

Analysis of the Application of PSAK 109 to the Management of Zakat, Infaq, and Sadaqah Funds (Dompot Dhuafa Medan Helvetia)

Ummi Rahayu Saragih*, Laylan Syafina, & Nurbaiti

State Islamic University of North Sumatran, Jl. IAIN No.1, Sutomo Medan, 20239, Indonesia

Abstract

The implementation of PSAK 109 aims to guarantee the level of compliance with its implementation by Amil Zakat Institutions and whether they follow sharia principles or not. Definition, Recognition and Measurement, Presentation, and Problems This is related to PSAK 109 which regulates distribution, operational rules and accounting for zakat and infaq/alm. Qualitative research includes this research. For this research, primary and secondary data were used for fact analysis using descriptive analysis to describe a collection of information, presenting facts through an information reduction process and thought-provoking conclusions. The research results show that PSAK 109 has not been fully implemented by Dompot Dhuafa Medan. This research focuses more on reporting ZIS money, while previous research discussed more on the distribution of ZIS funds.

Keywords: PSAK 109, Zakat, Infaq, Alms.

Received: 7 March 2024

Revised: 21 June 2024

Accepted: 10 July 2024

1. Introduction

The well-being of local communities will always be measured against the economic background of the nation. The level of the economy is directly correlated with its development capacity to provide a safe and prosperous life for its citizens, and the worse the economy of a country, the greater the impact on the lives of its citizens. As far as we know, socialism, capitalism, and the Islamic economic system are the three main global forces that have a significant impact on the economic system. Every nation adheres to these three schools, for example in a capitalist economy where every nation uses a capitalist system similar to the one that exists today.

Most people now realize that the capitalist economic system has many weaknesses, as it is evident that only the owners of capital can live under the system. One of the disadvantages is that the rich get richer and the poor get poorer. With the development of time, it seems that people are looking for an Islamic economic system which is better than the two systems that exist today (Hadijah, 2019). Islam is the only religion that offers a worldview that is simple, dynamic, timeless and able to adapt to the demands of the modern world. Islam is meant for everyone, its existence is a manifestation of God's mercy (love) towards the universe, the expression "rahmatan lil'alamin" is the teaching of the Prophet Muhammad SAW (Islam) which in essence is a comprehensive life guide that covers the topics of aqidah, or how humans should hint at good deeds and stay away from bad deeds; and mu'amalat, or society, which includes the environment, family, neighbors, economy, interaction between nations, and so on (Batubara & Syahbudi, 2022).

According to Islamic law, muzakki have an obligation to give their zakat directly to Mustahik or through Amil. Zakat rates (percentage or qadar), haul (time limit), and nisab (minimum amount of wealth that must be zakat) are regulated by the zakat law. Voluntary donations, called infaq, are given voluntarily to whomever the giver chooses, regardless of the amount (Ramadhan & Syamsuddin, 2021). Sadaqah is assets or non-assets given for public benefit by a person or an organization other than zakat (Zahara & Nurwani, 2023). Sharia law and good administration must be followed in the management of alms received by amil, zakat and infaq.

*Corresponding author.

E-mail address: ummirahayusaragih1@gmail.com

As stated in Law No. 38 of 1999 or also known as Law No. 23 of 2011 on Zakat Management in the Republic of Indonesia, “Zakat is an asset that must be spent by a Muslim or business entity to be given to those who are entitled to it according to Islamic law.” One of the cornerstones of the fourth pillar of Islam, in addition to reciting the shahada, praying, fasting, paying zakat, and for those who are able to perform the hajj pilgrimage (Sardini & Imsar, 2022). Sadaqah, zakat and infaq are important and tangible components of the Islamic financial system.

Based on the rules of the Fifth Part, Law No. 23 Year 2011 Article 29 (1) mandates the national amil zakat agency of the City or Regency to submit an annual report to the BAZNAS of the provincial and local governments regarding zakat, infaq, sadaqah, and other social issues. The Indonesian Institute of Accountants (IAI) and the Zakat Forum have produced zakat accounting in 2007. IAI made PSAK No. 109 which regulates Zakat Accounting in 2008. This is in order to harmonize reporting so that the public can do so check track the accounting records of Amil Zakat Institutions and manage their operations. By making PSAK 109 aims to ensure whether LAZ has fulfilled the law and sharia principles or not. PSAK 109 which regulates the accounting of zakat and infaq contains definitions, recognition, measurement, presentation, and subject limitations that are relevant to the distribution policy to the operationalization of alms (Sativa, 2021). After the Rakornas, the National Amil Zakat Agency (BAZNAS) proposed, among others, “Increasing the number of zakat-based community development programs in 121 regions spread across 121 districts / cities with details of 81 regions by BAZNAS and 40 regions by LAZ which measure its success using the Zakat Village Index (IDZ)” (point 11) (Harahap et al., 2022).

