THE EFFECTIVENESS OF STATE FINANCIAL MANAGEMENT IN THE REGIONAL MINISTRY OF RELIGION: ANALYSIS OF THE CHECKS AND BALANCES APPROACH

(Case Study of the Directorate General of Islamic Education)

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ABSTRACT: *This research aims to measure transparency, accountability, effectiveness and efficiency of financial management as one of the results of implementing checks and balances mechanisms. State financial management is all activities carried out by financial management officials following their position and authority, including planning, implementation, supervision and accountability, the entire process of which is carried out by statutory provisions and regulations. The Indonesian Ministry of Religion as the manager of the APBN originating from public funds participates in realizing good governance and ensuring transparency and accountability for the management of state finances. With a checks and balances mechanism in the management of state finances, it is hoped that it will be able to prevent abuse of power, corruption and waste in the management of state finances and to ensure accountability and transparency in the use of public funds at the Indonesian Ministry of Religion. The Unqualified Opinion (WTP) provided by the Financial Audit Agency (BPK) from 2016 to 2023 proves that the Financial Report of the Ministry of Religion (LKKA) consists of consolidated reports of work units under it, one of which is the Financial Report of the Directorate General Islamic education that has been prepared under statutory regulations and on time. What needs to be underlined is that the WTP opinion is not the goal of financial management, but is an obligation for every government entity as a form of responsibility for the use of the APBN. In this research, it was concluded that throughout 2019-2023, using the Open Budget Index analysis, the level of transparency in the Ministry of Religion of the Republic of Indonesia (Case Study of the Directorate General of Islamic Education) obtained an average value of 89.94 (quite transparent) while the accountability value was 95.50%. (Very good). With the accountability index, a score of 95.50% (very good) was obtained. The effectiveness ratio is 97.42% (effective), meaning that the budget owned by the Directorate General of Islamic Education is very effective in supporting the programs that have been determined. The average efficiency ratio result is 7.08% (very efficient), meaning that the budget used by the Directorate General of Islamic Education is to implement predetermined programs at minimal cost (very efficient).*

Keywords: Checks and balances, transparency, accountability

I.INTRODUCTION

State financial management is all activities carried out by state financial management officials under their position and authority which includes planning, implementation, supervision and accountability. State finances are the most important part of the state administration process. The development process will not run well when state finances are disrupted or unstable. The form of state financial management is reflected in the State Revenue and Expenditure Budget (APBN). The President as head of government has the power to control the national economy, but the President does not act alone but is assisted by other state institutions.

According to Law Number 17 of 2003 concerning State Finances, Article 6 paragraph 2, the powers possessed by the President mean that they are authorized by the Minister of Finance as the fiscal manager and government representative in the ownership of separated state assets. Authorized to ministers or heads of institutions as budget users or goods users of the state ministries or institutions they lead.[1]

The APBN plays an important role in determining the allocation of funds for various sectors, including the Indonesian Ministry of Religion. The relationship between the APBN and state spending at the Indonesian Ministry of Religion includes several aspects that must be understood to ensure the effectiveness and efficiency of state financial management to support the development of the religious sector and meet the needs of the people as a whole. Commitment to good and transparent financial management is the key to making this happen *good governance*in managing state finances for the welfare of the people.

To realize transparency and accountability in state financial management, apart from developing integrated applications, human resource management is needed to manage state finances. Islamic financial management morals can be used to control deviations that may arise from unexpected loopholes in the financial system. The development of the state financial system is under the development of national regulations which are balanced with the moral standards and morals of state management as well as public trust so that prosperity will be realized. Good morals will give rise to the idea that everything a human does is accountable to Allah SWT. According to Abd al Aziz bin Baz, the forms of deviation that occur are rooted in polytheism.[2] Deviations in morals, morals and behaviour are caused by the wrong orientation towards God (divine disorientation), a person who has deviations usually views that godliness can only be realized through mahdah worship, God is only in the mosque, in places of recitation or at other moments. sacred. God cannot regulate state life or even his rules are only private so every human being has the right to regulate himself in public life according to his interests.

Views like the ones above can cause potential losses for society and especially for the country's economy. The corruption cases that have occurred are examples of losses experienced by the state and society due to disorientation towards divinity. The spirit of reform requires achieving a balance between executive and legislative power in government (power sharing). This condition shows the low moral and moral integrity of government administration. Management of state finances based on Islamic values should pay attention to the principle of justice in the distribution and allocation of the budget to all parties according to their needs and also the principle of transparency so that accountability and public trust in the financial reports presented can be ensured.

