



Implementation of PSAK 109 concerning Accounting Recording of Zakat, Infaq/Alms in LAZ DOMPET DHUAFa East Java

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INFO ARTIKEL

Abstract

Keywords:

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This study aims to determine the conformity of the application of zakat, infaq, and alms accounting based on the Statement of Financial Accounting Standards Number 109 (PSAK 109) at LAZ Dompét Dhuafa East Java which is contained in the 2020-2022 financial reports. The method used in this study is a descriptive approach and the type of data used is qualitative. The data used are primary data and secondary data. Data collection procedures with interviews, documentation, observation, and literature research. The results of the study show that LAZ Dompét Dhuafa East Java in 2020- 2022, in managing finances in general, is in accordance with PSAK 109 which contains 4 elements, such as Recognition, Measurement, Presentation, and Disclosure. The presentation of non-halal funds on the balance sheet has been separated. However, non-halal funds which are bank interest and demand deposit services are recognized as current account debt and if distributed it will reduce the debt. This is not in accordance with PSAK 109 because it should be recognized as income from non- halal funds. Therefore, in the report on changes in funds, non-halal funds are not presented.

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INTRODUCTION

The majority of Indonesia's population is Muslim, this has led to the growth of sharia-based industries in Indonesia. The existence of an institution that manages zakat also marks the rapid development of Islam in Indonesia (Murniati & Ikhsan, 2020). The Muslim population in Indonesia reached 87.2% but in one year the zakat achievement only reached 71.4 trillion which should have reached 327.6 trillion, this shows that zakat management has not been optimal (Ramadhan

& Syamsuddin, 2021). In Islam, zakat is a tool to distribute entrusted assets fairly, which is expected by 8 recipients getting a share will bring prosperity and blessings (Nasution et al., 2020).

Zakat is divided into 2, namely zakat fitrah and zakat Mall (Wealth). Mustahiq can receive zakat directly from muzakki, apart from that zakat can also be distributed through zakat management institutions. Because zakat from the rich is distributed to the poor, zakat management institutions should carry out management in accordance with sharia (Kartini Tina, 2020). A zakat management organization does not aim to make a profit, this institution also has stakeholders, therefore this organization needs to be held accountable in accordance with existing standards (Murniati & Ikhsan, 2020).

In 2007, the Zakat Forum and the Indonesian Accountants Association (IAI) prepared PSAK 109 and it was completed in 2008. PSAK 109 provides guidelines for recognition, measurement, distribution, disclosure and presentation of financial reports. This standard was created so that zakat activities can be read by the public and their management and supervision can be monitored (Hadijah, 2020). According to RI Law no. 23 of 2011 Badan Amil Zakat (BAZ) and Institut Amil Zakat (LAZ) are 2 zakat management organizations in Indonesia which should use PSAK 109 as their financial reporting standard and if they do not apply they will receive written warning sanctions, temporary dismissal. or even revocation of operational permits (Indonesia, 2014).

Even though IAI has issued PSAK 109 regarding financial reporting, especially for institutions managing zakat, infaq and alms, several LAZs and BAZs have not fully implemented it (Murniati & Ikhsan, 2020). There are quite large non-profit organizations that collect and distribute zakat, infaq, alms and waqf. The organization is the Dompot Dhuafa East Java Amil Zakat Institute (LAZ). This organization was founded in 1993 and was legalized in 2006. One of the branches of this Institute is in East Java and is collated in Surabaya, where researchers will take research objects at that location.

Accountancy

The American Accounting Association (AAA) defines accounting as the process of identifying, measuring, and reporting economic data to enable data users to make informed decisions and judgments (Adam, 2015). In the accounting dictionary (Sujana: 2005) in (Yatti & Rifa'i, 2019) states that accounting is a field that provides important information to facilitate implementation and evaluate the efficiency of company operations. The accounting cycle is the process of submitting reports to a company or financial institution during a certain period. From the beginning of the transaction, these stages of evidence are recorded, classified, summarized and reported.

Sharia Accounting

The definition of sharia accounting can be interpreted as accounting procedures for processing transactions in accordance with Allah SWT (Khaddafi et al., 2016). Zakat accounting is the process of calculating and measuring zakat assets to determine the amount of zakat that must be paid by the muzakki from the assets he owns. Then, in accordance with Islamic law, these assets will be given/distributed to those who receive zakat (Khaddafi et al., 2016).

