

ZAKAT ACCOUNTING GUIDELINES BASED ON COMPARISON BETWEEN ZAKAT ACCOUNTING PSAK 109 AND FAS (9) AAOIFI

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ABSTRACT

This research will analyze the Sharia Accounting as specifically which deals with the Zakat based on comparative analysis of PSAK 109 with FAS (9) AAOIFI. The method that used in this research is qualitative research and comparative descriptive that is a method which describes, compares a data and a situation and explains a situation so that a conclusion can be drawn, with in-depth interviews.

Keywords: Zakat, Accounting of Zakat, PSAK 109, FA (9) AAOIFI

INTRODUCTION

The understanding of Zakat, Infaq, Sadaqah (ZIS) as sharia has been regulated and explained in the Al-Qur'an. The understanding of Zakat is regulated in the surah: [Al-Baqoroh verse 43](#), [At-Taubah verses 60, 103 and 104](#), [An-Nisa verse 77](#) and the understanding of Infaq/Sadaqah is regulated in the surah: [Surat Al-Baqarah verse 254](#), [Al-Hadid verse 7](#), [Adz-Dzaariyat verse 19](#) and [Surat Al-Ma'aarij verses 24-25](#). Zakat according to Clause 1 Number 2 Constitution of The law of Indonesia Number 23 year 2011 about Zakat Management (futhermore as "Zakat Law").

Zakat is an asset that obligated to payed by a Muslim or enterprise to be given for those have a right to receive it based on Islamic law. [Ascarya, Beik, Zaenal \(2018\)](#), Zakat is an instrument of the Islam pillars with a wide dimensions range, starting from the aspects of faith, economy, and social; a big problem of dimension for a nation as big as Indonesia. It is very unfortunate when the dynamics of Indonesian zakat are not recorded properly and precisely, or it only discussed with the word of "roughly".

The term of the OPZ itself is not found specifically in the UUPZ, but refers to the definition or meaning of Zakat Management according to Clause 1 point 1 of the UUPZ is "planning, implementing, and coordinating activities in the collection, distribution and utilization of zakat". The authorized institution which carries out these activities is the National Zakat Agency (BAZNAS), which is an institution that manages zakat nationally ([Clause 1 point 7 UUPZ](#)) and the Amil Zakat Institute (LAZ) is an institution formed by the community which have the task of assisting the collection, distribution and utilization of zakat ([Clause 1 Point 8 UUPZ](#)). To accomplish its duties and functions, BAZNAS is assisted by the Zakat Collecting Unit (UPZ) which is an organization unit formed by BAZNAS to help BAZNAS collect the zakat ([Clause 1 point 9 UUPZ](#)). Triyani, Beik & Baga (2018), zakat management institutions have a very strategic

role to implement sharia provisions related about the obligation to pay zakat and distribute zakat for those who deserve it.

In order to optimize the collection and utilization of zakat to achieve social well-being and poverty alleviation, that on April 23 2014, the Executive Order of Republic of Indonesia Number 3 Year 2014 on Optimization of Zakat Collection at Ministries / Institutions, State Institutions General Secretariat, State Commission General Secretarial, Local Government, State-Owned Enterprises and Region-Owned Enterprises through the National Zakat Agency, hereinafter referred as ([Inpres 3/2014](#)) has been issued and being enacted and this was followed by the issuance and enactment of the National Zakat Agency Regulation Number 01 Year 2014 concerning Administrative Guidelines of Submitting Considerations Procedure for the Appointment/Dismissal of the Provincial National Zakat Agency Head hereinafter referred as ([Perbazznas 01/2004](#)) and Zakat Institute at the Regency/City Level and Regulation of the National Zakat Institute Number 02 of 2014 concerning Guidelines for the Procedure for Issuance of Recommendations for Permits to Establish The Amil Zakat Institute, furthermore as ([Perbazznas 02/2004](#)). [Beik \(2009\)](#), Zakat instrument has extraordinary potential. For this reason, strong commitment and cooperation are needed among all zakat stakeholders, the government, the DPR, amil zakat institution, moreover the society as a whole in realizing sustainable zakat development. [Zaenal \(2016\)](#) explains about Zakat as referred to in the quote below:

“Zakat is the third pillar of Islam after the confession of faith and prayer. It considers as the important obligation from the Muslim around the world in order to empathize with others and to develop the economy of ummah”.