II. RESEARCH OBJECTIVES

This research aims to build a checks and balances mechanism in managing state finances to realize transparency and accountability in state financial management from the aspect of personnel spending and goods spending.

III. THEORETICAL BASIS

A. STATE FINANCIAL MANAGEMENT

According to Arifin P. Soeria Atmadja defines state finances in terms of government accountability, that state finances that must be accounted for by the government are state finances that only come from the APBN. So what is meant by state finances is finance that comes from the APBN. Atmadja describes the dualism of the understanding of state finance, namely the understanding of state finance in a broad sense and the understanding of state finance in a narrow sense.[3] The definition of state finances in the broadest sense is finance originating from the APBN, APBD, finances of state business units or state-owned companies and essentially all state assets. Meanwhile, the definition of state finance in a narrow sense is finance that comes from the APBN only.

Law Number 17 of 2003 concerning State Finances Article 1 number 1 explains that state finances are all state rights and obligations that can be valued in money, as well as everything in the form of money or goods that can be made the property of the state in connection with the implementation of these rights and obligations. Article 3 paragraph 1 states that state finances are managed appropriately, comply with statutory regulations, and be efficient, economical, effective, transparent and responsible by paying attention to a sense of justice and propriety.[1]

Management of state finances is part of the implementation of state government. State financial management is the overall activities of state financial management officials by their position and authority, which includes;

1. State financial planning;
2. Implementation of state finances;
3. State financial supervision; And
4. State financial accountability.

Management of state money which is under the responsibility of the Minister of Finance as State General Treasurer is part of state financial management. The definition of state money is money controlled by the State General Treasurer which includes rupiah and foreign currency. Meanwhile, state money consists of money in the state treasury and money in the revenue treasurer and expenditure treasurer of state ministries/non-ministerial government agencies and state institutions.

Management of state money can be divided into management of state general treasury, implementation of state revenues by state ministries, non-ministerial institutions and state institutions. Then, managements supply money for the needs of state ministries, non-ministerial government institutions and state institutions. The purpose of this detail is to differentiate functions so that financial management remains focused on the targets to be achieved. Sources of state income can come from taxation, Non-Tax State Revenue (PNBP) and grants.

FinanceThe country is managed based on the following principles:

1. Efficiency means achieving maximum output with a certain input or using the lowest input to achieve a certain output.
2. Economics is the acquisition of inputs of certain quality and quantity at the lowest price level.
3. Effectiveness is the achievement of program results with predetermined targets, namely by comparing the output with the results achieved.
4. Transparency is a principle of openness that allows the public to know and gain access to the widest possible information about state finances.
5. Justice is a balance in the distribution of authority and allocation of funding sources.
6. Property is an action or attitude that is carried out reasonably and proportionally.

These principles must be upheld and implemented by every state administrator so that the objectives of each activity program can be achieved optimally. This is because how good it is program plans without the support of good financial management will result in state financial losses due to budget leaks. This principle needs to be implemented consistently so that there is clarity in the division of authority and responsibility, the implementation of checks and balances mechanisms and to encourage increased professionalism in carrying out government tasks.

B. STATE FINANCIAL MANAGEMENT FROM SHARIA PERSPECTIVE

State finances according to Islamic law are state income measured in money, from sources source which is permitted by Islamic religious teachings and the use of the proceeds to cover state and government expenditures by the rules set by Allah SWT and the Prophet Muhammad SAW so that it can create benefits for all citizens.[4] Al Mawardi and Abu Ya'la divided state finances into three main points of discussion, namely state income; state expenditure and supervision of income sources; and the flow of financial spending.[4]

According to al Mawardi, government income is only limited to source what is halal or according to Ibnu Khaldun (d. 808 H/1405 AD) is called al magharim al syar'iyyah. such as zakat, jizyah and kharaj. These halal sources are believed to be able to provide blessings to the country so that they can cover expenditure items and direct development to the path most approved by Allah SWT. Haram sources cannot bring anything other than the wrath of Allah SWT which can be realized without blessings, so the development of a country financed by these sources created confusion and tended to weaken his government. On the other hand, haram sources of state revenue can harm other halal sources, for example, state revenue from taxes on alcoholic drinks. This leads to large state spending to overcome the impact of alcoholic beverages in the form of crime and criminality. Another example is government income from taxes collected from places of prostitution which increases government spending on moral decay and the collapse of the social foundations of the family and society.

