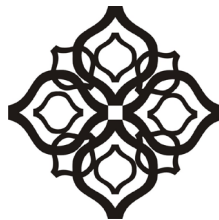


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Statement of Financial Accounting Standard (PSAK) No. 109 and Its Implementation in Several *Zakat* Management Organizations in Malang, East Java

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Abstract

Indonesian Accountant Association (IAI) has issued the statement of financial accounting standards No. 109 (PSAK No. 109) regarding *zakat*, *infaq*, *sadaqah* (ZIS). This research was conducted on several Zakat Management Organization (OPZ) in Malang, East Java. The research aims to analyze the consistency of the PSAK application in some OPZ in Malang in accordance with Statement of Financial Accounting Standards (PSAK) No. 109. As a result, this research finds that some OPZ in Malang do not prepare financial statements in accordance with PSAK 109. The financial statements of the OPZ is reported only in the form of income statements and distribution funds, while excluding such statements as financial position, changes in funds, changes in assets, cash flow and remarks to the financial statements. This research give a salient contribution of analyzing the implementation of *zakat*, *infaq* and *sadaqah* in Indonesia.

Keywords: PSAK No.109, Indonesian Accountant Association (IAI), *zakat*, *infaq*, *sadhaqah*

Indonesia, culturally and demographically has proper potential to develop the management of *zakat*, *infaq*, and *shadaqah* (ZIS). It is due to Indonesian demographics' Indonesian majority people are muslim, and culturally the duty of *zakat*, *infaq*, and *shadaqah* in Allah way has strongly rooted in Muslim people life tradition. According to standard statement of financial accounting PSAK no. 109, *zakat* is the treasure supposed to be paid by *muzakki* as mention in sharia law to the people who have the

rights to accept it (*mustahiq*). The language considered *zakat* meaning as grow (*numuw*) and increase (*ziyadah*), whether it pronounces *zakat al-zar'*, means the plant is growing and increasing. Whether it is pronounces *zakat al-nafaqah* means the income will grow and increase due to blessing. This word is often mentions in the meaning of *thaharah* (pure). Allah says, "Truly he succeeds that purifies it" (QS. Al-Shams:9).

Zakat according to term or *shara'* means the required portion (excluded from) treasure. Maliki School define it as "excluding special portion from special treasure which has achieved *nishab* (limit quantity for *zakat*) to the people entitled to accept it (*mustahiq*). The requirement is full ownership and has achieved *haul* (one year), not minerals, and not plantation." The position of *zakat* obligation in Islam is highly fundamental and basic. Alqur'an often mentions the words *zakat* and *shalat* at the same time, meaning there is complementation relation between *shalat* and *zakat*. *Shalat* has deity-vertical dimension, whereas *zakat* in the Alqur'an often accompanies with significant threat. *Zakat* as the third pillar of Islam is the main instrument in Islamic teaching with the function as wealth distributor from the have to the have not. It is a legal institution to create equalization and justice for the people therefore the people life level could be enhanced (Ayuniyyah, 2011).

The *Zakat* implementation will be effective under the *zakat* management organization. The Law No. 38 1999 chapter III mentioned *zakat* management organization consists of two organization types, namely *Badan Amil Zakat* (article 6) established by government and *Lembaga Amil Zakat* (article 7) established by society. It means *zakat* is the worship with horizontal-humanity dimension. Allah says, "... and there are those who bury gold and silver and spend it not in the Way of God: announce unto them a most grievous penalty. On the day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their

foreheads, their flanks, and their backs. - “This is the (treasure) which ye buried for yourselves, taste ye then the (treasure) ye buried!” (QS. Al-Taubah: 34-35).

