

ANALYSIS OF ZAKAT, INFAK, ALMIGHTY ACCOUNTING BASED ON THE PERSFECTIVE PSAK NO. 109 AT THE INDONESIA NATIONAL AMIL ZAKAT AGENCY (BAZNAS) (CENTER)

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***Abstract** - This study aims to determine the application of accounting at the National Zakat Agency (BAZNAS) and to determine the suitability of zakat, infaq and alms accounting at the National Zakat Agency (BAZNAS) of Indonesian (central) with PSAK No. 109. The research strategy carried out is by using a qualitative descriptive method. The object of this research is the Central Indonesian National Zakat Agency (BAZNAS), which is located at Jalan Matraman Raya No. 134, Jakarta. This research will focus on the application of PSAK No. 109 in the accounting for zakat, infaq or alms. In data analysis, there are three stages to be carried out, namely data reduction, data presentation and drawing conclusions or verification. Based on the analysis and discussion, it shows that the accounting for zakat, infaq and alms at the National Zakat Agency (BAZNAS) of Indonesia (central) shows that in the process of receiving and distributing zakat funds and infaq / alms funds BAZNAS Indonesia (central) records as an addition and deduction of zakat funds in when zakat is received and issued and in the presentation of its financial reports, BAZNAS Indonesia (central) presents each transaction that is carried out separately based on its source and designation as well as the accounting for zakat, infaq and alms at the Indonesian National Zakat Agency (BAZNAS) (central) is in accordance with PSAK No. 109 shows that the overall financial statements of BAZNAS Indonesia (central) are almost completely in accordance with the Statement of Financial Accounting Standards (PSAK) No. 109 in terms of recognition, measurement, presentation and disclosure. It's just that in recognition, BAZNAS Indonesia (central) does not disclose the percentage of non-amil funds disbursement and does not report non-halal funds.*

Keywords: Zakat Accounting, Infaq, Alms, National Amil Zakat Board

I. INTRODUCTION

Indonesia, where the majority of the population is Muslim, is one of the largest countries with a Muslim population in the world. This provides a promising potential for Islamic economic development. The Islamic economic system which strongly adheres to the principles of justice and humanity makes it universal, timeless, has a broad scope and is beneficial for the survival of its adherents.

Zakat is part of the Islamic economy which is one of the main pillars and axis of the center of Islamic finance. The law of zakat is fardu 'ain, which is borne by oneself and not borne by others. Zakat is a human obligation to Allah's commands as a form of communication with fellow humans (habluminannas). Zakat is also an important instrument that has a strategic position in Islamic law, where zakat is an inseparable part of a Muslim's Islam. In the Koran, there are many verses that align the obligations of prayer with the obligation of zakat, praise for those who pay zakat, and threats to those who do not pay zakat.

Giving zakat can keep people away from social problems that often arise in life, namely the social gap between wealthy people and those who are in need. And it can also be used as a means of equitable welfare that emphasizes the principles of Islamic sharia, namely one people, equality, Islamic brotherhood, and shared responsibility. Which is expected to be able to meet primary needs, as well as education, infrastructure and the needs of worship.

Zakat can only be realized if there are four important elements that are directly related to the teachings of zakat. The four elements are muzakki (people who have an obligation to pay zakat), mustahik (people who have the right to receive zakat), assets and amil (people / institutions that manage zakat). In the Al-Quran surah At-Taubah verse 60: "That in fact zakat is only for the poor, the poor, amil zakat, whose hearts have softened (mu'alaf), to liberate my slave, to free people who are in debt, to the way of Allah and for those who are traveling as an obligation from Allah. And Allah is All-Knowing, Most Wise".

The management of zakat has been regulated in Law no. 23 of 2011. The management of zakat is an activity that plans, implements and coordinates the collection, distribution and utilization of zakat in accordance with Islamic law. To achieve its goals, the government has formed an official institution, namely the National Zakat Agency (BAZNAS).

President Joko Widodo (in Gian, 2019) Zakat is considered to have high potential, reaching around Rp. 252 trillion in 2019. However, only Rp. 8.1 trillion can be collected. This means that only 3% of zakat is collected from the zakat potential in Indonesia. This potential must be maximized and in the future the collection of zakat will be integrated with digital and a better system so that the distribution can run well and efficiently. One of the causes of this is the distrust of the muzakki in the zakat management body and the muzakki prefer to give zakat directly to the mustahik without going through the zakat management organization (OPZ).

Rahman (2015) Trust is an important factor in fostering awareness, compliance and motivation of the Muslim community in fulfilling the obligations of zakat, infaq and alms through official institutions. Transparency and accountability in financial reports are important factors needed by society to foster a sense of trust.

The zakat management organization is an organization that is in a middle position between the community and the government so transparency and accountability are needed. Transparency is a tool to assess the existence of an audit process in financial reports. Many institutions have not been able to produce good financial reports according to standards. This is due to the lack of qualified experts and the lack of socialization of the Zakat accounting guidelines PSAK No. 109.

