

Corporate Social Responsibility Disclosure Analysis with Social Performance Indicators in Sharia Banking in Indonesia

Analisis Pengungkapan *Corporate Social Responsibility* dengan *Social Performance Indicators* pada Perbankan Syariah di Indonesia

Widya Arga Putri, Darwanto 

Ekonomi Islam, Fakultas Ekonomika dan Bisnis, Universitas Diponegoro, Semarang, Indonesia
widyaargap@gmail.com*, darwanto.ekis@gmail.com

ABSTRAK

Penelitian ini bertujuan untuk menganalisis tingkat pengungkapan Corporate Social Responsibility (CSR) perbankan syariah periode 2018-2020 dengan menggunakan indeks Social Performance Indicators (SPI). Indeks SPI memiliki kerangka kerja yang lebih luas dengan menambahkan aspek religiusitas sebagai indikator penilaian. Penelitian ini bersifat deskriptif kualitatif-kuantitatif menggunakan metode analisis isi yang dikombinasikan dengan sistem pembobotan dan pemeringkatan menggunakan skala RDAP. Data pada penelitian ini menggunakan data sekunder yang diperoleh dari laporan tahunan setiap perbankan syariah. Sampel penelitian ini terdiri dari Bank Aceh Syariah, Bank NTB Syariah, Bank Mega Syariah, BTPN Syariah, BCA Syariah, BNI Syariah, dan Bank Syariah Mandiri. Penelitian ini menggunakan enam indikator yang terdiri dari Religiusitas, Lingkungan, Masyarakat, Tata Kelola, Karyawan, dan Klien. Hasil penelitian ini menunjukkan bahwa Tata Kelola adalah dimensi yang paling banyak diungkapkan oleh perbankan syariah dengan skor 95,8%, sedangkan dimensi Klien memperoleh skor paling rendah yakni sebesar 53,4%. Pengungkapan CSR dengan indeks SPI perbankan syariah selama periode 2018-2020 secara keseluruhan memperoleh predikat proaktif dari skala RDAP dengan skor sebesar 85,6%. Penelitian ini membuktikan bahwa indikator yang digunakan indeks SPI telah mencakup hal-hal yang dibutuhkan perbankan syariah untuk menilai kinerja tanggung jawab sosialnya. Perbankan syariah diharapkan dapat memberikan kontribusi lebih pada dimensi klien di samping menjaga konsistensi tanggung jawab sosial pada dimensi lainnya.

Kata Kunci: *Corporate Social Responsibility, Social Performance Indicators, Pengungkapan, Pemeringkatan.*

ABSTRACT

This study aimed to analyze the disclosure of Corporate Social Responsibility (CSR) of Islamic banking for the 2018-2020 period using the Social Performance Indicators (SPI) index. The SPI index has a broader framework by adding aspects of religiosity as an assessment indicator. This was a descriptive qualitative-quantitative research. It used the content analysis method combined with a weighting and ranking system which used the RDAP scale. The data in this study used secondary data obtained from the annual report of each Islamic banking. The sample of this research consisted of Bank Aceh Syariah, Bank NTB Syariah, Bank Mega Syariah, BTPN Syariah, BCA Syariah, BNI Syariah, and Bank Syariah Mandiri. This study used six indicators consisting of Religiosity, Environment, Society, Governance, Employees, and Clients. The results of this study indicate that Governance is the dimension most widely disclosed by Islamic banking with a score of 95.8%, while the Client dimension obtained the lowest score of 53.4%. CSR disclosure with the Islamic banking SPI index during the 2018-2020 period as a whole received a proactive predicate from the RDAP scale with a score of 85.6%. This research proves that the indicators used by the SPI index have covered the things that Islamic banks need to assess their social responsibility performance. Islamic banking is expected to contribute more to the client dimension while maintaining consistency in social responsibility in other

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Widya Arga Putri

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dimensions.

