

Accounting Practices, Institutional Legitimacy, and Women's Leadership: A Critical Study on Village Credit Institutions in Bali

Anantawikrama Tungga Atmadja¹, Luh Putu Sri Ariyani², Tuty Maryati³

¹Accounting Department, Economic Faculty, Ganesha University of Education

²Library Department, Law and Social Science Faculty, Ganesha University of Education

³History Education Department, Law and Social Science Faculty, Ganesha University of Education

ABSTRACT: This study examines women's leadership in Village Credit Institutions (Lembaga Perkreditan Desa – LPD) from a critical accounting perspective, viewing accounting as a social practice that shapes trust and institutional legitimacy. Using a qualitative case study of LPD Desa Adat Sawan, Bali, data were collected through interviews, observation, and document analysis. The findings show that repeated bankruptcies led to the delegitimization of accounting practices, as the customary village community no longer trusted financial records and control mechanisms. In this context, the appointment of a woman as Head of the LPD emerged as a situational response to failed male leadership. Consistent and disciplined accounting practices, including transparent reporting, strict credit control, and the application of customary sanctions, played a key role in restoring trust and stabilizing the institution. However, acceptance of women's leadership was essentially pragmatic and did not translate into broader gender equality. Patriarchal structures and gendered power relations within customary village governance largely persisted. The study highlights the role of accounting in restoring institutional legitimacy while revealing its limited capacity to drive structural gender transformation.

KEYWORDS: critical accounting; women's leadership; institutional legitimacy; Village Credit Institutions (LPD)

1. INTRODUCTION

Village Credit Institutions (*Lembaga Perkreditan Desa* – LPD) are financial institutions established and now economic institutions belonging to the customary village (*desa adat*) (Suartana, 2020). Although it is an institution formed by and belonging to a customary village, LPD is obliged to comply with regulations issued by the Bali Provincial Government. The central regulation that regulates LPD's operational activities is Bali Provincial Regulation No. 3 of 2017 concerning Village Credit Institutions (Piadnyan et al., 2020).

Regional Regulation No. 3/2017 regulates the organizational structure of LPD, comprising LPD management (locally known as *Prajuru LPD*) and a customary supervisory board (*Panureksa*), led by the customary village leader or *Bendesa Adat*. *Prajuru LPD* is the management of LPD, consisting of *Pamucuk*, *Penyarikan*, and *Petengen*. In the modern organizational structure, the chairman is the *Pamucuk*, *Penyarikan* serves as an LPD officer in charge of administrative duties and financial recording, playing a central role in the daily accounting practices of the LPD and *Petengan* serves as an LPD officer in charge of cash and fund management, and therefore plays a crucial role in the LPD's internal control system.

In addition to complying with the rules set out in Regional Regulation No. 3/2017 concerning LPD, the governance of LPD cannot be separated from the various forms of social capital held by customary villages as LPD owners (A. T. Atmadja et al., 2016). The social capital developed in the management of LPD is derived from the values and norms that govern customary villages, which encourage cooperation while preventing conflict. This ability cannot be separated from the presence of cultural ties (normative principles) within social capital, which can increase synergy among members of the organization. (Nugroho & Dahuri, 2004).

Social capital, as a normative principle that applies within a community, both legitimizes and fosters trust in human relations within a social network or social group, cannot be separated from ideology. This aligns with Thompson (2003) Say that "ideology works as an adhesive of social relations that bind members of society together by creating collectively agreed values and norms". Likewise, how a society shapes its citizens to become ideal human beings through education is closely related to the ideology they adhere to (O' neill, 2001).

Accounting Practices, Institutional Legitimacy, and Women's Leadership: A Critical Study on Village Credit Institutions in Bali

One of the ideologies that has grown in Balinese society is the patriarchal ideology that positions men in a higher position than women. (Widiastuti et al., 2012). In addition to positioning men higher than women, patriarchal ideology also separates the fields of work that men and women deserve to pursue. Men are considered suitable for work in the public sector (outside the home), while women are considered more suited to the domestic sector (household affairs) (Gelgel, 2016).

The manifestation of patriarchal ideology is evident in the dominance of men in leadership structures, decision-making processes, and various essential activities in customary villages (Wastawa & Suawadnyana, 2021). Although its manifestation can vary in each customary village, it is generally shown by 1) the position of women in the leadership structure of the customary village follows the position of her husband, 2) women do not have the obligation to attend meetings because of their position that follows their husbands and results in important decisions being taken by their husbands, and 3) women cannot replace their husbands' position if they are unable to do so (Widawan et al., 2017).

The dominance of men in the leadership of customary villages has implications for the management of Village Credit Institutions, which are part of these villages. It is very rare to find a woman who can be a *Pamucuk* in an LPD. Field findings indicate that most female employees in LPD occupy positions such as cashiers, administrative staff, or mobile service officers (A. T. Atmadja, 2012). This is not surprising because these jobs are close to the element of service considered inherent in women's nature (N. B. Atmadja & Atmadja, 2010). On the other hand, women's traits that tend to be warmer, kind, expressive, supportive, friendly, and polite cause women to be unsuitable to lead (Carli, 2010).