Angraeni, Pangemanan, Rondowunu (2016) The Amil Zakat Board of Bitung City has not implemented the preparation of financial statements in accordance with the zakat accounting PSAK

No. 109, the preparation only refers to the directions and needs of the amil agency in the form of a report on the receipt and distribution of zakat or cash basis.

Hasbar, Kurnia S. (2016) The South Sulawesi branch of the Amil Zakat Dompot Dhuafa Institute in managing its ZIS administration has been guided by Financial Accounting Standard number 109, which in this standard has set guidelines that must be followed by BAS and LAZ organizations starting from recognition and measurement, presentation and full disclosure have been implemented.

From the background of the problems described above, the problem in

This research is: how and whether the accounting for zakat, infaq and alms at the National Amil Zakat Agency (BAZNAS) of Central Indonesia is in accordance with PSAK No. 109. The purpose of this study was to determine the application and suitability of accounting for zakat, infaq and alms at the Indonesian National Zakat Agency (BAZNAS) with PSAK No. 109.

II. KAJIAN PUSTAKA

2.1 The Concept of Zakat, Infaq and Alms

Zakat is an asset that must be issued by every Muslim or business entity for those who are entitled to receive it in accordance with Islamic law (Law No. 23 of 2011). Based on some of the definitions above, it can be concluded that zakat is an obligation that must be carried out by every Muslim or business entity that has met the requirements to spend a number of its assets to the party entitled to receive it. Zakat can be categorized into two categories:

1. Zakat Fitrah

Zakat fitrah or what is known as zakat an-nafs (zakat ziwa) is the zakat that is obliged to all Muslim mukalaf (people who are burdened with obligations by Allah) for themselves and for all the souls they depend on. This zakat aims to cleanse every Muslim soul and support the poor. The amount of zakat issued is 1 sha 'or the equivalent of approximately 3.5 liters / 2.5 kg per person which will be distributed on the 1st of Shawwal after Fajr prayer and before Eid prayer.

2. Zakat Maal

Zakat Maal is zakat on possessions that are not directed at a certain time. This zakat aims to purify property. Something that is included in the maal criteria has met two conditions that can be owned and can be used according to its characteristics. Those that are included in zakat maal include agricultural products, trade, mining, marine products, livestock products, inventions, gold and silver and work products which have their respective calculations.

Infaq comes from the word nafaqa, which means something that has passed, passed or has exhausted its contents, consumes one's property or purchases. According to Law No. 23 of 2011 concerning Zakat Management, infaq is property issued by a person or business entity outside of zakat for the general benefit. Based on this understanding, it can be concluded that infaq is property issued outside of zakat which is non-commercial for the general good. The types of infaq can be grouped into two, namely infaq, which is obligatory and voluntary. According to the Word of God "And do not spend anything but because you seek the pleasure of God. And whatever good wealth that you spend, it is certain that you will be rewarded sufficiently, while you will not be at the slightest persecuted (harmed) ". (Surah Al-Baqarah: 272).

Alms can be in the form of material or non-material, which can be in the form of making other people happy, smiling or greeting, and helping others. Therefore every good deed is alms. (Nurhayati, 2019: 158). Almsgiving is difficult, but it is indicated as faith which is stated in the hadith which means: "It is obligatory for every Muslim to give alms". They (the companions) asked: "O Prophet of Allah, what if someone is not able to?". He replied: "He works with his hands so that it is beneficial for himself then he gives alms". They asked again: "What if you can't?". He replied: "He helps people who really need help". They asked again: "What if you can't?". He replied: "Let him do good (ma'ruf) and refrain from evil because that means alms to him". (Narrated by Bukhari: 1353).

Table 1: The difference between zakat, infaq and alms (in a narrow sense)

Indicator	Zakat	Infak	Alms
Law	Required	Sunnah / voluntary	Sunnah / voluntary
Object	Theory	Theory	Material & non material
Time	Haul	No haul	No haul
Dose	Nisab	There is no	There is no
Rates	Certain	Free	Free
Distribution	8 asnaf	QS. Al-Baqarah: 215	QS. Al-Baqarah: 125

Source: Nurhayati, dkk 2019 : 161

The purpose of zakat is a religious institution that aims to improve justice and welfare, alleviate poverty, elevate the poor and poor and help them get out of life's hardships, help solve problems faced by gharimin, ibn sabil and other mustahiqs, stretch and develop fraternal ties fellow Muslims, eliminating the nature of being stingy, jealous and jealous, developing a sense of social responsibility in a person, especially for those who have excess property. (Mardani, 2016: 37)

The legal basis for zakat, infaq and alms is based on the Al-Quran and also the Hadith according to the Al-Qur'an Surah At-Taubah Verse 103 "Take zakat from some of their assets, with that zakat you cleanse and purify them and pray for them. Indeed, prayer (becomes) the peace of soul for them, and Allah is Hearing, Knowing. " And according to the hadith narrated from Ibn Abbas r.a said "That when the Prophet Muhammad. sending Muadz to Yemen, he ordered him to 'tell them (the inhabitants of Yemen), verily Allah has obliged them alms (zakat) taken from the rich and given to the poor among them (the inhabitants of Yemen).' (Narrated by Bukhari).

