

Competency-based curriculum in Shariah accounting study program in Indonesia

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Abstract

Purpose – This study aimed to evaluate the curricula of the Study Program in Shariah Accounting in Indonesia. This research also proposes a particular curriculum for study programs on Shariah accounting in Indonesia.

Methodology – The curricula are evaluated using a competency-based approach towards some study programs. For this purpose, this study conducts a comparative research method by comparing the expectations of the industry with the curricula of six (6) undergraduate study programs in Shariah accounting. This step is followed by conducting several interviews with the head of the study programs as well as the practitioners to support the qualitative analysis.

Findings – The research finds that existing curricula need some improvement to meet the expectations of the industry. Some new subjects offered for the proposed competency-based curriculum are related to risk management, management control systems, the digital economy, leadership, Islamic entrepreneurship, ethics and governance, data analytics, and personal financial planning.

Implications – Study programs in developing curricula should consider the comprehensiveness of the curricula and balance the aspects of knowledge, skills, ethics, and governance. Discussion forums among study programs in Indonesia can produce a curriculum that can be used as a standard or benchmark for their own study programs.

Originality – Evaluating the existing curricula of the Shariah accounting program in Indonesia has not yet been conducted or discussed in the literature more intensely. This study analyzed curricula based on competencies. Hence, it can align graduates' competencies with the needs of the industry.

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Introduction

After being trapped in a low contribution to the banking market share of 5% to 6% in 2016, Islamic banks' contribution rose to 7.72% in December 2024 (Otoritas Jasa Keuangan, 2024). The total assets of Islamic banks increased from 9.88% y.o.y to Rp980.3 Billion. From this amount, the major contributors are Islamic banks (around 65%), while the Islamic bank's window contributes around 32% and rural banks contribute around 3%. The increase in the market share of Islamic banks, in turn, requires more human resources to maintain and manage strategy as well as operational activities. Furthermore, to compete and improve the market share and quality of the Islamic banking industry simultaneously, the industry should be managed by high-quality human resources.

By 2024, there are fifty (50) study programs of Shariah accounting all around Indonesia, relatively small numbers compared to 3,115 universities/colleges in Indonesia (Ministry of Education, 2024). These 50 institutions should supply 14 Islamic banks (after the merger of the

three largest Islamic banks into Bank Syariah Indonesia) and 19 Islamic business units. In addition, by December 2024, there were 164 Shariah rural banks. Data from March 2024 show that there are approximately 60,000 employees currently working in the Islamic banking industry ([Otoritas Jasa Keuangan, 2024](#)). These statistical data indicate that the supply of employees with Shariah knowledge, especially Shariah accounting, remains very limited. It increases the need for the study program to “produce” high-quality graduates. However, this can be overcome if the study program can supply high-quality graduates who are not only competent in knowledge and skills but also competent in leading and supervising the unit staff to cover all the Shariah accounting works.

Based on the database of Higher Education of Indonesia ([Pangkalan Data Dikti, 2025](#)), until now in 2025, only Islamic-based universities or colleges offer Shariah accounting as a study program under the Ministry of Religion. However, some offer the Shariah Economics Study Program. No university under the Ministry of Higher Education has yet offered this program. (Universities in Indonesia can be placed under the Ministry of Higher Education in general and under the Ministry of Religion, which offers programs specific to related religions). However, the curricula offered are not yet standardized or at least do not have a similar focus. An increasing number of universities are interested in offering such programs. Hence, the need to have a comparable (if not standardized) curriculum is becoming important.

Consequently, the needs of the industry for competent human resources rely on competent graduates from higher education institutions. The competence of a graduate has two aspects: the quality of the knowledge concepts and strategic aspects, as well as the technical aspects of the industry. The Islamic financial industry needs graduates who are competent in Shariah principles or fiqh muamalah and technical competencies, such as accounting and finance-related competencies ([Lathifah & Taufik, 2025](#)). As human resources run operational activities, they should also have managerial and non-financial technical competencies ([Meilani, 2020](#)). Therefore, it is important for universities to set curricula that match the needs of the industry. However, this does not mean that universities can rule out the theory and pedagogical approach in curricula.

