

DETERMINATION OF ACCOUNTABILITY FOR LIQUIDITY OF DEBT IN THE RAMBU SOLO'

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ABSTRACT

This study aims to examine and analyze the determination of accountability on the liquidity of *rambu solo'* debt. The research population is members of the Toraja community who live in Palu City. Samples were taken purposively, and 150 people of Toraja lived in Palu City. Who are get in Perhimpunan Masyarakat Toraja Indonesia (PMTI). Data were obtained through questionnaires that were distributed directly to respondents. The results showed that determining loving-kindness and socio-cultural accountability affected debt liquidity in the *rambu solo'* culture. In contrast, physical accountability did not affect debt liquidity in the *rambu solo'* culture.

Keywords: Love Accountability; Socio-Cultural Accountability; Physical Accountability; Liquidity; *Rambu Solo'* Debt

ABSTRAK

Penelitian ini bertujuan untuk menguji dan menganalisis penentuan akuntabilitas likuiditas utang *rambu solo'*. Populasi penelitian adalah anggota masyarakat Toraja yang berdomisili di Kota Palu. Sampel diambil secara purposif sebanyak 150 orang masyarakat Toraja yang tinggal di kota Palu. Yang tergabung dalam Perhimpunan Masyarakat Toraja Indonesia (PMTI). Data diperoleh melalui kuesioner yang dibagikan langsung kepada responden. Hasil penelitian menunjukkan bahwa penentuan akuntabilitas cinta kasih dan akuntabilitas sosial budaya berpengaruh terhadap likuiditas utang pada budaya *rambu solo'*, sedangkan akuntabilitas fisik tidak berpengaruh terhadap likuiditas utang pada budaya *rambu solo'*.

Kata Kunci : Akuntabilitas Cinta; Akuntabilitas Sosial Budaya; Akuntabilitas Fisik; Likuiditas; Hutang *Rambu Solo'*

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INTRODUCTION

Accountability is one of the pillars of Good Governance. Accountability exists for accountability in financial transaction management. Therefore, individuals, agencies, public and private sector organizations, and civil society must understand good financial management to create adequate accountability (Din et al., 2022; Hamdani, 2016; Pidhegso, Huda, et al., 2020). Lembaga Administrasi Negara (LAN) and Badan Pemeriksa Keuangan Pemerintah (BPKP) revealed that in implementing accountability in government organizations, accountability principles need to be considered. These principles include commitment, consistency, benefit-oriented, and honesty (LAN dan BPKP, 1999).

Accountability in Accounting classifies accountability as individual or section/departmental responsibility for performing a particular function. Accountability can be established through policy rules, laws, or agreements. The World Bank requires accountability and good governance practices to apply for a loan. Accountability aims to find answers to the questions: what, why, who, where, which, and how accountability should be carried out.

Accountability in the cultural sector has the same orientation, namely in the transaction process. However, accountability in this sector can be very personal and private. However, due to the interaction of social culture, it is impossible to be separated from the structure of society. Within the community structure, there are government, traditional leaders, people, and religious leaders. The value of accountability is essential to be adopted in service, especially towards the public and a particular social community.

It is based on the argument that the existence or existence of an entity, especially the state (Rahakbuw & Firdausy, 2018), depends on the community and the organization's organizers. Accountability can be seen from accounting perceptions and culture in different practices but with the same focus, an attitude of responsibility. An attitude of being responsible for decisions and actions according to interpersonal, social, and community structure interests is embedded in a particular socio-cultural context. From a cultural perspective, every culture will have an accountability system that can create certainty, order, and control. However, the nature of the accountability system is also very dependent on the existing cultural environment because the principle of accountability will be created through social interaction. Local culture provides space for collaboration and openness to create accountability (Panggabean & Hariwibowo, 2021). Accountability that runs in the public space will be seen through cooperation and mutual support because of trust. Culture will shape motivation, apply managerial principles, and grow a cooperation culture. All these factors are essential in implementing accountability, including debt practices in any field and form.

