

Date Received : January 2026
Date Revised : March 2026
Date Accepted : March 2026
Date Published : March 2026

IMPLEMENTATION OF RISK MANAGEMENT IN DETECTING FINANCIAL FRAUD AT PT WIN WAHANA CIPTAMARGA (AN ISLAMIC ECONOMICS PERSPECTIVE)

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Keywords

Risk management;
risk detection;
Islamic economic

ABSTRACT

In recent years, numerous fraud cases have occurred in the construction sector, not only globally, as reported by ACFE in its 2024 "Report to the Nations," but also domestically, as is frequently observed. Based on this phenomenon, the researcher is interested in examining how fraud can be detected in construction companies. The object of this study is PT Win Wahana Ciptamarga, a large-scale construction company. The purpose of this research is to investigate the implementation of risk management in detecting financial fraud in the company. The researcher employed interviews with several employees related to the research object and also conducted observation and documentation. The findings indicate that PT Win Wahana Ciptamarga applies the Fraud Risk Management Principles issued by the ACFE (Association of Certified Fraud Examiners). PT Win Wahana Ciptamarga uses an internally developed application named ESAP (Elektronik Sistem Akuntansi Perusahaan/Electronic Corporate Accounting System) to detect transactions with potential fraud. Wahana Ciptamarga employs technology such as ESAP to detect fraudulent activities.

A. INTRODUCTION

Islam is the most perfect way of life that brings *rahmatan lil-'alamin* (mercy to all creation). With the perfection of its teachings, Islam penetrates all dimensions of human life, including economic activity. Islamic economics, commonly referred to as sharia economics, is essentially the metamorphosis of Islamic values in the field of economics and is intended to refute the assumption that Islam is a religion concerned only with matters of worship (*'ubudiyah*). Rather, it constitutes a sociological and practical articulation of Islamic values that have often been regarded as merely normative and doctrinal. Thus, Islam is a practical way of life whose teachings encompass not only rules related to worship and *mu'amalah*, but also regulate the relationship between humans and their Lord and among human beings themselves (Zainal and Hidayat 2021).

In contemporary economic activities, reports are widely circulated on social media concerning cheating, fraud, embezzlement of funds, corruption, and other financial crimes committed by employees. In addition, reports of fraud in inter-company or inter-agency cooperation, document forgery, financial statement manipulation, and asset misappropriation remain common in society today. All of these irregularities or deviations are generally referred to as fraud.

Fraud is a deliberate act of deceiving or misleading someone in order to obtain illegal or improper gain (Suhardi et al. 2022). According to the Association of Certified Fraud Examiners (ACFE), fraud is the misuse of one's position to obtain personal benefit through the misuse of organizational resources or assets (Association of Certified Fraud Examiners Indonesia 2019). According to Black's Law Dictionary (1979), fraud is every kind of artifice that human ingenuity can devise, and that is resorted to by one individual to gain an advantage over another by false suggestions or suppression of the truth (Suhardi et al. 2022). It includes all surprises, tricks, cunning, or dissembling, and any unfair way by which another is cheated. In other words, if a person lies in order to deprive someone or an organization of money or property, that person may be deemed to have committed fraud.

Fraud continues to pose a problem not only in Indonesia but also globally. In the research report released by the Association of Certified Fraud Examiners (ACFE) entitled "Occupational Fraud 2024: A Report to the Nations," 1,921 fraud cases were identified across 138 countries, with total losses exceeding US\$ 3.1 billion (ACFE 2024). ACFE estimates that organizations lose 5% of their revenue to fraud. By category, financial statement fraud is the least frequent scheme, accounting for only 5% of total cases, yet it results in the highest median loss of US\$ 766,000. Corruption is a common scheme occurring in all regions, representing 48% of total cases, with a median loss of US\$ 255,000. Asset misappropriation is the most frequent scheme at 89% of total cases, with a median loss of US\$ 120,000 (ACFE 2024).