2.2 Definition Muzaki dan Mustahik

Muzaki is a person who pays zakat on the condition that the person must be Muslim, but there is no condition that he must be mature and sensible. While mustahik are people who have the right to receive zakat as stipulated in the Al-Quran Surah At-Taubah Verse 60, namely "In fact, zakat-zakat is only for needy people, poor people, zakat administrators, converts who are persuaded. his heart, for (freeing) slaves, people in debt, for the way of Allah and for those who are on the way, as a decree which is required by Allah, and Allah is All-Knowing, Most Wise ”.

2.3 Zakat Management Organization (OPZ)

The Zakat Management Organization (OPZ) is an institution engaged in the management of zakat, infaq and alms. Based on Law No. 38 of 1999, the management of zakat includes planning, organizing, implementing and supervising the collection and distribution as well as proper and ideal utilization.

There are two OPZs in Indonesia, namely the National Amil Zakat Agency (BAZNAS) and the Amil Zakat Institute (LAZ). BAZ is amil zakat established by the government, while LAZ is founded on the basis of initiative and community self-help so that its movements are more likely to be private or self-help businesses. However, the principles and goals of both are both to help people get out of life's problems, namely poverty.

The legal basis for zakat management is Government Regulation No. 14 of 2014. This regulation is always issued to implement Law no. 23 of 2011. This regulation describes the position, duties and functions of BAZNAS.

2.4 The Accounting Concept for Zakat, Infaq and Alms

According to Kristin P, et al. (2011) In general, it can be concluded that zakat accounting is an activity process in recognizing, measuring, presenting and reporting zakat, infaq and alms finance in accordance with the values of Islamic law by the management of zakat to interested parties.

In accordance with PSAK No. 109, the purpose of accounting for zakat, infaq and alms is to regulate the recognition, measurement, presentation and disclosure of zakat and infaq / alms transactions. Meanwhile, another objective according to the AAS-IFI (Accounting & Auditing Standard for Islamic Financial Institution) is the presentation of information regarding the

organization's compliance with the provisions of Islamic shari'ah, including information regarding receipts and expenses that are not allowed by shari'ah, if they occur, and how they are distributed.

2.5 Zakat Accounting Treatment According to PSAK No. 109

1. Early recognition

Receipt of zakat will be recognized when cash or non-cash assets are handed over by muzaki and received by amil zakat. Zakat received from muzaki will be recognized as an addition to zakat funds with the following conditions:

- a. The amount received, if the muzaki submits in cash
- b. Fair value, if muzaki submits in non-cash form

2. Measurement after Initial Recognition of Zakat

If there is a decrease in the value of non-cash zakat, then the amount of the loss will be covered and treated as a reduction in zakat funds or a reduction in amil funds depending on the cause of the loss. Impairment in the value of these zakat assets will be recognized under the following conditions:

- a. If it is not caused by amil's negligence, it is recognized as a reduction in zakat funds
- b. If it is caused by amil's negligence, it is recognized as a reduction in amil funds

3. Distribution of Zakat

The distribution of zakat by amil can be allocated to mustahik, including amil, recognized as a reduction in zakat funds in the amount of:

- a. The amount submitted, if amil submits in cash
- b. The carrying amount, if amil submits in the form of non-cash assets

4. Early recognition of donations and alms

The initial recognition of bound or unbound infaq and alms in accordance with the purpose of the donor is recognized after the funds are received in the amount of:

- a. The amount submitted, if amil submits in cash
- b. The carrying amount, if amil submits in the form of non-cash assets

5. Measurement after the recognition of infaq and alms

Non-cash asset receipts can be grouped into two, namely current assets and fixed assets:

- a. Current assets are assets that must be distributed as soon as possible, these assets can be in the form of consumables such as foodstuffs. Current non-cash assets are valued at their cost.
- b. Fixed assets are assets that are received and mandated for management by amil. Can be a vehicle, house, land, buildings and others. Property, plant and equipment can be measured at fair value when received, and recognized as fixed assets in infak or sadaqah where the assets under management will be recognized as an addition to funds.

6. Distribution of donations and alms

Infaq or alms funds can be managed within a limited period of time to obtain optimal results before disbursement of funds. The proceeds from the management fund will be recognized as additional donations or alms.

7. Non Halal Funds

In PSAK No. 109 non-halal fund receipts are all receipts from activities that are not in accordance with sharia principles, including acceptance of demand deposits or conventional bank interest. Non-halal funds are a source of benevolence funds originating from Islamic banks that do not use Islamic schemes. (Hisamudin, 2014) Non-halal funds have two sources, namely internal and external sources of funds. Internal sources of funds include donations, alms, and grants. Meanwhile, external sources of funds include bank fines and interest.