Another aspect to consider is that there is a shift in the role of accountants in the industry, which leads to the need for a shift in hard and soft skills that an accountant should have ([Kotb et al., 2013](#)). The shift in hard and soft skills requires some adjustment in the curricula of higher education. This should relate closely to the industry, as it was led first by the industry. Hence, higher education institutions should benchmark the recent needs of the industry.

This study aims to evaluate the curricula of existing Shariah Accounting study programs in Indonesia by comparing the curricula of some study programs from different areas in Indonesia. Mapping the curricula can provide some views about the competence of existing graduates of these study programs in fulfilling the industry’s needs. The analysis also relates the evaluation to the expected competence from the industry. The second objective was to propose a curriculum that meets the competencies required in the industry. To obtain a good proposal, we conducted interviews with key persons that represented regulator institutions, industry players, auditors, and higher education experts. Combining these four positions is expected to make the curriculum comprehensive and sufficiently integrated to meet the needs of the industry as well as the pedagogical analysis, and to ensure the sustainability of the education itself.

The aim of this research is to analyze the current curriculum of the Shariah accounting study program and the need for Islamic financial institutions; this area has not yet been covered in other research. The novelty of this research lies in the proposal of a better curriculum for the Shariah accounting study program in Indonesia. The research begins with the introduction and background of the research in part one, followed by a literature review in part two. Part three describes the research methodology. The results of the research, discussion, and proposal are presented in part four. The conclusions are presented in part five of this article.

Literature Review

Competency and industry requirement

However, the need for an industry with competent graduates is not a question. The larger the industry, the greater the need for human resources with a specific competency. Accountants are

expected to be critical thinkers and problem solvers (Mohamed and Lashine, 2008; Mohamed and Lashine, 2003). This competency should be gained from graduate higher education. Analytical and critical thinking skills are a practical necessity for accounting graduates as they face problems in a variety of situations and organizations (Mohamed & Lashine, 2003).

Furthermore, the Islamic financial industry requires graduates from Shariah accounting field is also critical. Accounting functions in the Islamic financial industry need graduates with mixed knowledge in Shariah, as well as accounting. Ideally, the needs cannot be fulfilled by a graduate in accounting without knowledge in Shariah, as the scheme of transactions in the Shariah financial industry is very different from conventional transactions. Accountants need to know the nature and regulations related to transactions. Similarly, solely having knowledge of Shariah or *fiqh muamalah* cannot meet the needs either, as there are specific technical works in the accounting area. Therefore, the Islamic financial industry needs knowledge and competency simultaneously.

Along with rapid growth in the Islamic financial industry and changes in the business environment, the requirement of graduates in Shariah knowledge has increased, especially in the accounting field. Employers have placed more emphasis on social, methodological, and skills rather than theoretical knowledge (Mandilas et al., 2014). Improvements and adjustments should be made to the accounting curriculum.

The adjustment should accommodate both Islamic business principles and morals, as well as business changes. As the industry becomes more complex, human resources should have good critical thinking skills. Thus, the curriculum should instill critical thinking (Carmona, 2013). Problem-based learning and discussion should be applied, especially around the topic of business morale and ethics, which is one of the differences between Shariah and conventional business. Critical thinking can be achieved by adopting a comprehensive approach that joins the skill of a comprehensive subject, rather than designing a standalone course.

One example that is important for changes in business environments is e-business. Kotb et al. (2013) highlighted the importance of e-business knowledge to an accounting degree. This is related to the rapid change in the business environment, since Industry 4.0, and now it is entering Industry 5.0, where the needs of big data and e-commerce are important. Strengthening the topic of Islamic rules (*fiqh*) in *muamalah* for students is also essential, as changes in business will create new practices that might not exist in classical *fiqh*. In this case, practitioners should make decisions and judgments that do not violate *fiqh* principles.