In Indonesia, fraud frequently occurs in the public sector, particularly in government. Based on the Indonesia Fraud Survey (Survei Fraud Indonesia/SFI), losses caused by fraud amounted to Rp 873,430,000,000 (eight hundred seventy-three billion four hundred thirty thousand rupiah). Calculated on a per-case basis, the average loss was Rp 7,248,879,668 (Association of Certified Fraud Examiners Indonesia 2019). A total of 239 cases were successfully handled. Corruption was the most frequent with 167 cases, followed by asset misappropriation with 50 cases and financial statement fraud with 22 cases. However, in terms of losses, financial statement fraud resulted in the largest loss,

namely Rp 242,260,000,000 from only 22 cases (Association of Certified Fraud Examiners Indonesia 2019).

As examples of fraud in the construction sector, in 2021 in Berau there was an embezzlement case committed by an employee who failed to report invoices (billing receipts) from a second party that had been paid between January and August 2021, causing a loss of Rp 1,100,000,000 (one billion one hundred million rupiah). In the same year, PT Hakersen, a construction company in Bali, experienced embezzlement of tax payments by its accounting staff; the company's tax liabilities from 2017 to 2021 were not remitted by the employee, causing a loss of Rp 2,294,974,251 (two billion two hundred ninety-four million nine hundred seventy-four thousand two hundred fifty-one rupiah).

From the aforementioned cases, it is evident that fraud in the form of embezzlement or misappropriation of funds by employees remains rampant. It is likely that many fraud cases in the construction sector committed by employees are not exposed by the media and do not proceed to legal channels because many construction companies seek to protect their public image.

From the perspective of Islamic economics, fraud is mentioned in QS al-Baqarah/2:188:

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ۚ

Translation:

“Do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]” (Qur'an Kemenag, n.d.).

In Tafsir Al-Misbah, in explaining this verse, the word “between” indicates that interaction in the acquisition of wealth occurs between two parties. Wealth is as if positioned in the middle, while the two parties stand at opposing ends. The gains or losses arising from this interaction must not be pulled excessively to either side such that one party suffers loss while the other gains. If this occurs, wealth is no longer in the middle or “between,” and the positions of the two parties are no longer balanced. An unequal acquisition is considered *batil* (invalid), and *batil* is anything that is not a rightful claim, not sanctioned by law, and not in accordance with divine guidance, even if it is carried out with the mutual consent of the parties involved (Shihab 2002b).

Fraud is also mentioned in QS al-Mutaffifin/83:1-5:

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ ۚ ۱ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۚ ۲ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۚ ۳ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۚ ۴ لِيَوْمٍ عَظِيمٍ ۚ ۵ ﴾

Translation:

“Woe to those who give less [than due], those who, when they take a measure from people, take in full; but if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected for a tremendous Day (the Day of Resurrection)?” (Qur'an Kemenag, n.d.).

In Tafsir Al-Misbah it is explained that these verses constitute a warning to all parties not to commit fraud in weighing and measuring, including the application of double standards. Such conduct is not only cheating but also theft, and constitutes

evidence of the perpetrator’s moral depravity. Furthermore, this deception reflects arrogance and contempt, as the perpetrator typically belittles their counterpart and thus dares to act in such a manner (Shihab 2002c).

Risk management, from the perspective of *fiqh* maxims, is the management of *mafsadah* or harm (Nasution et al. 2024). Risk can be managed through sound risk management, which includes risk identification, evaluation, and measurement. In the Islamic perspective, risk management is illustrated in the story of Prophet Yusuf (peace be upon him), as stated by Allah in QS Yusuf/12:46–49:

﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبُوسٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ٤٦ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ٤٧ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعُ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ٤٨ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِوُونَ ٤٩﴾

Translation:

“[He said], ‘O Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry—that I may return to the people; perhaps they will know.’ [Joseph] said, ‘You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat. Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store. Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]’”(Qur’an Kemenag, n.d.)