OPZ (*Organisasi Pengelola Zakat/ Zakat Management Organization*) should use the correct administration and readily audited by public accountant whereas the *zakat* has not yet applied *zakat* accounting. The problem will emerge on financial report audit of the *amil zakat* institution. The audit is important to enhance society trust on *zakat* management organization (Ikatan Akuntan Indonesia, 2011). The expense budget management is simple. The administrator has set the accounting system as the soul and expectation of Sura Al-Baqarah verse 282, providing periodical and transparent report, observing with audit examination by independent party such as public accountant. Therefore the budget expense is accountable to Allah and Muslim people which highly maintained in Islam. The closing of Sura Al-Taubah mentions, “... God sufficed me, there is no God but He, on Him is my Trust,” and Sura Al Baqarah verse 282: “Ye, who believe! When we deal with each other in transaction involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties, let not the scribe refuse to write as God has taught him” The verse states whereas *zakat* should have accountability and transparency. It means all of the processes mentions above should be carried out in responsible manner. Allah will hear all complains of the *mustahiq* who have the right on the portion but not receiving it. Allah will also hear complains of the *muzaki* who commend their treasure to be given to the *mustahiq* but not yet given. It is important for the OPZ to create transparent and good financial report. There are many BAZIS, OPZ, and LAZIS which have not yet applied *zakat* accounting, especially the ones operating at the scope of village/ sub-district or mosque. They are still using conventional accounting even though there is *zakat* accounting (Hafidhuddin, 2011; cf. Hamat, 2014).

This research is based on the phenomenon of *zakat* accounting application on *zakat* management organization. The *zakat* obligation's optimal application is impossible without good management including administration (accounting function) to guarantee the justice principle implementation on involving parties namely *amil zakat* organization and *amil zakat* institution (Karim and Azhar, 2009; Mansyur, 2011). This research purpose is observing the financial report application on OPZ at Malang whereas it has applied as mentions on the Financial Accounting Standard Statement (*Pernyataan Standar Akuntansi Keuangan*/ PSAK) No. 109.

Zakat Accounting

Zakat is one of the pillars of Islam and one of the basic obligation in Islam. *Zakat* main reason is developing balance social economic development and to purify a person's soul and wealth to be blessed by Allah. *Zakat* has several characteristics mentions at the PSAK No. 109 (IAI, 2011) explaining various *zakat* characteristics. First, *Zakat* is sharia obligation should be given by *muzakki* to the *mustahiq* through the *amil* or directly. The *zakat* provisions are about *nishab* requirements, *haul* (periodical or non-periodical), *zakat* tariff (*qadar*), and its allocation. Second, *Infakl* shadaqah are voluntary donation, determined or not-determined and its allocation is determined by the *infakl* shadaqah provider. Third, *Zakat* and *infakl* shadaqah accepted by the *amil* should be managed according to the sharia principles and good management.

Accounting definition is the process of recording, categorizing, summarizing, reporting, and analyzing an organization financial data. Accounting means providing information on the economics condition of company or organization at certain period as management accountability, the business result at certain period, and also as management accountability

to make decision in business language. Based on accounting definition above *zakat mal* accounting is considered as one of accounting subjects specializing in determining and deciding *zakat* obligation asset, measuring the volume, and distributing its result to the *mustahiq* base on Islamic sharia principles. The definition shows the main purpose of accounting: accountability, applying management function (planning, organizing, actuating and controlling), observation, and tool in decision making. The other purposes of *zakat* accounting according to AAS-IFI (Accounting & Auditing Standard for Islamic Financial Institution) is providing information on organization obedience on Islamic sharia provision, including information on incomes and expenses forbidding by sharia whereas it happens and its distribution. The purpose shows the significance of sharia committee (issuing sharia opinion) (Ikhsan, 2003; Rahman 2011).

Accounting, in fact, is one of Islamic teaching, meaning it is liberally given to human's thought to develop it, due to its nature as muamalah business. There are Islamic values in accounting and there is accounting in Islamic muamalah and law. Both are inclined to truth with different accountability significance, dimension, and quality level. However, due to the matter significance Allah providing a space in the Alqur'an on this matter at Sura Al-Baqara verse 282, "Ye, who believe! When we deal with each other in transaction involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties, let not the scribe refuse to write as God has taught him" The verse shows there is recording culture in Islam civilization. There is holy command since the Prophet Muhammad era on recording system inclines for the purposes of truth, assurance, openness, and justice between two parties involving in muamalah relation (Sarif and Kamri, 2009; Suroso, 2007).