According to Abu Ya'la, state income from zakat sources can be expanded to measures that have similarities with types of zakat assets such as all-natural plants that are not grown by humans, for example, pistachio nuts and honey that comes from wild bees. The types of zakat assets such as gold and silver, livestock, plants, minerals, mining goods and commercial assets on this basis contain a broad scope and are not limited only to types and types that have evidence from the Qur'an and hadith. . The development of various types of zakat assets for state income can use the cash method or analogy so that it can be maximized while still maintaining the principle of not abusing other people's assets.

Among the sources of state income in the Islamic concept according to al Mawardi and Abu Ya'la are zakat, jizyah, al kharaj, fai treasure and ghanimah. Islamic economics has the basic characteristics of a rabbani and human economy, called rabbani because it is full of divine direction and values. Islamic economics is called human economics because this economic system is implemented and aimed at the welfare of the people. The existence of Islamic public finance principles is very important because these principles can be a reference in implementing Islamic public finance. The emergence of a foundation for the development of Islamic public finance as a basis for controlling Islamic public finances. Several principles are the basis of all Islamic economic behaviour, including:[5]

1. Principlefaith
   These faith values then become binding rules. Referring to divine rules, every human action has moral value and worship. Every human activity must not be separated from values that vertically reflect good morals and horizontally are beneficial to humans and other creatures.
2. Principle of trustworthiness (siddiq)
   Honesty is a noble characteristic that adorns the morals of someone who believes in Allah SWT and the supernatural world. This is the first trait a leader must have. In the distribution of the public financial sector, maximizing benefit is the main goal so the role of an honest leader is very important.
3. Principle of responsibility (trust)
   Trustworthiness means being trustworthy. This principle is very important for state leaders because by holding this trustful nature, a leader's caring nature will emerge for the welfare of his people.
4. The principle of transparency/conveying (tabligh)
   The character of tabligh or conveyance must be owned by every public policyholder. By providing transparency in every state financial report in a government, the aim is for the public to know what state finances are used for so that the distribution of state income to the public sector can be fulfilled properly.
5. Principle of ability/intelligence (fathonah)
   The meaning of fathonah is intelligent, a leader can't be stupid. A leader's intelligence in managing state finances is very much needed. So that the strategy and distribution of both state income and expenditure can be realized well.

In Islam, there is also the term al hisbah or the amar makruf nahi mungkar system which includes supervision of state finances, both state revenues and state expenditure. Supervision of state revenues places more emphasis on aspects of halal and unlawful sources of state income, while supervision of state expenditure places more emphasis on aspects of system guidance and development.

According to al Mawardi, supervision of state income sources and the state expenditure budget is included in the hisbah system, namely amar makruf nahi munkar, especially when people have abandoned good deeds and committed evil openly.[4] Supervision of state finances in the hisbah system is carried out by evaluating, preventing potential irregularities and taking action against financial violations. Supervision of state finances also includes taking firm action against irregularities that occur. The punishment imposed can be in the form of corporal punishment such as cutting off the hand of the perpetrator of a crime of corruption if it is equivalent to the crime of theft or imprisonment for the body and a fine for the perpetrator of the theft of less than a quarter of a gold dinar or according to the judge's ijtihad. If the crime of corruption is equated with the crime of robbery, the punishment could be more severe. Punishment in the form of confiscation of property can be imposed for violations of gratification or bribery.

According to Abu Ya'la, the monitoring system is also compiled by the hisbah system which applies an evaluation system as proposed by al Mawardi. Apart from that, there is also a system of giving awards for achievements (rewards) and sanctions or punishments for violations (punishment). Abu Ya'la reminded state managers to always maintain their trustful nature by not accepting gratuities and bribes, as narrated in the hadith:

God willing, God willing, God willing, God willing, God willing ه عليه وسلم: هدايا الأمرَاء غُلُولٌ. (رَوَاه البيهقي)

From Abu Humaid al Saidi RA, the Prophet Muhammad SAW said: "Gifts (received by) governments are corruption."(HR. Al Baihaqi) [6]

Gratifications or gifts are given to state managers voluntarily, while bribes or risywah are given based on requests and pressure.[4] This action is considered not trustworthy so it must be abandoned and subject to sanctions or punishment.

