

Antecedents of Accountability Based on Karma Pala Teachings and its Consequences on Panureksa VCI Performance in Badung Regency



I Made Jamin Yasa¹, Ni Ketut Sariani², I Gusti Ngurah Sanjaya³

^{1,2,3} Faculty of Economics and Business, Warmadewa University, Denpasar-Bali

ABSTRACT: The rampant involvement of Village Credit Institution (VCI) officials in corruption cases in various regions in Bali, especially in Badung Regency, is an interesting issue to be studied and researched further. This action, in addition to having an impact on the performance of the VCI organization, also has an impact on the sustainability of VCI in the future. As is known, published data shows that almost all regions in Bali have found VCI that are unhealthy and have even gone bankrupt. How is it possible that VCI, which is managed by the community based on traditional villages with very strict awig-awig, actually experiences fraud committed by the officials themselves. This is very embarrassing and distorts the goals of VCI that have been aspired to. The existence of various fraudulent practices is an indicator of the weak supervisory function in VCI. Prevention of unhealthy practices in VCI should be carried out properly if Panureksa is responsive to every transaction that exists. The failure of the supervisory body to prevent deviations in VCI management and protect village assets from corruption is a reflection of the weak performance of the VCI supervisory body. This study aims to answer the main problem regarding the role of belief in the law of karma as an antecedent in improving the performance of panureksa. This study was conducted at panureksa VCI in Badung Regency. Hypothesis testing was carried out using PLS-SEM analysis, with the help of SmartPLS 3.2.9 Software. The results of the study indicate that belief in the law of karma can increase the accountability of panureksa in carrying out their duties. Belief in the law of karma can function as a moral and ethical principle that encourages someone to act in a correct and responsible manner, with the belief that their actions will be rewarded accordingly in the future. Other results indicate that accountability can improve the performance of panureksa. Accountability requires panureksa to actively identify, assess, and manage risks that can affect VCI operations. Good risk management can reduce the likelihood of financial or operational problems, thereby increasing the stability and performance of the institution.

KEYWORDS: Belief in the Law of Karma Pala, Accountability, Panureksa VCI

INTRODUCTION

Village Credit Institution (VCI) is one of the traditional village institutions based on Balinese culture, initiated by Prof. Ida Bagus Mantra in 1985 which aims to maintain and preserve Kahyangan Tiga by forming a financial institution as one of the sources for the traditional village community, in addition to the formation of the traditional village organization VCI also to help the Pakraman Village in carrying out its cultural function. VCI is one of the financial institutions owned by the Pekraman Village, which carries out one of the financial functions of the Pakraman Village, namely managing the financial resources owned by the Pakraman Village, in the form of savings and loans, for the purpose of financing the lives of members of the Pakraman Village community, both individually and together, in order to develop the socio-cultural and religious functions of the Pakraman Village community. In accordance with the traditional village government system in Bali which is based on religion, beliefs, culture and social society.

The establishment of the Village Credit Institution (VCI) by the government is one of the political economic strategies of Arthasastra (Kawiana, 2019). Its main mission is to maintain the existence of the pekeraman village as a buffer for the customs and culture of the local community and to advance the community economically in order to realize a more decent life welfare (Wulantari et al., 2022). Ramantha (2022) in the national VCI discussion stated that economically VCI as a pioneer of the inclusive financial system in Bali has contributed greatly to the regional economy in Bali with total assets reaching IDR 23.5 trillion from

Antecedents of Accountability Based on Karma Pala Teachings and its Consequences on Panureksa VCI Performance in Badung Regency

1,433 VCIs. The community relies on their needs for both daily needs and for customary activities and places funds so that the funds are productive.

The development and performance of VCI have recently begun to be questioned regarding the sustainability aspect. The sustainability of VCI is closely related to how much performance has been successfully managed by VCI officers. On a macro level, it was found that there were several Village Credit Institutions (VCIs) in Bali that had problems, one of which was because their administrators committed corruption (Desiani, 2022). Wigunawati (2022) stated that there were 158 VCIs declared bankrupt around (11.03%) and 38 VCIs (2.65%) in addition to 909 VCIs declared healthy

Another more surprising fact is the rampant cases that have hit VCI in various regions, especially in Badung Regency, even to the point of entering the realm of the *Bali High Prosecutor's Office's Corruption Crimes* (TIPIKOR) because there are indications of state losses. As found in the corruption case by the management of VCI Sangeh worth around Rp. 57.2 billion through the creation of fictitious credit and profit management during the 2016-2022 period. This further emphasizes the need to review the concept of effective and efficient VCI governance. As a business entity, various problems always arise in the midst of a competitive and increasingly complex business environment. VCI problems that can disrupt the realization of the vision and mission as a cultural support and economic driver in traditional villages consist of low quality resources, suboptimal application of technology and information and suboptimal role of the supervisory body, competition between financial institutions, implementation of customary laws, internal supervision, lack of socialization plans for work plans and no less interesting is the issue of taxes which do receive privileges from the government (Jayantari & Gorda, 2020; Kawiana, 2019). Furthermore, Winata et al., (2015) and Suartana, (2020) stated that internally and micro, the problems that arise in VCI can be divided into three large groups, namely poor VCI business governance, suboptimal VCI managers and supervisors and lack of understanding of risk management by stakeholders.