Although it is rare, there is an LPD in Buleleng Regency with a female *Pamucuk*. The LPD is the LPD of *Desa Adat* Sawan, Sawan District, which has been led by Ida Ayu Kade Sadnyani since 2000. Ida Ayu Kade Sadnyani's leadership began when LPD Sawan re-operated after its third bankruptcy. The first and second bankruptcies occurred in 1990 and 1995, respectively. Since being led by Ida Ayu Ketut Sadnyani, LPD of *Desa Adat* Sawan has achieved strong financial performance and is among the most successful LPDs in Sawan District and even in Buleleng Regency.

The election of women as leaders of the LPD in the *Desa Adat* Sawan is an interesting phenomenon, especially given that women were elected to revive an LPD that had previously gone bankrupt. The choice of women to lead LPD is contrary to the patriarchal ideology embraced by the Balinese people, who prioritize men to be leaders. This phenomenon also becomes more interesting when a woman succeeds in carrying out leadership, while at the same time, various stereotypes develop in society that doubt women's leadership (Fitriani, 2015; Simpson, 2000).

The success of LPD management is not solely determined by financial performance, but by accounting practices that serve as mechanisms for reconstructing trust, social control, and institutional legitimacy. This is reflected in consistent financial reporting and coordination practices to customary villages, discipline in collecting and managing receivables even without economic rewards, and the application of customary sanctions as a form of internal control. In the context of women's leadership, these accounting practices are carried out in a more disciplined and consistent manner to address unequal power relations, so that accounting serves not only as a technical tool but also as a social strategy to ensure the organization's sustainability.

This article discusses the phenomenon of women being elected as the LPD Leader of the *Desa Adat* Sawan by framing the success of LPD management not only as financial performance, but also as the result of accounting practices that function as mechanisms for reconstructing trust, social control, and institutional legitimacy. In particular, this article aims to: (1) explain the background of the election of women as the LPD Leaders in the context of the financial crisis and the delegitimization of accounting practices due to the bankruptcy of LPD, (2) analyze how women leaders carry out accountability, credit control, and financial reporting practices in a disciplined and consistent manner as a strategy to overcome gender stereotypes while restoring the trust of customary village customs, and (3) examine the implications of the success of accounting practices on the legitimacy of women's leadership and the boundaries of gender mainstreaming in the social structure and governance of customary villages.

2. LITERATURE REVIEW

Various studies on women's leadership have stated that women experience obstacles in pursuing their careers. This barrier is referred to as a glass ceiling. The term glass ceiling was first proposed by Morrison & Von Glinow (1990). This refers to a "ceiling" that is visible and seemingly non-existent, but an obstacle for women pursuing a career to a higher level. These obstacles can come from stereotypes of inherent weaknesses in women, the dominance of the majority, in this case, men, and structural dimensions that hinder women from advancing their careers.

The stereotype that afflicts women states that they have various weaknesses that make them unsuitable to be leaders (Sepang, 2003). This stereotype of women's weakness exists across various societies and countries, affecting women's professional careers (Abdullah & Ismail, 2015). When women do not dominate in managerial positions, their positions are increasingly

Accounting Practices, Institutional Legitimacy, and Women's Leadership: A Critical Study on Village Credit Institutions in Bali

marginalized (Kumra & Vinnicombe, 2008). Men tend to choose men in managerial positions and position women in complementary positions (Powell, 1988).

Another obstacle to women's careers comes from structural aspects. As Thomas, D., and Alferder (1989) point out, in the world of work, there will always be groups that are identity-based (race, gender, ethnicity, age) and organization-based (task groups, experiences, positions). Organization-based groups can change at any time, but identity-based groups are fixed. Male dominance in identity-based groups will ultimately encourage the same dominance to occur in organization-based groups. This is what ultimately hinders women's careers in the world of work.

The Village Credit Institution (LPD) was established to achieve its goal of providing economic capital to customary villages so they can create prosperity for all customary village members (*krama*) (A. T. Atmadja et al., 2016). To achieve this goal, LPD is obliged to carry out managerial activities, including planning, organizing, implementing, and controlling effectively (Saputra et al., 2019). As stated by Krisnandi et al. (2019) managerial activities include various activities aimed at achieving organizational goals. Planning activities involve preparing various guidelines for operational activities, such as budgets, projects, and programs to be implemented.

Organizing activities include preparing structures and personnel to carry out the planned activities. After the organization has established planning and organization, the next step is to carry out organizational activities under control to ensure the goals are achieved. All managerial activities are carried out by the LPD management, led by the *Pamucuk* (Regional Regulation No. 3 of 2017 concerning Village Credit Institutions).