In Tafsir Al-Misbah, this passage is interpreted as an indication for the king to take measures to save his people from a food crisis; namely, he should “fatten” the seven fat cows so that they can be eaten by the seven lean cows and store most of the harvested food in its spikes to keep it fresh and protected from weather and other damaging factors. Thus, Prophet Yusuf (peace be upon him) informed them of what would happen and how to respond—by diligently cultivating the land and storing most of the harvest (Shihab 2002a). This verse teaches the importance of long-term projection and planning in risk management, diversification and storage of resources, as well as contingency and mitigation for risks that may arise in the future.

As a construction company, PT WWCM naturally faces many challenges and is not free from the risk of fraud, especially since the company has several plants and projects in various regions of Indonesia. PT WWCM is a company with a high level of complexity. It is therefore of particular interest to understand how its risk management is implemented in managing its operations such that it can detect fraud—both before it occurs and after it has occurred but remains undiscovered—especially when viewed from the perspective of Islamic economics. For this reason, the author is highly interested in conducting a study entitled “Implementation of Risk Management in Detecting Financial Fraud at PT Win Wahana Ciptamarga (Islamic Economics Perspective).”

B. METHOD

This study is a descriptive qualitative research employing a case study approach. The case study method is a series of scientific activities carried out intensively, in detail, and in depth on a program, event, or activity—whether at the individual, group, institutional, or organizational level—in order to obtain an in-depth understanding of the phenomenon under investigation (Ridlo 2023). The research began with the preparation of an interview guide. The researcher then selected several employees deemed relevant to the study of fraud cases and the implementation of risk management based on their positions and roles in the company. Subsequently, the researcher conducted field visits to carry out the interviews.

The interview results were recorded as raw data, which were then reduced and presented in the form of concise descriptions. Data presentation was undertaken to facilitate understanding of what had occurred and to plan subsequent actions. Conclusion drawing was conducted by synthesizing the content of the data obtained from the reduction process and presenting it in a descriptive narrative form.

C. RESULT AND DISCUSSION

1. Fraud Risk Management at. PT. Win Wahana Ciptamarga

Based on the research findings related to fraud risk management at PT Win Wahana Ciptamarga, the author concludes that the implementation of risk management at PT Win Wahana Ciptamarga has been carried out effectively. Fraud risk management at PT Win Wahana Ciptamarga begins with management's commitment to eradicating fraud, as can be seen from the informants' statements. In fact, there have been fraud perpetrators who were reported to the police to be held accountable for their actions. In every operational meeting, management and the board of directors consistently remind employees of the dangers of fraud and its consequences. Management has also appointed a member of the board of directors, namely the management auditor, to be responsible for the implementation of fraud management in the company as a form of management's commitment to combating fraud. Management has conducted a comprehensive fraud risk assessment in each department involving the management auditor. Employees in each division are already able to identify potential fraud that may occur, as reported by the informants. Fraud reporting channels include the HR department's WhatsApp account, HR email, and even direct reporting to the board of directors. The identity of each whistleblower is kept confidential and, in many cases, reports are submitted anonymously. All such reports are processed and followed up by management until a decision is reached on whether the report is valid or not through investigative actions carried out by employees appointed by management who possess high integrity. The investigation is conducted objectively, and evidence and witnesses are gathered, along with interviews of individuals involved in the incident. If, during the investigation, the alleged perpetrator is not proven to have committed fraud, the individual is exonerated and their reputation is restored. However, if they are proven to have committed fraud, they are subject to sanctions such as dismissal, criminal charges, and/or compensation, depending on the severity of the offense. The chronology of the fraud incident and the sanctions imposed are also communicated to employees in the hope that it will serve as

a lesson for others. A series of preventive and detective measures have also been implemented to mitigate fraud, including the establishment of multi-level approvals and periodic accountability reporting mechanisms (monthly, quarterly, semi-annual, and annual).