UUPZ also emphasizes the importance of transparency and accountability as important factors which is needed by the community to foster their trust in Zakat Management Organization (OPZ). The form of transparency and accountability of the OPZ is shown in the ZIS financial report which prepared by the OPZ for each period and published through the various of good mass media, printed and electronic media. To produce a good ZIS financial report, a good accounting system is required. Accounting system is the process of accounting that begins with the identification of transactions to the preparation of financial reports. In the implementation of the accounting process, accounting standards/guidelines are required to regulate the recognition of measurement, presentation and disclosure of zakat and infak/alms transactions. [Mukhlisin & Hudaib \(2014\)](#) explain their accountability as quoted:

“As the IIFIs are established to demonstrate their accountability for both shareholders and society, therefore, not only their operation must uphold the mutuality concept but also their reporting mechanism”.

ZIS accounting standards which apply in Indonesia, namely PSAK Number 109 about ZIS accounting has been issued by the Institute of Indonesia Chartered Accountants (IAI) and legalized in 2010. This PSAK is applied to amil which is an zakat managing organization/entity that he formation and confirmation of which are regulated based on legislation to collect and distribute zakat and infak/alms, not for sharia entities that receive and distribute ZIS but it is not the main activity, with PSAK 109 it is hoped that uniformity and comparability of financial reports are made and so OPZ is also ready to be audited by a public accountant and as a guideline of zakat accounting and the Zakat Forum (FOZ), has published the Amil Zakat Accounting Guidelines (PAAZ), a guideline for the implementation of the preparation of financial statements based on PSAK 109, but these guidelines are not a rule or provision issued by IAI. [Antonio & Mukhlisin \(2013\)](#) describes the transparency as follows:

“In conclusion, one main role of Islamic financial institutions is responsible for ensuring that the IFIs code of conducts in business must be in accordance with the principles of the Shari’ah (S). Therefore, all their activities should be made transparent in disclosing all activities and therefore specific financial reporting is required. This is parallel with the message from Al-Qur’an 2:282.

Internationally, zakat accounting has been regulated by AAOIFI (Accounting and Auditing Organizations for Islamic Financial Institutions) which is domiciled in Bahrain. In AAOIFI FAS (Financial Accounting Standard) Number 9, which became effective on January 1, 1991, covers various aspects of zakat, including tax tariff. Tax tariff will be differentiated among companies that use the lunar calendar and the solar calendar. FAS 9 also describes 2 (two) methods of measuring zakat, namely the method of net assets and net invested funds. Mukhlisin & Antonio (2018) describes the strength of accounting and auditing as follows:

“Accounting and auditing standard for Islamic financial institution have strengthened the existence as released internationally by Accounting and Auditing Organisation for Islamic Financial Institutions (AAOIFI)”.

Previous research conducted by Kristin & Umi (2011), Puspitasari & Habiburrochman (2013), Rahman (2015), Shahnaz (2015), Pratama & Roziq (2017), Rizal, Fitri & Minazzulami (2017), Habib (2016), It was found that PSAK 109 has not been fully implemented and all zakat management organizations have not fully applied the contents of this PSAK. Nowadays, some of The OPZ in preparing financial reports have not applied PSAK 109 or have not fully implemented PSAK 109 or are not suitable with PSAK 109, some OPZ still use simple financial reporting so that the form and format of reporting for each OPZ become different. The Causing Factors of PSAK 109 have not been implemented because th problem of human resource owned by OPZ. So that in solving those problems, training and assistance is needed for OPZ related to the application of PSAK 109. PSAK 109 contains five financial reports according to PSAK Number 109 of which are balance sheets, sources report and the use of funds, changing report of managed asset fund, cash flow reports and notes on financial reports and in practice of the Zakat Infak / Alms accounting cannot be implemented and applied.