Therefore, accounting is significance in each transaction of the company or trades due to recording for justice and truth. Many people consider the significant function of Islamic accounting is *zakat* accounting to count *zakat*. Kanji and Abd. Hamid Habbe (2011), however considers Islamic accounting is not only counting and reporting *zakat* and larger than the definition. It is due to Islamic accounting as part of people social system therefore should be able creating Islamic lifestyle as mentioned in Islamic norms and sharia. The Islamic sharia experts and accountants should find the basic to apply and develop different accounting standard than presently known banking accounting standard and conventional financial institution. The standard accounting is the success key for *zakat* management organization providing the people. The institution is generally providing information which is proper, trustable, and relevant with consideration of Islamic *sharia* context.

Standard *zakat* accounting, in fact has different rules and due to the *zakat's* nature the standard will follow the treasure evaluation. *Zakat* accounting standard in general could be defined as: comparison with present market price, one year rule, treasure/ asset, activa without *zakat* portion, *nishab* (limit/ total). *Zakat* transaction is the transaction of *zakat*, *infaq*, and *shadaqah*. The *zakat* organization management accountability shows on the financial report legalized by legal organization using correct bookkeeping system, and readily to be audited by public accountant. It means *zakat* accounting standard is highly needed. Due to PSAK No. 109, *zakat* accounting purpose is managing bookkeeping, evaluation, representation, and explanation on *zakat*, *infaq/ shadaqah* (Istutik, 2011).

Component of PSAK No. 109

The PSAK No. 109 consists of *zakat, infaq/* shadaqah with several financial report components which should made by the *amil* completely. The report should include: balance (financial position report); budget changes report; management changes report; cash flow report; and financial Report Notation. The accounting action base on PSAK 109 shows on Table 1 below

Table 1: The Accounting Action Base on PSAK No. 109

No	Elements	PSAK No. 109
1	Acknowledgement	<ol style="list-style-type: none"> 1. <i>Zakat</i> acceptance was acknowledged at cash and non-cash acceptance 2. Accepted <i>Infaq/</i> shadaqah are acknowledged as budget addition. Related ot not related in accordance with the provider purpose with the right amount and non-cash proper value. 3. <i>Zakat</i> distribution to <i>Mustahiq</i> is acknowledged as <i>zakat</i> budget reduction with the amount of: <ol style="list-style-type: none"> a. The budget is in cash b. The recorded budget is in non-cash 4. <i>Infaq/</i> shadaqah distribution to <i>Mustahiq</i> is acknowledged as <i>zakat</i> budget reduction with the amount of: <ol style="list-style-type: none"> a. The budget is in cash b. The recorded budget is in non-cash asset

		<p>5. The <i>zakat</i>, <i>infaq</i>, and <i>shadaqah</i> reduction asset values are acknowledged as:</p> <ol style="list-style-type: none"> a. <i>Zakat</i> budget reduction is not due to <i>amil</i> carelessness; b. <i>Amil</i> budget reduction and loss is due to <i>amil</i> carelessness.
2	Evaluation	Accepted proper non-cash asset assessment is using market price. Whereas it is unavailable a certain value provision method will be used base on relevant SAK.
3	Report	Complete <i>amil</i> financial report component consists of: <ol style="list-style-type: none"> a. Financial position report, b. Budget changes report, c. Management asset changes report, d. Cash flow report, e. Financial report's notation.
4	Presentation	<i>Amil</i> provides ZIS budget and <i>amil</i> budget and present them separately at financial position report.
5	Explanation	<ol style="list-style-type: none"> 1. Explanation in details the amount of ZIS budget distribution for each <i>Mustahiq</i>. 2. ZIS and <i>amil</i> budget distribution policy for <i>amil</i> and <i>non-amil</i>, such as distribution percentage, reason, and policy consistency. 3. Proper value determination method in accepting ZIS non-cash asset;