This change also creates the need for competence in making decisions based on accounting principles (Wahyuni, 2015). This need requires employees to have a good knowledge and accounting sense that they obtain during their education. They should have a good judgment. Rapid changes in business require wise judgment, as many of them were not experienced in the past. It requires a combination of knowledge in *fiqh* as well as accounting. The complexity of business is growing with globalization, including in the Islamic financial industry. Hence, graduates should be ready to compete in the global market (Wahyuni 2015). Furthermore, complexity is also increasing in the instruments and schemes of the contracts as well as the demand of investors and the market as a whole.

In addition to all the technical aspects and industry changes to be considered, Islamic ethics and values are one of the most important things. Islamic business relies on the willingness of the counterparts involved in the transaction or *aqad*. Without a good willingness, the *fiqh* and all Shariah aspects will be on paper. Humans have many ways to cheat and break Shariah. Hence, honesty and faithfulness in business contracts, including accounting, are key to meeting the good practices of Shariah.

The gap between accounting education and market requirements

Universities worldwide are facing international accreditation as a quality assurance for the education programs they offer to the market. Many universities are striving to achieve this target. Consequently, they should follow the requirements set by accreditation organizations, which sometimes do not match the market's needs. This in turn creates a gap between the industry's requirements and the university's curriculum. Maali and Al-Attar (2020) found a case in Jordanian Universities that should structure their curriculum to follow the requirements of the Accreditation

and Quality Assurance Commission for Higher Education Institutions (AQACHEI), which leaves no freedom to develop curricula that meet the market's needs. Universities "produce" human resources for the industry. Hence, graduates should meet the industry requirements rather than the accreditation requirements.

Awareness among academicians of the need to account for Islamic products is high (Talib et al., 2014). This is one reason Malaysia offers Shariah-based accounting in higher learning institutions (Talib et al., 2014). This is in line with the findings of Muslichah and Maria (2017) about the perception of the majority of accounting lecturers, accounting experts, and Islamic scholars that accounting education based on Islamic ethics should be included in accounting education. Until now, in Indonesia, most of the textbooks for the accounting subject are Western textbooks, which put interest and other capitalist economies as the basic concept. This brings about many opportunities to introduce Shariah-based accounting to students. Rahmanti (2017) found that even Muslim Lecturers are still stuck with the international curriculum standard and Western textbooks book and the study planning is based on the topic of "interest."

Some people find that Islamic principles bring about better norms and values after they are introduced to the Islamic concepts themselves (Siswanto, 2015). In this study, respondents had a higher confidence in Islamic accounting after they joined Shariah-based courses and were introduced to Islamic principles. Therefore, Shariah-based accounting and economics should be included in the curriculum to provide a good understanding of Shariah principles. As the Islamic financial industry grows, the need for a comprehensive and complete curriculum is important. Currently, subjects related to Shariah-based accounting are offered as elective subjects (Amin et al., 2009). Shariah-based accounting is urgently needed to meet this need.

Curriculum for the Shariah accounting program

There are still a few Shariah accounting programmes in Indonesia. So far, our research has not found any national curriculum from the Ministry of Higher Education for this study program. There is no standardized Sharia accounting curriculum issued by the Ministry, which is recognized and implemented in universities at the national level. Each program used its own considerations to develop the curriculum. Each faculty member independently initiated a curriculum. As a result, there is no uniformity in the curriculum of Islamic accounting programmes in Indonesia. This can lead to confusion for prospective students to make choices because they also do not understand which curriculum can lead them to the competencies most sought after in the industry. They also have to assess the quality of universities that offer Shariah accounting programs.

Curricula in higher-level education should lead them to the competencies required by the industry and/or future situations. Industry requirements are among the most important considerations, and the competencies produced must meet industry needs and changes that will occur in the future. Graduates of the Shariah accounting study program should possess the technical expertise required by the Islamic finance industry.

In addition to technical requirements, what is also very important is that the Shariah accounting curriculum includes Islamic ethics and values in an integrated manner in the curriculum (Johari and Mustaffa, 2014). Ethics are the key difference between conventional and Islamic businesses, as explained above. Therefore, the curriculum must be structured in such a way that ethics and values are inherently bound to learning aspects.

