



The Amanah metaphor reflection in Baznas financial report preparation scenario

Mustiayu Cahyanti^{1*}, Muhtadi Ridwan¹, Nanik Wahyuni¹, Kholilah Kholilah¹

¹Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Autors' email:

cahyantimustiayu@gmail.com*
muhtadi@uin-malang.ac.id
nanik@akuntansi.uin-malang.ac.id
kholilah.fe@uin-malang.ac.id
)Corresponding author

Abstract

This study aimed to determine the implementation of PSAK 109 in Baznas financial statements. This research is essential because of the lack of public trust in Baznas management. A survey conducted on the people of East Lombok Regency states that people prefer to distribute zakat funds directly to mustahiq or non-governmental zakat institutions. This condition occurs due to the low accountability of zakat fund management and reporting in East Lombok Regency. Therefore, it is essential to illustrate the transactions at Baznas to prepare financial statements per PSAK 109. This research uses a case study qualitative research method. The results show that Baznas employees are unfamiliar with PSAK 109 and preparing financial statements according to these standards. This research makes simple illustrations to prepare financial statements. The results are presented to Baznas officers, who appreciate the financial reports. The limitations of this research are passive informants and diversified transactions, which causes officers to be reluctant to study accounting following PSAK 109. Therefore, further research can be carried out on larger Baznas with more varied transactions.

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Abstrak

Tujuan dari penelitian ini adalah menganalisa penerapan PSAK 109 pada laporan keuangan BAZNAS. Penelitian ini penting dilakukan karena kurangnya kepercayaan masyarakat terhadap pengelolaan BAZNAS. Hal ini terlihat dari hasil statistik zakah nasional 2019 oleh BAZNAS yang menyebutkan bahwa masyarakat lebih memilih menyalurkan dana zakah langsung kepada mustahiq atau lembaga zakah non pemerintah. Kondisi ini terjadi karena rendahnya akuntabilitas pengelolaan dan pelaporan dana zakah di Kabupaten Lombok Timur. Oleh karena itu, penting untuk menggambarkan transaksi-transaksi yang terjadi di BAZNAS dalam rangka penyusunan laporan keuangan sesuai dengan PSAK 109. Penelitian ini menggunakan metode penelitian kualitatif studi kasus. Hasil penelitian menunjukkan bahwa pegawai BAZNAS belum memahami penyusunan laporan keuangan sesuai PSAK 109. Keterbatasan penelitian ini adalah informan pasif dan transaksi yang beragam, yang menyebabkan petugas enggan mempelajari akuntansi sesuai dengan PSAK 109. Oleh karena itu, dapat dilakukan penelitian lebih lanjut pada BAZNAS di tingkat provinsi dengan transaksi yang lebih variatif.

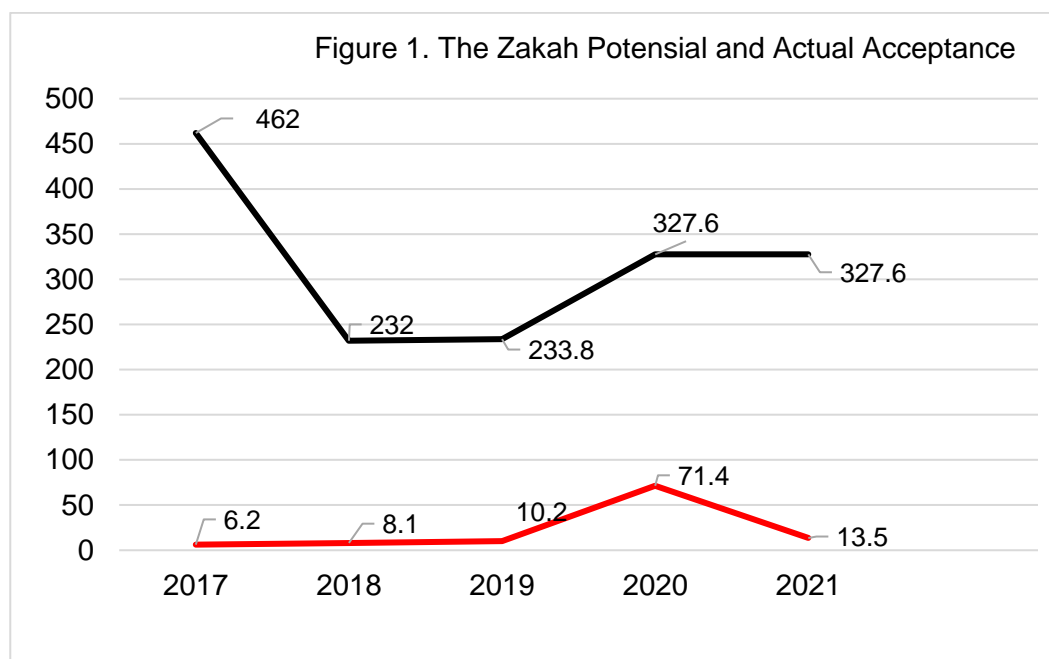
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Introduction