8. Presentation of Zakat, Infaq / Alms

Based on PSAK No. In the presentation of zakat, amil presents zakat funds, infaq or alms funds, amil funds and non-halal funds separately in the statement of financial position or balance sheet.

9. Disclosure of Zakat, Infaq / Alms

Based on PSAK No. 109 Amil zakat must disclose matters related to zakat transactions, but not limited to:

- a. Zakat distribution policies, such as determining the priority scale of distribution and recipients.
- b. Distribution policy between amil and nonamil funds for zakat receipts such as percentage of distribution, reasons and consistency.
- c. The method of determining the fair value used to receive zakat is in the form of non-cash assets.
- d. Details of the amount of zakat fund distribution which includes the amount of management expenses and the amount of funds received directly by the mustahik.
- e. The special relationship between amil and mustah which includes the nature of the special relationship and the amount and type of assets channeled.

Amil zakat must disclose the following matters related to infaq or alms transactions, but not limited to (Nurhayati, et al 2019: 168):

- a. Infaq or alms distribution policies, such as determining the priority scale for distribution and recipients.
- b. Distribution policy between amil funds and non-military funds for receiving infaq or alms such as percentage of distribution, reasons and consistency of policies.
- c. The method of determining the fair value used to receive infaq or alms is in the form of non-cash assets.
- d. The existence of infaq or alms funds that are not directly distributed but managed first, if any, then the amount and percentage of all infaq or alms receipts must be disclosed during the reporting period and the reasons for this.
- e. The results obtained from the management referred to in point d) are disclosed separately.
- f. The use of infaq or alms funds becomes a managed asset that is intended for those who are entitled, if any, the amount and percentage of the entire use of infaq or alms funds and the reasons thereof.
- g. Details of infaq or alms funds based on the allocation, bound and not bound.
- h. The relationship between related parties between amil and recipients of infaq or alms, which includes: the nature of the special relationship, the amount and type of assets channeled, and the percentage of assets distributed from the total distribution during the period.
- i. The existence of non-halal funds, if there is disclosure, adhere to policies on the receipt and distribution of funds, the reasons and the amount.
- j. Amil's performance on the receipt and distribution of zakat funds and infaq or alms funds.

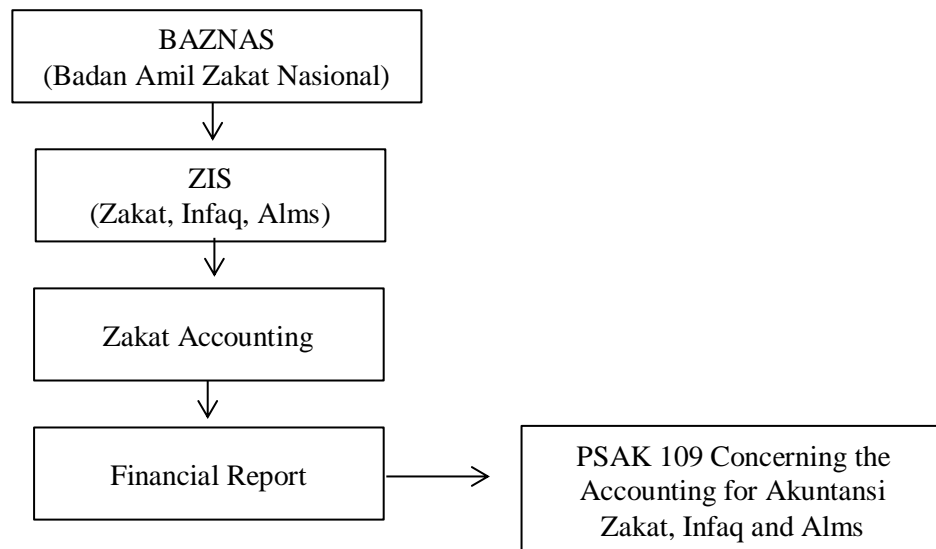


Image 1. Research Conceptual Framework

III. RESEARCH METHOD

The research strategy carried out is by using a qualitative descriptive method. In this study the authors used two kinds of data, namely primary data and secondary data.

1. Primary Data

Primary data is information provided or obtained directly from primary sources or sources. (Sugiarto, 2017: 87) In this study, the primary data used are data obtained based on answers to interviews with amil parties who are directly or indirectly related to PSAK No. 109 in its application to the financial statements of zakat.

2. Secondary Data

Secondary data is information provided or obtained indirectly from primary sources or sources. (Sugiarto, 2017: 87) In this study, the secondary data used is the central Indonesian BAZNAS financial report data.

The object of this research is the Central Indonesian National Zakat Agency (BAZNAS), which is located at Jalan Matraman Raya No. 134, Jakarta. This research will focus on the application of PSAK No. 109 in the accounting for zakat, infaq or alms.