Zakat and Infaq/Alms

The basic word for zakat is zaka which means good, growing, clean and blessing. Of the five pillars of Islam, zakat is the third pillar of Islam. There are 2 parties related to zakat, namely muzakki (those who give zakat) and mustahiq (those who receive zakat). There are 8 mustahiq, namely: fakir, poor, amin, convert, riqab (slave), gharim (person who has debt), fi sabilillah, and ibn sabil (Khaddafi et al., 2016).

Infaq means spending part of one's assets/income for a purpose mandated by Islamic teachings. Infaq is different from zakat because infaq has no rules regarding the amount of property given and can be given to anyone. Alms is giving something with the hope of a reward from Allah SWT (Zulkifli, 2020).

Non-Halal Funds

All receipts that do not comply with sharia principles are considered not halal, including demand deposits and conventional bank interest. Non-halal funds are usually accepted in emergencies or when sharia entities do not want them because they are technically prohibited. Non-halal funds are accepted as non-halal funds which are different from zakat and infaq/alms and amil funds. The distribution is adjusted to sharia provisions (Indonesian Accountants Association, 2019).

Amil Zakat Institution

According to the Islamic zakat amil institution, it is known as Baitul Mall (Pangiuk, 2020). UU no. 23 of 2011 explains that there are 2 zakat management organizations, namely the Amil Zakat Agency (BAZ) which was founded by the government and the Amil Zakat Institute (LAZ) which was founded by the community with approval from the government (Ministry of Religion of the Republic of Indonesia, 2012). Statement of Financial Accounting Standards (PSAK) 109.

The Indonesian Accountants Association (IAI) has established a statement of financial accounting standards (PSAK) 109 which is expected to be able to standardize reporting and simplify recording. So that the public can read the zakat management accounting reports. The purpose of establishing PSAK 109 is to measure recognition, measurement, distribution, presentation and disclosure of zakat and infaq/alms transactions (Indonesian Accountants Association, 2019).

- a) PSAK 109 indicators
 1. Confession
 2. Measurement
 3. Distribution
 4. Disclosure
 5. Presentation

- b) Amil's Financial Report
 1. Balance Sheet (Financial Position report)
 2. Fund Change Report
 3. Management Asset Change Report
 4. Cash flow statement
 5. Notes to Financial Reports (CALK)

RESEARCH METHODS

The type of research used in this research is descriptive qualitative research. According to (Sugiyono, 2016) what is meant by a qualitative method is where relevant data is collected directly on the existing subject. The aim of this kind of descriptive research is to direct researchers to collect broad, in-depth and comprehensive social data. The data used is primary data sourced from the data used as the object of study and secondary data used as support. Data collection techniques using interviews, documentation, observation, and rebrary research.

According to (Siyoto & Sodik, 2015) the process of organizing and sorting data into patterns, categories and basic descriptive units is known as data analysis. The work in data analysis is organizing, sorting, grouping, coding and classifying data.

RESULT

No	Indicator	Information	In accordance	No in accordance
1	Confession	a. when cash or other assets are recognized as zakatreceipts	√	
		b. Zakat from muzakki is considered as additional zakat funds when: (a) If in cash, then the amount will be as much as received (b) If non-cash, then the non-cash assets will be at their fair market value.	√	
		c. If the determination of the fair value of non-cash assets received uses market prices. According to the relevant PSAs, alternative approaches to determining fair value can be used if market prices are not available.	√	
		d. The zakat received is recognized as amil funds for the amil portion and zakat funds for the non amil portion.	√	
		e. If Muzakki determines that the mustahiq must receive zakat distribution through the amil then the entire zakat assets received are recognized as zakat funds, if for these services the amil receives ujah/fee then it is recognized as additional amil funds.	√	

		f. According to the purpose of giving infaq/alms, the infaq/alms received is calculated as restricted or unrestricted funds (a) Amount of cash received (b) Fair value if other than cash	√
		g. The market price for the non-cash assets received is used to determine their fair value. Can use relevant methods to determine the fair value of alternatives if market prices are not available.	√
2	Measurement	a. Zakat distributed to mustahiq is recognized as a deduction from zakat funds in the amount of: (a) The amount handed over, if in the form of cash (b) The carrying amount, if in the form of non-cash assets	√
		b. The following are indicators that zakat assets, infaq/alms lose value: (a) If zakat funds are deducted, not due to failure to amil (b) Reduction of amil funds if there is an error caused by amil zakat	√
		c. Infaq/alms recognizes non-current assets that have been received by the amil and given to be managed at their fair value when received. If the donor has determined that the use or management of the assets has been completed, then depreciation of the assets is required as a deduction from the infaq or bonded zakat funds.	√
		d. Non-cash assets are currently valued at cost, while non-cash assets are not currently valued at fair value in accordance with the relevant PSAK.	√
		e. Before being distributed, infaq/alms funds can be managed temporarily to achieve optimal results. Additional infaq/alms funds are recognized as a result of fund management	√