Zakah is essential in stabilizing the national economy (Amalia, 2020). The primary function of zakah is poverty alleviation (Amalia, 2020; Putra, 2019; Monica et al., 2020). Poverty alleviation can be done because the distribution of zakah funds will increase the money supply for the poor (Nugraha et al., 2018). An increase in the money supply will increase the demand for services or products, affecting national income (Susilowati & Setyorini, 2018). Ironically, this function is not balanced with the optimization of zakah receipts. Although the amount of zakah receipts always increases by 24% -30% every year, this amount is still far from the potential zakah that should be received by the National Amil Zakah Agency (BAZNAS) or the Amil Zakah Institution (LAZ). The potential and realization of zakah receipts are presented in Figure 1.



Source: National Zakah Statistic, BAZNAS (2021)

One of the reasons for the low acceptance of zakah is the belief of muzakki that the institution carries out zakah management in a professional, trustworthy, and transparent manner (Putra et al., 2022). The low trust in zakah management institutions causes people to pay their zakah directly to one of the eight groups of zakah recipients (Amalia, 2020). Direct distribution of muzakki to mustahiq can drive collection optimization, and quality of distribution of zakah funds is not achieved. The level of trust in muzakki is influenced by transparency (Atmaja et al., 2022; Karim et al., 2019; Jannah & Panggiarti, 2022; and Septiarini, 2011), accountability (Atmaja et al., 2022; Karim et al., 2019; Jannah & Panggiarti, 2022; and Septiarini, 2011), attitudes (Nikmatuniyah, 2014), competence (Yusuf & Masruchin, 2021), honesty (Mujaddid & Ramadan, 2019), institutional image (Nikmatuniyah, 2014), integrity (Jannah & Panggiarti, 2022), sharing (Kholis et al., 2013), and awards (Arief et al., 2017).

The level of muzakki trust can be increased by making financial statements under PSAK 109 as carried out by 19 LAZ (Amalia, 2020). They are BAZNAS, Dompot Dhuafa, Lazis NU, LAZ Persis, Lazis-Mu, BMH Hidayatullah, LAZ LDII, PKPU, Rumah Zakat, LAZ BMM, LAZ BRI, Lazis Pertamina, LAZNAS BSM, LAZIS IPHI, BMT ICMI, Lazis Daarut Tauhid, YDSF, BAMUIS BNI, and Lazis Takaful (Amalia, 2020). These 19 institutions make financial statements under PSAK 109 and are audited by external parties so that the public has high

trust in this institution (Amalia, 2020). The impact was that the government appreciated the muzakki in these 19 institutions by making their zakat a tax deduction (Amalia, 2020). In addition to these 19 institutions, most amil zakat institutions make simple financial statements that are not under PSAK 109. (Arief et al., 2017; Nugraha et al., 2018; Rahman, 2015; Ningsih et al., 2022).

Accountability and transparency of BAZNAS can be done with the metaphor concept of trust management vertically and horizontally (Endahwati, 2014), as a reflection of the nature of tabligh described in the Qur'an Surah Al Ma'idah verse 67, which means "*O Messenger! Convey what your Lord has sent down to you. If you do not do (what was ordered) it means that you do not convey His message. Moreover, Allah will protect you from human disturbance. Indeed, Allah does not guide the disbelievers.*"

Accountability is an essential aspect in zakah management (Nusapati et al., 2020) analogized to the nature of trust, as the word of Allah SWT in the Qur'an Surah An-Nisa' verse 58, which means "*Indeed, Allah has ordered you to convey the mandate to those who are entitled to receive it, and if you set the law among humans, you should set it fairly. Indeed, Allah is the best who teaches you. Indeed, Allah is All-Hearing, All-Seeing.*" Therefore, the purpose of this study is not only to present BAZNAS financial statements under PSAK 109 but also to study the metaphor of trust, which has four basic principles, *Amanah* (accountability), *Thabligh* (transparency), *Siddiq* (honesty), *Fathonah* (professional) (Kalbarini & Suprayogi, 2015). in the implementation of PSAK 109.