The problem of implementing PSAK 109 in OPZ has become IAI's attention. It can be seen where one of the DSAS-IAI activity agendas related to the preparation of SAK Syariah in the 2019 period is to conduct a “Post implementation review” which is targeted for “Quarter 4/2019”. (http://iaiglobal.or.id/v03/files/file_sak/DSAS_Terkini.pdf).

METHOD

The research type is qualitative research and the type of research approach which used a comparative descriptive approach because in this study it is in the nature of comparing data and circumstances and explaining a situation in such a way that a conclusion can be drawn. The qualitative method in this study will be done by using an in-depth interview process.

Population and Research Sample of population in this study is using a key informant, against a person or group of people who have criteria of high understanding and experienced in Zakat Accounting in Indonesia and AAOIFI zakat accounting, meanwhile the sample used in this research is for experts who understand Sharia Accounting is very adequate and has received recognition from the public as well as practitioners in accounting with educational backgrounds of Bachelor of Accountancy, Masters and Doctorate who have expertise and expertise in the Sharia Accounting. The sampling method is using purposive sampling in order to obtain the desired results.

Primary data in this study will be obtained from in-depth interviews with BAZNAS, DSN-MUI, DSAS IAI, LAZ-FOZ, Experts, Public Accountants, Lecturers/Academics. This secondary data can be obtained through literatures, previous research journals, books, magazines and publications published by government agencies, such as laws, government regulations, interpretation of the Indonesian Council of Religious Scholars, the National Sharia Council and so on.

The technique of collecting the research data is from research subjects by conducting in-depth interviews or in-depth interviews with BAZNAS, DSN-MUI, DSAS IAI, LAZ-FOZ, Experts / Experts, Public Accountants, Lecturers/Academics, it is intended to know more comprehensively the conditions of Accounting for Zakat.

Data analysis techniques in this study will use qualitative research and the type of research approach used is comparative descriptive approach which is carried out by in-depth interviews with experts or academics or practitioners including but is not limited to BAZNAS, LAZ, IAI, Accountants and others who really understand about the problems that are being discussed in this research and have quality, especially in the field of Islamic accounting regarding Zakat Accounting to obtain data and the draft Zakat Accounting Guidelines that have been identified related to Zakat Accounting.

RESULT AND DISCUSSION

This research will explain the comparative analysis between the accounting for zakat PSAK 109 and FAS (9) AAOIFI which includes as general comparisons between the accounting for zakat PSAK 109 and FAS (9) AAOIFI and the accounting policies comparison in the accounting for zakat PSAK 109 with FAS (9) AOIFI. An Analysis of the advantages and disadvantages of PSAK 109 and FAS (9) AAOIFI which include the advantages and disadvantages of PSAK, the advantages and disadvantages of FAS (9) AAOIFI. An Analysis of the design of zakat accounting guidelines based on PSAK 109 with FAS (9) AAOIFI.

Results of in-depth interviews with experts consisting in the academic sector, experts in the sector of expert accounting experts in the zakat forum accounting (FOZ) and experts of implementing the zakat accounting (BAZNAZ). For further explanation as described below:

This research will discuss the comparison between the Zakat Accounting PSAK 109 with FAS (9) AAOIFI and before comparing it. The method of preparing these differences is done by comparing the regulated decision or contained in the Zakat Accounting PSAK 109 with FAS (9) AAOIFI and then arranged based on the standard order used by PSAK 109 about Zakat Accounting which is published by IAI. For further explanation which discusses the general comparison between Zakat Accounting PSAK 109 and FAS (9) AAOIFI will be explained as follows:

Title

PSAK 109 has been entitle: accounting for zakat and infaq/alms while FAS (9) AAOIFI is entitled Zakah. PSAK 109 has a broader title when compared to FAS (9) AAOIFI, because PSAK 109, the title is about zakat and infaq/alms accountants, while FAS (9) AAOIFI only regulates zakat, not infaq / alms.