3	Distribution	a. The amount of zakat distributed to mustahi is recognized as a deduction from zakat, infaq/alms funds: (a) If in the form of cash, the amount handed over as distribution of zakat, infaq/alms (b) If in the form of non- cash assets, the amount is recorded as distribution of zakat, infaq/alms	√
		b. Distribution of infaq/alms to other amil reduces the infaq/alms funds as long as the amil does not receive them back as infaq/alms assets.	√
		c. The revolving fund scheme records the distribution of infaq/alms to recipients as revolving infaq/alms receivables and does not reduce the infaq/alms funds	√
4	Presentation	a. Presentation of Non-Halal funds (in LAZ's financial statements included in the current accounts payable account, namely those obtained from conventional bank interest income and current account services)	√
5	Disclosure	a. Zakat & infaq/alms distribution policies such as priority scale for recipients and distribution	√
		b. Provisions for the distribution of amil funds and non- amil funds for the receipt of zakat & infaq/alms, reasons and consistency of provisions	√
		c. Method of tracking the fair value of non-cash assets used to receive zakat, infaq/alms	√
		d. Details about the amount of zakat funds, including the amount of management fees and the amount of mustahiq received directly	√
		e. Amount and percentage of all receipts infaq/alms during the reporting period, as well as the reasons. If the infaq/alms funds are not distributed directly but are managed first	√
		f. Information about infaq/alms based on bound and unbound designations	√

Initial Confession

When staff receive a donation directly, the office will record it in the system in the form of a journal to record the donation. Later, the amount of income will be collected. As long as it has not been deposited to the bank or financial department, the status is still with the recipient. Later, if it has been deposited to the bank, the finance department will record it as receipt. Likewise, when you pick up directly from Muzakki, the person will make a direct deposit in the new bank will be recognized as cash. As long as it has not been deposited to the bank, it cannot be recognized as receipt. So later the receipts will be in the fundraising division and then the finance division will record them after that they are consolidated.

For receipts in the form of non-cash assets, the acquisition price is seen from market price, so for example if you get 10 kg of rice and in the market the price for one kilo is 15,000 then the recording is $15,000 \times 10 = 150,000$. If you receive a donation from a factory, you cannot recognize it as market price, then you will assess it using COGS or using an assessment at the factory by asking the producer.

Measurement After Initial Recognition

When there is a discrepancy between zakat, infaq/alms and waqf between what is received and recorded, it can be seen from the cause of the reduction in value, if it is due to an amil error then the amil funds will be reduced. Apart from that, when you receive office equipment, for example in the form of a cellphone, which is contracted for office operations, it will be depreciated every year in accordance with the applicable PSAK. Thus the measurements after initial recognition by LAZ Dompot Dhuafa East Java are in accordance with PSAK No. 109.

Distribution

That when distributing zakat, infaq/alms it will be recognized as reduction of funds when it reaches mustahiq's hands. Of the 8 mustahiq that have been determined, LAZ Dompot Dhuafa East Java does not distribute to Muallaf and Riqab (slaves) because nowadays there are no riqabs. Meanwhile, for the distribution of the percentage of each mustahiq who receives distribution, there is no specified percentage, so LAZ Dompot Dhuafa East Java looks at the conditions that occur among the community. Currently LAZ Dompot Dhuafa East Java focuses on poverty, the largest portion is the poor, fisabilillah and for the others the portion is very relative. Unless in certain areas Muslims are still a minority, there are programs related to converts or similar but the distribution is through the Asnaf for the Poor or Fisabilillah.

Presentation

In presenting zakat funds, infaq/alms funds, amil funds, and amil waqf funds have been presented separately in the financial statements. However, for non-halal funds, Amil does not present this report. Non-halal funds in the form of bank interest and current account services will be recognized as debt and if they have been distributed, this will reduce the debt. Non-halal funds (conventional bank interest and giro services) that have been received are recognized in the balance

sheet account as giro services payable, so giro services payable is a combination of conventional bank interest and giro services. Meanwhile, those from the LAZ Dompot Dhuafa Islamic bank, East Java, recognize it as other income which is called profit sharing. The distribution of Giro Services Debt is channeled only to social/community programs which LAZ Dompot Dhuafa East Java refers to as 3 J (Bridges, Roads, Latrines). This distribution is also uncertain how many times it will be distributed in one year, but when the amount of Giro Services Debt reaches 30 new million will be distributed.