Theoretical Framework

The characteristics of zakah and *infaq* (ZIS) according to PSAK 109 are; 1) sharia obligations that must be given by *muzakki* to *mustahiq* either through Amil or directly to *mustahiq*, 2) *infaq* are voluntary donations, whether or not the muzakki determines the allocation, and 3) ZIS must be managed with good governance under sharia principles by Amil. One way to fulfill good governance is by using a sound accounting system complemented by an audit of the financial statements (Endahwati, 2014).

The purpose of zakah accounting is management control and accountability to ensure that ZIS management is carried out effectively and efficiently. According to PSAK 109, Zakah accounting regulates ZIS's recognition, measurement, presentation, and disclosure (Nugraha et al., 2018). Award of ZIS measurement funds includes initial recognition, measurement after initial credit, distribution, and non-halal transactions. In general, the initial recognition of ZIS funds is the recognition of 1) receipts of ZIS funds in the form of cash or other assets, 2) receipts in the form of cash are recognized at the amount received, and non-cash assets at the fair value of the assets, 3) determination of the fair value of non-cash assets using market prices or other prices under PSAK, 4) funds are separated for Amil and non-amil, 5) determination of the percentage of mustahiq and recipients of *infaq* is determined by amil according to Sharia principles and amil policies, and 6) determination of muzakki on mustahiq is recognized as zakah receipts, and Amil can receive *ujrah* to manage these funds (Rahman, 2015).

Measurement after initial recognition may occur due to impairment of non-cash assets and types of non-cash assets. The impairment measurement is recognized as a deduction from zakah funds if it is not caused by amil and a removal from amil funds if Amil's negligence causes it (Arief et al., 2017). Measurement after the initial recognition of *infaq* is done because of non-cash assets in the form of current or non-current assets. Non-current assets are recognized at fair value when received (depreciation on assets is recognized as a deduction from *infaq* if the *munfiq* determines the use or management of investments). Accounting for the distribution of ZIS regulates the accounting for the distribution of zakah and *infaq*

(Ningsih et al., 2022). The Zakah Distribution is a deduction from *zakah* funds in the amount submitted in cash and the recorded amount, if in the form of non-cash assets. The distribution of *infaq* funds is recognized as three types of recording. First, reduction of *infaq* funds by the amount submitted, if in the form of cash and the carrying value of the assets handed over (Rahman, 2015). Second, the distribution of *infaq* to other amil is a distribution that reduces *infaq* funds as long as the Amil will not receive back the distributed *infaq* assets (Rahman, 2015). The last was the distribution of *infaq* to the final recipients in the revolving fund scheme is recorded as revolving *infaq* receivables and does not reduce the *infaq* funds (Nugraha et al., 2018).

PSAK 109 also regulates transactions for non-halal funds, namely receipts from operating activities that do not originate from Sharia activities, such as interest receipts on deposits and demand deposits at conventional banks (Endahwati, 2014). It happens because of an urgent need that causes Amil to choose not to use traditional banks, which are prohibited in principle. Receipts of non-halal funds are recognized as non-halal funds separate from ZIS funds and Amil funds. Nevertheless, the distribution of non-halal assets is still carried out following sharia principles. The presentation of ZIS and non-halal funds is carried out separately, according to the post (Putra, 2019).

Disclosure of ZIS funds sets out five crucial exposure points (Hafizd et al., 2021). First, the policy on zakah distribution (determining the priority scale for distribution and revenue). Second is the distribution policy between amil funds and non-amil funds on zakah receipts (the distribution percentage, reasons, and policy consistency). Third, the method of determining the fair value used to receive ZIS is non-cash assets. Fourth, the distribution of zakah funds includes management expenses and the number of funds received directly by mustahiq. Fifth, the special relationship between Amil and mustahiq (the nature of the relationship, the amount and type of assets distributed, and the percentage of the assets distributed from the total distribution during the period) (Fadilah et al., 2012).