Based on various problem factors in developing VCI, researchers reconfirm the role of VCI supervisors (panureksa) as the spearhead for ensuring the implementation of the internal control system and also VCI governance. Given the emergence of various corruption cases in VCI, the role of panureksa has begun to be questioned by various parties for the sake of VCI's stability as a financial inclusion institution in Bali. Regulations regarding VCI governance and supervision have been outlined in the Bali Provincial Governor's Regulation no. 3 of 2017 concerning Village Credit Institutions, but if we look deeper into the regulation, we can conclude that there is no intervention from outside parties related to supervision of VCI management itself, where the supervisory function that can realize clean governance must be obtained from parties who do not have certain interests, as the concept of external auditors who serve the public interest as independent parties. This factor is actually a trigger for the potential for fraud. Prevention of unhealthy practices in VCI should be carried out properly, if panureksa is responsive to every transaction that exists. The failure of the supervisory body to prevent deviations in VCI management and protect village assets from corruption reflects the weak performance of the VCI supervisory body (Widyantara et al., 2017).

Therefore, the strengthening factor of the VCI supervisory function is very much needed to protect the interests and objectives of the establishment of the VCI itself. Researchers focus on using an approach in a personal dimension concerning responsibility/accountability as a driver of more effective supervisory performance. Various empirical evidence has confirmed that accountability contributes positively to improving the performance of supervisors/auditors (Afridzal, 2016; Ermayanti, 2017; Laksita & Sukirno, 2019; Usman, 2019). In the context of VCI, Oviyanti et al., (2023) proved that good VCI supervisory performance can be created by implementing an attitude of independence and accountability in the supervisor. Professional skills must also be continuously improved by supervisors so that their performance will be better in the process of carrying out the tasks given. In the future, supervisors must be able to increase their independence and report various things with real evidence in the form of supporting documents to increase the level of public trust in supervisors. Accountability must continue to be developed, daring to be responsible for all actions and reporting various actions that are considered suspicious will improve a supervisor's performance.

Responsibility shows the willingness or psychological drive to complete all obligations that are the auditor's responsibility, which is indicated by the willingness to accept the risk of decisions that have been taken. Failures experienced in work can be minimized if there is caution. However, risks are sometimes difficult to avoid. The auditor must ensure that the opinion issued is in accordance with audit procedures and standards and is supported by complete working papers, information, and audit evidence. If the opposite occurs, the possibility of audit failure can occur due to a mismatch between the opinion given and the evidence and supporting information. Lisnawati, (2017) successfully confirmed that internal audit performance does not depend on auditor accountability. The company has not implemented the importance of the role of the audit profession and the benefits obtained by an auditor. So if accountability is carried out properly, the quality of internal audit will also be good, but only because

Antecedents of Accountability Based on Karma Pala Teachings and its Consequences on Panureksa VCI Performance in Badung Regency

of poor accountability, the quality of internal audit is also poor. The company in improving its accountability which is not yet optimal in accordance with its duties to complete the obligations that will be accounted for to the company because it is related to the auditor's profession which must disclose all fraud that must be stated transparently. This shows that the high motivation of auditors to devote all their abilities to produce quality work in accordance with the established criteria. To be able to improve the quality of the audit, they must improve their attitude of responsibility in completing their work in order to produce an audit report that does not contain material misstatements.

This study uses Human Capital theory to explain internal factors in this case the accountability or responsibility of auditors in improving performance. This theory states that the higher the quality of human resources, the higher the efficiency and productivity of a country (Becker, 1962). The postulate of Human Capital Theory explains that individuals who make personal investments, such as attending education and training and always maintaining a positive attitude as a determinant of their quality have an impact on improving the quality of their work and productivity. However, this theory does not explicitly explain what factors influence the quality of a person's work and productivity, therefore this study will test the effect of accountability on the quality of their work results.

This study was conducted to fill the research gap, as stated by Munidewi, (2017) that auditor accountability research is very rarely associated with local wisdom values. To understand the auditor's responsibility in carrying out his duties, it can not only be seen from the rules or norms that have been implemented, but this understanding comes from the auditor himself who is aware or not of what he has done. The researcher developed previous research by focusing on operationalizing accountability oriented towards self-awareness as an antecedent that can improve the performance of panureksa. The form of self-awareness in question is the influence of local wisdom values in this case the Karma Pala teachings as one of the factors that encourage motivation, devotion to the profession and social obligations as a reflection of auditor accountability. In Hindu religious beliefs, the Law of Karma Phala provides optimism to every human being and even all living things to believe that all actions will bring results. Whatever we do, that is the result we will receive. Hindus believe that the recipient is the one who does and its effects on others (Chadha et al., 2013; Chakraborty, 2014; Suadnyana; & Putra, 2021). Various empirical evidence shows that belief in the teachings of karma phala can contribute to improving behavior in various aspects, such as aspects of transformational leadership (Chadha et al., 2013), consumer behavior (Chen et al., 2019), fraud prevention (Yuniasih et al., 2022), auditor ethical decisions (Savitri; et al., 2022) and tax avoidance (Asri et al., 2018).

