

INCREASING TRANSPARENCY AND ACCOUNTABILITY ZAKAT, INFAQ AND SADAQAH MANAGER (PSAK 109)

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Abstract

This article discusses how to understand how the manager of the Zakat Charity Agency (BAZ) interprets accountability in managing zakat, infaq, and shadaqah (ZIS). Accountability in the management of zakat, infaq and shadaqah (ZIS) is needed to build the trust of related parties, such as muzakki, mustahiq, the government and society as a whole. In creating a good zakat governance system, it has the characteristics that there must be transparency and accountability in zakat management, which includes indak and alms management. As a manager of community funds that relies on donors from the community, transparency and accountability in the management of zakat, infaq and shadaqah are the main concerns for the Zakat Charity Agency (BAZ)

Keywords: *Accounting for Zakat, Infak and Sadaqah, Transparency, Accountability*

1. INTRODUCTION

Zakat is a basic worship that is included in the fourth pillar of Islam and is the main pillar for upholding justice in social life and can improve the welfare of mankind. Zakat according to Islamic fiqh terms is a certain number of assets that must be issued from every wealth of each rich person to be handed over to people who are entitled to receive zakat according to the applicable rules and Shari'a of Allah SWT (Anshori, 2006: 12) According to the Law No. 23 of 2011, zakat is a property that must be issued by Muslims or business entities to be given to people who are entitled to receive it in accordance with predetermined Islamic law. In the law, it is explained that zakat has the aim of realizing social welfare, improve social justice and poverty alleviation so that it is hoped that every community that receives it will not have a high gap between the rich and the poor. According to PSAK No. 109, the purpose of zakat can be achieved if the management of zakat is carried out properly and professionally or often called good zakat governance, which means that zakat should be managed institutionally in accordance with Islamic law, trustworthiness, benefits, justice, legal certainty, integration and accountability . Currently the distribution of zakat, infaq and shadaqah has been well conditioned. The distribution is collected by the amil zakat and then so that it can be handed over directly to the recipients of zakat, infaq and shadaqah, but zakat, infaq and shadaqah funds received are sometimes used first for economic development which is useful to improve the quality of life for recipients of zakat, infaq and shadaqah funds. shadaqah. The management of these funds has been carried out by several institutions within the organization of the Amil Zakat Agency or other Amil Zakat Institutions. Both of these institutions have obtained protection rights from the government whose organization can be trusted. The proof of the protection of this institution from the government is that it is stated in RI Law Number 38 of 1999 concerning Zakat Management.

The potential for zakat that can be collected by Indonesia is actually very large, because it can be seen from the demographic location that the majority of Indonesia's population is Muslim. But ironically, the reality that is happening in Indonesia today shows that not all of this great zakat

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potential can be realized as expected. Several contributing factors, namely the factor of public awareness that does not care about zakat, then the second factor is the understanding of zakat and socialization regarding the importance of zakat is still lacking, then the third factor is the low trust factor in Zakat Distribution Organizations. Due to the low trust of Muslims in the Zakat Distribution Organization, this will have a negative relationship with the failure to optimize the potential of zakat in Indonesia at this time. Therefore, the solution for ways that can be done by the Zakat Distribution Organization to foster Muslim trust in this organization is by applying a good accounting system such as managing zakat funds more transparent (clear sources and uses of these funds) and more accountable (accountable).

In 2010, the Indonesian Accounting Association (IAI) issued Statement of Financial Accounting Standards (PSAK) No. 109 which aims to regulate the accounting of zakat, infaq and shadaqah, namely those regulated in this PSAK which regulate the recognition, measurement, presentation and disclosure of zakat transactions, infaq and shadaqah which apply to Zakat Management Organizations whose job is to collect and distribute zakat, shadaqah and Infaq to people in need. With this standardization, there will be uniformity and comparability in Financial Recording and Reporting conducted by Zakat Management Organizations in Indonesia, and this PSAK can also make it easier for a public accountant to conduct an audit of the Zakat Management Organization's Financial Statements.