The metaphor of trust in operational form can be developed into a metaphor of zakah or interpreted as an organizational reality described by zakah (Kalbarini & Suprayogi, 2015). Based on the concept of trust, understanding the idea of the organization will guide a person to realize that every human activity is seeking Allah's pleasure (Kholis et al., 2013). It is the highest form of attainment, higher than the standard of materialism. If the concept of the trust metaphor is practiced well in an institution, it can be expected that an organization will be created with a network of divine power within it (Jaelani, 2016). Alternatively, it can be said that the reputation of trustworthiness and professionalism is the main capital for zakah institutions (Kholis et al., 2013).

Trust as a general or universal part derived in accounting terms into accountability terms is a derivative of the Western concept of agency theory (Yunanda et al., 2016). The context of Amanah indicates that responsibility is limited to this world and accountability in the hereafter (Umar & Haron, 2021). The mandate into a metaphorical form in explaining the purpose of an institution being built, namely to spread grace to all nature, the hope for the existence of an organization that is to be able to provide or create a transcendental and humanist climate in organizational life (Kalbarini & Suprayogi, 2015). Zakah management institutions must be able to ensure transparency and accountability of institutions, both in terms of worship, morals, spirituality, hereafter and in economic matters related to increasing the trust of *muzakki* to institutions (Fadilah et al., 2012). Its essence is cultivating spiritual values in the human soul, which will later increase human dignity as caliphs on earth and eliminate materialistic traits (Kholis et al., 2013).

Method

The research used the qualitative case study method to understand the meaning or meaning of the phenomena that occur in BAZNAS, East Lombok Regency. The data collection methods in this study were in-depth interviews, observation and data collection to prepare financial reports. Interviews are conducted to obtain information about the process of the transaction process. The observation method ensures that the interview results are under field conditions. Secondary data collection in the form of cash inflow records, bank transfers, SOPs, and other supporting documents is carried out to record the transactions. Interviews in this study were conducted with six informants. Research questions were directly presented in the discussion according to the topic. The informant's name is given in table 1:

Table 1. Informant Profile

No	Name	Position
1	Mr. Lalu Suhaimi	Head of Planning, Finance, and Reporting
2	Syamsul Hadi	Head of Administration and Human Resources
3	Mustiaji	Muzakki
4	H. Supandi	Muzakki

The data validity in this study was tested using data triangulation techniques. The triangulation carried out is a triangulation of data collection techniques in the form of confirmation of the results of interviews with observation or secondary data and vice versa. The financial reporting process is collecting accounting transactions during March, categorizing transactions, implementing accounting according to PSAK 109, and the meaning of accounting according to the metaphor of trust.

Results

ZIS Fund in East Lombok Regency

ZIS fund collection is an activity to collect ZIS from *muzakki* to zakah management organizations to be distributed to parties entitled to receive it according to the size of their individual needs. The collection or collection of ZIS funds by BAZNAS is by acquiring or taking the funds directly from the *muzakki* upon notification or agreement with the *muzakki* (Putra, 2019). Collecting zakah funds at BAZNAS, East Lombok Regency, starts from collecting data on *muzakki*, namely collecting biodata and the amount of property owned by *muzakki*. The next step is to make a revenue projection or ZIS fund plan. The data collection on *muzakki* was carried out by BAZNAS in collaboration with the local government of East Lombok Regency because most of the *muzakki* who distributed ZIS funds were civil servants. ZIS funds are then managed to be distributed to *mustahiq*. *Mustahiq* data collection is carried out in collaboration with the Village Government as an entity with a community database. The distribution of ZIS funds refers to the Budget Work Plan (RKA) as an action and budget plan for distributing zakah funds (Kholis et al., 2013).

Zakah Accounting at BAZNAS East Lombok Regency

Based on the general cash data obtained from BAZNAS, East Lombok Regency, the method of calculating cash changes at BAZNAS in East Lombok Regency is:

$$\text{Change in Cash} = \text{Revenue} - \text{Expenditures (1)}$$

This kind of recording is used because it is easier to show the total receipts and distribution of zakah, *infaq*, and alms funds and reflects the honest and objective amount of cash. In preparing financial reports, BAZNAS of East Lombok Regency cannot be separated from collecting evidence relating to receipts and expenditures made to be recorded later. However,

BAZNAS in East Lombok Regency still uses a simple recording system or single-entry system where in this system, only a list of transactions that affect the cash account is recorded. In presenting ZIS funds, BAZNAS of East Lombok Regency has been separated, not in the statement of financial position, but in the comparison report of budget realization with ZIS collection targets.