Qualitative research views data as a product of the process of providing the researcher with interpretations in which it contains meaning that has a reference. In data analysis, there are three stages to be carried out, namely data reduction, data presentation and drawing conclusions or verification. (Purwati & et al, 2016).

IV. RESULTS

4.1 Brief History of Research Objects

BAZNAS begins with the formation of BAZIS DKI Jakarta Jakarta through Governor Ali Sadikin No. Cb-14/8/18/68 concerning the establishment of the Amil Zakat Board based on Islamic law on December 5, 1968. In 1969 the government issued Presidential Decree No. 44 of 1969 concerning the Establishment of a Committee on the Use of Zakat Money, chaired by the Coordinating Minister for People's Welfare, Dr. KH. Idham Chalid. The next development within the ministry / institution / BUMN employees is that zakat managers are formed under the coordination of the local Islamic spirituality agency.

The existence of a national semi-government zakat manager is confirmed by a Joint Decree (SKB) of the Minister of Home Affairs and the Minister of Religion No. 29 and No. 47 of 1991 concerning BAZIS Development which was issued by the Minister of Religion and the Minister of

Home Affairs after going through the MUI IV National Conference in 1990. This step was also followed by the issuance of the Ministry of Religion Instruction No. 5 of 1991 concerning BAZIS Technical Guidance as the implementation rules.

Only in 1999, the government issued Law Number 38 of 1999 concerning Management of Zakat. The Law recognizes that there are two types of zakat management organizations, namely the Amil Zakat Agency (BAZ) which was formed by the government and the Amil Zakat Institution (LAZ) which was formed by the community and confirmed by the government. BAZ consists of central BAZNAS, Provincial BAZNAS, and district / city BAZNAS.

As an implementation of Law Number 38 of 1999, the National Amil Zakat Board (BAZNAS) was established with the Presidential Decree of the Republic of Indonesia Number 8 of 2001. In this Decree, BAZNAS states the duties and functions of BAZNAS, namely to collect and utilize zakat. The initial step is to make services easier, BAZNAS issues a mandatory zakat identification number (NPWZ) and proof of zakat payment (BSZ) and collaborates with banks by opening a receiving account with a unique number ending in 555 for zakat and 777 for infaq. With the assistance of the Ministry of Religion, BAZNAS writes to government and foreign agencies to pay zakat to BAZNAS.

On 27 October 2011, the Government and the People's Representative Council of the Republic of Indonesia (DPR RI) approved the zakat management law in lieu of Law Number 38 of 1999 which was later promulgated as Law Number 23 of 2011 on 25 November 2011. This law stipulates that zakat management aims (1) increasing the effectiveness and efficiency of services in the management of zakat and (2) increasing the benefits of zakat for realizing social welfare and poverty alleviation. To achieve this goal, the Law stipulates that the zakat management institution must be integrated with BAZNAS as the coordinator of all zakat managers, both Provincial BAZNAS, Regency / City BAZNAS and LAZ.

BAZNAS Indonesia in the center of its operations obtains funding sources that come from:

1. State Revenue and Expenditure Budget (APBN).
2. Zakat, donations and alms
3. Other socio-religious funds (DSKL) from individual muzaki and institutions

4.2 Data Reduction

In this study, the data collection process was carried out by online interviews (online) to the related central BAZNAS Indonesia, namely the General Administration division, the finance division and the collection and distribution division. List of informants who have helped to provide explanations related to zakat accounting according to the perspective of PSAK No. 109 at the National Zakat Agency (BAZNAS).

4.2.1 Understanding Amil in Collection

In collecting and distributing funds, BAZNAS has several ways so that muzaki can easily make payments. This was conveyed by the collection & distribution division of BAZNAS.

"The process of raising funds, BAZNAS has a way to increase the channels for the ease of giving zakat, socialization or communication to Muslims, and providing good services to muzaki or zakat payers. BAZNAS provides a payment channel "

4.2.2. Amil's Understanding in Management

In the practice of ZIS fund management, the process of receiving and recording funds is explained by the financial division of BAZNAS,

"ZIS and DSKL receipts are in cash and non-cash, specifically ZIS DSKL funds for non-cash, acknowledgment of receipt by BAZNAS when it is confirmed that the funds will go to BAZNAS's checking account. To facilitate the convenience of donating (ZIS and DSKL), BAZNAS provides a number of accounts, so that people can donate according to their allocation, zakat accounts for zakat, infaq accounts for infaq, other accounts such as fidyah, qurbani, kafarat (DSKL) etc. Therefore, since the beginning there have been different fund placements, these accounts are referred to as escrow accounts. In a certain period the funds from the escrow account

will be distributed according to their allotment in 3 large accounts, namely the account for the collection of zakat funds, the account for the collection of infaq funds, and the amil rights account (taken from the collected ZIS DSKL) for BAZNAS operations ".

4.2.3. Understanding Amil in Distribution

In the process of distributing ZIS and DSKL funds implemented by the central BAZNAS Indonesia, it is explained by the fund distribution division,

"ZIS distribution is not only caritative or consumptive assistance, but also in the form of utilization. Utilization is the distribution of ZIS with the aim of improving the welfare of mustahik ".