According to al Mawardi and Abu Ya'la, the hisbah institution plays a major role in examining state finances from the aspect of state income sources so that they are not mixed with assets whose source is unclear, especially from sources prohibited in Islam and from the aspect of state expenditure so that distributed according to its intended purpose. State managers must not tyrannize their people to cover the state treasury or misappropriate state assets for personal, family and group interests. Supervision of state finances in the hisbah system includes:

1. Examination of State Finances
   The purpose of auditing state finances is to ensure that there are no irregularities in state revenues, both from the source and from the method of collecting assets for the state treasury. The task of the auditor is to ensure that state financial managers can carry out their duties under the provisions of Islamic law, namely not taking assets for the state treasury except from sources

permitted by the Islamic religion and carrying out the collection of these assets with full justice and avoiding injustice. Apart from that, examination of state finances also aims to ensure that there are no irregularities in state expenditure so that all assets spent by the state can be channelled according to their intended purpose to achieve the main goal, namely the welfare of society in general. The implementation of audits of state finances is based on clear accounting standards that can be understood by each management and auditor. According to the Big Indonesian Dictionary, accounting is the recording and summarization of financial transactions.[7]

2. Guidance on State Financial Management is carried out by:
   a. Appointment of state financial managers who have skills and integrity. Development of state financial managers by appointing officials and apparatus who are professional and have integrity. It is believed that a good accounting system will not work well if the system managers are not people who have good capability and integrity.
   b. Evaluation of the performance of state financial managers is part of the guidance and supervision of the running of the system that has been built so that it runs well and following its objectives.
   c. Exemplary. A leader's example can be an effective coaching system for officials under him, including in the field of state finance. This coaching method was once practised by Islamic leaders, as narrated by Umar bin Abd Al Aziz (d. 101 H/ 720 AD) who returned state property after receiving the leadership mandate, even the ring he wore and the belongings he brought to his wife when married.[8] This attitude of caution (wara) is an example for every official within the scope of government to produce prosperity for the community. The era of Usman Abd al Aziz's reign was also recorded in the history of the Muslims as an era of social prosperity. The government made a policy to distribute direct cash assistance to the community, but they were not willing to accept it because of the good level of welfare and the nature of putting others before their own interests.
   d. Giving awards for achievements and sanctions for violations (reward and punishment). This firm policy is important, so that other state officials can learn a lesson, that the government system that has been built should receive their attention so that it can be implemented as well as possible. This method is considered quite effective in building the self-confidence of officials and state financial managers to always do their best in the mandate they carry out and eliminate the courage of state officials and financial managers to commit injustice and corruption.

The hisbah system in Islamic law in principle gives all citizens the right to participate in monitoring all forms of good and bad deeds in society. Not only in the financial sector but also in general in all areas of society. The participation of all citizens in this supervision is limited to visible actions and deeds (zahir), citizens do not have the right to supervise hidden actions that are not for public consumption, such as examining reports. secretive state financial unit. The right to supervise hidden actions belongs purely to the commissioning agency which must do so.

C. CHECKS AND BALANCES MECHANISM

The concept of checks and balances first emerged in the Middle Ages, based on classical teachings about the separation of powers. The essence of the checks and balances function is that no single branch of government has dominant power and can be influenced by other branches. Etymologically, checks and balances consist of two syllables, namely check which means a portion to participate in checking/assessing/supervising/seeking information and confirmation of a situation and balances refers to a tool for finding a balanced view of a condition. Idiomatically, checks and balances can be interpreted as an action to participate in checking/assessing/supervising/seeking information and confirmation of a situation to find a balanced view of that condition.

The concept of checks and balances is a very important tool in designing relationships between institutions of power, because humans who have power tend to abuse it and humans who have unlimited power abuse it. Checks and balances in state financial management refer to the principles and mechanisms established to monitor and control the use of public funds by various institutions and branches of government. The main objective is to prevent abuse of power, corruption and waste in the management of state finances and to ensure accountability and transparency in the use of public funds.

In line with the provisions regulated in Law Number 17 of 2003 concerning State Finance, the Minister of Finance as assistant to the President in the financial sector is the Chief Financial Officer (CFO) of the Government of the Republic of Indonesia, while each minister/institution head is the Chief Operational Officer (COO) for a particular area of government. By this principle, the Ministry of Finance is authorized and responsible for managing state assets and liabilities nationally, while state ministries/institutions are authorized and responsible for administering government following their respective duties and functions. The consequences of the division of duties between the Minister of Finance and other ministers are reflected in budget implementation.

To increase accountability and ensure that checks and balances are implemented in the budget implementation process, it is necessary to strictly separate administrative authority holders from treasury authority holders. The implementation of administrative authority is handed over to state ministries/institutions, while the implementation of treasury authority is handed over to the Ministry of Finance. This administrative authority includes carrying out engagements or other actions that result in state revenues or expenditures, carrying out tests and charging bills submitted to state ministries/institutions in connection with the realization of these engagements, as well as ordering payments or collecting receipts arising as a result of budget implementation.