Based on the view of the human capital theory study and previous research results, it can be justified that the accountability of panureksa can be caused by his own factors, that there is an initial belief and indoctrination in the form of positive optimism from the values of the karma pala teachings, then the level of belief in the karma phala teachings is suspected as a driving factor for panureksa accountability related to the impact of the results of his work both for himself, VCI managers and the traditional village community as stakeholders. This study uses the variable of belief in the law of karma pala teachings as an antecedent variable for panureksa accountability in improving its audit performance. The use of the variable of belief in the law of karma pala in this study is intended as a novelty in research (novelty) in order to produce more comprehensive research results related to the influence of the accountability of a VCI panureksa.

LITERATURE REVIEW

Human Capital Theory

The basis of human capital theory (HCT) was introduced by Gary Becker in 1962. The concept of human capital theory discusses the relationship between human resource investment and work quality or productivity. According to Becker (1962), the higher the quality of human resources, the greater the efficiency and productivity of a country. In other words, the higher the quality of human resources, the greater the quality of work. Various dimensions of human capital are categorized as advantages possessed by individuals, including expertise and abilities, appearance, reputation, and attitudes of concern for the public interest so as to create public trust (Becker, 1993). Based on this theoretical concept, it can be explained that human capital in the form of attitudes (accountability) of VCI's Panureksa can improve its supervisory performance.

Panureksa Performance

Performance is a work result achieved by a person in carrying out tasks assigned to him based on skills, experience and sincerity and time Wulantari et al., (2022). Trisnadewi et al., (2020) stated that performance is the work result in terms of quality and quantity achieved by a person in carrying out tasks according to the responsibilities given to him. Satya & Pramuki, (2021), Kusumawati et.al (2024) describe performance as an action that is under the control of the individual and helps achieve organizational goals.

Antecedents of Accountability Based on Karma Pala Teachings and its Consequences on Panureksa VCI Performance in Badung Regency

Panureksa as the supervisory body (internal auditor) of VCI which functions as an internal auditor is charged with quite a lot of tasks and the problems faced vary from embezzlement of funds, bad debts to non-transparent financial management. Fajar (2022) explained that Bendesa Adat because of his position, *ex officio* will automatically become the chairman of the supervisory body or panureksa so that he is required to fully understand the operations of VCI and the level of progress achieved. Furthermore, the facts show that not all Bendesa Adat fully understand the operations of VCI, because generally Bendesa Adat are selected based on the charismatic, authoritative, and only have insight into religion.

Accountability

Diani and Ria (2007) define accountability as a form of psychological drive that makes someone try to be responsible for all actions and decisions taken to the environment. In the context of the public sector, accountability can be interpreted as a form of obligation to be responsible for the success or failure of the implementation of the organization's mission in achieving previously determined goals and objectives through a media of accountability that is carried out periodically.

Munidewi, (2017) conducted a synthesis of previous research, successfully identifying three indicators that can be used to measure individual accountability. First, how much motivation they have to adjust the job. Motivation in general is a state within a person that drives the individual's desire to carry out certain activities to achieve goals. Related to a person's accountability, people with high accountability also have high motivation in doing something. Second, devotion to the profession which means how much effort (thinking power) is given to complete a job. People with high accountability can devote more effort (thinking power) than people with low accountability when completing work. Third, there is an obligation that how confident they are that their work will be checked by superiors. The belief that a job will be checked or assessed by others can increase a person's desire and effort to produce better quality work.

The Law of Karma Pala

The term karma literally means action, work or deed. Any kind of intentional action whether mental, verbal or physical, is considered as karma. It includes all in the phrase both thoughts, words and deeds. According to the law of karma, individual and collective actions determine the nature of existence in the present or future lifetimes. Everything we do, say or think, will have an effect and in time will come back to us. If we understand this law of karma, we cannot blame anyone for what happens to us. Good intentions and good actions contribute to good karma and future happiness, while bad intentions and actions contribute to bad karma. Everyone is responsible for his actions, words and thoughts so that everyone's karma is entirely his own (Asri et al., 2018; Chakraborty, 2014).

The teachings of the law of karma also lead people who believe in the law of karma to believe that whatever is experienced in this life is the result of one's own actions, not because of others. The law of karma as a basic teaching of self-control is a basic teaching to improve human morals and ethics in community life. By understanding the essence of the law of karma, humans will not be able to commit reprehensible acts that are clearly outside the teachings of religion and cause harm or destruction to others (Megawati, 2022; Munidewi, 2017)

A good way to start creating good karma is to free ourselves from negative thoughts, words and actions, although it requires continuous perseverance and personal commitment. Thus, a panureksa who has faith in the law of karma can control himself to always be responsible for obligations or assignments to perform better.