4.3 Presentation of Data

Researchers present data in the form of brief descriptions, charts, schemes, tables and others that serve to display information arranged in a coherent and easy to understand form.

4.3.1. Analysis of Recognition and Accounting Measurement of Zakat, Infak and Alms at BAZNAS Indonesia Pusat

PSAK No. 109 paragraph 38 page 3 and paragraph 3 page 4

- a. Receipt of zakat is recognized when cash or non-cash assets are received
- b. Zakat received from muzaki is recognized as an additional zakat fund in the amount of:
 - 1) Amount received, if in cash;
 - 2) Fair value, if in non-cash form.

PSAK No. 109 paragraph 17 page 6

- 24. Infaq / sadaqah received is recognized as an addition to bound or unrestricted infaq funds according to the purpose of the donors in the amount of:
 - 1) Amount received, if in cash;
 - 2) Fair value, if in non-cash form

BAZNAS Indonesia (Central) receives all ZIS funds originating from individuals, government and private agencies. BAZNAS Indonesia (Pusat) will separate the journal of receipt and collection of ZIS funds. During the period 2019, the total receipt of zakat funds is Rp. 79,052,118,688, and receipts and donations of Rp. 2,207,004,048. Then the ZIS fund receipt journal will be created as follows:

Table 2: Journal of zakat and infaq fund receipts

Journal	Debit	Credit
PSAK 109 : Cash-Zakat Fund Zakat Fund	xxxx	xxxx
BAZNAS Indonesia (Central) Cash-Zakat Fund Receipt of Zakat Fund	79.052.118.688	79.052.118.688
Cash-Infak Fund Receipt of Infak Fund	2.207.004.048	2.207.004.048

Conformity analysis

Based on the results of the above accounting analysis between BAZNAS Indonesia (Center) which is adjusted to the zakat accounting application PSAK No. 109, it can be seen and concluded that zakat in terms of recognition in recording transaction journals conducted and presented by BAZNAS Indonesia (Central) has shown conformity with PSAK No.109 where the receipt and distribution of zakat funds is adjusted to the type of funds such as the distribution of funds to mustahik amil funds, and amil operational funds.

PSAK No. 109 paragraph 31 Page 4

Distribution of Zakat

- 16. Zakat distributed to mustahik, including amil, is recognized as a deduction for zakat funds in the amount of:
 - 1) the amount submitted, if in cash;

2) *the carrying amount, if in the form of non-cash assets*

Distribution will be carried out after an allocation is made based on the program that has been made. Central Indonesian BAZNAS will allocate zakat funds to 8 asnaf, namely: indigent, poor, amil, converts, riqab, gharimin, fisabilillah and ibnu sabil. The distribution of zakat funds is accumulated based on the 8 asnaf, with a total distribution of Rp. 225,702,309,429. The following is the journal for distributing zakat funds:

Tabel 3: Journal of zakat fund distribution

Journal	Debit	Credit
PSAK 109 : Zakat-Non Amil Fund Cash-Zakat Fund	xxxx	xxxx
BAZNAS Indonesia (Central) Aid-Distribution Cash-Zakat Fund-BAZNAS	225.702.309.429	225.702.309.429

Conformity Analysis

Based on the results of the above accounting analysis between BAZNAS Indonesia (Center) which is adjusted to the zakat accounting application PSAK No. 109, it can be seen and it can be concluded that zakat in terms of recognition in recording transaction journals conducted and presented by BAZNAS Indonesia (Central) has shown conformity with PSAK No. 109 where the receipt and distribution of zakat funds is adjusted to the type of fund, such as the distribution of funds to the mustahik, amil funds, and amil operational funds.

SAK 109 paragraph 28 page 7

33. *The distribution of infaq / alms funds is recognized as a deduction for infaq / alms funds in the amount of:*

1) *The amount submitted, if in cash;*

2) *The carrying value of the assets given up, if in the form of non-cash assets*

BAZNAS Indonesia (Center) in distributing infaq / alms funds is channeled to muzaki. Then the total distribution of infa funds is Rp. 45,014,641,336. The following is the journal of disbursement of infak funds:

Table 4: Journal of infak fund disbursements

Journal	Debit	Credit
PSAK 109 : Infak-Non Amil Fund Cash-Infak Fund	xxxx	xxxx
BAZNAS Indonesia (Central) Aid-Distribution Cash Infak Fund-BAZNAS	45.014.641.336	45.014.641.336

Conformity Analysis

Based on the results of the zakat accounting analysis at BAZNAS Indonesia (Center) which is adjusted to the zakat accounting application PSAK No. 109, it can be seen and concluded that zakat in terms of recognition in recording transaction journals carried out and presented by BAZNAS Indonesia (Central) has shown conformity with PSAK No.109 where the receipt and distribution of zakat funds is adjusted to the type of fund such as the distribution of funds to mustahik, amil funds, and amil operational funds.