Keywords: *Corporate Social Responsibility, Social Performance Indicators, Disclosure, Ranking.*

I. INTRODUCTION

The method of disclosing social responsibility in Islamic banking currently used is the Islamic Social Reporting Index, hereinafter referred to as the ISR index. The ISR index is a measure of social responsibility that contains a combination of CSR standard factors set by the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI). This theory is considered as the first step toward CSR measurement standards that are consistent with an Islamic perspective (Fitria & Hartanti, 2010). This is in line with the Financial Services Authority regulation no. 51/POJK.03/2017 concerning the implementation of sustainable finance for financial service institutions (LJK), issuers, and public companies. Companies are required to allocate, implement, and communicate sustainable financial action plans including social and environmental responsibility in their business activities. The ISR index was first coined by Ross Haniffa (2002) in his article entitled Social Reporting Disclosure: An Islamic Perspective. The ISR index uses five dimensions as social responsibility assessment indicators. The indicators used include finance and investment, product, workforce, community, and environment. This theory was later developed by Othman et al., (2015) by adding one disclosure dimension, namely corporate governance.

Previous studies have investigated the impact of ISR measurement on social responsibility disclosure in Sharia banking. Amran (2017) stated that CSR disclosure in general has grown in Islamic banks in Malaysia and Indonesia. Indicators of workplace and community size were the areas that Sharia banks disclosed the most in both countries. Another study by Fauzi et al. (2020) stated that state-owned Sharia banking (BUMN) has earned the title of social responsibility with a score above 50, but this assessment does not include environmental aspects/dimensions in its assessment. There is different research, namely research conducted by Fitria and Hartanti (2010) showing that conventional banks often get a higher CSR disclosure score than Islamic banking institutions. In addition, the score obtained by Islamic banking from the Global Reporting index is higher than the score taken from the Islamic Social reporting index.

Research conducted by Haniffa & Hudaib (2007) and Hassan & Harahap (2010) discussed the social performance of Sharia banks related to strategy, governance, products, community, work, environment, and R&D. Yet, oddly enough these steps diminish the faith and the *taqwa* of Sharia banking management and staff. This is also supported by the findings of Fitria and Hartanti (2010) that stated that the standards issued by the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) cannot be used as CSR disclosure standards because they do not cover all CSR-related indicators disclosed by companies.

Research by Hamidi & Worthington (2020) expanded the framework by including the religiosity dimension as a dimension of CSR disclosure. This dimension greatly influences the attitude of Islamic banking towards corporate social responsibility. Other research stated that religiosity is the main determinant of CSR disclosure among consumers in Hong Kong and Singapore. People who claim to be religious are more supportive of corporate social responsibility activities. They are more willing to buy goods and services from socially responsible companies. These consumers are also willing to pay relatively higher prices in return for the company's ethical behavior (Ramasamy et al., 2010).

Hamidi & Worthington (2020) further developed the Social Performance Indicators (SPI) model which was formulated by combining several previous theories into a model for disclosing social results which include six dimensions namely Religiosity, Environment, Community, Governance, Employees, and Clients with a total of 20 indicators of the revealer. The research was conducted at Islamic Commercial Banks, Islamic Business Units (UUS), and Islamic Rural Banks (BPRS) during the period of 2015 – 2016. The results of the research indicate that the social performance of these Islamic financial institutions as a whole has increased and their social goals have been achieved from time to time. However, there are aspects whose ratings are still below average, such as environmental and client dimensions. The SPI index is a development of social responsibility measurement theory. This

index is a new discovery, so there has been no other research using and/or testing the suitability of the model with social disclosure variables in Islamic banking.

Research by Fauzi et al. (2020), Pratiwi et al. (2020), Desiana (2018) and Gustani (2014) used state-owned banks as samples in their research on CSR disclosure in Islamic banking. Even though the performance of non-State-Owned Enterprise (SOE) banks has a performance and reputation that is no less good than state-owned banks. This is evidenced by the awards that non-SOE banks have received from various award events. The Sharia award is one of the stages to show the company's reputation to the public through various Islamic financial institution award nominations.