The implementation of risk management at PT Win Wahana Ciptamarga is consistent with the Fraud Risk Management (FRM) framework issued by ACFE, namely Fraud Risk Governance, Fraud Risk Assessment, Fraud Control Activities, Fraud Investigation and Corrective Action, and Fraud Risk Management Monitoring (ACFE 2023). Fraud risk governance is an integral component of corporate governance and the internal control environment. An important step in communicating organizational commitment is assigning overall responsibility for fraud risk management to a member of the board of directors. However, although this responsibility is assigned to one director, it does not mean that other parties may disregard the importance of fraud risk management (ACFE 2023). The principle of fraud risk governance states that:

“The organization establishes and communicates a Fraud Risk Management Program that conveys the expectations of the board of directors and senior management and their commitment to high levels of integrity and ethical values in managing fraud risk”(ACFE 2023)

Fraud risk assessment is a comprehensive assessment of fraud risks. Organizations face various types of fraud risks; therefore, management is responsible for identifying fraud risks that may hinder the organization from achieving its objectives. The principle of fraud risk assessment states that:

“The organization performs a comprehensive fraud risk assessment to identify specific fraud schemes and risks, assess their likelihood and significance, and evaluate existing controls to mitigate those risks”.(ACFE 2023)

Fraud control activities involve designing and implementing control activities aimed at helping to prevent fraud from occurring or enabling early detection of fraud that cannot be prevented. The principle of fraud control activities states that:

“The organization selects, develops, and deploys preventive and detective fraud control activities to reduce the occurrence of fraud events or the risk of fraud not being detected in a timely manner”(ACFE 2023)

Fraud Investigation and Corrective Action recognizes that the control activities described above cannot provide absolute assurance against fraud. Therefore, the organization’s board ensures that the organization develops and implements systems for the prompt, competent, and confidential review, investigation, and resolution of instances of non-compliance and allegations involving fraud and unethical behavior. The principle of Fraud Investigation and Corrective Action states that:

“Organisasi menetapkan proses komunikasi untuk memperoleh informasi tentang potensi fraud dan menerapkan pendekatan terkoordinasi untuk penyelidikan dan tindakan korektif untuk menangani fraud dengan tepat dan secara tepat waktu”(ACFE 2023)

Fraud risk management monitoring activities relate to the ongoing monitoring of the overall fraud risk management program (ACFE 2023). The principle of Fraud Risk Management Monitoring Activities states that:

“The organization selects, develops, and performs ongoing evaluations to ascertain whether each of the five fraud risk management principles is present and functioning, and communicates deficiencies in the Fraud Risk Management

Program in a timely manner to parties responsible for taking corrective action, including senior management and the board of directors” (ACFE 2023)

Fraud assessment at PT Win Wahana Ciptamarga also employs the fraud triangle concept, which posits that there are three main reasons a person commits fraud: (1) pressure faced by the perpetrator; (2) opportunity available to the perpetrator; and (3) rationalization by the perpetrator (Suhardi et al. 2022). These become initial indicators for identifying potential fraud within the company. If an employee exhibits characteristics consistent with the fraud triangle, that employee has the potential to commit fraud. The fraud diamond theory is also still considered relevant; it states that four factors underlie fraud, namely incentives/pressure (the need or drive to commit fraud), opportunity (weaknesses in the system that can be exploited), rationalization, and capability (the ability or power needed to commit fraud) (Suhardi et al. 2022).