2. RESEARCH METHODS

2.1. Definition of Zakat, Infaq and Sadaqah (ZIS) and Accounting for Zakat, Infaq and Sadaqah

The definition of Zakat in terminology is the activity of giving wealth that has been obligated by Allah SWT in the amount and calculation that is in accordance with Islamic law to be handed over to people who are entitled to receive it. Zakat according to Islamic Fiqh terms is a certain number of assets that must be removed from the wealth of the rich (the have) to be handed over to those who are entitled to receive it according to the rules or Shari'a of Allah SWT (Anshori, 2006: 12). According to the Statement of Financial Accounting Standards (PSAK) no. 109, zakat is property that must be issued by muzakki in accordance with sharia provisions to be given to those who are entitled to receive it (mustahik). The definition of sadaqah is the activity of giving in the hope of getting a reward from Allah SWT. Sadaqah has many broad meanings, not only giving goods in the form of wealth, but also doing good deeds for oneself and others, of course. According to Law 23 of 2011, infaq is property issued by a person or business entity outside of zakat for the good of fellow general public. While alms are assets or non-equity issued by a person or business entity outside of zakat for not only the good of fellow general public, but also for accounting purposes. So according to the Statement of Financial Accounting Standards (PSAK) No. 109 Infaq and alms are property that is voluntarily given by the owner, whether it is given or not.

Zakat law is obligatory for every Muslim or a company if the calculated assets have sufficient nisab and haul. Meanwhile, infaq and sadaqah are sunnah because they are voluntary which show piety to Allah SWT because of the grace they have given. In terms of its activities, accounting can be defined as the process of recording, classifying, summarizing, reporting, and analyzing an organization's financial data (Jusup, 2005: 5). According to Mulyadi (1993: 2) accounting is "the process of processing financial data to produce financial information that is used to enable decision making to make informed judgments in decision making". So, zakat, infaq and alms accounting is an accounting process that contains any transactions in zakat, infaq and alms based on Islamic sharia principles to be able to produce financial information in the form of Financial Reports so that this Report can be useful for making decisions by interested parties such as muzakki and prospective muzakki, government, community/ummah, mustahik and other parties.

2.2. The Role of Accounting Information Systems for Zakat Management Organizations

The Zakat Management Organization is an organization that is included in the category of non-for-profit organization, which means that this organization does not affect the profit earned but tends to be more social. According to Wilson and Kattelus (2002) the characteristics of this zakat management organization are:

- a. Most of the funds or goods obtained depend on donors who do not expect profit because they sincerely donate their resources selflessly.
- b. Organizational operations are tasked with providing goods or services but do not expect profit.
- c. Do not have ownership interest (interests of the owner) like business companies in general.

According to the Statement of Financial Accounting Standards Number 45, this Zakat Management Organization has fulfilled the characteristics of a non-profit organization, namely as follows:

- a. Resources obtained from donors do not expect repayment commensurate with the amount of resources given.
- b. Producing goods and services with the aim of not cultivating profits, and if you get a profit afterwards, then the amount of the profit is not distributed to the founders of the entity.
- c. There is no ownership like business companies, which means that the ownership of this organization cannot be sold, transferred or redeemed by the highest liquidation holder.

Judging from the characteristics of the organization mentioned above, the operational activities of the Zakat Management Organization, especially in terms of collecting resources (zakat, infaq, alms and other social religious funds) are very dependent on donors. The point here is that donors have the most important role in the sustainability of this organization. According to Law No. 23 of 2011 article 1 this management activity aims to show that zakat (including infaq and alms) has really been managed properly and correctly so that an information system is needed that can provide a clear and transparent picture of activities related to governance zakat funds. Information systems must also present information that is reliable and reliable enough, easy to understand and in line with Islamic sharia principles for its users.

In general, this information system can be grouped into two, namely:

- a. Financial Accounting Information System,
- b. Management Accounting Information System.

For the results obtained from an Accounting Information System, it is imperative that information be more quantitative in nature in order to be able to reduce existing uncertainties. And there are also the goals and benefits of this Accounting Information System, namely to provide and distribute information from organizational institutions to interested parties as a basis for making a decision, especially in making decisions that are more economic in nature. The end of the accounting process is the preparation of financial reports. This financial report can show what activities and transactions have been carried out by the Zakat Management Organization during the desired period. Activities reported in the financial statements are activities that are related to finance, although basically there are also those that are non-financial in nature. This financial report is considered as a form of responsibility of the Zakat Management Organization for the management of Infaq and Sadaqah Zakat funds that have been mandated to them, whether these

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funds are managed properly and in an accountable manner. Because the Zakat Management Organization is a public organization, the reporting is done in a transparent manner and also conveys elements that are truly relevant, accurate and timely. If the Zakat Management Organization is profit oriented, what this organization needs is the trust of investors and creditors, whereas for non-profit oriented organizations, what is needed is the trust of donors (muzaki). So if the better, more responsible and professional the performance of an organization is in managing the funds that have been entrusted to the organization, the higher the trust of the owners of funds (donors) in the organization. So that these donors will definitely be even more motivated to give more often and invest their funds back into the organization.