Conceptual Framework and Hypothesis

The teachings of Karma Phala in Hindu beliefs provide optimism to every human being and all creatures that all actions taken will yield results. The teachings of karma phala, which are part of the five beliefs in Hinduism (*panca sradha*) as a process of understanding and practicing religious teachings fairly and balanced. In the holy book *Bradh Aranyaka Upanisad*, law is interpreted as truth. Karma phala is a teaching to improve morals and ethics in community life so that humans will not be able to commit reprehensible acts that can cause loss and destruction. Belief in the teachings of the law of karma pala encourages auditors to behave ethically in carrying out their duties professionally, namely the psychological ability to accept and be responsible for all consequences related to their duties and functions as auditors to their superiors and the public (Munidewi, 2017)

H1. Belief in the teachings of the law of karma has a positive and significant influence on the accountability of panureksa

Panureksa as the internal supervisory body of VCI must be able to use thoughts, produce words and carry out good deeds in order to maintain harmonious relations between fellow human beings, the environment and God as the creator, so that balance can be realized in efforts to achieve self-awareness by empowering oneself (Suardikha, 2015). Panureksa in carrying out its duties must be able to maintain its responsibility which lies in the results. The quality of Panureksa's work results can be influenced by the

Antecedents of Accountability Based on Karma Pala Teachings and its Consequences on Panureksa VCI Performance in Badung Regency

accountability of an auditor in completing audit work. The performance of internal auditor supervisors is highly dependent on their level of accountability (Afridzal, 2016; Ermayanti, 2017; Oviyanti et al., 2023; Usman, 2019). Furthermore, auditor accountability is measured by 3 indicators, namely motivation, dedication to the profession and social obligations (Laksita & Sukirno, 2019; Lisnawati, 2017; Oviyanti et al., 2023).

H2. Accountability has a positive and significant effect on the performance of Panureksa

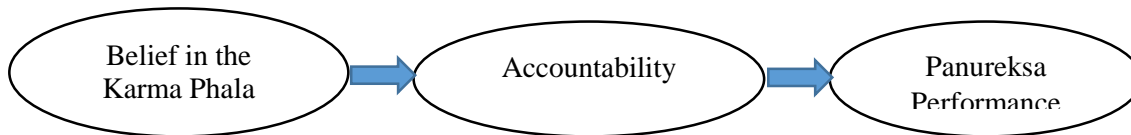


Figure 1 Conceptual Framework of Research

METHOD

This study uses primary data. Data were collected using questionnaire techniques, observation and document analysis. The document to be analyzed is a questionnaire that already contains written statements from respondents. The questionnaire given was designed using a five-point-likert scale. This research was conducted at Panureksa VCI in Badung Regency. The sample determination in this study used a saturated sampling technique. During the questionnaire filling period, there were 113 people who filled out the research questionnaire who became respondents in this study. Belief in the teachings of the law of karma is measured by 7 indicators developed by (Asri et al., 2018; Chadha et al., 2013; Megawati, 2022; Yuniasih et al., 2022). Accountability is measured by indicators adopted from (Hajering et al., 2019). Panureksa's performance further modifies the concept of internal auditor performance in the public sector which is measured by 6 indicators that have been developed by Kantohe et al., (2021). The data analysis technique used to solve the research problem is Partial Least Square (PLS). The analysis stages carried out are designing structural models and measurement models, path diagram conversion, path coefficient estimation, model evaluation, goodness of fit evaluation, and hypothesis testing. The path diagram of the outer model and inner model equations in this study is as follows:

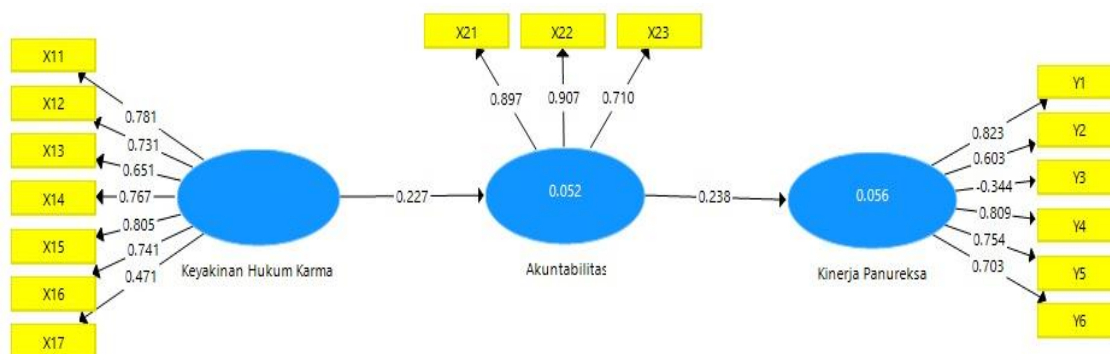


Figure 2. Structural and Measurement Model

RESULTS AND DISCUSSION

The number of respondents who received was 113 VCI. The number of respondents who could be processed was 113 VCI so that the response rate could be determined at 100%. This can be explained that the surveyor repeatedly asked the VCI staff to remind them to fill out and return the questionnaire immediately.

Table 1. Respondent Characteristics

No	Characteristics	Classification	Number of people	Percentage
1	Age	> 45 years	35	30.97
		45 - 55 years	60	53.10
		< 55 years	18	15.93
2	Gender	Man	113	100.00
3	Level of education	Senior High School	80	70.80
		Bachelor	33	29.20
	Amount		113	100.00

Antecedents of Accountability Based on Karma Pala Teachings and its Consequences on Panureksa VCI Performance in Badung Regency

Based on table 1, it can be explained that the age characteristics of respondents in this study were dominated by those aged 45-55 years as many as 60 people (53.10%), the gender characteristics of respondents were dominated by men as many as 100 people (100%), this is because the Chairperson of the VCI Supervisory Board is the Traditional Village Head who is always held by a man, while the characteristics of education level were dominated by Bachelor's degrees as many as 80 people (70.80%).