PSAK 109 paragraph 18 page 5

20. *The portion of zakat funds distributed for amil is recognized as an addition to amil funds*

Amil will get the right of 12.5% of the total receipt of zakat funds, provided that if the zakat funds have been distributed to mustahik. Amil funds received by BAZNAS Indonesia

(Central) amounted to 31,027,558,920. The following is the journal for receiving amil funds for zakat:

Table 5: Journal of Receipt of amil funds on zakat

Journal	Debit	Credit
PSAK 109 : Zakat Fund Zakat-Amil Fund	xxxx	xxxx
BAZNAS Indonesia (Central) Zakat Fund Zakat-Amil Fund	31.027.558.920	31.027.558.920

Conformity Analysis

Based on the results of the above accounting analysis between BAZNAS Indonesia (Center) which is adjusted to the zakat accounting application PSAK No. 109, it can be seen and concluded that zakat in terms of recognition in recording transaction journals conducted and presented by BAZNAS Indonesia (Central) has shown conformity with PSAK No.109 where the receipt and distribution of zakat funds is adjusted to the type of funds such as the distribution of funds to mustahik amil funds, and amil operational funds.

PSAK 109 paragraph 1 page 5

17. The effectiveness and efficiency of zakat management depends on the professionalism of amil.

This context, amil has the right to take part of zakat to cover operational costs in order to carry out its functions in accordance with the principles or principles of sharia and good organizational governance.

BAZNAS Indonesia (Central) as amil also has expenses that must be journaled according to amil's operational expenses in carrying out zakat activities. Amil expenses for the year ended December 31, 2019, which include personnel expenses, publication and documentation expenses, official sales expenses, general and other administrative expenses, depreciation expenses, third party service fees, then the journalization is as follows:

Table 6: Journal of administrative and operational expenses for amil in carrying out zakat activities

Journal	Debit	Credit
PSAK 109 : Amil Operating Expenses Cash-Amil Fund	xxxx	xxxx
BAZNAS Indonesia (Central) Amil Operating Expenses Cash Infak Fund-BAZNAS	59.796.546.590	59.796.546.590

Conformity Analysis

Zakat in terms of recognition in recording transaction journals carried out and presented by BAZNAS Indonesia (Center) has shown conformity with PSAK No.109 where the receipt and distribution of zakat funds is adjusted to the type of funds such as distribution of funds to mustahik, amil funds, and amil operational funds.

4.3.2. Financial Statement Analysis of Zakat, Infaq and Alms Accounting Financial Statements at BAZNAS Indonesia (Central)

In accordance with Law no. 23 of 2011 and PP. 14 of 2014 concerning zakat management. That, the OPZ (Zakat Management Organization) applies PSAK No. 109 for the financial statements. In this case, BAZNAS Indonesia (Central) prepares financial reports based on PSAK No. 109. In accordance with PSAK No. 109 that the process of making financial statements is recognition and measurement.

BAZNAS Indonesia (Central) financial reports are prepared according to the applicable format. The reporting is made once a month and annually will be audited by a public accountant.

In making financial reports, BAZNAS Indonesia (Central) seeks to make reports in accordance with applicable regulations. But sometimes it is constrained by the disbursement record that is hampered, because the channel partners (for example: Regional BAZNAS) have not submitted ZIS and DSKL BAZNAS deposited funds to the mustahik. In the recording mechanism, a report is made after a deposit is made from the cashier and a report will be made.

Table 7: Comparison of PSAK No. 109 with BAZNAS Indonesia (Central)

No	PSAK No. 109	BAZNAS Indonesia (Central)
1	Zakat distribution policies, such as determining the priority scale for zakat distribution, and mustahik nonamil.	BAZNAS Indonesia (Center) in distributing zakat funds has priority in distributing funds, namely to eight asnaf, the poor, amil, converts, riqab, gharimin, fi sabilillah and ibnu sabil.
2	Zakat distribution policies for amil and mustahik nonamil, such as the percentage of reason sharing and policy consistency.	BAZNAS Indonesia (Center) presents the amil portion in accordance with Islamic law, namely 12.5% of the total income of zakat funds after the distribution of zakat funds.
3	The method of determining the fair value used to receive zakat is in the form of non-cash assets.	BAZNAS Indonesia (Central) makes receipts using fair value, if not available, use estimated value.
4	Details of the amount of disbursement zakat funds for each mustahik.	BAZNAS Indonesia (Central) in presenting details of zakat fund distribution is presented according to the type of distribution to each asnaf and BAZNAS explains the amount of funds channeled to each asnaf.
5	The use of zakat funds in the form of managed assets that are still controlled by amil or other parties controlling amil, if any, disclose the amount and percentage of all zakat fund disbursements and the reasons for this.	In presenting the report on assets under management, BAZNAS discloses the amount and percentage of all zakat fund disbursements, whether managed by BAZNAS Indonesia (Central) or by other parties.
6	The related party relationship between amil and mustahik which includes the nature of the relationship, the amount and type of assets channeled, and the percentage of each asset channeled from the total distribution of zakat during the period.	BAZNAS only discloses the amount of funds channeled to bound and unrestricted infaq / alms.