Shariah accounting program in Indonesia

Based on the regulators supervising higher education in Indonesia, there are two major categories of higher education institutions (Direktorat Jenderal Pendidikan Tinggi, Riset, dan Teknologi, Kemendikbudristek). Islamic College/Institute and General University. In 2020, the Ministry of Religion of Indonesia issued a new regulation that allowed the transformation of an Islamic college into a university with certain requirements. Hence, there are universities in origin, universities that have transformed from an Islamic institute that is usually called an Islamic University (Universitas Islam), and an Islamic institute (not yet transformed into an Islamic university). Until 2023, there was no university that offered a formal study program for Islamic/Shariah accounting, except as a

major or elective subject. The Shariah accounting program has so far been offered by Islamic Universities or Islamic-based institutes. Nevertheless, universities today consider offering the Shariah study program and are looking forward to the curriculum.

Research Methods

This study uses a qualitative research method by analyzing the existing six study programs of 15 study programs under the name of Shariah accounting programs in Indonesia. In the first step, all the curricula were compared and summarized. We built a draft of the curriculum recommendation by analyzing the sample curricula and objectives of Shariah higher education. The second step was to discuss the draft of the curriculum with practitioners and Shariah experts in a focus group discussion (FGD). FGD was conducted in two steps. Step two is to discuss the drafted curriculum with academicians to obtain an overview and feedback related to academic and ethical considerations. After the step two discussion, the draft was improved accordingly. The third step was to discuss the new draft with practitioners and regulators to prepare the final draft of the curriculum recommendation. This method was previously described by Ullah et al. (2023) to formulate Shariah capabilities for Islamic banks. However, Ullah et. al. (2023) conducted interviews, while this study used FGD.

Four positions practitioners are invited to contribute to the discussion, comments, and enrichment of the proposed curriculum: public accountants, academics, Islamic insurance managers, and regulators. The discussions were conducted twice between January and March 2024. Among the institutions that join FGDs are the Shariah Accounting Service Company (independent/external public accounting for Shariah-based companies) and the Institute of Economics SEBI as a higher education institution that specializes in Shariah economics and finance. These two institutions are represented by Dadang Romansyah (DR). Another institution is Asyki, an Islamic insurance company (takaful) represented by the director, Mr. San Thohari (ST). The other institution is the National Islamic Finance Committee (Komite Nasional Ekonomi dan Keuangan Syariah, KNEKS), a committee for the development of Shariah economics and finance in Indonesia, represented by Mr. Sudarmawan Samidi (SS).

The sample of curricula accounts for 40% of the population curricula in Indonesia. Two of them are from an Islamic university (University transformed from an Islamic Institute) and four are from an Islamic institute that has not been transformed into a university. All of them used the name of the Shariah Accounting Program. The data were obtained from the official websites of the institutions. Table 1 presents the sample used in this study.

Table 1. List of the program sample

No.	Study program name	Managed by
1.	Shariah Accounting, UIN Sulthan Thaha Saifuddin Jambi	Faculty of Economics and Business
2.	Shariah Accounting, UIN Sunan Kalijaga	Faculty of Economics and Business
3.	Shariah Accounting, Institut Agama Islam Tazkia (non-state)	Faculty of Economics and Business
4.	Shariah Accounting, IAIN Bukittinggi	Faculty of Economics and Business
5.	Shariah Accounting, IAIN Pekalongan	Faculty of Economics and Business
6.	Shariah Accounting, IAIN Sultan Amai Gorontalo	Faculty of Economics and Business

* IAIN stands for Institut Agama Islam Negeri (Institute of State Islamic Religions)

*UIN stands for Universitas Islam Negeri (State Islamic University)

Source: Data collected and processed by the author

This study used three steps to assess curricula. First, we analyzed the curricula mapping for six sample programs based on the subject relation to the economics and accounting aspects. Second, we analyze the curriculum based on the competences required in the market by discussions and interviews with experts from the users. Third, we draft the curriculum proposal. It is expected that the interviewees will represent users who require competent graduates. In this case, the independent public accounting firm, insurance industry, and KNEKS regulator. The final result is the curriculum for proposing the Shariah Accounting Program.