Disclosure

Details of zakat, infaq/alms and waqf receipts are included in the financial report. This can have a positive impact on the institution because it has made financial reports transparent and informative so that they can be read by all groups. In addition to containing information about receipts, financial reports contain details of the programs implemented. Apart from being given to internal parties, this disclosure is also given to external parties to obtain transparent information. Financial reports to external parties by creating a bulletin that is published once a month which contains a brief financial report for the previous month. This bulletin can be accessed on the website Official LAZ Wallet Dhuafa East Java, namely <https://dompetchduafajatim.org/bulletin/>. This report is useful for internal parties to evaluate the organization's performance specifically in each field.

DISCUSSION

LAZ Dompot Dhuafa East Java is a representative of LAZNAS at the provincial level with approval from the Ministry of Religion, the center of Dompot Dhuafa is in Jakarta. The only branch office in East Java is in Surabaya but in program implementation there are several programs outside Surabaya such as in Malang, Madiun and Banyuwangi which are called Units. The unit office also accepts donations, but all donations collected will later be deposited into the branch account. If the unit office will distribute funds, it is previously required to submit a proposal which is sent via the system at the East Java branch office.

Furthermore, when the proposal is received, the branch office will send the funds via transfer, then after distribution they will be asked for a report. Previously around 2019 there were so-called unit heads, but now everything is centralized at the East Java branch office. So those in Malang, Madiun and Banyuwangi are program representatives but may accept donations provided they must be deposited into the branch account. Regarding the percentage share for amil in LAZ Dompot Dhuafa East Java takes 12.5% from the Zakat section, and 20% from the Infaq/Alms and Waqf section. In the distribution process, the Dompot Dhuafa East Java branch office will transfer the portion of each unit to the existing unit account.

The Dompot Dhuafa East Java Amil Zakat Institution is an institution that was aware of the existence of PSAK 109 before the existence of PSAK 109. This amil zakat institution used PSAK 45, namely for non-profit institutions. After the regulation that all amil institutions must use PSAK 109 as a reporting standard, LAZ Dompot Dhuafa East Java learned to use this PSAK. In the beginning, there were a few obstacles when using this PSAK, but as time went by, LAZ Dompot Dhuafa, East Java felt an increase in trust among the Muzakki from year to year. This can be seen from the existing financial reports from 2020 - 2022. Reporting of financial reports at LAZ Dompot Dhuafa East Java is given to muzakki in the form of a bulletin which is published once every 1 (one) month, the financial report is

attached briefly and in the bulletin contains the activities carried out by LAZ Dompot Dhuafa East Java within a period of 1 month previously.

Apart from reporting to the LAZ Dompot Dhuafa East Java muzakki, they also report to the LAZ Dompot Dhuafa Center. This reporting is not only from East Java but from all branches within the country and abroad. The aim of the report is to carry out an audit process at the center so that each branch does not carry out auditing. However, during the audit process, each branch will be visited by an external auditor who is part of the audit procedures at the center. Apart from receiving funds from muzakki, LAZ Dompot Dhuafa East Java also received funding from the center. This funding is not a subsidy for operations, but the subsidy is in the form of goods that will be distributed by each branch or given in the form of a grand which will later be managed as one of the programs at LAZ Dompot Dhuafa, East Java.

CONCLUSION

Based on the analysis and discussion that the author has discussed, the author draws conclusions regarding the implementation of PSAK 109 at LAZ Dompot Dhuafa East Java as follows: That LAZ Dompot Dhuafa East Java has not fully implemented PSAK 109, namely it is not appropriate for the presentation of non-halal funds. PSAK 109 requires the acquisition of non-halal funds to be classified as income from non-halal funds, while LAZ Dompot Dhuafa East Java recognizes it as a current account debt. As a result, the income obtained by LAZ Dompot Dhuafa East Java is not presented optimally, on the contrary, the composition of LAZ Dompot Dhuafa East Java's debts/liabilities becomes greater. The allocation for current account debt is specifically distributed for 3 J (roads, bridges, roads) and is distributed when the current account debt reaches 30 million, if it has not yet reached 30 million, the funds will be collected until it reaches that nominal amount. The advice that the author can give to LAZ Dompot Dhuafa East Java is that it is hoped that LAZ Dompot Dhuafa East Java can fully implement the guidelines in accordance with PSAK 109 at both branch and central levels, this will support transparent and accountable presentation.

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