Previous studies have also shown that periodic monitoring can reduce the incidence of fraud. Khoirunnisa and Mentari Dwi Aristi, in their 2023 article “Implementasi Manajemen Risiko sebagai Strategi Anti Fraud Pada BRI Kanca Sudirman Pekanbaru,” state that monitoring and socialization activities related to anti-fraud programs are routinely conducted on a daily, monthly, and annual basis, leading to a decline in the incidence of fraud (Dwi Aristi 2023). Another study by Nadya Christina (2019), entitled “Hubungan Sistem Pengendalian Manajemen dan Fraud yang terjadi di PT Djatim Super Cooking Oil Surabaya,” demonstrates how management control systems influence fraud and identifies weaknesses in management control systems that remain relevant in affecting employees’ propensity to commit fraud (Christina 2019). Another study by Waled Younes and Hasri Mustafa, published in the Emerald journal in 2023 under the title “Risk Management, Top Management Support, Internal Audit Activities and Fraud Mitigation,” shows a positive and significant relationship between risk management, top management support, internal audit activities, and fraud mitigation. The article emphasizes that risk management, top management support, and internal auditor activities function as crucial organizational mechanisms for fraud mitigation in the workplace. Adequate top management support and an expanded scope of risk management create better opportunities to prevent and detect fraud.

From an Islamic perspective, the implementation of fraud risk management can be seen in QS. Al Hajj/22:41:

﴿ الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ۝﴾

Translation:

[They are] those who, if We give them authority in the land, establish prayer and give zakat and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters” (Qur’an Kemenag, n.d.)

Good governance in anti-fraud programs begins with the commitment of management and the board of directors as the company’s leaders in implementing fraud risk management and continuously communicating at all levels of the organization about the dangers of fraud and the obligation to prevent and abandon it. As stated in the verse above, after mentioning two pillars of Islam—establishing prayer and giving zakat—it goes on to mention enjoining good and forbidding evil. Fraud is an evil act that can lead its perpetrator to ruin; thus, the role and commitment of management as leaders in the company are crucial in anti-fraud programs. Similarly, when a report related to fraud is

received, it must first be verified and its validity established; a person may not be judged without going through a proper investigative process,

This is in accordance with Allah's statement in QS al-Hujurat/49:6:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴾

Terjemahnya:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful” (Qur'an Kemenag, n.d.)

In Tafsir Al-Misbah (Shihab 2023), this verse is described as one of the fundamental principles established by religion for social life, and at the same time as highly logical guidance for receiving and acting upon information. Human life and interaction must be based on matters that are known and clear. Human beings cannot acquire all information by themselves; they therefore require others. Some of these others are honest and possess integrity so that they convey only what is true, while others are the opposite. Consequently, information must be filtered so that one does not act in uncertainty. In other words, this verse demands that actions be based on knowledge and taken with logical consideration and in accordance with the values prescribed by Allah. Likewise, when information regarding fraud is reported, an investigation must first be carried out, and only once all aspects are clear can a decision be made as to whether the report is true or false. When conducting an investigation, objectivity is essential, as emphasized in QS al-Ma'idah/5:8:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا وَإِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾

Terjemahannya:

“O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do(Qur'an Kemenag, n.d.).

In Tafsir Al-Misbah (Shihab 2009), this verse is explained as referring to those who consistently and earnestly carry out their duties perfectly by upholding the truth for the sake of Allah and acting as just witnesses. The verse warns: never let your hatred for a people lead you to act unjustly. This underscores the importance of objectivity and integrity in fraud investigations; hatred toward a particular individual must not lead to injustice during the investigative process. Likewise, in imposing sanctions on fraud perpetrators, justice must be upheld in proportion to their actions. One must not act unjustly toward others merely out of personal animosity.

2. Fraud Detection and Identification at PT. Win Wahana Ciptamarga

In managing its operational activities, PT Win Wahana Ciptamarga utilizes an internally developed application that integrates reports from all divisions/units within the company. The application, named ESAP (Elektronik Sistem Akuntansi Perusahaan/Electronic Corporate Accounting System), is used as a fraud detection tool. All budgeted costs are entered into ESAP, and any cost submission that falls outside the approved budget will be rejected by the system; likewise, any duplicate entries will also

be rejected. ESAP will issue a warning if a fund request exceeds the planned budget, thereby enabling the detection of potential fraud. ESAP will also provide alerts when disbursements are inconsistent with project progress, so that potential fraud can be identified at an early stage and mitigation measures can be taken to prevent losses to the company..