Result and Discussion

Existing curriculum mapping

The existing curriculum still puts accounting as the highest credit in the curriculum, as this is an accounting program. It makes sense for graduates to be ready to practice their knowledge in the accounting area. On average, institutions add 25% for Shariah-based knowledge, 16% for basic knowledge, and 9% for Islamic economics, finance, and banking. Basic Islamic knowledge covers the Arabic language, Islamic *fiqh* and *fiqh muamalah* (Islamic law and Islamic business law), philosophy, civilization, and history. These basic subjects will strengthen the understanding and capability of students to classify and make adjustments, evaluations, and analyses of real-world situations. Table 2 presents the curriculum based on knowledge classification.

Table 2. Classification of subjects based on the types of knowledge

No.	Classification	Tazkia	UIN STS Jambi	IAIN Surakarta	UIN Pekalongan	Stain BUKITTINGGI	IAIN Sutan Amai Gorontalo	Average	%
1	Basic – general	7	6	8	11	12	9	9	6%
2	Basic – Islamic	24	15	23	34	25	18	23	16%
3	Economics and Business	33	28	55	27	23	24	32	21%
4	Accounting	62	60	17	40	67	64	52	35%
5	Islamic economics, finance, and business	8	12	17	20	7	13	13	9%
6	others	10	23	24	12	11	16	16	13%
	Total	144	144	144	144	145	144	144	100%

Source: Data collected and processed by the author

The first step of this research was to map the program based on the categories of competencies in economics and accounting. Table 3 shows the existing classification of the subjects of the curriculum mapping from the sample study program based on competencies in the market.

Table 3. Classification of subjects based on competencies

No.	Competency	Tazkia	UIN STS Jambi	IAIN Surakarta	UIN Pekalongan	Stain BUKITTINGGI	IAIN Sutan Amai Gorontalo	Average	% of total
1	Basic knowledge	10	12	16	17	14	9	13	9%
2	Basic knowledge in Islamic regulation	26	21	27	41	27	20	27	19%
3	Accounting principles	29	26	6	15	33	34	24	17%
4	Auditing principles & Practice	12	9	0	6	6	12	8	5%
5	Corporate accounting	12	19	6	13	22	18	15	10%
6	Public sector accounting	0	0	0	2	0	0	0	0%
7	Finance (investment, finan- cial management)	3	2	2	5	3	3	3	2%
8	Management of business institutions	21	15	50	16	15	15	22	15%
9	Data analysis	12	12	9	8	8	9	10	7%
10	Internship, theses	6	7	6	6	6	8	7	5%
11	Others (elective)	13	21	22	15	10	16	16	11%
	Total	144	144	144	144	144	144	144	100%

Source: Data collected and processed by the author

Table 3 shows that the basic knowledge plays a significant role with a total of 28% of the curriculum, and 19% is about Islamic regulation. It puts Shariah law as important knowledge that it can strengthen the fundamental need of Shariah accounting scholars. All the study programs in the sample also consider that data analysis is becoming more important in the current situation in industries. However, the data analysis mentioned in Table 3 refers to data processing in statistics and econometrics. It is 7% on average in the curriculum. Seems that the existing study program also considers entrepreneurship to be important for graduates to have. It is even quite high credits put on such subjects, i.e. 15% compared to 17% for accounting principles.

One aspect to consider in the existing curriculum is Shariah-based subjects related to economics, accounting, and banking. Table 4 shows that only 9% of the subjects (13 credits) in the existing curriculum are Islamic economics, accounting, and banking. Of the 9%, most are about economics and monetary, and only 2-3 credits are related specifically to Shariah accounting. This tells us that Shariah-based knowledge in Islamic financial and accounting is very low, around 13 credits or 4-5 subjects in the whole study period.