This study aimed to test the suitability of the theory developed by Hamidi & Worthington (2020) by measuring the level of CSR disclosure using the SPI index for Sharia banks that have won the Infobank Sharia Award 2020. The data used in this study were taken from their banking annual financial reports during the 2018-2020 period. This research was expected to be a reference for Sharia banking in assessing and evaluating the aspects that become indicators that reveal the level of corporate CSR performance.

II. LITERATURE REVIEW

Sharia Enterprise Theory (SET)

Business theory (Enterprise theory) is one theory that is not always in line with Islamic values and the objectives of Islamic law. According to Iwan Triyuwono (2006), this theory must be changed so that it is in line with Islamic law based on the values of justice, honesty, trust, and responsibility. The value in enterprise theory that requires an internalization process is the value of monotheism. Slamet (2001) proposed a theory called Shari'ate enterprise theory, hereinafter referred to as SET. According to Iwan Triyuwono (2011), this theory was developed based on the zakat metaphor which is characterized by balance. This balance is based on containing individual-congregational, material-spiritual, and egoistic-altruistic values. The corollary of this balance value makes SET have concern for wider stakeholders. This theory makes God, humans, and nature as stakeholders in running the company.

Corporate Social Responsibility

The term Corporate Social Responsibility (CSR) was coined by Howard Rothmann Brown to remove anxiety from the business world. Although the concept of CSR has been discussed for a long time, it is still difficult to define precisely. CSR is defined broadly and varied by experts and researchers even though its nature is the same. According to Brown, CSR is a business decision to provide good values to society. Based on Elkington's theory, CSR is a concept that refers to an organization or business that has an obligation to consider the interests of users, shareholders, the environment, employees, and society in all aspects of its operations. This obligation applies mostly outside of the obligations stipulated by law (Yusuf, 2017).

Corporate Social Responsibility on The Perspective of Islam

Islam is a religion that promotes social values in society. Al-Quran integrates the meaning and purpose of worship such as prayer with social values. In addition to providing value in the form of faith in Allah SWT, His book and the Day of Judgment, the Al-Quran emphasizes that faith is imperfect if it is not accompanied by social practices. Worthington (2018) argued that theoretically Islamic Banking and Social Banking have similarities in the use of the 3P principles (Profit, Planet, People). Then his research expanded this principle by adding another P element (for the Prophet or Prophet) 4P or what was later called the Quadruple Bottom Line. The principle of the prophet contains responsibility towards God (*Hablum minallah*), towards humans (*Hablum minannas*), and towards nature (*Hablum minal'alam*) which is in line with the goals of sharia or is called *Maqashid al-Syariah*.

Haniffa (2002) argued that corporate social responsibility reporting in the system usually only focuses on material and ethical aspects. He added that the moral aspect should also be used as an important part of CSR reporting, as sharia policymakers expect companies to voluntarily disclose updated information to fulfill their spiritual needs. Furthermore, he argued that a special framework is needed in CSR reporting that is in accordance with Islamic principles which is then developed into a social performance measurement model known as the Islamic Social Reporting Index.

Sharia Banking

Sharia banks are banks whose activities are related to Islamic law. Its activities do not collect or pay interest to its customers. Bonuses received or paid by Islamic banks to customers depend on the agreement and understanding between the two parties. Sharia-based agreements (akad) are subject to the terms of the pillars of the contract (akad) in accordance with Islamic law.

Islamic Commercial Banks are Islamic banks that in their activities provide payment flow services. Meanwhile, the Sharia Business Unit (UUS) is an ordinary commercial bank head office work unit that functions as a head office or a unit that carries out business activities based on sharia principles or a business entity operating in a branch office located overseas, where the branch carries out business activities on an international basis. The conventional office functions as the head office of sharia banks and/or sharia sub-branch units. Meanwhile, Islamic Rural Banks (BPRS) are Islamic banks that in their activities do not provide payment flow services (Umam, 2009).

Social Performance Indicators

Nor Hadi (2011) stated that corporate social engagement with the community (CSR) contains social and economic motives. The results of his research showed that the social costs incurred by companies can improve social performance, especially with increased legitimacy, and decreased complaints from stakeholders. In addition, social costs can also increase reputation in commodity and capital markets.