Applying Scope

PSAK 109 only applies in the Republic of Indonesia while FAS (9) applies internationally with many members from countries in the world can apply FAS (9) AAOIFI.

Language

PSAK 109 uses Indonesian, while FAS (9) AAOIFI uses Arabic and English then it will be easier to understand for all countries in the world because English and Arabic are part of the international languages which is recognized by the international community.

Regulatory Scope

PSAK 109 regulates accounting standards for Islamic entities which receive and distribute the zakat and infaq/alms as its main activities, while FAS (9) AAOIFI regulates accounting standards for Islamic Banks and Financial Institutions and its comparative analysis PSAK 109 for Islamic entities which receive and distribute zakat and donation/alms, as its main activity. The entity refers to PSAK 101: Presentation of Sharia Financial Statements while FAS (9) AAOIFI has a wider regulatory scope because it applies to all Sharia Banks and Financial Institutions.

Publisher

The PSAK 109 publisher is DSAS IAI while FAS (9) AAOIFI publisher is AAOIFI and its comparative analysis PSAK 109 is published by DSAS IAI in the Republic of Indonesia while FAS (9) AAOIFI is published by AAOIFI at the international level.

Form

PSAK 109 form is PSAK while FAS (9) AAOIFI is in the form of FAS.

Regulation

PSAK 109 and FAS (9) AAOIFI are both of applicable regulations or decision which control the zakat accounting and PSAK 109 regulation only apply in Indonesia and FAS (9) regulation is applying internationally.

Content

PSAK 109 contains 43 paragraphs while FAS (9) AAOIFI contains 21 points and FAS (9) AAOIFI does not use paragraph form or numbering order or alphabetical order.

Appendix

The appendix of PSAK 109 is not found while FAS (9) AAOIFI contains appendix.

Statement based on sharia

PSAK 109 statement based on sharia has been explicitly and clearly stated by the DSN-MUI, while FAS (9) AAOIFI is not specifically stated but it is written as members of the board.

Al-Qur'an Argumentation

PSAK 109 and FAS (9) AAOIFI have not included Al-Qur'an saying and proposed to be further regulated in PSAK 109 and FAS (9) AAOIFI.

As-Sunnah/Al-Hadits

PSAK 109 and FAS (9) AAOIFI have not contained the As-Sunnah/Al-Hadith and proposed to be further regulated in PSAK 109 and FAS (9) AAOIFI.

Fiqh Argumentation

PSAK 109 and FAS (9) AAOIFI have not referred to fiqh arguments and proposed to be further regulated in PSAK 109 and FAS (9) AAOIFI.

Aim

PSAK 109 has explained about the aims that explain the recognition, measurement, presentation and disclosure of zakat and infaq transactions, while FAS (9) AAOIFI has also set the aims as referred to "this standard aims at setting out accounting rules for the treatments related to the determination of the zakah base". PSAK 109 and FAS (9) AAOIFI have their own aims and share the same aims for recognition, measurement, presentation and disclosure.

Applying Scope

The scope of PSAK 109 applies to amil who receives and distributes zakat and infaq/alms while FAS (9) AAOIFI applying scope for accounting treatment as stated "this standard shall apply to the accounting treatments".

Amil

PSAK 109 regulates amil who receives and distributes zakat and infaq/alms while FAS (9) AAOIFI does not.

Amil who recieves and distributes zakat and infaq/alms

PSAK 109 already regulates zakat management organizations, while FAS (9) AAOIFI does not.

Entities

PSAK 109 regulates entities whereas FAS (9) AAOIFI is not regulated. Entity theory emphasizes the management concept of "stewardship" and "accountability".