Table 4. Shariah-based vs. non-Shariah-based content

Competency	Tazkia	UIN STS Jambi	IAIN Surakarta	UIN Pekalongan	Stain Bukittinggi	IAIN Sutan Amai Gorontalo	Average	% of total
Islamic Economics, Accounting, Banking	8	12	17	20	7	13	13	9%
Other compulsory subjects	117	104	99	103	121	107	109	75%
Elective, theses, internship	19	28	28	21	16	24	23	16%
total	144	144	144	144	144	144	144	100.00%

Source: Data collected and processed by the author

Discussion and the curriculum proposal

The second step of this research is to analyze the existing curriculum with experts and industry, and then propose the curriculum. The major discussion is to analyze the existing curriculum based on competencies in the industry, as the focus of the proposal. Another discussion concerns the learning-process method. The first aspect for the discussion is that this curriculum is made considering the curriculum framework in Indonesia for the current situation in 2023, as there is a framework of "*Kampus Merdeka*" stated by the Ministry of Education and Culture of Indonesia.

"*Kampus Merdeka*" (Freedom to Learn) is a policy assigned by the Indonesian Minister of Education and Culture in order to encourage students to be able to possess various discipline knowledge that is needed to prepare their future career (kampusmerdeka.kemdikbud.go.id). One of the consequences of this framework is that the students are allowed to take a 6-month internship, granted for 20 credits. Thus, the curriculum should provide elective subjects for a minimum of 20 credits, excluding other elective subjects. This policy influences the curriculum so that it takes more compulsory credit. Hence, the curriculum should focus on Shariah-based accounting and subjects that directly influence the competencies needed in the Shariah industry and reduce non-Shariah subjects that do not directly influence the competencies.

The objectives of doing such freedom to learn by giving students opportunities to engage in long-term internship activities are expected to build their hard skills as well as soft skills. Hard skills are developed by implementing knowledge in the real world and knowing how the theory contributes to the industry. Soft skills will be improved by having real experience in developing relationships and networking with the industry, managing their time, coping with all the problems in the industry, and contributing to teamwork.

The second aspect that needs to be considered is the competencies to meet in the Shariah-based industry, especially in the financial industry. Some important factors include changes in technology and business, demography, and unexpected situations, such as the Covid-19 pandemic. All these changes will create new jobs, require adjustments to the jobs, and change the work pattern. Samidi, as a representative of KNEKS, stated:

"The future of the working world (red: industry) is changing rapidly. The change of technology, the change of demographics, and the economy. In addition, there has been a Covid-19 pandemic in the last two years. Hence, they all change the future of the working world, what the industry needs is also changing. For example, the change of the jobs. There would new jobs appear in the future. Then the skills. There would some skills that need to be upscaled and rescaled in order to be agile with all the changes. Work pattern will also change, the way they do work. Hence, there should be adjustments with the change of technology and the flexibility. They are all reasons why there should be an adjustment in the curriculum at the university."

This statement clearly suggests adjusting the curriculum to meet the needs of the industry, which is also changing over time.

If we compare the existing sample curriculum with the new one, the curriculum in [Table 3](#) needs to be adjusted. One of the changes highlighted by KNEKS is the shift from data operators and statistics staff to the needs of data analysts and scientists, big data specialists, databases and networking, and digital transformation specialists (SS). Existing curricula do not represent the new needs mentioned. Furthermore, related to Islamic finance and accounting, some mandatory knowledge the graduate should have is about product knowledge (Islamic-based products), *fiqh muamalah maalayah* (Islamic commercial law), and risk management. This new situation was also updated to KNEKS by Asbisindo, which is the association of Islamic banks in Indonesia. The three most important knowledge points are the top among the 21 important knowledge points in the new era of Islamic banking.

SS from KNEKS also states that the subjects related to the needs of the Islamic financial industry are the need for subjects related to financial financing analysis, investment and portfolio management, asset and liability management, audit, and accounting and finance. Those subjects are still a minimum percentage in the existing curricula, that is, 2% in finance and 5% in auditing, as shown in [Table 3](#). There are many subjects in the accounting area, yet it is primarily in general accounting; it is only 4-5 credits of subjects that cover Shariah accounting. In the existing curriculum, the overall subjects are quite general and not specific to Islamic-based subjects.