Disclosure of CSR from an Islamic perspective often uses the Islamic Social Reporting Index (ISR) model which comes from the AAOIFI reporting standards. The ISR index is a sharia-based social activity reporting standard. The development of ISR theory causes researchers to use different expansion dimensions and disclosures. One of them is Hamidi & Worthington's research (2020) which expanded the framework by including the religiosity dimension as a dimension that reflects how far Islamic banking implements sharia principles in its business activities. The model in his research is known as the Social Performance Indicators (SPI) model with a total of six dimensions consisting of Religiosity, Environment, Community, Governance, Employees, and Clients. This research model was measured and developed by combining social objective disclosure measures from the prevailing literature with the Kinder, Lydenberg, Domini Research and Analytics indices, 17 SDGs, and five Social Environmental Governance scorecards developed by Oikocredit, a global cooperative and social investor group.

The theories explained are mutually sustainable, starting from general theories about the values of social responsibility to converging on the theory of disclosure of social responsibility according to sharia. The theory used as a reference for this research focused on the use of the Social Performance Indicator (SPI) as an index of disclosure of the responsibility of Islamic banking in Indonesia.

III. RESEARCH METHOD

Published on the official website of each Sharia banking. The data used comes from financial reports in the Financial Highlights, Company Profile, Corporate Governance, and Corporate Social Responsibility sections. The data analysis technique used in this study referred to the method used by Haniffa (2002), namely qualitative and quantitative content analysis to observe the social results expressed by Islamic banking. Most of the content analysis analyzes textual data, but can also be used in relation to images, maps, and numerical content. The challenge of using content analysis methods is selecting and developing categories that are grouped and classified appropriately. This study used a sample of Islamic banks that won the Infobank Sharia Award 2020 which includes Bank Aceh Syariah; Bank NTB Syariah; Bank Mega Syariah; BTPN Syariah; BCA Syariah; BNI Syariah; dan Bank Syariah Mandiri.

Social Perform Indicators (SPI)

This research adopted the method Hamidi & Worthington (2020) used directional content analysis and required theory to identify key concepts or categories needed for weighting (Potter & Levine-Donnerstein, 1999). This Social Performance Indicators model consisted of six dimensions that reflected the social goals of Islamic banking with each disclosure indicator. The following were the variables used in the Social Performance Indicators (SPI) model:

Table 1.

Social Performance Indicators Dimensions and Indicators			
Theme	Item	Disclosure	Keywords
Religiosity	A	Zakat	Zakat, Infaq, Shodaqah
	B	Qardh al-Hasan	Qardhul Hasan.
	C	Riba	Riba, interested
	D	Attracting spiritual	Morning pray, Usual Khotbah, Learning Alquran, Praying Dhuha
Environmental	E.	Environmental	Reforestation, Reducing plastic, Environmental Workshop
	F	Green office	Material, water, and reducing the energy
	G	Green funding	Financing plastic recycling, organic food, water treatment
Society	H	Community Education and Training	Community Education/Training, Scholarships
	I	Community quality improvement	Public facilities, natural disasters, health services
	J	Community economic empowerment	Marketing and business support, local workers, local communities
Governance	K	Vision/Mission Statement	Social Goals
	l	Prevent corruption and fraud	Corruption, fraud
	M	Handling Customer Complaints	Customer complain
	N	Staff ethics and compliance	Code of Ethics
Staff	O	Gifts for employees	Employee Gifts, Own Company Share
	P	Equal Job Opportunities	Working equality
	Q	Training for employees	Learning program/workshop/ Training costs
Client	R	Serving unserved areas	Rural service
	S	Diverse financial products	Women, disadvantaged groups, diverse products
	T	Discounts for clients	Expedite payments, discounts, muqasah

Source: Hamidi & Worthington (2020)