Zakah Accounting Scenario at BAZNAS East Lombok Regency

A sound BAZNAS accounting system aims at effectiveness, efficiency, transparency and accountability (Rahman, 2015). The recording technique carried out by BAZNAS of East Lombok Regency is a single-entry bookkeeping system. This recording form is used because it can easily show ZIS's total revenue and distribution and reflects the honest and objective amount of cash. The following question asks Mr. Lalu Suhaimi about the financial record.

Q1: Do you always record the transaction?

"That BAZNAS of East Lombok Regency uses a manual and computerized system that connotes the system regulated in PSAK No. 109, but it is still not perfect. It is still in the introduction and adjustment stage of the system." (Lalu Suhaimi, January 5, 2021)

The explanation above concludes that BAZNAS in East Lombok Regency still does not entirely refer to zakah accounting standards, namely PSAK No. 109. However, the principles implemented are still limited to understanding financial records reasonably and straightforwardly so stakeholders can easily understand the management of zakah funds at BAZNAS, East Lombok Regency. In preparing financial reports, BAZNAS of East Lombok Regency cannot be separated from collecting evidence relating to receipts and expenditures made to be recorded later. However, BAZNAS in East Lombok Regency still uses a single entry system. It is considered more straightforward and accessible to make and understand, but the constraint of single-entry cannot produce complete financial reports, so it is difficult to find errors in recording.

The following is an illustration or recommendation of journals and financial statements of BAZNAS East Lombok Regency with data obtained from general cash data of BAZNAS East Lombok Regency using several samples of transactions in one month under PSAK No. 109. The beginning trial balance consists of the current asset, fixed asset, and funds account. Present asset consists of cash and equivalent (IDR 590.300.500), account receivable (IDR 30.000.000), and Inventory (IDR 6.699.500). The fixed asset is a car (IDR 58.000.000). The funds account consists of Zakah (IDR 465.000.000), and *Infaq* (IDR 220.000.000). The scenarios were transactions in March 2021. The transactions are stated in table 2:

Table 2. Transaction in March

Date	Transaction
02/03/2021	Receive cash from Zakah IDR 660.000
02/03/2021	Receive cash from Zakah IDR 2.065.000
02/03/2021	Receive cash from Zakah IDR 1.900.000
04/03/2021	Distribute <i>Infaq</i> funds to pay Hanan's medical expenses IDR 600.000
04/03/2021	Distribute <i>Infaq</i> funds to pay Husniati's medical expense IDR 750.000
06/03/2021	Distribute <i>Infaq</i> fund to pay Murni's medical expenses IDR 700.000
06/03/2021	Distribute <i>Infaq</i> funds to pay Murni's medical expense IDR 1.000.000
07/03/2021	Receive cash from Zakah IDR 3.862.000
07/03/2021	Distribute Zakah fund to <i>muallaf</i> IDR 2.000.000
09/03/2021	Distribute Zakah fund to <i>faqr</i> IDR 1.000.000
10/03/2021	Receive cash from Zakah IDR 5.384.000
10/03/2021	Receive cash from Zakah IDR 2.692.000

These transactions were only recorded as cash inflow and outflow records in simple books, and cash inflow transactions were zakat receipts on March 2, 7, and 10, 2021. Cash outflow transactions are *infaq* and *zakah* on March 4, 6, 7, and 9, 2021. For this transaction, the final cash balance is IDR 597.963.500. This transaction only shows the company's cash and does not describe the overall accounts affected for each transaction.

Financial Report

The BAZNAS uses a single-entry system, so the researcher prepares the journal, general ledger and financial reporting under PSAK 109. PSAK 109 was similar to AAOFI FAS 9 in recognition, measurements, and disclosures (Sarea, 2013). The reported base on the PSAK 109 was an Activity Report, statement of financial position, cash flow and note to financial information (Nugraha et al., 2018). The report had the primary function to the stakeholders (Arief et al., 2017). The first report made from the transaction is the activity report. Table 2 is the activity report:

Tabel 3. BAZNAS East Lombok Regency Activity Report March 2021

Zakah Fund	
Receipts	
From <i>muzakki</i>	
Entity	14.663.000
Personal	1.900.000
<i>Total Zakah Receipts</i>	16.563.000
Amil fund from zakah	-
Zakah Receipts after Amil Fund	16.563.000
Distributions	
Faqr	3.850.000
Riqab	-
Gharim	-
Muallaf	2.000.000
Sabilillah	-
Ibnu sabil	-
<i>Zakah Distribution</i>	5.850.000
Surplus (Deficit)	10.713.000
Initial balance	465.000.000
Zakah Ending Balance	475.713.000
<i>Infaq Fund</i>	
Receipts	
<i>Infaq Muqayyadah</i>	-
<i>Infaq Mutlaqah</i>	-
Amil fund from <i>Infaq</i>	-
<i>Total Receipts</i>	-
Distributions	
<i>Infaq Muqayyadah</i>	3.050.000
Infak Mutlaqah	-
Asset under management	-