As a financial institution belonging to a customary village, LPD management is determined by the customary village. The selection of this management is carried out through the customary village meeting (*paruman*), which selects the best candidates according to the applied criteria. Although they meet the requirements, women have difficulty being elected to LPD leadership positions because customary villages tend to prioritize men for essential positions (Wastawa & Suawadnyana, 2021; Widawan et al., 2017).

This condition cannot be separated from the patriarchal ideology that dominates Balinese society and prioritizes men in various aspects of social life (N. B. Atmadja & Atmadja, 2005; Sawarjuwono & Atmadja, 2005). The dominance of men in Balinese society results in women having difficulty in achieving the top position and becoming victims of various stereotypes. This also results in a societal mindset that categorizes jobs as suitable for women or men (Megawangi, 1999). Jobs classified as appropriate for men are those that involve a hard element and require more physical activity, such as construction, mechanics, and the military. Jobs categorized as suitable for women are delicate, service-oriented jobs, such as secretary, marketing, and bookkeeping (Pease & Pease, 2004).

Because they are considered more suitable for delicate, high-contact positions involving female service, they are deemed unsuitable to serve as leaders, including in business organizations (Crampton & Mishra, 1999). This is because leaders need strength, firmness, and courage that are at odds with the traits of women (Dezsö et al., 2013). In business organizations, women are often not involved in critical decision-making and are frequently treated as mere complements (Powell, 1988).

Male leadership is challenged when the LPD he leads faces problems stemming from management errors. This is reflected in LPD's failure, evidenced by losses and even bankruptcy, which do not contribute to the customary village economy and harm customary village customs. Balinese people with a binary opposition mindset, or in Bali called *rwa bhineda*, will choose their binary opposition in decision-making. (A. T. Atmadja, 2012; N. B. Atmadja, 1998). In the case of the election of LPD leaders when LPD goes bankrupt, the choice intended for male leaders will shift to female leaders.

The election of women as leaders is an antithesis to the failure of the previous LPD management led by a man. This aligns with Hegel's view that, in solving problems, humans engage in the process of thinking through contradictory or confrontational arguments to reach a rational, logical agreement (N. B. Atmadja & Atmadja, 2014). Thus, the appointment of women as LPD leaders is expected to resolve LPD's problems and make it successful, namely by generating profits that can benefit customary villages in the economic, social, and cultural fields.

3. RESEARCH METHODS

The research was conducted in *Desa Adat Sawan*, Sawan District, Buleleng Regency. Although data mining was conducted in the *Desa Adat Sawan*, it was also conducted outside the research location. Data searches can be performed with relevant agencies within the Buleleng Regency Government, with mass media offices, or through discussions with academics at universities in Bali with expertise pertinent to the research topic.

The informants in this research were purposively selected, including the Management of LPD Sawan, the leader (*Klian*) of the Customary Village, community leaders, LPD customers, and the community, all of whom are related to the problems being

Accounting Practices, Institutional Legitimacy, and Women's Leadership: A Critical Study on Village Credit Institutions in Bali

researched. Informants and research locations can be identified through snowball sampling. Data collection was carried out by several techniques, first, in-depth interviews with informants. Second, observation of management practices at Village Credit Institutions. The aspects observed were setting, participant, activity, and interaction, frequency and duration, and subtle factors. Third, study documents, such as financial statements, meeting minutes, budgets, etc. To further ensure data validity, a data triangulation technique is used. The triangulation techniques used are: (1) triangulation of data collection techniques; (2) data source triangulation techniques; (3) time triangulation; (4) triangulation of key informants and peers; and (4) theoretical triangulation.

Data analysis, following the steps of Berger & Luckman (1966) and Derrida (Sturrock, 1979), was carried out in several stages, namely: first, conceptualization in the form of activities to identify emic concepts related to the problems studied in this study. Second. The results of conceptualization in the form of activities do not simply accept the informant's given meaning of the concept. Still, they are accompanied by careful and critical interpretation to produce new meanings – inseparable from the meaning given by Informant. Third, this activity is related to deconstruction, which is dismantling the meaning of the emic concept, or can even be done on various other data derived from social and artifact actions to identify the network of power, ideology, interests, motives, goals, or desires behind it that cultural actors deliberately or unintentionally hide.

The dismantling not only produces new meanings for a concept, but is also arranged in the form of hypotheses or tentative theories. Fourth, proof, i.e., proving the truth of a tentative theory through the collection of advanced data, can be accompanied by deconstruction, giving rise to critical social theories as answers to research problems. Fifth, objectivity strengthens findings by referring to social theories and/or other people's conclusions about the same study. The implementation of these measures can overlap, or one reinforces the other. A series of activities dismantles sociological awareness, namely: first, debunking, which is the ability to dismantle falsehoods or myths to uncover a reality's latent function or connotative meaning. Second, unresponsiveness, which looks at the backstage and affects decision-making and/or implementation. Third, relativity, the awareness that each event departs from a different context and situation. Fourth, cosmopolitan motifs, namely a broad view of theoretical space and time, are used to examine the problem under study.