This study used the equal-weighted index formula to measure the results of a bank's weighting in each dimension as follows:

$$\frac{\sum_{t=1}^{nj} X_{ij}}{nj} \quad (1)$$

Where:

n_j = Number of indicators or constructs disclosed by the i-th bank

i = Islamic banks measured

j = Total disclosure indicators

X_{ij} = 2 if the i-th construction is qualitative and quantitative

1 if only qualitative construction

0 if not both

Social-Outcomes Weighted Asset (SOWA) Index

The steps taken to measure CSR disclosure of all Islamic banking simultaneously were conducted using the social outcome-weighted asset formula, known as the SOWA index. The formula used in calculating the SOWA index was as follows:

$$X = \frac{\sum_{i=1}^n x_i w_i}{\sum_{i=1}^n w_i} \quad (2)$$

Where:

X = social result weighted asset; x_i = social result value I ; w_i = asset weighting x_i

RDAP Scale

RDAP scale was the determination of the social responsiveness rating of each bank. This study used a four-category rating scale reactive, defensive, accommodative, and proactive (RDAP) developed by Hamidi & Worthington (2020) from a modification of the RDAP scale introduced by Carroll (1979); Wartick & Cochran (1985) and Clarkson (1995). The RDAP scale was shown in the following table:

Table 2.
RDAP Scale

Achievement	Rank	Posture or Strategy	Performance
0-40%	Reaktif	Menolak tanggung jawab	Sedikit Melakukan
41-50%	Defensif	Mengakui tanggung jawab tapi melawan	Melakukan paling tidak yang diperlukan
51-60%	Akomodatif	Menerima tanggung jawab	Melakukan semua yang perlu dilakukan
61-100%	Proaktif	Mengantisipasi tanggung jawab	Lebih dari yang dibutuhkan

Source: (Hamidi & Worthington, 2020)

The RDAP scale in this study referred to a modified model by Hamidi & Worthington (2020). The value measured by the RDAP scale was the percentage of each bank's social outcome (x_i) in the 2018-2020 period. A reactive (R) rating indicated poor CSR performance with a value range of 0-40% and or defensive (D) with a value range of 41%-50%. Meanwhile, good performance was indicated by accommodative (A) ratings ranging from 51% -60% and proactive (P) ranging from 61% -100%.

IV. RESULTS AND DISCUSSIONS

Results of Social Performance Indicators (SPI) Measurements

Analysis of Social Performance Indicators can be measured through scores in each bank and dimension. The analysis was carried out by accumulating the weighted score for each indicator in table 1 in all banks during the 2018-2020 period. The following were the results of the analysis of each dimension.

Table 3.
The value of Social Performance Indicators of Islamic banking in each dimension

Dimension	2018	2019	2020	Average (%)
Religiosity	64,3	76,8	78,6	73,2
Environmental	71,4	62,5	73,8	69,2
Society	85,7	90,5	90,5	88,9
Governance	94,6	96,4	96,4	95,8
Staff	81	83,3	81	81,8
Client	45,2	54,8	59,5	53,2

Source: Processed Data

Table 3 shows that the average value of the Governance dimension was most widely disclosed with a value of 95.8%. Indicators regarding the code of ethics and handling customer complaints get the highest scores. All companies have included details of the company's code of ethics and reported the number of handling and settlement of Customer Complaints during the year. On the other hand, the client dimension got the smallest value, namely 53.2%. The least disclosed indicator was the provision of discounts or accelerated payments for customers. Most companies did not provide bonus facilities or financing discounts for customers. Only bank BTPN Syariah has an installment payment relief program specifically for MSME business customers. Research by Hamidi & Worthington (2020) concluded that the environmental and client dimensions have scores below the average. Meanwhile, this study found that only the client dimension scored below the average.