Total <i>Infaq</i> Distribution	3.050.000
Surplus (deficit)	-3.050.000
Initial Balance	220.000.000
<i>Infaq</i> Ending Balance	216.950.000
<i>Total Fund Account</i>	692.663.000

Sources: Researcher, 2021

This report contained funding and distribution of *zakah*, *infaq*, and *sadaqah* (Hafizd et al., 2021). The total fund account in March is IDR 692.663.000. The fund consists of *zakah* fund IDR 475.713.000 and *Infaq* fund IDR 216.950.000. The distribution was *infaq muqayyadah* to pay medical expenses. Table 3 was the statement of financial positions.

Table 4. Statement of Financial Position BAZNAS East Lombok Regency March 2021

Asset		Liability	
Current Asset		Current Liability	
Cas in hand	597.963.500	Accrued Expense	-
Equivalent			
Account Receivable	30.000.000	<i>Long Term Liability</i>	
Inventory	6.699.500	Bond Payable	-
		Total Liability	-
		Fund Account	
		Zakah Fund	475.713.000
Fix Asset		<i>Infaq</i> Fund	216.950.000
		Amil Fund	-
Car	58.000.000	Non-halal Fund	-
Acc. Depreciation	-	Total Fund	692.663.000
Total Asset	692.663.000	Total Liability and Fund Account	692.663.000

Source: Researcher, 2021

The financial position report explains the number of the company's assets and the source of the company's funding (Ningsih et al., 2022). table 3 shows that the most significant asset composition is cash equivalents. This composition indicates that BAZNAS prioritizes cash to facilitate disbursing funds because the company's funding sources are *zakah* and *infaq*.

Tabel. 5 Cash Flow Statement of BAZNAS East Lombok Regency March 2021

Cash Flow from Operating Activities	
Receipts from Maal Zakah	606.863.500
Receipts from Zakah Profession	-
<i>Infaq</i> Muqayyadah	-
<i>Infaq</i> Mutlaqah	-
Distribution to Faqr	3.850.000
Distribution to Gharim	-
Distribution to Muallaf	2.000.000
Distribution to Fisabilillah	-
Distribution to Ibnu Sabil	-
<i>Infaq</i> Allocation	3.050.000

Net Cash Flow from Operating Activities	597.963.500
Cash Flow from Investment Activities	
Fixed Asset Purchase	-
Fixed Asset Sale	-
Net Cash Flow from Investment Activities	-
Cash Flow from Funding	
Increase in Debt	-
Net Cash Flow from Funding Activities	-
Cash and Cash Equivalent, March 31 2021	597.963.500

Sources: Researcher, 2021

The last report is a cash flow statement that explains the company's cash inflow and cashes outflow. Table 5 shows that operating activities are the company's only activities. This activity illustrates the source of the company's income and expenses from current activities, both existing assets and short-term liabilities.

Reflection on the Concept of Amanah Metaphor in Zakah Accounting

Amanah in accounting is generally known as accountability as the basis for performance measurement, evaluation and reporting (Nusapati et al., 2020). Responsibility involves accountability to Allah (*hablumminallah*) and fellow human beings (*hablumminannaas*), or in this study, using the term Amanah metaphor, which is closer to the life of the Muslim community (Yunanda et al., 2016). The following question ask to Mr. Lalu Suhaimi.

Q2: Why do you do financial records?

"Our duty in this world is to fulfill our obligations and responsibilities to Allah SWT, so if we understand the concept, we should know that there are no invisible gaps in the eyes of Allah SWT. Carry out their duties properly, including preparing financial statements." (Suhaimi, March 4, 2021)

BAZNAS carries out its responsibilities based on the principles of being trustworthy, *tabligh*, *shiddiq* and *fathonah*. These principles are related to the metaphorical concept of trust by upholding that everything done in this world is the Allah's supreme authority. The extended idea of *Amanah* contains several basic principles *shiddiq* (honest), *fathonah* (professional), and transparency which is analogous to *tabligh*.