4. RESEARCH AND DISCUSSION RESULTS

Based on the findings and the previously prepared literature review, the research results can be presented as follows.

4.1 Background of the Election of Women as Head of LPD

The LPD was established as a customary-based financial institution intended to support the economic welfare of customary villages by providing financial capital (A. T. Atmadja et al., 2016). To achieve this objective, LPD management must implement managerial functions encompassing planning, organizing, implementing, and controlling under the leadership of the *Pamucuk*, as regulated by Regional Regulation No. 3 of 2017. As an institution owned by the customary village, the selection of LPD management is conducted through a customary village meeting (*paruman*). However, despite formal selection mechanisms, women generally face structural barriers to being elected to the *Pamucuk* due to the strong influence of patriarchal ideology that prioritizes men for strategic leadership positions (N. B. Atmadja & Atmadja, 2005; Wastawa & Suawadnyana, 2021).

Field findings reveal that before the appointment of a female leader, LPD *Desa Adat* Sawan was experiencing a severe crisis, not only financially but also socially. Public trust in the LPD had deteriorated significantly, as reflected in the community's reluctance to save funds and in debtors' low compliance with loan repayments. Several informants indicated that repeated managerial failures had led to a perception that accounting mechanisms—particularly recording, reporting, and internal control—were no longer reliable, causing the LPD to be viewed as a risky and unsafe institution.

In this crisis context, the selection of *Pamucuk* through *paruman* did not occur under normal conditions but amid limited leadership options. Male candidates who had previously dominated LPD leadership were increasingly perceived as part of the problem, prompting a shift in leadership preference. Guided by the Balinese principle of *rwa bhineda*, which emphasizes binary oppositions in decision-making during periods of imbalance (A. T. Atmadja, 2012; N. B. Atmadja, 1998), the customary village turned to women as an alternative to failed male-dominated leadership. The appointment of a woman as *Pamucuk* thus represented an antithesis to prior managerial shortcomings (A. T. Atmadja et al., 2018).

Nevertheless, field evidence also indicates that acceptance of female leadership remained essentially pragmatic and performance-based rather than ideological. While accounting practices stabilized the LPD and restored its institutional legitimacy, patriarchal power relations and decision-making structures within the customary village largely remained intact. Consequently, the success of female leadership was interpreted as a situational response to organizational crisis rather than as a transformative shift toward gender equality in customary village governance.

4.2 LPD Head's Efforts to Overcome Gender Prejudice

The findings indicate that efforts to resolve the bankruptcy of LPD Desa Adat Sawan under the leadership of Ida Ayu Kade Sadnyani were shaped by prolonged institutional and social challenges. Field data reveal that following the second bankruptcy in 1995, caused by misappropriation by the former Head of LPD, the institution experienced a severe and long-lasting crisis of trust. Informants consistently reported that members of the customary village community were unwilling to deposit their funds in the LPD, while debtors showed low compliance with loan repayments. According to several informants, this reluctance stemmed from the perception that accounting mechanisms—particularly record-keeping, reporting, and internal controls—were no longer credible. These mechanisms were perceived not as safeguards of accountability, but as part of a power structure that had failed to prevent misuse of funds and ensure economic justice.

The data further show that this condition persisted for several years and was exacerbated by widespread debtor resistance. Many debtors explicitly rationalized their refusal to repay loans by stating that repayments would be meaningless if funds were ultimately misappropriated by LPD management. This pattern aligns with previous findings that managerial misconduct in LPDs often leads to moral disengagement among debtors, who justify non-payment due to the erosion of institutional trust (A. T. Atmadja, 2001). From a critical accounting perspective, this situation reflects a delegitimization of accounting practices, where accounting no longer functions as a trusted mechanism of control and accountability. Critical accounting views accounting not merely as a technical system of record-keeping, but as a social practice that produces organizational legitimacy (Cooper & Hopper, 2006). When accounting fails to prevent misconduct, its pragmatic and moral legitimacy erodes, leading stakeholders to question accounting records and control systems as neutral safeguards (Suchman, 1995). In such contexts, formal accountability mechanisms may persist, yet they no longer generate trust or compliance, revealing the limits of accounting as a guarantor of institutional credibility (Power, 1999).

Despite these conditions, field observations and interview data indicate that Ida Kade Sadnyani, who at the time was the most senior field officer, continued to carry out operational activities alongside two colleagues. Empirical evidence shows that although they received minimal or no financial compensation, they consistently collected loan installments directly from debtors. The funds obtained were subsequently distributed as small loans to community members in need. However, informants emphasized that the scale of these activities remained limited, reflecting the gradual and cautious return of community trust.