Interaction makes humans social beings. In this interaction, they will live by helping each other (Totanan 2012, 2021). One example of humans living by helping each other is giving debt. Debt cannot be separated from accountability because every debt transaction requires accountability. Therefore, debt repayment always involves sacrificing property for the sake of accountability. The amount of property owned determines the ability of a person or an organization to pay its obligations in the future. A person needs to maintain his financial ability so that he can pay off his debts in the future.

Liquidity is the company's ability to meet all obligations that must be fulfilled immediately or which are due. Liability is another term for debt. Liquidity is a picture of a company's ability to fulfill its obligations or pay its debts (Subramanyan, 2017).



Liquidity is needed to carry out daily activities. Liquidity indicates that, in the short term, the company has sufficient funds or cash to pay its debts. The short term is measured in accounting periods or one AD (Anno Domini) calendar year.

The Toraja people are known as a social group loaded with debt practices in carrying out their culture. Debt in the Toraja cultural perspective has a different meaning because besides being social, it also has broader interactions at the social level in society. Debt in the culture of *rambu solo'* is a social and economic debt practice. *Rambu solo'* is a traditional funeral ceremony passed down from generation to generation. Economic and ethical considerations make the *rambu solo'* attractive as an object of research, especially in terms of accountability and liquidity, which so far have only been part of formal organizations such as companies and government organizations. Therefore, this study aims to determine the determination of accountability for debt liquidity in the culture of *rambu solo'*.

The purpose of this study is to examine whether love accountability, socio-cultural accountability, and physical accountability jointly affect the liquidity of *Rambu Solo'* debt, does socio-cultural accountability affects the liquidity of *rambu solo'* debt, and whether physical accountability affects the liquidity of the debt of the *rambu solo'*.

The urgency of this research is to obtain empirical evidence that the accounting theory and accounting principles contained in the Financial Accounting Standards (SAK) are also unconsciously applied in the debt accountability of the cultural sector, especially in the culture of *rambu solo'*. This research will have implications for developing accounting theory and behavioral accounting. Cultural practices loaded with accounting practices will be institutionalized and evolve into formal practices in line with Generally Accepted Accounting Principles (PABU).

Research by Paranoan (2015) as a reference in this study suggests that accountability in the *rambu solo'* culture can be divided into three dimensions. The three dimensions of finding accountability within the scope of the Tongkonan organization in carrying out the traditional burial ceremony for *rambu solo'*, namely accountability for love aimed at Puang Matua (God) and fellow human beings, socio-cultural accountability, which is the awareness of the family clump within the Tongkonan bond to maintain *siri'* (self-esteem) with *kasiturusan* (togetherness) as concrete evidence, physical accountability, meaning the ability to report, carry out, and explain the trust received in the form of *passura'* (records of debt) and *pengkila* (memory).

METHOD

This research is the survey conducted on Toraja people who live in Palu City. The population in this study is the North Toraja community in Palu City, registered with the Indonesian Toraja Community Association (*Persatuan Masyarakat Toraja Indonesia*, PMTI) Palu City. The population was chosen because of the need for more quantitative research on cultural accountability in Toraja society, specifically in Palu.

The respondents are gathered in small groups called *kerukunan* with an estimated membership of 1,450 family members (estimate of PMTI Palu management). However, because a member can belong to several families, researchers can only estimate that about 60% of members have multiple memberships, so the pure population is about 580 family members. From this population, the sample was determined purposively (Sugiyono, 2018) representativeness of each *kerukunan* group, as many as ten people for each *kerukunan*, so a sample of 150 people was obtained. However, Sugiyono (2018) states that a minimum of 10 samples can be drawn per variable. The purposive sample is the people of North Toraja who live in Palu City. It was taken as an accidental

sampling and carried out a *rambu solo'* ceremony in Palu City and North Toraja. The independent variables in this study are shown in Table 1.