The evaluation of the research model was carried out using convergent validity which is the output of the SmartPLS 3.0 program. The construct dimensions that build each variable (construct) in this study are valid and can be used to conduct research or to test hypotheses because the outer loading correlation value is greater than 0.60 and the value Average Variance Extracted (AVE) is above 0.50. This means that the construct created has met the requirements of convergent validity. The PLS output results regarding convergent validity are presented in the following table.

Table 2. Outer Loading Results

Variables	Indicator	Correlation
Belief in the Law of Karma	X1.1	0.780
	X1.2	0.736
	X1.3	0.657
	X1.4	0.772
	X1.5	0.809
	X1.6	0.736
Accountability	X2.1	0.893
	X2.2	0.909
	X2.3	0.717
Panureksa Performance	Y1	0.829
	Y2	0.612
	Y4	0.796
	Y5	0.777
	Y6	0.705

The feasibility of the construct can be measured using the Cronbach Alpha and Composite Reliability values, and Average Variance Extracted (AVE). The results of the construct feasibility test in this study are presented in table 4.

Table 3. Composite Reliability and Cronbach Alpha Tests

Variables	Cronbach's Alpha	Composite Reliability	AVE
Belief in the Law of Karma	0.853	0.885	0.562
Accountability	0.812	0.880	0.712
Panureksa Performance	0.805	0.862	0.559

The R² value for the dependent constructs, namely accountability and panureksa performance, is shown to be 0.053 and 0.005 respectively, included in the model with weak influence. The inner model test, also known as inter-construct testing, is first conducted using the significant influence between the constructs being tested. This is presented in table 4.

Table 4. Path Analysis and Statistical Testing

Variables	Coefficient	T Statistics	P Values	Information
Law of Karma Belief -> Accountability	0.231	1,992	0.047	Significant
Accountability -> Panureksa Performance	0.234	2,592	0.010	Significant

Antecedents of Accountability Based on Karma Pala Teachings and its Consequences on Panureksa VCI Performance in Badung Regency

Based on table 4, it can be seen that the results of the hypothesis testing, all hypotheses are supported. The belief in the law of karma has a positive influence of 0.231 on accountability, with a p value of 0.047 smaller than 0.05. So it can be concluded that the belief in the law of karma has a positive and significant effect on accountability. Accountability has a positive influence of 0.234 on the performance of panureksa, with a p value of 0.010 smaller than 0.05. So it can be concluded that accountability has a positive and significant effect on the performance of panureksa.

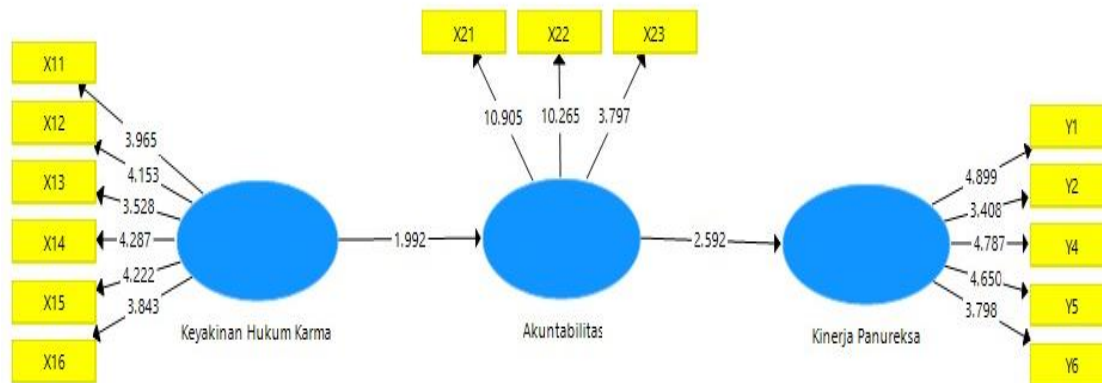


Figure 3. Direct Relationship Coefficient Between Variables

The influence of the belief in the law of karma on accountability

Based on the results of data analysis in testing the influence of belief in the law of karma on accountability, it shows that belief in the law of karma is able to increase the accountability of VCI Panureksa. The increasing belief that VCI Panureksa has in the law of karma will also be able to increase accountability (responsibility) in carrying out their duties. The results of this study are in line with the results found by Chadha et al., (2013), (Chen et al., 2019), (Yuniasih et al., 2022), (Savitri; et al., 2022) and tax avoidance (Asri et al., 2018), that belief in the teachings of karma phala can contribute to improving behavior in various aspects, such as aspects of transformational leadership, consumer behavior, fraud prevention, ethical auditor decisions, and tax avoidance. The basic principle of the law of karma is that every action has a consequence. If someone does a good deed, they will receive a good result. Conversely, bad deeds will bring bad results. This belief often serves as a moral motivation to act ethically and with integrity. Someone who believes in the law of karma may feel more motivated to take positive actions and avoid negative behavior, because they believe that what they do will come back to them. Individuals who believe in the law of karma may feel more awake and more motivated to fulfill their responsibilities well, because they believe that bad actions will bring bad results, and vice versa. This contributes to increased accountability, because individuals who hold this belief will tend to be more open and responsible for their actions, in order to avoid negative consequences in the future. Belief in the law of karma can strengthen accountability by encouraging individuals to act responsibly, transparently, and ethically, because they believe that their actions will have appropriate consequences in the future.