The findings also demonstrate that between 1995 and 2000, Ida Kade Sadnyani effectively served as the *de facto* Head of LPD, despite lacking formal authority. During this period, she not only maintained daily operations but also performed accounting-related functions, including financial reporting and coordination with customary village officials (*prajuru*) as representatives of the LPD's owners. Informants noted that these practices were carried out consistently and transparently, contributing to the gradual reconstruction of trust among the *krama*.

As these practices continued, observable changes emerged. Field data show an increase in community willingness to save funds in the LPD, accompanied by improved debtor compliance. These developments marked a turning point in the institutional condition of LPD Desa Adat Sawan. In 2000, based on this demonstrated performance, Ida Kade Sadnyani was formally appointed as Head of LPD, granting her the authority to implement official policies. One of the key measures documented in the data was the enforcement of formal LPD regulations against delinquent debtors, including the application of customary sanctions as stipulated in the village *awig-awig*. This step strengthened internal control and further reinforced institutional legitimacy.

However, the data also reveal that the process leading to her formal appointment was prolonged and contested. Informants described ongoing debates and resistance among customary village administrators and community members, indicating persistent gender-based prejudice. Ida Kade Sadnyani was required to demonstrate sustained performance over approximately five years, often without commensurate rewards, before gaining complete legitimacy. This finding supports existing research suggesting that women leaders face higher performance expectations than men to attain and maintain leadership positions (Prastiwi & Rahmadanik, 2020). In the early post-bankruptcy period, she reportedly received no salary, reinforcing the notion of gendered over-accountability.

Even after her formal appointment, the findings indicate that Ida Kade Sadnyani continued to face challenges related to gender stereotypes in her interactions with customary village authorities. Nevertheless, as trust was consolidated through consistent accounting practices and improved organizational performance, resistance gradually diminished. The acceptance of her leadership was thus primarily performance-based and pragmatic. From a critical accounting standpoint, this suggests that while accounting practices successfully functioned as mechanisms for restoring trust and stabilizing the institution, they did not fundamentally alter patriarchal power relations within the customary village. Instead, the success of female leadership was interpreted as a situational solution to institutional crisis rather than as evidence of structural transformation toward gender equality.

4.3 Implications of Women's Leadership on Gender Equality

Field observations and interview data indicate that Balinese society, including communities in customary villages, continues to be strongly influenced by patriarchal ideology, which sustains male dominance over women in various aspects of social life (Sukardiasih et al., 2025). Empirical evidence gathered in the field shows that this ideology is manifested through women's subordination in decision-making processes, male dominance in ritual leadership, persistent gender prejudice, unequal wage structures, and the continued occurrence of violence against women, as also noted in previous studies (Nurzaimah & Haryanti, 2021; Puspita et al., 2022).

Field findings further reveal that although the election of a woman as Head of the LPD represents an important symbolic step toward gender inclusion, it does not signify the elimination of gender inequality within the customary village. Observational data indicate that women remain excluded from formal decision-making forums in the customary village. As is common in many customary villages in Indonesia, strategic decisions are made through village councils composed of male household heads (Lakburlawal, 2014). Interview data confirm that, even after a husband's death, his wife is generally not granted the right to become a council member or to participate directly in decision-making (Widawan et al., 2017). This exclusion becomes particularly problematic given that many decisions—such as the formulation of *awig-awig*—directly affect women's lives and obligations, while women's interests remain underrepresented.

Observations also demonstrate that male dominance persists in religious rituals within *Desa Adat Sawan*. As in other parts of Bali, ritual leadership roles are held almost exclusively by men, while women serve as assistants, supporting and assisting with ritual activities (Kartika, 2021; Sunia Dewi et al., 2024). Field data indicate that women may assume ritual leadership only under exceptional circumstances, such as the death of their spouses. Interviews suggest that this practice is closely linked to religious interpretations that position men as primary ritual leaders. Although women play a crucial role in preparing ritual offerings and ensuring the continuity of ceremonial practices, their contributions are confined mainly to preparatory and supportive tasks rather than leadership roles (Kartika, 2021).

Based on direct observations and informal interviews, gender prejudice remains evident in everyday social interactions. Women are frequently perceived as weak, emotional, and irrational, reinforcing stereotypes that limit their access to certain positions and contribute to wage disparities (Frasca et al., 2022). Empirical findings show that in jobs categorized as manual or physically demanding, women often receive only half the wages earned by male workers performing similar tasks. Field evidence also indicates that persistent gender inequality contributes to various forms of violence against women. Informants reported the continued occurrence of practices such as polygamy, physical abuse, and economic exploitation, reflecting broader structural vulnerabilities faced by women (Yulianingsih & Herawati, 2022).

Taken together, these findings demonstrate that the appointment of a woman as Head of the LPD has not led to substantive gender equality within the customary village. The data suggest that her leadership emerged primarily as a situational response to institutional crisis rather than as a reflection of ideological change. Consequently, while women's leadership was accepted in the context of organizational recovery, it did not translate into broader transformations in gender relations or power structures within customary village governance.