Definition or Term of Entities

PSAK 109 and FAS (9) AAOIFI does not regulate the definitions or terms of entities. The suggestion that both of them should regulate the entity, because the definition of the entity itself in the legislation and/or other regulations which does not explain the definition.

Definition of Amil Fund, Infaq/Alm Fund, Zakat Fund, Infaq/Alms, Mustahik, Muzaki, Nizab, Zakat

PSAK 109 has regulated the definition or meaning of: Amil Fund, Infaq/Alms Fund, Zakat Fund, Infaq/Alms, Mustahik, Muzaki, Nisab, Zakat, while FAS (9) AAOIFI has regulated these definitions so that everyone can understand these terms and become a reference or benchmark in understanding their contents, while FAS (9) AAOIFI does not regulate the definition or meaning of these terms.

Definition of: Shariah Principle and Amil Regulation

PSAK 109 and FAS (9) AAOIFI have not regulated the Definition of: Sharia Principles and Amil Regulations.

Zakat Characterization

PSAK 109 has regulated the requirements for nisab and haul in the form of sharia obligations that must be submitted by muzaki to mustahik, while FAS (9) AAOIFI has not.

Infaq/Alms Characteristic

PSAK 109 has regulated the characteristics of infaq/alms in the form of voluntary donations, whether the allocation is determined or not by benefactor of infaq/alms while FAS (9) AAOIFI only regulates the accounting for zakat but not for infaq/alms.

Zakat and Infaq/Alm Characteristic

PSAK 109 has regulated the characteristics of zakat and infaq/alms about which is received by amil must be managed with the principles of sharia and good governance, while FAS (9) AAOIFI only regulates zakat accounting, so it does not regulate the accounting for infaq / alms.

Transitional Provisions

PSAK 109 has regulated the transitional provisions as referred in the provisions: "This statement applies for transactions of zakat and infaq/alms that occur or after the effective date", while FAS (9) AAOIFI does not.

Effective Date

PSAK 109 and FAS (9) AAOIFI have regulated the effective date provisions. PSAK 109 has been regulated as referred to the following provisions: "this statement applies to the preparation and presentation of entity's financial statements beginning on or after January 1, 2009" and FAS (9) AAOIFI as referred to the following provisions: "this Standard shall be effective for financial statements for fiscal periods beginning in muharram 1420 AH or 1 January 1999 A.D. FAS (9) AAOIFI has been effective earlier, since January 1, 1999 and PSAK 109 was published 10 (ten) years later.

Non-Halal Fund

PSAK 109 has regulated the provisions for non-halal funds, as referred in the provisions which is governing non-halal receipts, are all receipts from activities that are not in accordance with sharia principles and PSAK 109 has regulated non-halal funds, all receipts from inappropriate activities with sharia principles, among others, the acceptance of current accounts or interest from conventional banks, while FAS (9) AAOIFI has not explicitly regulated non-halal funds.

Comparison of Accounting Regulation in Zakat PSAK 109 Accounting with FAS (9) AOIFI

PSAK 109 and FAS (9) AAOIFI do not explain the definition of recognition and measurement, presentation, disclosure. Definition or meaning of recognition and measurement, presentation, disclosure.

Recognition and Measurement

Zakat Recognition

Early Recognition

PSAK 109 has regulated the receipt of zakat is recognized when cash or other assets are received, while FAS (9) AAOIFI does not. The basic difference is: FAS (9) AAOIFI is a method of calculating zakat but not for reporting zakat institutions so there is a standard gap in FAS (9) AAOIFI

Early Recognition

- Receipt of zakat is recognized when cash or other assets are received.
- A zakat which received from muzakki is recognized as an addition to zakat funds:
 - (a) if it is in cash, then as much as the amount received;
 - (b) if it is in non-cash, then as much as common value of the non-cash asset.
- Determination of the fair value of non-cash assets which received is using market prices. If market prices are not available, then other fair value determination methods may be used in accordance with the relevant PSAK.
- Zakat which received is recognized as amil funds for the amil portion and zakat funds for the non-amil.
- Determination of the amount or percentage in shares for each mustahiq is determined by amil in accordance with sharia principles and amil's regulation.
- If the muzakki determines the mustahiqs who must receive zakat distribution through amil, the zakat assets received are fully recognized as zakat funds. If for this amil service gets a fee, it is recognized as an addition to amil funds.