Amanah (Accountability)

The Qur'an Surah Al-Anfal verse 27 states, "*O you who believe, do not betray Allah and His Messenger and (also) do not betray the mandates entrusted to you, while you know.* Based on the verse, we can understand that trust is essential to exist and be applied, especially in the Amil Zakah. Accounting in the management of zakah funds is not only responsible for the use of financial resources, but more than that, accounting is used as a means of accountability to stakeholders (horizontal), and accountability to Allah SWT (vertical) (Endahwati, 2014).

The concept of trust or accountability in the BAZNAS of East Lombok Regency lies in the financial statements presented, which are required to provide or offer appropriate information under the principles that have been held, namely to fulfill a sense of responsibility and openness or transparency. It is in line with what was explained by Mr. Lalu Suhaimi about the following question.

Q3: What financial statements did you make, and why make such a report?

"The financial report prepared by BAZNAS of East Lombok Regency is one of the forms of trust or responsibility that we carry out. Furthermore, of course, also through a process that begins with recording every transaction that occurs, even though it is not fully under

PSAK No.109. Furthermore, BAZNAS of East Lombok Regency submits to the City Government, Provincial and Central Governments." (Suhaimi, April 4, 2021)

The presentation illustrates that BAZNAS of East Lombok Regency believes that trust is a very fundamental thing and is a top priority that must be in the institution. However, based on Mr. Mustiaji's statement as *muzakki* answered the following question.

Q4: Did the muzakki get financial statements from BAZNAS?

"The company has not made a report to *muzakki*, but the report may be submitted directly to the Regent or the Provincial Government. However, from the activities of the East Lombok BAZNAS based on my observations, they try their best to be responsible for the activities carried out." (Mustiaji, April 9, 2021)

This statement is in line with what was stated by Mr. H. Supandi:

"There is no report on the use of funds to each team member, but in general, it is reported to the government of East Lombok Regency. Furthermore, in my opinion, it is good, but it needs to be improved again in the future so that all stakeholders know the transparency." (Supandi, April 9, 2021)

BAZNAS financial reporting is not yet under PSAK 109, but the management continues to make reports that stakeholders can easily understand. It is in line with what Mr. Mustiaji stated in the following question.

Q4: Did you understand the reporting made by BAZNAS?

"The financial statements are understandable because they are simple." (Mustiaji, April 9, 2021).

It is a form of accountability by BAZNAS of East Lombok Regency to the *muzakki* and Allah SWT. Moreover, in this case, BAZNAS of East Lombok Regency has made financial reports that are easy to understand and reasonable, although they are still not fully following applicable financial standards because they are still in the adjustment stage and human resources are still not qualified. However, Mr. Mustiaji reiterated the following question.

Q5: What do you think about BAZNAS financial reporting?

"Perhaps the financial statements presented by BAZNAS in East Lombok Regency have not fully referred to the financial accounting standards, but the report is considered good even though some of BAZNAS' human resources are not following their profession, but most include people who have worked with finance who know the intricacies of financial management." (Mustiaji, April 9, 2021)

Tabligh (Transparency)

Transparency in Islam can be analogized to the nature of *tabligh*, which has a communicative, argumentative meaning *bil-hikmah*, in the correct delivery (weighty) in every utterance (Monica et al., 2020). BAZNAS East Lombok Regency, in its operations, has well understood the concept of transparency as evidenced by socialization related to financial reports regarding fund management both directly and through social media, but as stated by Mr. Mustiaji that there has been no written report to the ZIS fund depositors. Although it does not yet have a sound system, there is an effort from BAZNAS in East Lombok Regency to submit information on the management of zakah funds from *muzakki*. It is a form of perfecting the mandate held by BAZNAS in East Lombok Regency, in line with what was stated by Mr. Lalu Suahimi about the following question.

Q6: Was it necessary to inform financial statements to stakeholders?

"The funds managed by BAZNAS are people's money and are the trust of the people, so it is important to notify the *muzakki* or funders of the management of disbursed funds." (Lalu Suhaimi, March 4, 2021)

It is in line with what Mr. Mustiaji said:

"I think transparency is important, and BAZNAS has done that. Nevertheless, as I said earlier, the written report is not made to the source of funds but the Regent." (Mustiaji, April 9, 2021)

The emphasis of transparency is a mutual understanding of the relationship between transparency and the need for institutional confidentiality regarding information that is permitted to be published and must remain in the institution's privacy. BAZNAS of East Lombok Regency has understood that allowed information is posted according to the level of interest of each stakeholder.