2.3. Recognition and Measurement (PSAK 109) 1. Accounting for Zakat

- Receipt of zakat can be recognized when cash or non-cash assets are received and are indeed recognized for additional zakat funds. If received in the form of cash, the amount recognized must be equal to the amount received, but if in the form of non-cash it is only recognized at fair value.
- If the muzakki determines which mustahik must receive zakat distribution through amil, then all zakat assets received will be recognized as zakat funds and the amil will not receive a share of the zakat, so the amil will only receive ujah or wages from this zakat distribution activity.
- Impairment in the value of zakat assets can be recognized as:
 - a. Deduction of zakat funds, this is recognized if it occurs, it is not caused by amil's negligence.
 - b. Losses and deductions from amil funds, this is recognized if it occurs due to the negligence of the amil itself.
- Zakat distributed to mustahik will be recognized as a reduction in zakat funds with clear and appropriate information according to the mustahik group, including if the funds are distributed to Amil in the amount of:
 - a. The amount submitted. This is recognized if the giving of zakat funds is done in the form of cash and journals
 - b. Recorded amount. This is done if the giving of zakat funds is done in the form of non-cash assets and journals.
- Amil has the right to take part of zakat to cover operational costs in carrying out its functions.
- The burden of collecting and distributing zakat must be taken from the amil portion.
- Zakat is said to have been distributed to mustahik-non-amil if it has been received directly by mustahik-non-amil. If the zakat is channeled through amil laim, then the acknowledgment that will be recognized is as a distribution receivable and for the amil who receives it is recognized as a distribution liability (debt). These receivables and liabilities will decrease when this zakat is distributed. Other amil have no right to take funds from this zakat, but they (amil) will get ujah or wages from the previous amil.
- Zakat funds channeled in the form of acquisition of fixed assets (assets under management) are recognized as:
 - a. Distribution of zakat in its entirety, this is recognized if the fixed assets are handed over to be managed by another party that is not controlled by amil.

- b. Distribution in stages is measured by the depreciation of the fixed assets in accordance with the pattern of utilization, this is recognized if the fixed assets are still under the control of the amil or other parties are still under the control of the amil.
- Amil has the obligation to disclose matters related to transactions that exist in zakat, but are not limited to:
 - a. Zakat distribution policy, namely disclosing matters such as determining the priority scale of zakat distribution and non-mail mustahik.
 - b. Zakat distribution policies for amil and nonamil mustahiq, namely disclosing matters such as the percentage of distribution, reasons and policy consistency.
 - c. The method of determining the fair value, namely disclosing the things used to receive zakat in the form of non-cash assets.

2.4.Accounting for Infaq and Sadaqah

- Infaq and Sadaqah receipts are recognized when cash or non-cash assets have been received and are recognized as additional funds for bound or unbound Infaq and Sadaqah in accordance with the purpose for which they were given. If this gift is received in cash, it will be recognized at the amount received, but if it is received in non-cash form, it will be recognized at the fair value of the asset.
- Non-current assets that have been received by amil and also entrusted with the aim of being managed, are valued at fair value when the non-current assets are received and are recognized as Infaq and Sadaqah.
- Impairment of Infaq and Sadaqah assets will be recognized as:
 - a. Reduction of Infaq and Sadaqah funds, this will be recognized if an error occurs which is not caused by the amil's negligence.
 - b. Losses and Deductions from Amil Funds, this is recognized if an error occurs due to the negligence of the amil itself.
- Infaq and Sadaqah funds before being distributed can first be managed by the amil in a temporary period in order to get more optimal results. Later the results of this management fund will be recognized as additional infaq and Sadaqah funds.
- Distribution of Infaq and Sadaqah Funds is recognized as a reduction in Indak and Sadaqah Funds in the amount of:
 - a. The amount submitted, this will be recognized if the delivery is in the form of cash.
 - b. The carrying value of the assets surrendered, this will be done if the delivery is in the form of non-cash assets.
- Distribution of Infaq and Sadaqah by amil to other amil is a distribution that will reduce Infaq and Sadaqah funds as long as the amil will not receive back the Infaq and Sadaqah assets that have been distributed.
- The distribution of Infaq and Sadaqah to the final beneficiary is explained in the revolving fund scheme which will be recorded as revolving Infaq and Shadaqah receivables and will not reduce the Infaq and Sadaqah funds.
- Amil has the obligation to disclose matters relating to transactions involving Infaq and Sadaqah, but not limited to:

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- a. Policy on Distribution of Infaq and Sadaqah, namely disclosing matters such as determining the priority scale of distribution and receipt.
- b. Distribution Policy between Amil Funds and Nonamil Funds for Infaq and Sadaqah Receipts, namely disclosing matters such as the percentage of distribution, reasons and policy consistency.
- c. The Fair Value Determination Method, the items disclosed will be used to receive Infaq and Sadaqah in the form of non-cash assets.
- d. The existence of Infak and Sadaqah Funds which are not directly distributed but managed first, discloses matters if they occur, the amount and percentage of all Infak and Sadaqah receipts during the reporting period must be disclosed, including the reasons at once.
- e. The results that have been obtained from the previous management are disclosed separately.
- f. The use of Infak and Sadaqah Funds to become managed assets intended for those entitled to these funds, disclose matters if they occur, the amount and percentage of all use of the Infak and Sadaqah funds must be disclosed along with the reasons stated.
- g. Details of Infaq and Sadaqah Funds based on their allocation, bound and unbound.
- h. Relations between related parties between amil and recipients of Infak and Sadaqah which include:
 - Things that will be disclosed will include the following
 - Nature of Special Relationship
 - Number and Type of Assets distributed
 - and the percentage of the distributed assets from the total distribution during the period.
- i. The existence of non-halal funds, disclose matters if they occur, then the policy for receiving and distributing funds must be disclosed, including reasons and amounts.
- j. Amil performance on the Receipt and Distribution of Zakat, Infaq and Sadaqah Funds.

2.5. Non-Halal Funds

- Non-halal acceptance, namely all forms of acceptance from activities that are not in accordance with sharia principles that have been made, including activities such as:
 - a. Receipt of Giro Services or often known as Interest from Conventional banks.
 - b. Receipt of funds for late payment fines for the ta'zir category or sanctions for unjust customers, meaning unjust here, that is, the customer is able to pay but it is a fact that the customer is late paying. This non-halal acceptance will generally occur in emergency conditions or conditions that are not desired by the sharia entity itself because basically this principle is prohibited by sharia.
- Non-halal revenues are recognized as non-halal funds, which are separate from Zakat, Infak and Sadaqah funds and Amil funds. These non-halal assets will also be distributed later by those who manage them in accordance with applicable sharia principles.

3. RESULTS AND DISCUSSION

Financial Reports can be said to be the end result of an Accounting Process. The main objective of preparing this Financial Report is to provide relevant, reliable and usable information for parties who need it, both internal and external parties.

Interested parties such as:

- Investors
- Muzakki
- Government
- As well as other parties who provide resources (workers) for the Zakat Management Organization
- And also Society

In general, a financial report that presents information about (Kurniasari, 2011) explains it as follows:

- a. Presents the amount and nature of assets, liabilities and net assets of an organization.
- b. Presents the effect of transactions, other events and situations that change the value and nature of net assets.
- c. Presenting the type and amount of cash inflows and outflows of resources in a period and the relationship between the two,
- d. Presenting the way an organization obtains and spends cash, obtains loans and pays off loans, and other factors that affect its liquidity,
- e. As well as presenting the business services of an organization.

3.1. Amil Zakat, Infak and Sadaqah Financial Reports

Financial Reports made by amil zakat, infak and shadaqah can be a medium of communication between amil institutions and many other parties, why can this Financial Report be a communication medium because the Financial Statements of zakat, infak and shadaqah are part of the operational accountability of an amil institution, namely which contains the collection and distribution of zakat, infaq and shadaqah funds. In order to make these financial reports transparent and accountable, there must be accounting standards that regulate the process of making these financial reports. The preparation of the Financial Statements of amil zakat, infak and Sadaqah (ZIS) institutions refers to PSAK 109 and if there are matters contained and regulated in this PSAK 109 so that the related contents of the PSAK can be followed, as long as they do not conflict with existing Islamic sharia principles.