Table 1. Research Variables

No	Component	Indicator
1	Independent Variable	
	Loving Accountability (X1)	<ul style="list-style-type: none"> • Faith • Devotion
	Socio-cultural Accountability (X2)	<ul style="list-style-type: none"> • Self Esteem (<i>siri'</i>) • Mutual cooperation (<i>kasiturusan</i>)
	Physical Accountability (X3)	<ul style="list-style-type: none"> • Notes (<i>passura'</i>) • Oral, memory (<i>pengkilala</i>)
2	Dependent Variable	
	<i>Rambu Solo'</i> Debt Liquidity (Y)	<ul style="list-style-type: none"> • Property (assets) • Savings (investment)

Source: (Paranoan, 2015; Totanan, 2021)

The indicators from Table 1 are determined based on previous research developed by Paranoan (2015). Research from Paranoan (2015) is the base of this research because, until now, the concept of accountability in the culture of *rambu solo'* results in valid and reliable indicators from Paranoan research. This study has three accountabilities in the *rambu solo'* culture for independent variables. The variable of accountability for love with indicators of faith and devotion is measured using belief in God and the law of love for parents in particular, family, and others in general. Socio-cultural variables with indicators of self-esteem and cooperation are measured by always paying debts and always participating in paying debts for *rambu solo'* with the extended family. The physical accountability variable with notes and oral or memory indicators is measured by evidence of the existence of a debt note made when the execution of the *rambu solo'* ritual takes place. Memory or verbal indicators are measured through the memory of anyone who has made a gift to them, so they always remember who they owe. In comparison, indicators for independent variables are based on accounting principles in calculating financial liquidity ratios.

The data obtained were then tested and analyzed using multiple linear regression. The testing phase is carried out through the validity and reliability testing stages. The classical assumption test includes normality, heteroscedasticity, and multicollinearity tests. To test the data and analyze it, the SPSS program. All tests were carried out using the SPSS program, as suggested by Sugiyono (2018). To benchmark the mean value of the respondents' responses it is guided by Sugiyono (2018) with intervals according to Table 2.

Table 2. Basis for Interpreting the Scores of the Research Variable Measurement Items

No	Value Score	Options
1	1,00 -1,80	Not very good
2	1,81 - 2,60	Not good
3	2,61 - 3,40	Enough
4	3,41 - 4,20	Good
5	4,21 -5,00	Very good

Source: (Sugiyono 2018)

RESULT AND DISCUSSION

Respondents of this study are North Toraja people who live in Palu City. They have long left their hometown of North Toraja and migrated to Central Sulawesi, especially in Palu City. All of these respondents belonged to community groups based on the origin of the sub-districts in North Toraja Regency. This group is known as name *kerukunan* (harmony). This study took as many as five *kerukunan* groups with 150 respondents who obtained purposively set 30 respondents for each group *kerukunan*. These groups of *kerukunan* are: the *kerukunan* of Bori' Deri' Parinding (BODEPA), the *kerukunan* of Lempo and Buntu Lobo', the *kerukunan* of the Sa'dan Family, and the *kerukunan* of the Bangkele Kila' Family, and the *kerukunan* of the *Sesean Suluara'* Family.

Interaction with respondents was carried out directly, both at the respondent's house and in informal meetings held by each group of *kerukunan*, such as worship. One of the obstacles in submitting and collecting questionnaires was the difficulty in finding respondents in several meetings, so it took longer to collect the questionnaires. In addition, most respondents needed to become more familiar with filling out the questionnaire provided. The characteristics of the respondents are shown in Table 3.