Zakat Measurement

Measurement After Initial Recognition

PSAK 109 already regulates: if there is a decrease in the value of zakat assets, non-cash and Zakat distributed to mustahik is recognized as a deduction from zakat funds. PSAK 109 differentiated the measurement of Zakat, Infak and Alms while FAS (9) AAOIFI did not regulate.

Measurement After Initial Recognition

- If there is a decrease in the value of non-cash zakat assets, the amount of the loss insured must be treated as a deduction of zakat funds or a deduction of amil funds depending on the cause of the loss.
- Impairment of zakat assets is recognized as:
 - (a) deduction of zakat funds, if it occurs not due to amil's negligence
 - (b) loss and deduction of amil funds, if caused by amil's negligence.

Measurement of Infaq/Alms

Measurement After Early Recognition

PSAK 109 has regulated the distribution of donations/alms. The distribution of infaq/alms funds is recognized as a deduction from infaq/alms funds. Infaq/alms which is received can be in the form of cash or non-cash assets, while FAS (9) AAOIFI does not.

Early Recognition

- Infaq/sadaqah which received is recognized as restricted or unrestricted infaq/alms funds based on the aim of the donors in the amount :
 - (a) the amount received, if in cash;
 - (b) fair value, if in non-cash form.
- Determination of the fair value of the non-cash assets that received is using the market price for the non-cash assets. If market prices are not available, other fair value determination methods may be used in accordance with the relevant PSAK.
- Infaq/sadaqah that received is recognized as amil funds for the amil portion and infaq/alms funds for the portion of donations/alms recipients.
- Determination of the amount for the recipients of infaq/alms is determined by amil in based on the sharia principles and amil regulation. Measurement after early recognition
- Infaq / alms that received can be in the form of cash or non-cash assets. Non-cash assets can be in the form of current or non-current assets.
- Non-current assets who is received by amil and entrusted to be managed are valued as fair value at the time of receipt and recognized as non-current assets in donations/alms. Depreciation of the asset is treated as a deduction from the restricted infaq/alms fund if th management of the asset has been determined by the donor.
- Amil can receive non-cash assets which are intended by the donor for immediate distribution. These assets are recognized as current assets. These assets can be in the form of consumables, such as foodstuffs; or assets with a long economic life, such as an ambulance.
- Non-cash assets are valued at cost but non-current non-cash assets are valued at fair value based on the relevant PSAK.
- Impairment of infaq/sadaqah assets is not recognized smoothly as:
 - (a) deduction of infaq/ alms funds, if it not cause of amil's negligence;
 - (b) deduction of amil funds, if caused by amil's negligence.
- That amil receives infaq/alms in the form of non-current (non-cash) assets are managed by amil, the assets must be valued in accordance with the relevant PSAK.
- Before disbursement, infaq/alms funds can be managed for a temporary period to obtain optimal results. Proceeds from management funds are recognized as an addition to infaq/alms funds.

Presentation

PSAK 109 has regulated: amil presents zakat funds, infaq/alms funds, amil funds and non-halal funds as separately in the balance sheet (statement of financial position) while FAS (9) AAOIFI does not.

The presentation of financial reports for amil zakat institutions has its own standards, when identified as quasi non-profit, it must refer to PSAK 45 and when using PSAK 45, there are 3 main elements in PSAK 45, restricted funds, permanently restricted, temporarily restricted.

Amil presents zakat funds, infaq/alms funds, amil funds, and non-halal funds separately in the balance sheet (statement of financial position).