Results of Social-outcome Weighted Asset (SOWA) Index Measurement

The SOWA index implemented the overall measurement of sharia banking social responsibility in 2018-2020. This measurement model uses company asset variables, SPI disclosure scores, or social outcomes (x_i) in the calculation process. The total assets of each Islamic bank in the 2018-2020 period can be seen in the following table:

Table 4.
Total Assets of Islamic Banking

Bank	2018	2019	2020
Bank Aceh Syariah	23.095.159	25.121.063	25.480.963
Bank NTB Syariah	7.038.647	8.640.305	10.419.759
Bank Mega Syariah	7.336.342	8.007.676	16.117.927
Bank BTPN Syariah	12.039.275	15.383.038	16.435.005
BCA Syariah	7.064.000	8.634.400	9.720.300
Bank BNI Syariah	41.048.550	49.980.240,00	55.009.340
Bank Syariah Mandiri	98.341.116	112.291.867	126.907.940
Total Asset	195.965.107	228.060.608	260.093.254

Source: Annual report of each bank

During the 2018-2020 period, it was known that the assets of each Islamic bank continued to experience an increasing trend. Overall total assets in 2018 amounted to 195.97 trillion, then rose to 228.1 trillion in 2019, and finally increased again in 2020 with total assets of 260.1 trillion.

The weighted asset value was generated from the i-th bank's assets divided by total assets and then multiplied by a hundred to produce a value in percentage form. The value of the weighted assets can be seen in the following table.

Table 5.
Value of Social-outcomes Weighted Assets of Islamic Banking

Sharia Bank	2018	2019	2020
Bank Aceh Syariah	11,79	11,02	9,80
Bank NTB Syariah	3,59	3,79	4,01
Bank Mega Syariah	3,74	3,51	6,20
Bank BTPN Syariah	6,14	6,75	6,32
BCA Syariah	3,60	3,79	3,74
BNI Syariah	20,95	21,92	21,15
Bank Syariah Mandiri	50,18	49,24	48,79

Source: Processed data

The value of social outcomes (xi) in this study was obtained from the accumulated total weight of all indicators in banking divided by the maximum score of 40. The value of social outcomes for each bank was explained in the following table.

Table 6.
Nilai *Social-outcomes* Perbankan Syariah

Bank	2018	2019	2020
Bank Aceh Syariah	80	87,5	87,5
Bank NTB Syariah	52,5	87,5	90
Bank Mega Syariah	55	55	55
Bank BTPN Syariah	82,5	82,5	80
BCA Syariah	70	75	75
BNI Syariah	92,5	95	90
Bank Syariah Mandiri	87,5	87,5	87,5

Source: Processed data

After knowing the value of social outcomes (xi) and weighted assets (wa), the next step was calculating the SOWA index's value. This index measurement was performed by formula 3.2 as follows:

$$X = \frac{\sum_{i=1}^n xi wi}{\sum_{i=1}^n wi} \quad (3)$$

Note: X = social result weighted assets

xi = social result value i

wi = asset weighting xi

The results of this SOWA index can be seen in the following table:

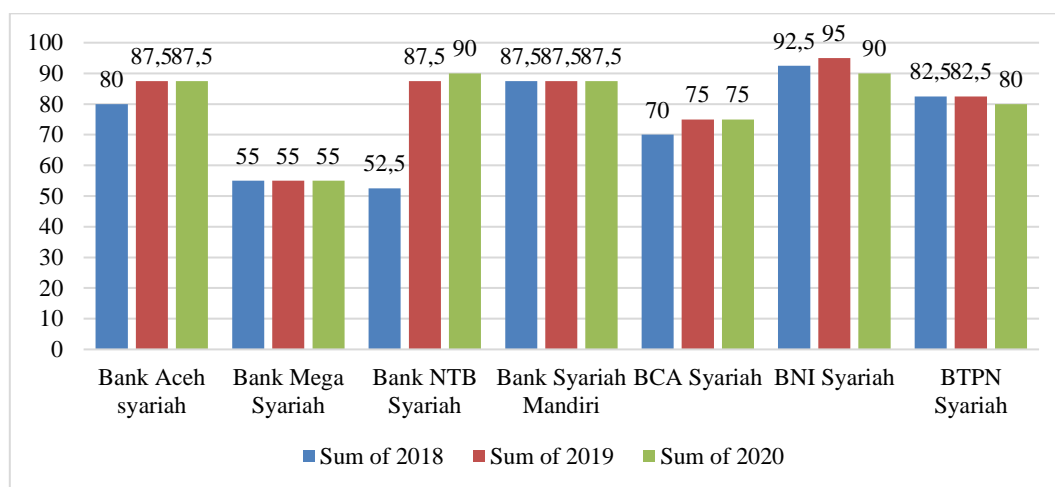
Table 7.
SOWA Index Value

Year	SOWA index (%)
2018	84,25
2019	87,19
2020	85,17

Table 7 shows that the value of disclosing responsibility in 2018 was 84.25%, then increased in 2019 to 87.19% and decreased in 2020 to 85.17%. This was due to the inconsistent disclosure of several valuation aspects annually.