Management of state finances with a checks and balances mechanism refers to the government's practice of managing and supervising the use of public funds by ensuring a balance of power between various government institutions, as well as transparency, accountability and effective supervision. The application of checks and balances mechanisms in the management of state finances aims to reduce the risk of abuse of power, corruption and waste of public funds as well as increase efficiency, effectiveness and fairness in the use of these funds for the benefit of society.

Supervision of state financial management consists of external supervision consisting of the Financial and Development Audit Agency (BPKP) and the Government Internal Supervisory Apparatus (APIP). Meanwhile, external supervision is carried out by the Financial Audit Agency (BPK). The audit of financial reports carried out by the BPK is to check the fairness of the financial information presented in the financial reports. From the activities carried out by the BPK, the type of financial audit will produce an opinion. According to Law Number 15 of 2004 concerning Auditing Management and Responsibility of State Finances Article 16 [9] an opinion is a form of professional statement by an examiner regarding the fairness of financial information presented in a financial report which is based on criteria of conformity with government accounting standards, adequacy of disclosure (adequate disclosures), compliance with laws and regulations, and the effectiveness of the internal control system.

D. TRANSPARENCY AND ACCOUNTABILITY

Financial transparency and accountability have become a need for citizens and the government's attention. Transparency is providing open and honest financial information to the public based on the consideration that the public has the right to know openly and thoroughly the government's accountability in managing the resources entrusted to it and its compliance with statutory regulations.[10] Transparency can also be interpreted as openness in carrying out an activity process and is one of the important conditions for creating good governance. With transparency in every government governance policy, fairness can be fostered.[11] Transparency aims to provide open financial information to the public to realize good government administration (good governance) and also as a tool for controlling performance carried out by the government.[12]

Since the enactment of Law Number 17 of 2003 concerning State Finances, Indonesia has officially committed to realizing good governance by managing state finances as one of the concrete efforts to realize transparency and accountability through submitting government financial accountability reports that meet the principles of time and are prepared by following generally accepted government accounting standards.[1] Apart from that, the government's support for the implementation of transparency and accountability is also expressed in the issuance of Law Number 14 of 2008 concerning Openness of Public Information Article 9 which states that every public body is obliged to publish public information periodically. This public information includes:[13]

1. Information relating to public bodies
2. Information regarding the activities and performance of related public bodies
3. Information regarding financial reports; and/or
4. Other information is regulated in statutory regulations.

Presidential Regulation Number 39 of 2019 concerning One Indonesian Data, Article 2 paragraph 1 letter c states that the regulation of One Indonesian Data aims to encourage openness and transparency of data to create data-based development planning and policy formulation.[14]

The ranking of state financial management transparency refers to the Open Budget Index (OBI), which is a ranking category used by the International Budget Partnership (IBP) to assess budget transparency in a country. A country's OBI reflects the country's practice of making eight key budgeting documents and their completeness available to the public. The eight key budgeting documents assessed in the Open Budget Survey (OBS) by IBP by international standards, must be able to provide budgeting information to the public and cover four stages of the budgeting cycle which include:[15]

1. The planning stage is the stage when the government prepares a budget proposal
2. The approval stage is the stage of discussing the approval and determination of the budget by the DPR
3. The implementation stage is the stage of budget implementation by the government
4. The supervision stages are carried out by the BPK and DPR to supervise and assess budget implementation.

The eight key budgeting documents by IBP that are measured to determine the level of budget transparency are:[15]

1. *Pre-Budget Statement*(Macroeconomic Policy and Principles of Fiscal Policy). Includes fiscal policy parameters such as estimates of economic conditions, estimates of income, spending and financing (debt). Submitted to the DPR before submission of the RAPBN.
2. *Executive's Budget Proposal*(Financial Notes and Draft APBN, Draft APBN). Includes details of sources of income, allocations to ministries/agencies, proposals for policy changes, and other information important for understanding fiscal conditions, submitted by the Government to the DPR
3. *Enacted Budget*(APBN Law). This is a budget that has been approved by the DPR.
4. *Citizens Budget*(RAPBN Advetorial, APBN Information Book). Presenting APBN information that is simple and easy for the public to understand
5. *In-Year Report*(Monthly APBN report). Includes information about realized income, expenditure and financing (debt), both monthly and quarterly.
6. *Mid-Year Report*(APBN Semester I Report). Includes APBN forecast (prognosis) information starting from macro assumptions, income, expenditure and financing
7. *Year-End Report*(APBN-LKPP Annual Report). Shows the government's financial position and situation at the end of the fiscal year.
8. *Audit Report*(LHP over LKPP). Includes the completeness of the government accountability report carried out by the BPK

Meanwhile, accountability is taking responsibility for managing resources and implementing policies entrusted to the reporting entity in achieving goals that have been set periodically. The principle of accountability stipulates that every activity and final result of government administration activities through the public bureaucracy must be accountable to the public. In this way, the principle of accountability will emerge effectively in a bureaucratic environment that prioritizes commitment as the basis for responsibility. Public accountability aims to encourage good and trustworthy performance.