		<p>4. <i>Infaq/</i> shadaqah distribution policies, such as priority scale determination on <i>Infaq/</i> shadaqah distribution and acceptance;</p> <p>5. <i>Infaq/</i> shadaqah budget management before distribution should be explained clearly its amount and percentage from all <i>Infaq/</i> shadaqah acceptance at reporting period and its reasons;</p>
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There are several matters to be evaluated on *Zakat* and *Infaq/ shadaqah* ED PSAK (Nikmatuniayah, 2011), namely: First, Ed (Exposure Draft) PSAK ZIS is in accordance with law No. 38 1999 on *zakat, infaq,* and *shadaqah* (OPZIS) made the management more clear and focus. Second, the *amil* budget collection and distribution is not completely managed. ED PSAK only explains the outline *amil* budget source namely from the *zakat, infaq,* and *shadaqah* budget. The portion is taken in accordance with *amil* obligation and sharia provision. The part need to be revised is addition role of *Dewan Pengawas Syariah* (DPS/ Sharia Trustee Committee) as one of its characters. DPS consideration in deciding the *amil* portion taken from the *zakat, infaq,* and *shadaqah* budget is highly significant to assure the *amil* will not unilaterally determining their portion from *zakat, infaq,* and *shadaqah* budget.

Third, ED PSAK has not yet accommodating other budgets managed by the OPZIS (*Organisasi* Pengelola ZIS/ ZIS Management Organization) which has been done by *Yayasan Dompot Sosial Al-Fala* (YSDF) namely kind of humanity budget, education budget, or other kind of budgets programmed by each institution. According to shari'ah those budget could be categorized as *zakat* or *infaq* budget with consideration

on practice accommodation therefore the accounting acknowledgement and evaluation is clearer. *Fourth*, The ED SPAK has not yet accommodate the possibilities of budget inter-transfer, for example certain amount *zakat* budget was transferred to *infaq/ shadaqah* budget due to emergency situation or at short term and will be returned in short term. The ED SPAK should create regulation to allow or not this practice therefore the status of this emergency act is clear for several OPZ practice it. *Fifth*, financial report components should be separated from other budget for example *zakat* budget balance, *infaq/ shadaqah* budget balance, *infaq/ shadaqah* budget report changes, and others even though in the end all financial reports are merged.

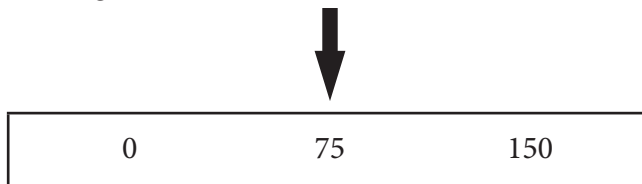
Using Qualitative

This qualitative descriptive research will explain factual form condition and financial report component of belongs to *amil* institution. It will describe and define the applied ZIS accounting standard (PSAK No. 109). The research was carried out on five OPZs at Malang namely YDPS Abu Dzar Al-Ghifari, YBM Al-Umm Mosque, Baitul Maal Hidayatullah (BMH), Yayasan Dana Sosial Al-Falah (YDSF), LAZ Nurul Hayat, and YBM (Yayasan Bina Mujtama).

The data was collected with documentation method from each *amil* institution OPZ websites to study its policies; working programs; budget collecting system, procedure and distribution; and also the financial accountability. The data was also gained from interviews to the administrators and questionnaires distributed to the *amil* institution administrators. The data will show ZIS standard accounting understanding. The research was carried out in September 2016. The opinion options consisted of five categories with 4 scores for of strongly agree answer, 3 for agree answer, 2 for neutral answer, 1 for disagree answer, and 0 for

strongly disagree answer. There were 30 returning questionnaires from *amil* institution administrator.

Total Range Evaluation:



Picture 1: ZIS Standard Accounting’s Range Understanding

The qualitative analysis to measure whereas the published financial report forms and component has implemented ZIS standard accounting (PSAK No. 109). The evaluation was carried out with OPZ understanding on PSAK No. 109.

Implementing the PSAK

The research was carried out on five OPZ at Malang namely YDPS Abu Dzar Al-Ghifari, YBM Al-Umm Mosque, Baitul Maal Hidayatullah (BMH), Yayasan Dana Sosial Al-Falah (YDSF), LAZ Nurul Hayat, and YBM (Yayasan Bina Mujtama). All five studied *amil zakat* institution has legality from Religious Affair Ministry, Law and Human Rights Ministry, and completed with Notaries Instrument in accordance with administrator understanding on *amil* institution.