The influence of accountability on the performance of Panureksa

Based on the results of data analysis in testing the influence of accountability on the performance of panureksa, it shows that accountability is able to significantly improve the performance of panureksa. The higher the accountability possessed by a panureksa, the more it will be able to improve its performance. The results of this study are in line with the results that Afridzal, (2016); Ermayanti, 2017; Usman, 2019). Oviyanti et al., (2023), that accountability contributes positively to improving the performance of supervisors/auditors. Good VCI supervisor performance can be created by implementing an attitude of independence and accountability within the supervisor. Panureksa VCI who feel responsible will be more likely to comply with established policies and procedures. This compliance ensures that the institution's operations are carried out in accordance with applicable standards. High compliance can reduce the risk of errors and violations, thereby increasing the efficiency and effectiveness of VCI operations. Panureksa who feel that they must be accountable for their work results tend to be more motivated and strive to achieve good performance. High motivation can increase productivity and work quality, and encourage greater efforts to achieve the institution's goals. High accountability among panureksa VCI can improve the institution's performance by ensuring that tasks and responsibilities are carried out with full responsibility, transparency, and efficiency. Accountability helps ensure that the institution's operations are in accordance with policies, minimize risks, and improve service quality, all of which contribute to the overall performance of VCI.

Antecedents of Accountability Based on Karma Pala Teachings and its Consequences on Panureksa VCI Performance in Badung Regency

CONCLUSION

Belief in the law of karma is able to increase the accountability of the Panureksa in carrying out its duties, belief in the law of karma can serve as a moral and ethical principle that encourages a person to act in a right and responsible manner, with the belief that their actions will be rewarded accordingly in the future. Accountability can improve the performance of the panureksa, Accountability requires the panureksa to actively identify, assess, and manage risks that can affect the operation of the VCI. Good risk management can reduce the possibility of financial or operational problems, thereby increasing the stability and performance of the institution. The suggestion that can be submitted is that the VCI manager in this case the VCI supervisor should always linking belief in the law of karma to accountability and performance of VCI officers can be achieved by integrating ethical values into training, building a culture that supports accountability, setting clear standards, and providing ongoing feedback and support. With these steps, VCI officers will be more motivated to act responsibly, which in turn will improve their performance and the overall success of the institution.

REFERENCES

- 1) Afridzal, A. (2016). Pengaruh Akuntabilitas Terhadap Kualitas Hasil Kerja Auditor Internal (Studi Empiris pada Inspektorat Kota Banda Aceh). *Journal of Chemical Information and Modeling*, VII(9), 1689–1699.
- 2) Asri, I. A. T. Y., Ramantha, I. W., Suputra, I. D. G. D., & Ratnadi, N. M. D. (2018). Belief in the Law of Karma Moderate the Influence of the Tax System on Perceptions of Tax Evasion on Individual Taxpayers in All of the Tax Office Bali Area. *International Journal of Sciences: Basic and Applied Research (IJSBAR)*, 41(1), 39–50. <http://gssrr.org/index.php?journal=JournalOfBasicAndApplied>
- 3) Becker, G. S., & Tomes, N. (1994). *Human Capital and The Rise and Fall of Families Human Capital: A Theoretical and Empirical Analysis with Special Reference to Education* (3rd Editio). The University of Chicago Press.
- 4) Bonner, S. E., & Sprinkle, G. B. (2002). The effects of monetary incentives on effort and task performance: Theories, evidence, and a framework for research. *Accounting, Organizations and Society*, 27(4–5), 303–345. [https://doi.org/10.1016/S0361-3682\(01\)00052-6](https://doi.org/10.1016/S0361-3682(01)00052-6)
- 5) Chadha, N., Jain, G., & Krishnan, V. R. (2013). The Effect of Optimism and Belief in the Law Karma on Transformational Leadership. *International Journal on Vedic Foundations of Management*, 1(1), 51–66. www.franklinpublishing.net
- 6) Chakraborty, P. (2014). The Law of Karma and Salvation. *International Journal of Humanities & Social Science Studies (IJHSSS)*, 1(3), 193–195. <https://doi.org/10.4324/9780203986011-6>
- 7) Chen, S., Wei, H., Meng, L., & Ran, Y. (2019). Believing in karma: The effect of mortality salience on excessive consumption. *Frontiers in Psychology*, 10(7), 1–12. <https://doi.org/10.3389/fpsyg.2019.01519>
- 8) Desiani. (2022). *Enam-persen VCI di Bali bermasalah. Anggota DPR RI, Rai Wirajaya Minta seluruh-VCI Diawasi ketat.* <https://bali.tribunnews.com/2022/06/26/enam-persen-VCI-di-bali-bermasalah-anggota-dpr-ri-rai-wirajaya-minta-seluruh-VCI-diawasi-ketat>
- 9) Ermayanti, D. (2017). Pengaruh Emotional Quotient, Pengalaman Auditor Dan Akuntabilitas Terhadap Kualitas Audit. *Eksis: Jurnal Riset Ekonomi Dan Bisnis*, 12(2), 178–190. <https://doi.org/10.26533/eksis.v12i2.109>
- 10) Fajar, N. (2022). Pengaturan Kewenangan Pengawasan Village Credit Institution (VCI) Pekraman Desa Adat Di Bali. *Jurnal Yustitia*, 16(1), 45–53. <https://ojs.unr.ac.id/index.php/yustitia/article/view/899%0Ahttps://ojs.unr.ac.id/index.php/yustitia/article/download/899/778>
- 11) Ghozali, I. (2021). *Partial Least Square : Konsep, Teknik dan Aplikasi Menggunakan Program SmartPLS 3.2.9 Untuk Penelitian Empiris* (3rd ed.). Badan Penerbit Universitas Diponegoro.
- 12) Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sastredt, M. (2014). A Primer on Partial Least Squares Structural Equation Modeling. In K. Koscielak (Ed.), *SAGE Publications, Inc.* (Vol. 46, Issues 1–2). SAGE Publications, Inc. <https://doi.org/10.1016/j.lrp.2013.01.002>
- 13) Hajering, Suun, M., & Muslim. (2019). Moderating Ethics Auditors Influence of Competence, Accountability on Audit Quality. *Jurnal Akuntansi*, 23(3), 468–481. <https://doi.org/10.24912/ja.v23i3.614>
- 14) Jayantari, P. R., & Gorda, A. A. N. E. S. (2020). Pengaruh Penerapan Good Corporate Governance dan Keberadaan Awig-Awig terhadap Kinerja Keuangan Village Credit Institution dengan Budaya Tri Hita Karana sebagai Variabel Moderasi. *Jurnal Penelitian Dan Pengembangan Sains Dan Humaniora*, 4(1), 60. <https://doi.org/10.23887/jppsh.v4i1.24465>