Accountability can be divided into several categories, namely Cheema (2005) in Prasojo (2009):

1. Political accountability: the availability of methods that are used routinely and openly to provide punishment or reward to every person or institution holding public office, through a system of checks and balances between the executive, legislative and judiciary.
2. Financial accountability: the obligation of every person or institution to account for and report the use of public resources in the implementation of the public authority they hold.
3. Administrative accountability: the obligation of all people or institutions exercising public authority to create internal supervision in implementing established policies.
4. Legal accountability: reflects the accuracy of actions and decisions taken under authority.
5. Professional accountability: people or institutions must carry out their functions by the principles of professionalism. Only with sufficient knowledge and skill competence can a person or institution carry out its functions.
6. Moral accountability: the obligation of all people or institutions to be morally responsible for all political actions and decisions taken.

Government agencies understand that accountability is limited to reporting budget use through the preparation of financial reports and assume that accountability for activities has been carried out adequately, regardless of whether the activities carried out provide benefits or not in improving community welfare. This is different from the accountability expected by society. The community as government stakeholders has the right to monitor the performance of government institutions, especially regarding the use of public funds, as well as the authority of the People's Representative Council/Regional Council (DPR/D) regarding government accountability. With a comprehensive assessment, stakeholders will be able to know the accountability of each government entity and it is hoped that this will be able to motivate the government to make improvements. This comprehensive assessment is carried out by providing an assessment index or score on the achievement of government accountability with predetermined criteria and parameters. The Accountability Index is a tool to provide a quantitative assessment of the entity being audited. Assessment of this accountability index will be useful for increasing accountability, transparency, effectiveness and efficiency in the performance of the public service system.

IV. Data and Methodology

A. Datasets

Population and Sample

The population in this research is the Indonesian Ministry of Religion. The sample in this research was the Directorate General of Islamic Education.

Data

ReportFinances of the Directorate General of Islamic Education for 2019-2023 (audited).

B. Methodology

Transparency

Researchers will measure the transparency of financial management of the Directorate General of Islamic Education based on the open budget index based on BPK thinking using the Accountability Organization Maturity Model or organizational maturity model recommended by the International Organization of Supreme Audit Institutions (INTOSAL).[16] Transparency measurements are measured based on the Open Budget Index (OBI) in the following way:[17]

$$\textbf{Indeks} = \frac{\textbf{Nilai Aktual} - \textbf{Nilai Minimum}}{\textbf{Nilai Maksimum} - \textbf{Nilai Minumum}}$$

OBI calculation results using the formula above, can be categorized into:[17]

Table of Transparency Category Levels Based on OBI

No	Level of Budget Openness	Category	Score
1	Sufficient	Extensive	81-100
		Substantial (Substantial)	61-80
2	Not Enough (Insufficient)	Limited (Limited)	41-60
		Minimal (Minimal)	21-40
		Scant or None	0-20

Accountability

Accountability measurement uses several elements as follows:

Table of Accountability Measurement Elements

No	Element
1	Financial Report Opinion
2	State Losses
3	Follow-up to BPK Recommendations
4	Reward and Punishment Budget
5	Independent Assessment of the Implementation of Bureaucratic Reform
6	Government Agency Performance Accountability Report
7	State Property Management Award
8	Report on the Results of State Award Administration Wealth
9	*National Procurement Award*

Accountability Index Assessment Results Table

The final result	Accountability Level
90-100%	Very good
70-89%	Good
50-60%	Enough
49% and below	Not enough

Effectiveness and Efficiency

State financial management can also be measured by its level of efficiency and effectiveness under Law Number 17 of 2003 concerning State Finances Article 3.[1] Effectiveness is the ability of an organization/agency to realize the planned expenditure budget with previously determined objectives. The government's financial performance in carrying out a task will be classified as effective through several percentage ratio calculation results carried out.[18] Effectiveness can be measured in the following ways:

$$\textbf{Efektivitas} = \frac{\textbf{Realisasi Anggaran Belanja}}{\textbf{Target Anggaran Belanja}} \textbf{ x } \mathbf{100}\%$$