ESAP functions as a corporate detection tool that can reveal potential fraud; however, to determine whether a flagged potential, transaction, or suspicious disbursement actually constitutes fraud, the company relies on an Accountability Report (*Laporan Pertanggungjawaban/LPJ*) mechanism. LPJs are prepared on a weekly, monthly, quarterly, semi-annual, and annual basis. LPJs are a highly effective instrument for identifying whether the potentials detected by ESAP do or do not amount to fraud. If a potential fraud indicator arises, the parties involved in the transaction or activity concerned are summoned to provide an explanation in the accountability report. If they are unable to provide a satisfactory explanation, or if discrepancies are found between the explanation and the facts in the field, an investigation team is formed to examine the transaction. All individuals involved are called to provide statements, and the investigation team collects supporting evidence in the form of documents, photographs, videos, and other materials that can assist the investigative process. On this basis, a determination is made as to whether the alleged party has indeed committed fraud and what financial loss the company has incurred as a result, which subsequently serves as a reference in imposing sanctions on the perpetrator..

The establishment of an investigation team constitutes a form of fraud investigation and corrective action and represents a response to the Fraud Risk Management (FRM) framework. The response consists of three main components: investigations, enforcement and accountability, and corrective action (KPMG 2014). Likewise, audit and monitoring activities represent an implementation of fraud risk management monitoring activities. Audit and monitoring systems are important tools that management can use to determine whether organizational controls are functioning as intended (KPMG 2014). ESAP serves as the audit and monitoring system used by PT Win Wahana Ciptamarga and, at the same time, as a form of internal control over the company's finances.

A previous study by Dwi Aristi, published in 2023 in a journal entitled "Implementasi Manajemen Risiko sebagai Strategi Anti Fraud Pada BRI Kanca Sudirman Pekanbaru," concludes that monitoring carried out on a daily, monthly, and annual basis can reduce the incidence of fraud (Dwi Aristi 2023). Another study by Nurul Alfian, published under the title "Nilai-Nilai Islam dalam Upaya Pencegahan Fraud," states that, in general, one of the factors driving the occurrence of fraud is weak internal control, and that fraud prevention can be achieved by strengthening internal control. Active internal control is usually the most widely implemented form of internal control for fraud prevention (Alfian 2016). In his dissertation "Pencegahan Kecurangan (Fraud) dengan Manajemen Risiko dalam Perspektif Al-Qur'an," Eko Sudarmanto writes that, in general, when internal control is weak or opportunistic, perpetrators can easily carry out their acts either individually or in collusion with others. Frequently, when fraud occurs, perpetrators recruit others to participate in their criminal acts. In both large and small companies, individuals in positions of power, such as managers, may persuade employees with limited authority to contribute to the fraud, sometimes by means of threats. ("2022-EKO SUDARMANTO-2017.Pdf," n.d.)

Since most fraud is perpetrated by employees exploiting weaknesses in internal control, stringent internal control represents an effective line of defense for fraud prevention. One of the roles of internal control is to ensure that risks arising from fraudulent practices are minimized. The establishment of an adequate internal control system is therefore essential for preventing fraud. (“2022-EKO SUDARMANTO-2017.Pdf,” n.d.)

With regard to accountability, every human being will ultimately be held accountable before Allah, as stated in QS. Al-Muddatsir/74:38 sebagai berikut:

﴿ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ﴾

Translation:

“Every soul is held in pledge for what it has earned” (*Qur’an Kemenag*, n.d.)