Table 3. Characteristics of Respondents

No.	Description	Frequency	Percentage
1.	Age of Respondents		
	a. 20-40 Years	37	24,67%
	b. 41-60 Years	48	32%
	c. 61-80 Years	65	43,33 %
		150	100%
2.	Gender		
	a. Man	89	59,33%
	b. Woman	61	40,67%
		150	100%
3.	Groups of <i>Kerukunan</i>		
	a. BODEGA	30	20%
	b. <i>Lempo dan Buntu Lobo'</i>	30	20%
	c. <i>Sa'dan</i>	30	20%
	d. <i>Bangkelekila'</i>	30	20%
	e. <i>Sesean Suluara'</i>	30	20%
		150	100%

Source: processed data (2020)

From Table 3, it is known that, based on the age of the respondents, they were divided into three groups, namely, ages between 20-40 years, ages between 41-60 years, and ages between 61-80 years. Respondents aged 20-40 were 37 people or 24.67%, 41-60 years were 48 people or 32.5%, and respondents aged 61-80 were 65 people or 43.33%. Regarding gender, there were 89 men, 59.33%, and 61 women, or 40.67%. This research has yet to determine the type and level of education so that these factors could become research opportunities in the future. For variable descriptions, see Table 4.

Table 4. Description of Research Variables

No	Variable	Mean	Meaning
1	Accountability of Love	4,26	Very Good
2	Accountability of Socio-Cultural	4,23	Very Good
3	Accountability of Physical	3,56	Good
4	Liquidity of <i>Rambu Solo'</i> Debt	4,27	Very Good

Source: processed data (2020)

Table 4 shows, for the variable of accountability of love found, the implementation of worship during the *rambu solo'* ritual is a form of obedience and faith in God. It shows that the form of obedience to God has an essential role in which God is the center of implementing the traditional *rambu solo'* funeral ceremony. Likewise, the sacrifice of property and costs in the *rambu solo'* culture is a form of devotion and an expression of love for the deceased. Based on Sugiyono (2018), with a mean of 4.26, it is in the excellent category. Likewise, the socio-cultural accountability variable has a mean of 4.23, which is perfect because this study shows that the sacrifice of wealth and the costs incurred are a way to maintain self-esteem and establish togetherness. The physical accountability variable with a mean of 3.56 means that both indicating notes or *passura'* and memory (*pengkilala*) will continue to remind the family to pay debts that arise due to the implementation of the *rambu solo'* ritual. Next is the liquidity of *rambu solo'* debt, with a mean of 4.27, which means it is excellent in terms of the readiness of the actors through ownership of property and investments such as savings, indicating that the perpetrators of *Rambu Solo'* debts are ready to pay their debts even though they are not bound by an agreement or with proof of receipt. The values obtained from the statistical test results are as in Table 5.

Table 5. Multiple Regression Calculation Results

No	Independent Variable	Regression Coefficient	t- count	Sig.	r-partial
1.	X ₁	.632	9.981	.000	.632
2.	X ₂	.139	2.146	.033	.139
3.	X ₃	-.041	-.652	.515	-.041
Constant	= 2,616	F-count = 41,910		Sig.F = ,000 ^b	
Multiple-R	=,680	R Square = ,463		α = 0,05	

Source: processed data (2020)

Based on Table 5, the results of the regression equation for debt liquidity are influenced by a constant of 2.616, an X₁ value of 0.632, an X₂ value of 0.139, and an X₃ value of negative (-) 0.041. Apart from these variables, other variables likely to influence the liquidity of *rambu solo'* debt have yet to be examined. These results indicate that the independent variables of love and socio-cultural accountability have a positive direction toward the liquidity of the *rambu solo'* debt. Conversely, physical accountability has a negative direction. Likewise, the constant value is positive.

The results of this study have implications for accounting theory and Financial Accounting Standards (*Standar Akuntansi Keuangan, SAK*) that the liquidity in the debt of *rambu solo'* in economic and legal practice has no difference. There are two types of public accountability, namely vertical and horizontal, both in the public, corporate, and individual spheres and social (Din et al., 2022; Panggabean & Hariwibowo, 2021; Yamin, 2022). Vertical accountability is accountability to higher authorities and horizontally to others, institutions, the wider community, or structures without having a subordinate and superior relationship (Keay, 2017).