5. CONCLUSIONS AND SUGGESTIONS

Based on the results of the research, the following conclusions and suggestions can be submitted

5.1 Conclusions

This study concludes that the success of LPD management in the *Desa Adat Sawan* cannot be understood solely as financial performance, but rather as the result of accounting practices that function as mechanisms for reconstructing trust, social control, and institutional legitimacy. The bankruptcy of LPD in the previous period not only reflects managerial failure but also delegitimizes accounting practices, as the mechanisms of recording, reporting, and control have eroded trust in customary village practices as a means of fair and accountable financial management.

In the context of the crisis, the election of women as the *Pamucuk* LPD of the Sawan Customary village is a situational response to the failure of the previous leadership and an effort to restore the legitimacy of LPD governance. Women leaders maintain disciplined, consistent practices of accountability, credit control, and financial reporting, even under the constraints of formal authority and without adequate economic rewards. These accounting practices play an essential role in restoring trust in customary village practices, maintaining LPD liquidity, and reinforcing economic moral norms that financial obligations must be fulfilled.

However, the success of accounting practices in supporting the sustainability of LPD does not automatically imply the realization of gender equality in customary villages. Women's leadership was accepted primarily because of its ability to maintain the economic and social stability of the LPD, not because of an ideological shift to patriarchal dominance. The decision-making

Accounting Practices, Institutional Legitimacy, and Women's Leadership: A Critical Study on Village Credit Institutions in Bali

structure of customary villages, ritual leadership, and unequal gender relations persist. Thus, this study confirms that accounting practice functions as an institutional stabilization tool that can restore organizational legitimacy but is not strong enough to encourage structural transformation in power relations and gender mainstreaming in customary villages.

5.2 Suggestions

Based on the research findings, strengthening LPD governance should focus on institutionalizing accounting practices that restore trust and sustain organizational operations. Practices of accountability, transparent reporting, and internal control should be formulated as institutional standards, independent of individual leadership figures, and managed through customary mechanisms that are reflective, to strengthen accountability rather than enforce symbolic power.

At the policy level, the development and regulation of LPD need to go beyond an orientation toward economic performance by considering social and gender dimensions, so that accounting practices not only serve as a stabilization tool but also open space for correcting structural inequities in the governance of customary villages. The success of women's leadership in managing LPD should be followed by the expansion of women's involvement in customary village decision-making so that it does not stop at situational and symbolic solutions.

The subsequent research is suggested to examine the accounting practice of LPD in various customary villages, using a critical or feminist accounting approach to assess the potential of accounting as an emancipatory instrument, rather than merely a mechanism of institutional legitimacy.

REFERENCES

- 1) Abdullah, S. N., & Ismail, K. N. I. K. (2015). Women Directors, Family Ownership and Earnings Management in Malaysian Firms. *Asian Review of Accounting*, 23(3), 232–255.
<http://dx.doi.org/10.1108/ARA-11-2013-0076%5Cnhttp://dx.doi.org/10.1108/ARA-01-2014-0016%5Cnhttp://dx.doi.org/10.1108/ARA-04-2014-0050%5Cnwww.emeraldinsight.com/1321-7348.htm>
- 2) Atmadja, A. T. (2001). *Perlakuan Akuntansi Pendapatan Bunga dan Pendapatan Provisi dan Komisi Kredit serta Pengaruhnya terhadap Laporan Keuangan pada LPD Desa Adat Penglatan*.
- 3) Atmadja, A. T. (2012). *Kajian Kritis Kebangkrutan Lembaga Perkreditan Desa Di Desa Pakraman Bontihing, Kecamatan Kubutambahan, Buleleng, Bali*. Brawijaya.
- 4) Atmadja, A. T., Darmawan, N. A. S., & Herawati, N. T. (2016). Pengembangan Model Struktur Pengendalian Intern Berbasis Modal Sosial Untuk Mencegah Kebangkrutan Lembaga Perkreditan Desa (Lpd) Di Bali. *Jurnal Ilmu Sosial Dan Humaniora*, 5(1), 783–793. <https://doi.org/10.23887/jish-undiksha.v5i1.8281>
- 5) Atmadja, A. T., Saputra, K. A. K., & Koswara, M. K. (2018). The influence of village conflict, village apparatus ability, village facilitator competency and commitment of local government on the success of budget management. *Academy of Accounting and Financial Studies Journal*, 22(1).
- 6) Atmadja, N. B. (1998). *Memudarnya Demokrasi Desa: Pengelolaan Tanah Adat, Konversi dan Implikasi Sosial Dan Politik Di Desa Adat Julah Buleleng, Bali*. Universitas Indonesia.
- 7) Atmadja, N. B., & Atmadja, A. T. (2005). Dekonstruksi Alasan Maknawi Wanita Bali Menjadi Guru dan Implikasinya terhadap Kesetaraan Gender. *Jurnal Kajian Budaya*, 3(2).
- 8) Atmadja, N. B., & Atmadja, A. T. (2010). Lulusan Sekolah Dasar (SD) Menjadi Pembantu Rumah Tangga dan Dagang Kopi Cantik (Dakocan): Perspektif Dualisme Kultural. *Jurnal Pendidikan Dan Pengajaran*, 43(2), 96–105.
- 9) Atmadja, N. B., & Atmadja, A. T. (2014). *Filsafat Pengetahuan Perspektif Proses dan Produk*. Pustaka Larasan.
- 10) Berger, P. L., & Luckman, T. (1966). *The Social Construction of Reality A Treatise in The Sociology of Knowledge*. Penguin Books.
- 11) Carli, L. L. (2010). Gender and Group Behavior. In *Handbook of Gender Research in Psychology Volume 2: Gender Research in Social and Applied Psychology* (pp. 337–358). Springer. <https://doi.org/10.1007/978-1-4419-1465-1>
- 12) Cooper, D. J., & Hopper, T. (2006). Critical Theorising in Management Accounting Research. In *Handbooks of Management Accounting Research* (Vol. 1, pp. 207–245). [https://doi.org/10.1016/S1751-3243\(06\)01007-8](https://doi.org/10.1016/S1751-3243(06)01007-8)
- 13) Crampton, S. M., & Mishra, J. M. (1999). *W o m e n in Management*. 28, 87–106.
- 14) Dezsö, C. L., Ross, D. G., & Uribe, J. (2013). Why Are There so Few Women Top Managers? *Social Science Research Network*, 1(1), 1–33.
- 15) Fitriani, A. (2015). Gaya Kepemimpinan Perempuan. *Jurnal TAPIs*, 11(2), 1–24.