Sharia Banking CSR Performance Rating

The assessment obtained from the Social Performance Indicators index can be the basis for determining CSR performance ratings using the RDAP scale. The results of the sharia banking CSR assessment can be seen in the following figure:



Source: Processed data

Figure 1.
Islamic banking Social Performance Indicators value

Figure 1 describes the level of disclosure of CSR performance in each Islamic bank. This measurement was conducted by adding all the weights of each dimension per period in a bank. After being averaged, the social-outcome values can be sorted from the highest to the lowest scores, namely BNI Syariah, Bank Syariah Mandiri, Bank Aceh Syariah, BTPN Syariah, Bank NTB Syariah and BCA Syariah, and Bank Mega Syariah.

Measurement of the level of CSR in all Islamic banks has been discussed in table 7. The predicates obtained based on the RDAP scale can be seen in the following table:

Table 8.
Sharia Bank Rating for the 2018-2020 period

Simultaneous CSR Disclosure			
Years	SOWA index (%)	Rank	Performance
2018	84,3	Proactive	More than needed
2019	87,2	Proactive	More than needed
2020	85,2	Proactive	More than needed
Rata-Rata	85,6	Proactive	More than needed

Source: Processed data

Hence, based on this entire series of measurements, it was found that Islamic banking in 2018 - 2020 received a Proactive rating with an average score of 85.6%. This means that banks did not only carry out social responsibilities as necessary but carried out more than needed. These results prove that the indicators and measurements of CSR with the SPI index were appropriate and can be applied in disclosing how much the level of disclosure of Islamic banking social responsibility.

V. CONCLUSION

The test results in this study prove that disclosure of CSR performance based on the RDAP scale obtains a Proactive rating with a score of 85.6%. This proves that the social responsibility of Islamic banking continues to progress in implementing its corporate CSR. This means that the theory developed by Hamidi & Worthington (2020) has succeeded in covering the social responsibility assessment indicators needed by Islamic banking. BNI Syariah obtained the company with the highest disclosure, followed by Bank Syariah Mandiri, Bank Aceh Syariah, BTPN Syariah, Bank NTB Syariah, BCA Syariah, and Bank Mega Syariah. Research by Hamidi & Worthington (2020) regarding CSR assessment with the SPI index concluded that the dimensions revealed the lowest were the environmental and consumer dimensions. While the results of this study with the same theory and indicators show that the governance dimension is the most disclosed, and only the Client dimension is the least disclosed.

The limitation of this research lies in the number of samples used, so further research must be carried out with a broader sample. Another challenge is the need for more references and referrals regarding SPI theories and models for CSR disclosure in Islamic banking. Qualitative content analysis is another challenge because indicators and perceptions of each aspect need to be uniform, thus allowing invalid assessments.

This research is expected to measure the social responsibility Islamic banking has regarding religiosity, society, environment, governance, employees, and clients. Islamic banking is expected to contribute more to the client dimension while maintaining the consistency of social responsibility in other dimensions. Regulators are expected to be able to design guidelines and detailed criteria for each indicator that can be used nationally so that there is no perceptual bias in assessing social responsibility. Increasing the contribution to the religiosity dimension, such as providing religious programs for employees, also needs to be done. This is useful because piety and piety are the foundation for banking management and staff which can influence the attitude and awareness of Islamic banking toward its social responsibility. It is recommended that further research be able to form a competent team to determine the validity of the given weighting value. Thus, the assessment carried out has a strong foundation and theory. This can assist banks in fulfilling aspects that can express social responsibility.

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