Determination of the Accountability of Love for the Liquidity of *Rambu Solo'* Debt

Based on Table 5 shows that the accountability of love has an effect on the liquidity of the *rambu solo'* debt. Testing the variable accountability of love (X₁) obtained a t-count of 9.981 > t-table of 1.976. Based on the value of the test results, this shows that the variable accountability of love (X₁) has a significant effect on the liquidity of the *rambu solo'* debt (Y). The test results illustrate that the Toraja people still put God first in manifesting love according to His commandments, namely loving

others. Furthermore, love for others manifests through mutual help and cooperation (Heineck, 2017). One of the methods is by coming to mourn (male tongkon) participating with money, pigs, buffaloes, or other items during the *rambu solo'* ritual. The accountability of love has given birth to good nature and caring which in accountability theory is also called openness and stewardship or care and caring (Keay, 2017; Nurmandi et al., 2020).

The sacrifice of property, the high price of pigs and buffaloes, and money equal to the value of pigs and buffaloes have not prevented the Toraja people from participating or paying off their debts. The Toraja people have their perspective in interpreting the value of sacrificing property to participate in the *rambu solo'* ceremony, among others, to gather with family. It impacts increasing family ties and encouraging cooperation behavior to strengthen bonds of love between human beings. These principles are in line with Aristotle's thought that humans are human beings, have instincts or natural instincts, as well as social beings (Peng et al., 2022).

This research supports the research of Paranoan (2015), which reveals that one of the accountabilities in *rambu solo'* is love, and the principle of love is universal to all ethnic groups and nations (Indriasari et al., 2022; Randa, 2016). In line with that, the principles of accountability in professional organizations and companies always focus on commitment, consistency, benefit-oriented, and honesty (Suwanda, 2015). It means that the focus on accountability in professional and formal organizations, companies, and the government is consistent with the accountability of love in the *rambu solo'* culture. Because of the practice of love cannot be just for a moment and on certain occasions but requires commitment, consistency, benefit-oriented, and honesty. There cannot be sacrifice if it is not based primarily on commitment, consistency, and honesty, especially love.

Determination of Socio-Cultural Accountability on *Rambu Solo'* Debt Liquidity

Table 5 shows that socio-cultural accountability affects the liquidity of the *rambu solo'* debt. The test results provide an overview of testing the socio-cultural accountability variable (X2), obtaining a t-count of 2.146 > t-table of 1.976 with a significance of 0.033 < 0.05. The value of this test shows that the socio-cultural accountability variable significantly affects the liquidity of the *rambu solo'* debt. Paying off the *rambu solo'* debt is sometimes done collectively by the extended big family. Therefore, the participation of each individual is significant. Active and collective participation has a deep meaning for the Toraja people. Active participation is the highest form of support when a relative or family is grieving, and then we can help him. The material support received by the bereaved family also indicates moral support. These socio-cultural factors become a rope that strengthens kinship and family relations (Randa, 2016; Totanan, 2021).

Aithal (2021) proves that industries with greater liquidity tend to grow faster with higher government debt levels. The positive liquidity effect of government debt on industrial growth comes from domestic debt, not foreign debt. The debt factor impacts motivation and control to improve organizational performance optimally. In a broad sense, it is in line with agency theory (Jensen & Mekling, 1976; Shalchian et al., 2018) that even though managers behave opportunistically and seek their interests, in this case, there is an impact that the principal, namely long-term profits obtain. Managers will get consistent bonuses, as principals will also get dividends in the long run. Principals always expect profit because managers will not let their financial performance decline. Agents and managers are equal in behaving opportunistically.

Aithal (2021) supports the results of this study that socio-culturally, debt will have an impact on improving performance. Good performance will affect the level of liquidity. Kasiturusan, as an actual form of reciprocal accountability of authentic social culture, is carried out in the culture of *rambu solo'*. Every family member in the series of cultural events for *rambu solo'* will show responsibility by sacrificing their property according to their means. This sacrifice of property creates a debt that is not made on a written agreement but based on trust (Totanan, 2012). Kasiturusan in the culture of *rambu solo'* is also a reflection of maintaining *siri'* (self-esteem), and in a formal organization, accountability can only be carried out because of the dependence on resources from stakeholders (Paranoan, 2015; Pilon & Brouard, 2022; Yamin, 2022).