- 16) Frasca, T. J., Leskinen, E. A., & Warner, L. R. (2022). Words Like Weapons: Labeling Women As Emotional During a Disagreement Negatively Affects the Perceived Legitimacy of Their Arguments. *Psychology of Women Quarterly*, 46(4), 420–437. <https://doi.org/10.1177/03616843221123745>
- 17) Gelgel, N. M. R. A. (2016). Perempuan Gianyar dan Belenggu Ranah Publik dan Privat. *Jurnal Kajian Bali*, 6(1), 173–210.
- 18) Kartika, N. G. A. (2021). Fungsi dan Peranan Perempuan Hindu dalam Pelaksanaan Yadnya di Bali. *Jurnal Pangkaja*, 24(2), 194–202.
- 19) Krisnandi, H., Efendi, S., & Sugiono, E. (2019). *PENGANTAR MANAJEMEN Panduan menguasai Ilmu Manajemen*. LPU-UNAS.
- 20) Kumra, S., & Vinnicombe, S. (2008). A Study of The Promotion to Partner Process in a Professional Services Firm: How Women are Disadvantaged. *British Journal of Management*, 19(SUPPL. 1). <https://doi.org/10.1111/j.1467-8551.2008.00572.x>
- 21) Lakburlawal, M. A. (2014). Kedudukan Suami Dalam Sistem Kekerabatan Masyarakat Adat Ditinjau Dari Perspektif Hak Asasi Manusia (Studi Pada Desa Letwurung Kecamatan Babar Timur Kabupaten Maluku Barat Daya). *Jurnal Sasi*, 20(2), 36–46.
- 22) Megawangi, R. (1999). *Membiarkan Berbeda?: Sudut Pandang Baru tentang Relasi Gender*. Penerbit Mizan.
- 23) Morrison, A. M., & Von Glinow, M. A. (1990). Women and minorities in management. *American Psychologist*, 45(2), 200–208. <https://doi.org/10.1037/0003-066X.45.2.200>
- 24) Nugroho, I., & Dahuri, R. (2004). *Pembangunan Wilayah Perspektif Ekonomi, Sosial dan Lingkungan*. LP3ES.
- 25) Nurzaimah, N., & Haryanti, N. D. (2021). Potret Perempuan Bali Sebelum Dan Sesudah Menikah Dalam Empat Cerpen Penulis Bali. *Ghancaran: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 2(2), 88–98. <https://doi.org/10.19105/ghancaran.v2i2.3904>
- 26) O' neill, W. F. (2001). *Ideolog-ideologi Pendidikan*. Pustaka Pelajar.
- 27) Pease, A., & Pease, B. (2004). *Rahasia Perempuan, Dosa Laki-laki*. Pradipta Publishing.
- 28) Piadnyan, K. B., Budiarta, I. N. P., & Arini, D. G. D. (2020). Kedudukan Hukum Lembaga Perkreditan Desa (LPD) Dalam Sistem Lembaga Keuangan Mikro. *Jurnal Analogi Hukum*, 2(3), 378–382. <https://doi.org/10.22225/ah.2.3.2505.378-382>
- 29) Powell, G. N. (1988). *Women and Men in Management*. Sage.
- 30) Power, M. (1999). *The Audit Society: Rituals of Verification*. Oxford University Press.
- 31) Prastiwi, I. L. R., & Rahmadanik, D. (2020). Polemik Dalam Karir Perempuan Indonesia. *Jurnal Komunikasi Dan Kajian Media*, 4(1), 1–11.
- 32) Puspita, E., Nurbayanti, R., Novianti, D. N., & Bussiness, D. (2022). Analysis Of Bumdes Management Success (Qualitative Descriptive Study Of Successful Analysis Of Bumdes Management In Indonesia Through Online News Sites). *Jurnal Ilmu Sosial, Politik Dan Humaniora*, 5(1), 35–50.
- 33) Saputra, K. A. K., Trisnadewi, A. A. A. E., Anggiriawan, P. B., & Kawisana, P. G. W. P. (2019). Kebangkrutan Lembaga Perkreditan Desa (LPD) Berdasarkan Analisis Berbagai Faktor. *Jurnal Ilmiah Akuntansi*, 4(1), 1–23. <https://doi.org/10.23887/jia.v4i1.17250>
- 34) Sawarjuwono, T., & Atmadja, A. T. (2005). Pendidikan akuntansi dan perempuan: dari ideologi patriarki ke praktik pemujaan tubuh. *Jurnal Akuntansi Dan Auditing Indonesia*, 2, 77–94.
- 35) Sepang, A. (2003). Perbedaan Gaya Kepemimpinan dalam Perspektif Gender. *JBE (Journal Of Business And Economics)*, 2(1), 21–31.
- 36) Simpson, R. (2000). Gender Mix and Organisational Fit: How Gender Imbalance at Different Levels of The Organisation Impacts on Women Managers. *Women in Management Review*, 15(1), 5–18. <https://doi.org/10.1108/09649420010310173>
- 37) Sturrock, J. (1979). *Structuralism and Since: From Levi-Strauss to Derrida*. Oxford University Press.
- 38) Suartana, I. W. (2020). *Pelaporan Akuntansi Lembaga Perkreditan Desa*. CV Sastra Utama.
- 39) Suchman, M. C. (1995). Managing Legitimacy: Strategic and Institutional Approaches. *The Academy of Management Review*, 20(3), 571–610. <https://doi.org/10.2307/258788>
- 40) Sukardiasih, N. L. G., Ratih Swandewi, L. K., Titisari, A. S., Kistiana, S., & Chetri, A. (2025). A Blooming Island Beneath the Patrilineal Canopy: Balinese Women and the Politics of Reproduction. *Jurnal Kajian Bali*, 15(2), 858–886. <https://doi.org/10.24843/JKB.2025.v15.i02.p16>
- 41) Sunia Dewi, P. A., Kerthayasa Suyasa, T. M., Abadi, M., & Nur Pratiwi, N. (2024). How Can Women's Leadership Be Empowered Through Religious And Cultural Knowledge In Bali? *Journal of Religious Policy*, 3(2), 315–340. <https://doi.org/10.31330/repo.v3i2.85>