Siddiq (Honesty)

Honesty is the main requirement and skill in managing zakah funds which is the mandate of the *muzakki*. Imam Al-Ghazali expresses various forms of honesty, including speaking, intending, wanting, trying to fulfill promises and acting honestly. Being honest in planning means that the heart's intentions must follow the actions (Kusumawati, 2019). The Qur'an Surah Qaf verse 16 clarifies the honesty's complexity: "*We have created man and know what his heart whispers, and We are closer to him than his jugular vein.*" BAZNAS East Lombok Regency also makes honesty essential in managing ZIS funds, from receipts to the distribution of funds. It can be seen from the implementation of the system in the management of ZIS funds by BAZNAS of East Lombok Regency, which seeks to reveal that nothing is intentionally reduced or exaggerated in its direction.

The attitude of *Siddiq* or honesty is also seen in the zakah distribution management of ZIS under the prepared program. It is in line with the following question.

Q7: Do you know to whom zakah was distributed?

"Some of them state that BAZNAS East Lombok Regency routinely assists schools, especially aimed at underprivileged students, then assists the poor, and assists the construction of mosques." (Sutiaji, April 9, 2021)

The ZIS accounting system has shown an honest attitude, and this can be seen from how the recognition and disclosure process is carried out by BAZNAS of East Lombok Regency, which is trying its best to be carried out under the actual situation even though it is still in the adjustment phase with PSAK No. 109.

Fathonah (Professional)

The nature of *fathonah* can be interpreted as intellectual, professional, ingenuity, or wisdom. The nature of *fathonah* can be seen as a life strategy for every Muslim to achieve closeness to Allah, a Muslim must optimize all the potential that exists in him, and one of the great potentials that Allah SWT gives us a reason (intellectual) (Kalbarini & Suprayogi, 2015). Some of the professional characteristics of BAZNAS in East Lombok Regency can be seen from the acceleration of adjusting the application of ZIS based on PSAK No. 109, as stated by Mr. Lalu Suhaimi, with the following question.

Q8: Did the personnel here always follow the standards regarding the financial reporting of BAZNAS?

"In a relatively short time, BAZNAS of East Lombok Regency has been able to gradually adjust to the regulations that apply, seeing as in previous years we did not see the regulation as a guide in accounting for zakah, *infaq* and alms". (Lalu Suhaimi, April 9, 2021)

Compliance with the *fathonah* principle can also be seen from the financial statements, namely trying to adjust to PSAK No. 109 though still not entirely. One form of *fathonah*

reflection *is* also seen in the system for utilizing ZIS funds, which is managed on target according to needs and is based on Sharia and professionalism. In line with what Mr. Mustiaji said about the following question.

Q9: Do you know to whom zakah was distributed?

"The distribution of zakah, *infaq* and alms funds is routinely carried out by East Lombok BAZNAS every year to schools, which are targeted at students in need." (Mustiaji, April 9, 2021)

Mr. H. Supandi also revealed:

"Funds deposited to BAZNAS are distributed to those who are entitled to receive them in the East Lombok Regency area. Moreover, Alhamdulillah, the funds disbursed by BAZNAS are enough to help welfare." (H. Supandi, April 6, 2021)

Another thing that illustrates the nature of professionalism at BAZNAS in East Lombok Regency is seeing the potential for zakah, which is relatively high, giving rise to ideas, innovations and constructive ideas to increase the trust of *muzakki* to distribute their zakah funds through BAZNAS, East Lombok Regency. One of the efforts to improve the confidence of *muzakki* is by trying to implement a zakah accounting system under PSAK No.109.

Conclusion

BAZNAS East Lombok Regency has not made fully implemented PSAK 109. However, the recording has been carried out using a single entry to report fund collection and distribution activities. The impact of financial reporting not being up to standard is that stakeholders cannot make certain decisions against BAZNAS, such as paying their zakat at BAZNAS, due to a lack of stakeholders' trust in BAZNAS. Accounting activities carried out by BAZNAS in East Lombok Regency can be seen from the perspective of the Amanah metaphor as a means of transparency and accountability in managing funds. The limitation of the study is the lack of financial data that researchers can access, so the recording variance according to PSAK 109 cannot be carried out. The next research can use a more diverse transaction with a longer time for preparing financial statements to describe the condition of BAZNAS's financial reporting.

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