Antecedents of Accountability Based on Karma Pala Teachings and its Consequences on Panureksa VCI Performance in Badung Regency

- 15) Kantohe, M. S. S., Sudarma, M., Subekti, I., & Adib, N. (2021). Determinants of Internal Audit Quality in Provincial Government. *Turkish Online Journal of Qualitative Inquiry (TOJQI)*, 12(6), 684–694.
- 16) Kawiana, I. G. P. (2019). PELATIHAN SERVQUAL VILLAGE CREDIT INSTITUTION (VCI). *Jurnal Sewaka Bhakti Lembaga Penelitian Dan Pengabdian Kepada Masyarakat Universitas Hindu Indonesia Denpasar*, 2(1), 1–7.
- 17) Khalique, M., Bontis, N., Bin Shaari, J. A. N., Yaacob, M. R., & Ngah, R. (2018). Intellectual capital and organisational performance in Malaysian knowledge-intensive SMEs. *International Journal of Learning and Intellectual Capital*, 15(1). <https://doi.org/10.1504/IJLIC.2018.088345>
- 18) Kusumawati, N. P. A., Pramuki, N. M. W. A., & Ayu, P. C. (2024). Determinants of LPD Performance: Collaboration of Stewardship, Organizational Culture, and Leadership Theory Based on Arthashastra. *JIA (Jurnal Ilmiah Akuntansi)*, 9 (1), 308-333
- 19) Laksita, A. D., & Sukirno, S. (2019). Pengaruh Independensi, Akuntabilitas, Dan Objektivitas Terhadap Kualitas Audit. *Nominal: Barometer Riset Akuntansi Dan Manajemen*, 8(1), 31–46. <https://doi.org/10.21831/nominal.v8i1.24497>
- 20) Lisnawati, D. (2017). Pengaruh Akuntabilitas Dan Kompetensi Terhadap Kualitas Audit Internal. *Jurnal Akuntansi, Audit Dan Sistem Informasi Akuntansi (JASa)*, 1(3), 1–13.
- 21) Megawati, A. A. T. (2022). Keyakinan Hukum Karma Memoderasi Pengaruh Hedonisme Pada Kecurangan Dalam Pelaporan Keuangan. *E-Jurnal Akuntansi*, 32(2), 3669. <https://doi.org/10.24843/eja.2022.v32.i02.p06>
- 22) Munidewi, I. A. B. (2017). Akuntabilitas dalam Perspektif Ajaran Karma Phala Sebagai Pedoman Untuk Membangun Karakter Auditor. *Jurnal Ilmiah Akuntansi Dan Bisnis*, 12(1), 54. <https://doi.org/10.24843/jiab.2017.v12.i01.p07>
- 23) Oviyanti, N. K. D., Sumadi, N. K., & Muliati, N. ketut. (2023). Pengaruh Independensi, Akuntabilitas dan Keahlian Profesional Terhadap Kinerja Pengawas Village Credit Institution (VCI) Se-Kecamatan Payangan. *Hita Akuntansi Dan Keuangan*, 1(1), 57–66.
- 24) Ramantha. (2022). *Berkontribusi Besar, Aset VCI di Bali Tembus Rp 23,5 Triliun*. Baliviralnews. <https://www.baliviralnews.com/berkontribusi-besar-aset-VCI-di-bali-tembus-rp-235-triliun/>
- 25) Satya, N. P. P. S., & Pramuki, N. M. W. A. (2021). Pengaruh Intellectual Capital Terhadap Kinerja Usaha Mikro Kecil Dan Menengah (Studi Empiris Pada Umkm Se-Kecamatan Tampaksiring). *Hita Akuntansi Dan Keuangan*, 2(4), 109–132. <https://ejournal.unhi.ac.id/index.php/HAK/article/download/2000/1187>
- 26) Savitri, N. M. T., Wirakusuma, M. G., & Dwirandra, A. (2022). Keyakinan Hukum Karma Phala Memoderasi Pengaruh Sifat Machiavellian Dan Love of Money Pada Keputusan Etis Auditor. *E-JURNAL EKONOMI Dan Bisnis Universitas Udayana*, 11(05), 603–614. <https://ojs.unud.ac.id/index.php/EEB/>