Accounting Practices, Institutional Legitimacy, and Women's Leadership: A Critical Study on Village Credit Institutions in Bali

- 42) Thomas, D. A., & Alferder, C. P. (1989). The Influence of Race on Career Dynamics: Theory and Research on Minority Career Experience. In A. Thomas, D & C. P. Alferder (Eds.), *Handbook of career theory*. Cambridge, . Cambridge University Press.
- 43) Thompson, J. B. (2003). *Analisis Ideologi Kritik Wacana Ideologi-ideologi Dunia*. Penerbit IRCiSoD.
- 44) Wastawa, I. W., & Suawadnyana, I. W. (2021). Bias Gender Kapamangkuan di Desa Mengesta Kecamatan Penebel Kabuoaten Tabanan. *Jurnal Penelitian Agama Hindu*, 5, 54–72.
- 45) Widawan, I. K. K., Erviantono, T., & Bandiyah. (2017). Bias Gender dalam Pemilihan Prajuru Desa Adat Tenganan Pegringsingan, Manggis, Karangasem. *Nawala Politika*, 1(1).
- 46) Widiastuti, A. A. I. P., Astra, I. G. S., & Arsana, I. G. K. G. (2012). Resistensi Perempuan Bali pada Sektor Industri Kreatif di Desa Pakseali, Kecamatan Dawan, Kabupaten Klungkung. *E-Jurnal Kajian Budaya Universitas Udayana*, 1(1), 1–10.
- 47) Yulianingsih, Y., & Herawati, E. (2022). Tragedi dalam Harmoni: Budaya, Gender, dan Kekerasan pada Perempuan di Jawa Barat. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 24(1), 90. <https://doi.org/10.25077/jantro.v24.n1.p90-99.2022>



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