Components and examples of Financial Statements in PSAK 109 consist of:

1. Statement of Financial Position (Balance Sheet)

Balance Sheet (Statement of Financial Position)

Amil Zakat Agency "xxx" As of December 31 xxxx

Assets		Obligation	
<i>Current Assets</i>		<i>Short Term Liabilities</i>	
Cash and cash equivalents	xxx	Accrued cost	xxx
accounts receivable	xxx		
Effect	xxx		

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<i>Assets are not current</i>		<i>Long-term obligation</i>	
Fixed assets	xxx	Employee Benefits Obligation	xxx
Accumulated depreciation	(xxx)	Total Liabilities	xxx
		Equity	
		Fund Balance	
		Zakat Funds	xxx
		Infaq and Sadaqah Funds	xxx
		Amyl Fund	xxx
		Total Fund Balance	xxx
Number of Assets	xxx	Total Liabilities and Fund Balance	xxx

2. Report on Changes in Funds

Report on Changes in Funds

Amil Zakat Agency “xxx” As
of December 31 xxxx

Information	Balance (IDR)
ZAKAT FUNDS	
Reception	
Reception from Muzakki	xxx
Entity Muzakki	xxx
Muzakki Individual	xxx
Placement Result	<u>xxx</u>
<i>Total Receipt of Zakat Funds</i>	xxx
Distribution	
poor	(xxx)
Riqab	(xxx)
Gharim	(xxx)
convert	(xxx)
Sabilillah	(xxx)
Ibn Sabil	(xxx)
Amil	<u>(xxx)</u>
<i>Amount of Distribution of Zakat Funds</i>	xxx
Surplus (deficit)	Xxx
Beginning balance	<u>xxx</u>
Ending balance	Xxx

INFAQ FUNDS AND SHADAQAH	
Reception	
Infak and bound Sadaqah or Muqayyadah	Xxx
Infak and Sadaqah are not bound or Mutlaqah	Xxx
Management Results	<u>Xxx</u>
<i>Total Receipt of Infaq and Sadaqah Funds</i>	Xxx
DistributionAmil	
	(xxx)
Infak and bound Sadaqah or Muqayyadah	(xxx)
Infak and Sadaqah are not bound or Mutlaqah	
Allocation of Utilization of Managed Assets (eg depreciation and allowance expenses)	<u>(xxx)</u>
<i>Amount of Distribution of Infaq and Sadaqah Funds</i>	Xxx
Surplus (deficit)	Xxx
Beginning balance	<u>Xxx</u>
Ending balance	Xxx
AMIL FUNDS	
Reception	
The Amil Share of the Zakat Fund	Xxx
The Amil portion of the Infak and Sadaqah Funds	Xxx
Other Acceptance	<u>Xxx</u>
<i>Total Receipt</i>	Xxx

3. Report on Changes in Managed Assets

Report on Changes in Managed Assets

Zakat Charity Agency “xxx”

As of 31 December xxxx

Information	Beginning balance	Addition	Subtraction	Accumulated depreciation	Accumulated Allowance	Ending balance
Infak/Shadaqah Funds - assets under current management (eg revolving receivables)	xxx	xxx	(xxx)	-	(xxx)	xxx

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Infaq/Shadaqah Funds-non-current managed assets (eg hospitals or schools)	xxx	xxx	(xxx)	(xxx)	-	Xxx
Managed Zakat aset Funds (eg hospitals or schools)	xxx	xxx	(xxx)	(xxx)	-	Xxx

4. Cash flow statement

The entity whose duty is to present the Statement of Cash Flows must see the provisions in accordance with PSAK 2: which contains the Statement of Cash Flows and the relevant PSAK.

5. Notes to Financial Statements

Amil whose duty is to present the Notes to Financial Statements must see in accordance with PSAK 101: which contains Islamic Financial Reports and relevant PSAKs.

4. CONCLUSION

A belief that exists in living things is an important factor in fostering awareness, compliance and motivation of the Muslim community in fulfilling their zakat, infaq and shadaqah (ZIS) obligations which are channeled through official or formal organizations, such as the National Zakat Charity Agency and the Amil Zakat Institution. The higher every Muslim believes in these official organizations, the higher the awareness, obedience and motivation to voluntarily distribute zakat, infak and shadaqah to the Formal Zakat Management Organization.

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