The third aspect of the curriculum is the delivery and study methods. Some subjects focus on theory, and some focus on the implementation of knowledge. In addition, the learning process should also draw from real problems and cases in the general or Islamic financial industries. This introduced students to the situation in the industry. Hence, a combination of learning processes should be included in the curriculum. Active lecturing, class discussion, problem-based learning, and case study methods were used in a balanced proportion in terms of knowledge.

[Table 5](#) presents the curriculum proposal for this study. The curriculum was built in several steps. The first draft of the curriculum is built based on the existing sample curricula and combines them with the current situation and materials from public information, literature, seminars, and training related to Islamic finance, as well as focus group discussions among the authors. The next step was to discuss with the interviewees of the experts and practitioners in the sequence. After revising the draft with the first interviewee, continuing with the second one, and making another revision, the final revision was also made after having the third discussion with the last interview.

One common adjustment added to the existing curriculum is that all topics contain Shariah-based materials, if applicable. For example, introductory accounting not only includes general accounting, but also includes Shariah-based accounting. The same case applies to other subjects such as management, business communication, investments, portfolios, and other subjects that are applicable to Shariah. This method will allow students to acquire inherent knowledge, familiarize themselves, and tie up with the Shariah regulation from the very beginning. It will also allow them to be relatively easier to understand harder materials in the intermediate and advanced levels.

The subjects suggested are expected to cover general basic knowledge, Islamic basic knowledge, common economics and business materials, Islamic-based economics and finance, and

common and Shariah accounting. Yet without forgetting elective subjects, internships, and theses. It also covers banking, insurance, philanthropy, finance, capital markets, and entrepreneurship. The coverage of the recommended curriculum above is in line with the coverage discussed by [Hasan and Thowfeek \(2025\)](#), which considers the basic Islamic principles, digital fluency, ethical commitment, visionary thinking, entrepreneurial spirit, and global business environment.

Table 5. Proposed curriculum in general format

Semester 1		Semester 4	
course	credit	course	credit
Arabic (Bahasa Arab)	2	Auditing and Assurance1 (Auditing dan Asurans1)	3
Ush <i>fiqh</i> & Qawaid <i>Fiqyah</i> (<i>Ushul Fikih dan Qawaid Fikiyah</i>)	3	Management accounting (<i>Akuntansi Manajemen</i>)	3
Math for Economics and Business (<i>Matematika Ekonomi & Bisnis</i>)	3	advanced-based Financial Accounting* (<i>Akuntansi Keuangan Lanjutan</i>)	3
Introductory accounting1* (<i>Pengantar Akuntansi1</i>)	2	Shariah-based accounting (<i>Akuntansi Keuangan Syariah</i>)	3
Introductory Microeconomics* (<i>Pengantar Ekonomi Mikro</i>)	2	Accounting Information System (<i>Sistem Informasi Akuntansi</i>)	2
Qur'an dan <i>Hadits</i>	3	Taxation (<i>Perpajakan</i>)	3
Introductory Islamic Business (<i>Pengantar Bisnis Islam</i>)	2	Elective subject/Internship	3
Subtotal	17	Subtotal	20
Semester 2		Semester 5	
Islamic Religion (<i>Agama Islam</i>)	2	Islamic Philanthropic organization (<i>Akuntansi Organisasi Filantropi Islam</i>)	3
Management* (<i>Manajemen</i>)	2	Auditing and Assurance2 (<i>Auditing dan Asurans 2</i>)	3
Shariah Entrepreneurship	3	software for Accounting & Auditing (software <i>Akuntansi dan Auditing</i>)	2
Introductory Accounting2* (<i>Pengantar akuntansi2</i>)	2	Governance and risk management (<i>Tata Kelola Perusahaan dan Manajemen Risiko</i>)	3
Introductory macroeconomics* (<i>Pengantar Ekonomi Makro</i>)	2	Advanced Shariah-based Accounting (<i>Akuntansi Keuangan Syariah Lanjutan</i>)	2
Business communication (<i>Komunikasi Bisnis & Teknik Penulisan Ilmiah</i>)	3	Islamic Global Business	3
Financial Management* (<i>Manajemen Keuangan</i>)	3	Financial Planning (<i>Perencanaan Keuangan</i>)	3
Subtotal	17	Subtotal	19
Semester 3		Semester 6-8	
Islamic Banking (<i>Manajemen Perbankan Islam</i>)	3	Shariah Financial industry and capital market (<i>Industri Jasa Keuangan Syariah dan Pasar Modal</i>)	3
Cost Accounting (<i>Akuntansi Biaya</i>)	3	Accounting theory (<i>Teori Akuntansi</i>)	3
Intermediate Financial Accounting* (<i>Akuntansi Keuangan Menengah</i>)	3	Internal auditing and Shariah review (<i>Auditing Internal & Reviu Syariah</i>)	3
History of Islamic thought and Economics (<i>Sejarah Pemikiran dan Ekonomi Islam</i>)	2	Data analitic dan Big Data	3
Investment and portpholio* (<i>Investasi dan Portofolio</i>)	3	Elective subjects/internship	33
Intermediate Microeconomics and macroeconomics (<i>Ekonomi Mikro dan Makro Menengah</i>)	3	Thesis	6
Elective subject/Internship	3	Subtotal	51
Subtotal	20		
		Total	144