Based on the Decree of the Minister of Home Affairs Number 690,900-327 of 1996 concerning Guidelines for Financial Performance Assessment, the budget can be said to be effective if it meets the criteria below:[19]

Effectiveness Criteria Table

No	Percentage	Information
1	> 100%	Very effective
2	90%-100%	Effective
3	80%-90%	Effective enough
4	60%-80%	Less effective
5	< 60%	Ineffective

Meanwhile, efficiency according to SP Hasibuan is the best comparison between input (input) and the results between costs and benefits (output), as well as optimal results achieved by using limited resources. In other words the relationship between what has been completed.[20] An organization, program or activity will be said to be efficient if it can produce a certain output with the lowest possible input, or if it is able to use certain inputs that can produce the maximum output (spending well).[26] Efficiency can be measured in the following way:

$$\textbf{Efisiensi} = \frac{\textbf{Realisasi Anggaran Pendapatan}}{\textbf{Realisasi Anggaran Belanja}} \textbf{ x } \mathbf{100}\%$$

Based on the Decree of the Minister of Home Affairs Number 690,900-327 of 1996 concerning Guidelines for Financial Performance Assessment, the budget can be said to be efficient if it meets the criteria below:[19]

Efficiency Criteria Table

No	Percentage	Information
1	> 100%	Not efficient
2	90%-100%	Less efficient
3	80%-90%	Quite Efficient
4	60%-80%	Efficient
5	< 60%	Very Efficient

V. Analysis

EvaluationTransparency in state financial management at the Directorate General of Islamic Education is carried out by looking at the presentation of financial management information or documents starting from the planning, implementation and reporting stages. The planning stage is the budgeting stage, at this stage transparency can be assessed using the Open Budget Index (OBI). OBI is an indicator used to measure the level of transparency of the government budget in a country. This index was developed by the International Budget Partnership (IBP) and provides a score based on how well governments provide budget information to the public. The transparency of the Directorate General of Islamic Education at the budgeting stage can be seen in the table below:

Table of Budget Transparency Levels of the Directorate General of Islamic Education

Year	Index	Level of Budget Openness
2019	86.57	Sufficient
2020	86.40	Sufficient
2021	89.23	Sufficient
2022	93.67	Sufficient
2023	93.84	Sufficient

Source: data has been processed

From the table above from the budgeting stage, it can be seen that the index shows a score between 81-100, which means that the Directorate General of Islamic Education is at the fairly transparent category level. Throughout 2019-2023 there was a decline when Indonesia experienced the Covid-19 pandemic.

At the implementation stage of state financial management, transparency of the Directorate General of Islamic Education is through the publication of quarterly, semester and end-of-year reports which are presented on time and through assistance from internal auditors, namely the Inspectorate General of the Indonesian Ministry of Religion.

At the reporting stage of state financial management, transparency of the Directorate General of Islamic Education is through the publication of annual reports which are presented on time and become part of the LKKA which will be examined by the BPK as an external auditor. The opinions or opinions given by the BPK are a benchmark for transparency in the use of public funds by the Indonesian Ministry of Religion. The audited LKKA will then be published via the official website of the Indonesian Ministry of Religion to be accessed by the public as a manifestation of the Indonesian Ministry of Religion's responsibility for the use of public funds for the benefit of the community.

Apart from transparency, this research also carried out an analysis to determine the accountability index, which is a tool for providing a quantitative assessment of the entity being examined. Assessment of this accountability index can be useful for increasing accountability, transparency, efficiency and effectiveness of public service performance.[21]

Table of Accountability Index for the Directorate General of Islamic Education

No	Element	Weigh t (%)	Max Score	Score	The final result {(Score/Max Score)* (Weight)}%
1	Financial Report Opinion	20	3	3	20.00%
2	State Losses	10	1	1	10.00%
3	Follow-up to BPK Recommendations	10	4	3	7.50%
4	Reward and Punishment Budget	10	1	1	10.00%
5	Independent Assessment of the Implementation of Bureaucratic Reform	10	5	4	8.00%
6	Government Agency Performance Accountability Report	10	5	5	10.00%

7	State Property Management Award	10	1	1	10.00%
8	Report on the Results of State Award Administration Wealth	10	1	1	10.00%
9	*National Procurement Award*	10	1	1	10.00%
	TOTAL	**100**			**95.50%**

Source: data has been processed

From the table above it can be seen that the final total accountability assessment was 95.50%. Based on the table of assessment results, the accountability index is at 90-100%, which means that the level of accountability for financial management of the Directorate General of Islamic Education is very good. This means that the Directorate General of Islamic Education has a strong commitment to managing public funds transparently, responsibly and by accounting standards and applicable regulations, thereby creating trust and credibility in the eyes of the public and other stakeholders.