Table 2: Understanding Score on Financial Report Legality

Statement’s Understanding	Score
OPZ is <i>zakat</i> , <i>infaq</i> and <i>shadaqah</i> institution which establishment or inauguration management is base on the law. The institution purposes are collecting and distributing <i>zakat</i> , <i>infaq</i> and <i>shadaqah</i> .	125

The five OPZ was studied until the end of 2015. They have ZIS budget financial accountability on the budget collection and distribution. However, the financial report forms and components of these five *amil* institution was not determining ZIS standard accounting (PSAK No. 109). The written financial report will provide information on incoming and expenses cash flow, and not cash flow report regulated in PSAK. The report period for the *amil* institution income and expense cash report studied from monthly to annually period. The cash income was categorized according to *zakat*, *infaq* and *shadaqah* incoming source, and expense cash is categorized according to the activities or acceptor groups (for example education, orphan, *dhuaifa*). The institution financial report form was not determining the understanding on PSAK No. 109.

Table 3: Understanding Score on Standard Accounting Implementation (PSAK No.109)

Statement's Understanding	Score
OPZ need to create financial accountability on the <i>zakat</i> , <i>infaq</i> and <i>shadaqah</i> management activities in society.	113
OPZ accountability should be written in financial report in accordance with ZIS standard accounting (PSAK No.109)	95
OPZ financial report should be carried out periodically	91

Amil institution administrators' majority education level is 95% bachelor graduates. The administrators in general agree on the PSAK No. 109 shari'ah standard accounting application. Therefore their knowledge was limited on the existence of shari'ah standard accounting which regulating ZIS accounting. The understanding on PSAK No. 109 contents is limited; therefore the administrator understanding on *amil* institution financial report is also limited.

Table 4: Understanding Score on Financial Report Components

Statement's Understanding	Score
OPZ understands the ZIS standard accounting (PSAK 109)	51
OPZ financial report writing refers to ZIS standard accounting (PSAK 109)	78
OPZ financial report consists of: balance (financial position report, budget changes report, managing asset changes report, and financial report notation)	43

The administrator understands whereas *zakat* budget belongs to the *amil* will be used to manage *amil* institution. However, they lack of understanding on the separation of *amil* budget representation from *zakat* budget and *infaq/ shadaqah* budget. The “Budget Changes Report” and “Managing Asset Changes Report” were not available in financial accountability report written by the studied *amil* institutions. The *amil* institution administrator understanding on those two reports is limited.

Table 5: Understanding Score on Source Changes

Statement's Understanding	Score
<i>Amil</i> budget is the <i>Amil</i> institution right on the budget of <i>zakat</i> , <i>infaq</i> and <i>shadaqah</i> and other budgets from the provider for <i>amil</i> and used for <i>amil</i> institution management.	68
OPZ understands <i>zakat</i> budget and <i>infaq/ shadaqah</i> budget should be separated from <i>amil</i> budget.	39
OPZ understands whereas ‘Budget Changes Report’ consists of <i>zakat</i> budge, <i>infaq/ shadaqah</i> budget, <i>amil</i> budget and non-halal budget.	39
OPZ understands whereas ‘Managing Asset Changes Report’ consists of managing asset changes from the <i>infaq/ shadaqah</i> budget source.	36

The *amil* institution collects budget from the people especially *muzakki*, therefore it should publishes or delivers to society, financial report. For example is OPZ Al-Falah (YDSF) Malang publishes its financial report on its magazine and on its website. The financial report publication could be carried out with announcement or mass media whereas it is possible. The purpose is providing opportunity for the society to evaluate the *amil* institution (cf Suroso, 2007; Wibisono, 2011; Yakub, 2011).

Conclusion

The financial accountability on *zakat*, *infaq* and *shadaqah* budget income and distribution has been carried out by *amil* institution in Malang. However these institutions have not yet applied ZIS standard accounting (PSAK No. 109) in writing its financial report. The financial report is limited on cash income and expense cash. *Amil* institution administrator recognition moreover understanding is highly deficient. The involvement of universities, profession organization, or BAZNAS is highly needed on PSAK 109 training. The majority bachelor graduate education level of the *amil* institution's administrator will enhance their understanding on PSAK 109 rapidly. The *amil* institution financial reports need to be published to the society using their alternative media, such as announcement board at the *amil* institution secretariat office, magazine, website, or other media.

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