4.4 Conclusion Drawing

Table 8: Conformity of BAZNAS Financial Management Interviews with PSAK 109

No	Accounting Treatment for Zakat, Infaq/Alms According to Article 109	Accounting Treatment for Zakat, Infaq/Alms According to	Analysis Results
1	Recognition	The recording of zakat is recognized when the cash or non-cash assets are received.	Corresponding
2		If there is a decrease in the value of non-cash zakat assets, the amount of the loss borne is treated as a deduction for amil funds depending on the cause of the loss.	Corresponding
3		Impairment in the value of zakat assets is recognized as a) Reduction of zakat funds, if not caused by amil's negligence b) Loss and reduction of amil funds, if caused by the negligence of amil infak and alms.	Corresponding
4		Infaq / sadaqah received is recognized as an increase in infaq / sadaqah funds with the aim of giving the infak / alms at the amount received, if in cash and fair value if in non-cash	Corresponding
1	Measurement	Zakat distributed to mustahik, including amil, is recognized as a reduction in zakat funds in the amount of: a) The amount to be submitted, if in cash b). Carrying amount, if in the form of non-cash assets.	Corresponding
2		The portion of zakat funds distributed for amil is recognized as an addition to amil funds.	Corresponding
3		Zakat funds distributed in the form of acquisition of fixed assets (assets under management) are recognized as: a) The distribution of zakat is entirely if the fixed assets are handed over to be managed by other parties who are not controlled by amil.	Corresponding

No	Accounting Treatment for Zakat, Infaq/Alms According to Article 109	Accounting Treatment for Zakat, Infaq/Alms According to	Analysis Results
		b) Gradual distribution of zakat if the fixed assets are still under amil's control or other parties are controlled by amil. Disbursements are gradually measured at the depreciation of the fixed assets according to their utilization.	
1	Presentation	Amil presents zakat funds, infaq / alms funds, and amil funds separately in the financial statements	Corresponding
1	Disclosure	Zakat distribution policies, such as determining the priority scale for zakat distribution and non-amil mustahik.	Corresponding
2		Zakat distribution policies for amil and non-amil mustahik, such as percentage of distribution, reasons, and consistency of policies.	Not Corresponding
3		The method of determining the fair value used to receive zakat is in the form of non-cash assets.	Corresponding
4		Details of the amount of zakat fund disbursement for each mustahik.	Corresponding
5		The method of determining the fair value used to receive infak / alms is in the form of non-cash assets.	Corresponding
6		Infaq / alms distribution policies, such as determining the priority scale for infaq / alms distribution and receiving infaq / alms.	Corresponding
1	Reporting	Financial Position Report Fund Change Report Managed Asset Change Report Cash flow statement Notes to Financial Statements	Corresponding

V. CONCLUSION, IMPLICATION, AND LIMITATION.

5.1 Conclusion

Based on the results and discussion of the accounting analysis for zakat, infaq and alms based on the perspective of PSAK No. 109 at the central Indonesian National Zakat Agency (BAZNAS), the conclusions that can be drawn from the research are as follows:

Accounting for zakat, infaq and alms at the Indonesian National Zakat Agency (BAZNAS) shows that the process of recognition, measurement, presentation and disclosure has implemented PSAK No. 109 since 2012. It's just that in disclosing BAZNAS it does not provide details on the

percentage, policies and reasons for the distribution of non-amil muzaki. In addition, there is no non-halal fund report in the financial position report, and the notes on the financial report are not published.

5.2 Suggestion

1. Developers of sharia accounting knowledge are expected to understand and be more thorough with the findings that are not in accordance with the accounting for zakat, infaq and alms with PSAK No. 109, in order to fully develop and apply PSAK No. 109.
2. BAZNAS Indonesia (Central) is expected to be more transparent in providing information on transactions made for zakat distribution. In order to make it easier for the muzaki to know where the distribution is carried out so that the level of trust is higher.
3. BAZNAS Indonesia (Central) to remain stable in implementing Financial Accounting Standard Statement no. 109 in its financial statements, especially in its disclosures.
4. BAZNAS Indonesia (Pusat) to remain consistent in publishing the five types of financial reports through the website or social media in order to maintain accountability and transparency in order to maintain the trust of donors.

The community, especially Muslims, is expected to be willing to distribute their zakat, infaq and alms through BAZNAS in order to achieve BAZNAS's goals, namely to help solve poverty, life difficulties and narrow social inequalities.

5.3 Limitation

1. This study only took samples of online interviews with BAZNAS Indonesia (Central)
2. This study only examines the Accounting Analysis of Zakat, Infaq, Alms based on the perspective of PSAK No. 109 at the National Zakat Agency (BAZNAS). There are still other factors and perspectives that can be used in this analysis.

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