Determination of Physical Accountability for the Liquidity of *Rambu Solo'* Debt

Table 5 physical accountability (X3) shows that it does not affect the liquidity of *rambu solo'* debt (Y). The proof is that the t-count is $-0.652 > t\text{-table is } 1.976$. It has been previously explained that the *rambu solo'* debt has no date and term of payment. This debt practice is filled with contingencies situations. Someone with a *rambu solo'* debt must be ready to pay off his debt or always have liquid cash funds. This result means that physical accountability in the *Rambu Solo'* indicates that the physical form of accountability does not guarantee liquidity in the *Rambu Solo'* debt. As it happened, the debt of the *rambu solo'*, the repayment is not determined by the creditor. They cannot be sure because death is God's secret. The death is the media to pay for the *Rambu Solo'*s debts. Collecting the debt of the *rambu solo'* is taboo (*pamali dipogau*). The debt of *rambu solo'* is a form of concern or '*siangga'* (respect).

In accounting, according to the principle of accountability, accountability requires reports and is in physical form. Likewise, the quality of accountability is transparency and openness (disclosure). If the principle and quality of accountability are linked to liquidity in a *rambu solo'* culture, then these two principles are fully fulfilled. In the *rambu solo'* culture, physical accountability is fulfilled with a *passura'* (debt note or note), which acts as a reminder (*pengkilala*) for those in debt.

Although this study proves that *passura'* does not affect debt liquidity, this means that this is in line with the research of Jossa (2021), which rejects Keynes' theory by stating that an increase in the demand for money (funds) will increase interest rates, not always according to field conditions. According to Jossa, other main factors include transactions, prudence, motives, and speculation (Jossa, 2021; Murakami, 2022). Precautions, speculations, and motives all come from within the human self. The economic factors influence only transaction factors. However, this factor will not occur if the internal drive does not approve or tends to hesitate if it believes the transaction is not profitable (Jossa, 2021; Shalchian et al., 2018).

Because transparency and openness function as a public archive that contains how much debt is owned and where it comes from, in the end, liquidity still depends on individual motives and speculation so that it is volatile or easily changed and contingencies or uncertainties (Aithal, 2021; Shalchian et al., 2018; Totanan, 2021). In accounting, liquidity is measured by financial ratios. However, because the basis is current assets that are constantly changing and the comparison is relatively permanent debt, the ratio of assets and debt cannot be the leading benchmark (Ikatan Akuntan Indonesia, 2018; Subramanyan, 2017). Liquidity is naturally also seen from the motives and kindness of the debtor so that it can be relative.

CONCLUSION

The study's results found that the three independent variables showed that accountability of love, socio-cultural accountability, and physical accountability jointly affect the liquidity of the *rambu solo'* of debt. The results of the study with existing variables also prove that physical accountability is a negative determinant of the liquidity of the *rambu solo'* of debt. Regarding sector accountability and cultural aspects, physical evidence in receipts or agreement letters is not an essential and primary factor. It is based on the idea that trust between individuals is more critical than materiality. This research implies that the awareness of liquidity, which in a conventional economy must be in cash, is different in Toraja society. Raising buffalo or pigs in addition to savings is one way the Toraja people do to maintain their liquidity. The liquidity of the debts of *rambu solo'* from a non-material perspective is strengthened by the values of *siri'* (self-esteem) and *longko'* (having a sense of shame), which are still deeply rooted in the Toraja people. This research implies that solid evidence has found that accountability in non-formal debt practices in the cultural field is as strong as in formal business based on formal contracts. Because the variables in this study are the development of accountability research in cultural accounting, it becomes an opportunity for future research with variables based on the principle of accountability from good governance practices.

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