In Tafsir Al-Misbah (Shihab 2002c), this verse is presented as a statement addressed to all humankind in relation to freedom of choice, as if Allah were saying: “O humankind, you are all free to choose your path—forward or backward, to the right or to the left. However, know that your state in the Hereafter will be determined by each person’s own choices” (Shihab 2011). This verse explains that humans will be held accountable for what they have done in this world. Similarly, in the workplace, every individual is responsible for their actions and must be prepared to account for them in the LPJ process in the office.

Likewise, in QS al-Isra’/17:36, Allah says:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾

Translation:

“Do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the conscience—each of these will be called to account.” (*Qur’an Kemenag*, n.d.)

The guidance above is universal in nature. The human conscience, wherever and whenever it exists, will invariably judge this principle as good and its opposite as evil, something that no one is willing to accept. Accordingly, by using the singular form so as to encompass every individual—just as these values are acknowledged by the conscience of every person—this verse commands one to do what God has enjoined and to refrain from anything that is not in accordance with it. One must not follow anything about which one possesses no knowledge. One should not speak about what one does not know, should not claim to know what one does not know, nor claim to have heard what one has not heard. Indeed, hearing, sight, and the heart—each of which is an instrument of knowledge—will in turn be questioned regarding how their possessor employed them; their owner will be held accountable for the manner in which they were used. Thus, human beings will be called to account by Allah SWT for all that they have done in this world. Even one’s faculty of sight, hearing, and conscience will be subject to reckoning. Human beings do not merely submit accountability reports (LPJ) in their workplaces; they will also submit an ultimate accountability report before Allah SWT in the Hereafter.

D. CONCLUSION

Based on the foregoing discussion, the researcher draws the following conclusions:

1. PT Win Wahana Ciptamarga applies the five principles of fraud risk management as outlined by ACFE as the company's anti-fraud risk management guidelines, namely:
 - a. **Fraud Risk Governance:** Management and the Board of Directors provide strong support and show firm commitment to the implementation of Fraud Risk Management (FRM) within the company, appointing a director responsible for FRM activities and consistently communicating fraud-related issues to employees.
 - b. **Fraud Risk Assessment:** Risk assessment activities have been carried out within each department. The company also analyzes potential fraud risks that may arise. However, these risk assessments have not yet been documented in a formal written document that could serve as a working guideline
 - c. **Fraud Control Activities:** The company has implemented fraud control measures by providing reporting channels for potential fraud, either via WhatsApp or email to the HR Department on an anonymous basis.
 - d. **Fraud Investigation and Corrective Action:** The company has established an investigation team to follow up on whistleblowing reports or on its own initiative when there are indications of discrepancies between the planned use of funds and their realization in the field..
 - e. *fraud Risk Management Monitoring activities* (Aktivitas Pemantauan manajemen risiko *fraud*); manajemen dan dewan direksi senantiasa membuat aturan-aturan taupun kebijakan-kebijakan sebagai langkah memperkecil potensi *fraud* di perusahaan, juga senantiasa mengkomunkasikan terkait *fraud* di banyak kesempatan terutama pada saat meeting operasional maupun meeting laporan pertanggung jawaban dilaksanakan.
2. PT Win Wahana Ciptamarga uses the ESAP application as a fraud detection tool. This application was developed internally by management using in-house resources. In addition, the company employs a system of accountability reporting as a fraud identification mechanism, conducted on a weekly, monthly, quarterly, semi-annual, and annual basis.
3. PT Win Wahana Ciptamarga views fraud as highly detrimental, with the potential to damage both the company's financial condition and its reputation. Consequently, the company integrates the values of justice, trustworthiness (*amanah*), and honesty into daily work practices. Furthermore, the company organizes faith and piety development programs (*pembinaan iman dan takwa*) for Muslim employees, inviting them to participate in religious study sessions held every Saturday.

Fraud is considered a common enemy that undermines the social and organizational order and can destroy both the perpetrator's life and the company. Therefore, the implementation of fraud risk management principles must be continuously carried out and further developed in line with changing times and evolving fraud patterns and methods

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