Zakat and Infaq/Alms Disclosure

Zakat Disclosure

PSAK 109 already regulates: amil must disclose related to zakat transactions while FAS (9) AAOIFI has regulated the disclosure of Zakat. So PSAK 109 and FAS (9) AAOIFI have regulated the disclosure of zakat.

Zakat Disclosure:

Amil must disclose the following matters related to zakat transactions, but not limited to:

- a) zakat distribution regulation, such as determining the priority scale of distribution and receiver;
- b) Distribution regulation between amil funds and non-amil funds for zakat receipts, such as percentage of distribution, reasons, and consistency of regulation;
- c) The method of determining the common value is used to receive zakat in the form of non-cash assets;
- d) Details of the amount of zakat fund disbursement including the amount of management expenses and the amount of funds received directly by mustahiq; and
- e) A special bond between amil and mustahiq which includes:
 - (i). the nature of the special bond;
 - (ii). the amount and type of assets distributed; and
 - (iii). the percentage of assets transferred over the period.

Infaq/Alms Disclosure

PSAK 109 has regulated that amil must disclose the following matters related to infaq/alms transactions, while FAS (9) AAOIFI does not. PSAK 109 is widely regulated, because it is not only zakat but infaq/alms.

Amil must disclose the following matters regarding infaq/alms transactions, but not limited to:

- a) The method of determining the fair value used to receive infaq/alms in the form of non-cash assets;
- b) Distribution regulate between amil funds and non-amil funds for receiving infaq/alms, such as percentage of distribution, reasons, and consistency of regulate.
- c) Infaq / alms distribution regulate, such as determining the priority scale for distribution and recipients;
- d) The existence of infaq / sadaqah funds are not directly distributed but managed firstly, if it has, the amount and percentage of all infaq / alms receipts must be disclosed during the reporting period and the reasons thereof;
- e) The results obtained from the management referred to in letter (d) are disclosed separately;
- f) The use of infaq / alms funds becomes a managed asset designated for those entitled, if it has, the amount and percentage of the total use of infaq/alms funds and the reasons thereof;
- g) Details of the amount of infaq/alms fund disbursement including the amount of management expenses and the amount of funds received directly by the recipients of infaq / alms;
- h) Details of infaq / alms funds based on its allocation, restricted and not ; and
- i) A special bond between amil and recipients of infaq / alms, which includes:
 - (i). the nature of the special bond;
 - (ii). the amount and type of assets distributed; and
 - (iii). the percentage of assets transferred over the period.

Apart from making the above disclosures, amil discloses the following:

- (a) the existence of non-halal funds, if it has, is disclosed regarding the regulation for the receipt and distribution of funds, the reasons and the amount; and
- (b) amil's performance on the receipt and distribution of zakat funds and infaq / alms funds.

CONCLUSION

The accounting for zakat PSAK 109 is more complete and appropriate to be applied in Indonesia compared to FAS (9) AAOIFI, because PSAK 109 has been approved by MUI in a statement letter of conformity with sharia and PSAK 109 is in accordance with positive legal provisions or regulations in Indonesia

The results of this research can be used as input to provide suggestions for improvements or completion to PSAK 109. This research can also provide additional literature for research related to PSAK 109 and FAS (9) AAOIFI in accordance with the provisions contained in the Al-Qur'an and As-Sunnah and assist BAZNAS in making and implementing zakat accounting. The implementation of PSAK 109 by BAZNAS and accountants and other related parties with zakat accounting in accordance with the provisions of the Al-Qur'an and As-Sunnah in making zakat accounting

The researcher proposes that PSAK 109 be refined by adding arguments related to zakat accounting derived from the arguments of the Al-Qur'an and Sunnah which can be outlined in the draft zakat accounting guidelines and need additional zakat accounting calculation guidelines so easily to understand and handled by BAZNAS, IAI and other related parties and if you want to make guidelines in distribution of zakat for amil who has taken from the Fisabilillah Fund, it is necessary to improve and add how to record it and also socializing to users, auditors and other related parties.

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