- 27) Sila, M., Subroto, B., Baridwan, Z., & Rahman, A. F. (2015). The Effect of Knowledge and Experience on Professional Auditor ' s Judgment : Study on State Auditor in Indonesia. *International Journal of Management and Administrative Sciencesurnal of Management and Administrative Sciences*, 3(10), 98–106.
- 28) Suadnyana, I. B. P. E., & Putra, I. N. M. (2021). Konsep Panca Sradha Pada Lontar Putru Pasaji. *Purwadita: Jurnal Agama Dan Budaya*, 5(2), 123–134. <http://jurnal.stahnmpukuturan.ac.id/index.php/Purwadita>
- 29) Suartana, I. W. (2020). *Pelaporan Akuntansi Village Credit Institution (VCI)*, CV. Sastra Utama. CV. Sastra Utama.
- 30) Trisnadewi, E., Amlayasa, B., & Rupa, I. W. (2020). Faktor-faktor yang mempengaruhi kinerja siskeudes dalam meningkatkan kualitas laporan keuangan dana desa. *Jurnal Akuntansi FEB Universitas Bengkulu*, 10(1), 37–52.
- 31) Usman. (2019). Pengaruh Pengalaman dan Akuntabilitas Terhadap Kualitas Audit Internal. *Al-Buhuts*, 15(2), 131–148. <https://doi.org/10.30603/ab.v15i2.1118>
- 32) Vinayanthi, N. M., Wirakusuma, M. G., Suprasto, H. B., & Putri, I. G. A. M. A. D. (2020). Belief on the Law of Karma Moderates the Effect of Idealism and Professional Commitment on the Ethical Decisions of Tax Consultants. *International Research Journal of Management, IT and Social Sciences*, 7(6), 175–183. <https://doi.org/10.21744/irjmis.v7n6.1035>
- 33) Widyantara, I. N., Wahyuni, M. A., & Atmadja, A. T. (2017). Pengaruh Independensi, Motivasi, Kompetensi, Dan Pengalaman Kerja Terhadap Kinerja Badan Pengawas Sebagai Auditor Internal Pada Village Credit Institution (VCI) Di Kecamatan Buleleng. *JIMAT (Jurnal Ilmiah Mahasiswa Akuntansi) Undiksha*, 8(2), 1–12. <https://ejournal.undiksha.ac.id/index.php/S1ak/article/view/13278>
- 34) Wigunawati. (2022). *Tabanan Pimpin Jumlah VCI Bangkrut di Bali*. Bali Politika. <https://www.balipolitika.com/2021/08/17/tabanan-pimpin-jumlah-VCI-bangkrut-di-bali/>

Antecedents of Accountability Based on Karma Pala Teachings and its Consequences on Panureksa VCI Performance in Badung Regency

- 35) Winata, I. G. K. A., Windia, W., & Suartana, I. W. (2015). Membangun Strategi Operasi melalui Budaya Organisasi Berbasis Tri Hita Karana untuk Mencapai Keunggulan Bersaing Berkelanjutan : Kasus pada Village Credit Institution di Kabupaten Buleleng Absrtact Pendahuluan Kajian Pustaka. *Jurnal Manajemen Agribisnis*, 3(2), 81–92.
- 36) Wulantari, N. L. P., Sudiana, I. W., & Pramuki, N. M. W. A. (2022). Peran Kompetensi Manajerial Dalam Memoderasi Hubungan Good Corporate Governance Dan Budaya Organisasi Terhadap Kinerja Village Credit Institution (VCI) Se-Kecamatan Sukawati. *Hita Akuntansi Dan Keuangan Universitas Hindu Indonesia, Edisi*(Januari 2022), 325–345.
- 37) Yuniasih, N. W., Sudiana, I. W., & Putra, I. P. D. S. (2022). Moderasi Keyakinan Hukum Karma Dan Moralitas Pada Hubungan Whistleblowing Dan Pencegahan Kecurangan. *Buletin Studi Ekonomi*, 27(1), 9.
<https://doi.org/10.24843/bse.2022.v27.i01.p02>



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.