Source: Data collected and processed by the author

As a representative of the Islamic financial industry, the ST agrees that the curriculum should contain more subjects related to the digital economy, such as digital banking, digital marketing/marketplace, digital payment systems, and digital currency. They are accommodated by including these aspects inherent to related subjects. He also suggests that some of the subjects be delivered in a case study approach to look into real practice in the industry. Data analytics and big data, as well as software for accounting and auditing, were added to the curriculum to enrich the skills for digital technology in business. Another new subject is financial planning to improve the competence of graduates in entrepreneurial competence in addition to Islamic entrepreneurship. Financial planning enriches their competence in managing the financial aspect, whereas Islamic entrepreneurship enriches their ethical or moral guidance in doing business. All three interviewees stressed the need for digital-economy-related subjects.

DR, the representative of an independent/public accounting firm, reminds us to include the competencies of professional accounting, as the accounting professional certificate puts some requirements for accountants. The proposed curriculum has taken it into consideration by including knowledge about common and Shariah accounting, taxation, auditing, and governance.

Conclusion

Facing current business development, the industry requires employees to have competencies that match the current situation. Additional requirements are also required for Islamic financial institutions, as well as other industries that comply with Islamic Shariah, such as the capital market and philanthropy organizations. Accountants also need additional competencies to record such Shariah-based transactions and report for a Shariah-compliant company. The existing curriculum needs some adjustments to meet the demands of the industry, such as digital economy, data analytics and big data, Islamic global business, software for accounting and auditing, and governance for Shariah-based entities. Basic knowledge related to *fiqh muamalah* and moral/ethics in business is an important competence for graduates. These competencies give them the capability to adjust and make better decisions when facing rapid movement in the future.

The results of this research are expected to be applicable and to become the standard for the study program of Shariah accounting in Indonesia. At the very least, it can serve as a benchmark for faculty to build their curriculum in Shariah accounting. With this benchmark, Indonesia can have a standardized or benchmarked curriculum for all universities. Hence, the industry can set expectations for its hired graduates. Potential students will also have the same expectations regarding the study program they want to enter.

The number of experts and interviewees may be a limitation of this study. More interviewees from various industries would improve the conclusions of this study. Expanding the number of curricula through more study programs is also preferable. This study can be expanded by comparing curricula with programs from other countries. Future research can also identify how the recommended curricula have been implemented through study programs in Indonesia.

Author contributions

Conceptualization: Siswanto, Violita

Data curation: Siswanto, Violita, Abdullah

Formal analysis: Violita, Siswanto, Abdullah

Investigation: Violita, Nurhayati

Methodology: Siswanto, Violita, Abdullah

Project administration: Violita, Siswanto

Supervision: Siswanto, Nurhayati

Validation: Violita

Visualization: Violita

Writing – original draft: Violita

Writing – review & editing: Violita, Abdullah, Siswanto, Nurhayati

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