Accountability is one of the principles of good governance that is needed so that every ministry and state administrator carries out their duties responsibly. The principle of accountability contains elements of clarity about functions in government organizations and how to account for them. In terms of government financial reporting, the principle of accountability is proven by at least three indicators. This is by Government Regulation Number 71 of 2010 concerning Government Accounting Standards, namely the preparation of government Financial Reports (LK) per Government Accounting Standards (SAP), presented promptly, and refined with an audit opinion with an unqualified degree (WTP) from the BPK.

The Financial Report of the Directorate General of Islamic Education which is prepared at the end of each fiscal year is part of the LKKA. To maintain an Unqualified Opinion (WTP) on LKKA, the Inspectorate General of the Indonesian Ministry of Religion will conduct an Entry Meeting Review of Unaudited Financial Reports and Internal Control over Financial Reporting (PIPK) at the Ministry of Religion Level. Review of Financial Reports and PIPK at the Ministry of Religion of the Republic of Indonesia aims to provide limited confidence in quality Financial Reports that implement adequate internal control and comply with Government Accounting Standards at the Ministry of Religion. The PIPK review is carried out based on Minister of Finance Regulation Number 17/PMK.09/2019 concerning Guidelines for the Implementation, Assessment and Review of Internal Control over Central Government Financial Reporting. PIPK is a control specifically designed to provide confidence in financial reporting or activities related to state finances, to ensure the reliability of financial reports. Through the LK Review and PIPK, it is hoped that the reliability of the presentation and preparation of the Ministry of Religion's Financial Reports will increase, thereby having an overall impact on improving the quality of the LKKA.

Apart from transparency and accountability in managing state finances, the performance of a program or activity can also be measured by considering its effectiveness and efficiency. The Indonesian Ministry of Religion is said to be effective if the programs or activities that have been designed can be carried out following the targets that have been set. This shows that effectiveness is always closely related to the results or output achieved. Meanwhile, the Indonesian Ministry of Religion is said to be efficient if the programs or activities that have been designed can be implemented using the lowest possible input.

In managing state finances, several activities that have been budgeted but cannot be implemented can occur due to several reasons, such as in 2020 when the Covid-19 pandemic in Indonesia with the PPKM policy resulted in the percentage level of realization being not optimal and causing the level of realization to decrease. Decreased realization if it continues continuously will result in inefficient and ineffective budget management. Based on the LRA of the Directorate General of Islamic Education, the efficiency and effectiveness ratio is presented as follows:

Effectiveness Ratio Table

Year	Effectiveness Ratio	Criteria
2019	96.57%	Effective
2020	96.40%	Effective
2021	99.67%	Effective
2022	96.68%	Effective
2023	97.75%	Effective

Source: data has been processed

From the table above it can be seen that based on the effectiveness ratio the Directorate General of Islamic Education is effective in managing the budget to implement predetermined programs. However, in 2020 the effectiveness ratio of the Directorate General of Islamic Education decreased by 0.17% from 2019, this is because in 2020 Indonesia experienced the COVID-19 pandemic which resulted in several budgeted programs or activities not being realized. Some activity budgets were even diverted to preventing and handling the Covid-19 pandemic. In 2019-2023, budget absorption is at the effective criteria (90%-100%).

Efficiency Ratio Table

Year	Efficiency Ratio	Criteria
2019	5.44%	Very Efficient
2020	5.36%	Very Efficient
2021	6.45%	Very Efficient
2022	6.93%	Very Efficient
2023	11.23%	Very Efficient

Source: data has been processed

From the table above, based on the efficiency ratio, it can be seen that with minimal income, the Directorate General of Islamic Education can still implement the programs that have been determined. The efficiency ratio always increases every year, this is because income also always increases throughout 2019-2023, the efficiency ratio is at very efficient criteria (< 60%)

VI. CONCLUSION AND RECOMMENDATIONS

Based on the analysis and description above, this research proves that the management of state finances at the Directorate General of Islamic Education with a checks and balances mechanism produces financial reports that are transparent, accountable, effective and efficient. So it is hoped that it can prevent corruption, irregularities and wasteful use of public funds.

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