Where history also shows that under the leadership of Khulafaur Rashidin Umar Bin Khattab, zakat money was maximized so that no one was not eligible to receive zakat when it was distributed. The presence of zakat fund management organizations allows the potential of zakat funds to be collected as well as possible. The increase in the Law of the Republic of Indonesia No. 23 Year 2011 which also regulates the implementation of zakat fund management organizations states that the objectives of zakat fund management include poverty alleviation and welfare as well as the effectiveness and efficiency of reducing zakat management services.

The financial report that needs to be submitted periodically must be in line with the National Amil Zakat Institution, which is an organization in charge of collecting, monitoring, and allocating ZIS. Therefore, accountability for the management of ZIS money is needed to increase public trust, especially for Muzakki who delegate trust and utilize their resources through the Zakat Management Organization in which there is Dompot Dhuafa Waspada which is a non-profit organization that empowers society and humanity is Dompot Dhuafa Waspada (Amanda et al., 2021). Lembaga Amil Zakat Nasional strengthens the management of other reliable and up-to-date social funds, such as the Zakat Wakaf Infaq Sadaqah (ZISWAF) Fund. Its management uses the idea of using compassion or empathy as the foundation of a charitable movement that prioritizes five program pillars: social, health, economy, education, and culture (Hadijah, 2019).

The legal basis for recognition, valuation, translation, information about zakat, infaq, and sadaqah transactions is contained in PSAK 109. The balance sheet, statement of changes in funds, statement of changes in assets under management, cash flow statement and notes to the financial statements are the sequence of recording financial statements in accordance with PSAK 109 (Nasution et al., 2020). If the reporting is made in accordance with the relevant financial accounting rules, the report is considered transparent and accountable. Therefore, Amil Zakat Institutions must when they want to make financial reports must see the guidelines in PSAK 109 (Nurlinda et al., 2019).

This PSAK must be implemented by Amil Zakat Institutions and Amil Zakat Agencies as of the effective date. It is equivalent to the scope and transaction law of PSAK 109 which stipulates that all zakat managers and amil must be under Statement of Accounting Standard Number 109 to receive and approve zakat. To control the organization of zakat, infaq, and sadaqah, including the collection and disbursement of zakat money, PSAK 109 is expressly made. The management of zakat, infaq, and sadaqah must comply with PSAK 109 which regulates the rules for the distribution of ZIS funds, the procedure for calculating fair value, and the unique amil mustahik bond. When carrying out this management, amil must apply the five components listed in PSAK 109 (Jannah & Panggiarti, 2022).

This is in line with the scope and transaction provisions of PSAK 109 which stipulates that from the effective date, all zakat and amil managers who distribute and receive ZIS must comply with Statement of Accounting Standard Number 109. In accordance with Law Number 23 Year 2011 Article 36 on Zakat Management, non-compliance with PSAK 109 regarding the reporting of Amal Zakat Agency and Amil Zakat Institution may result in sanctions in the form of written warnings, temporary activity permits, and possible revocation of operational licenses (Presiden Republik Indonesia, 2011).

Dompét dhuafa alert is a non-profit entity in Indonesia that aims to improve the social level of humanity among the lower classes through ZIS funds, along with other funds from individuals, groups, companies or institutions regarding economic, educational and health programs (Wahyuni et al., 2022). Dompét Dhuafa Alert is one of the amil zakat agencies or institutions. Dompét Dhuafa focuses a lot on collecting ZIS funds. Various ways are carried out by Dompét Dhuafa Waspada in collecting ZIS funds such as internet banking, picking up (collecting) donations, and auto zakat (infaq card). As for distribution, they have several initiatives, such as sustainable smiles, healthy smiles, independent smiles, and champion smiles (which encourage economic and educational welfare). This institution follows PSAK 109 in the process of collecting and sadaqah, zakat, and infaq money; however, until the reporting stage, the institution has not complied with PSAK 109. Thus, the Amil Zakat Dompét Institution has not fully integrated PSAK 109 and Dompét Dhuafa Waspada has also not done it perfectly.

In previous research (Zahara & Nurwani, 2023) with the title *Analysis of Transparency and Accountability of Management of Dompét Dhuafa Alert Medan ZIS Funds*. Based on the research findings, certain amil institutions have produced financial reports, but have not fully complied with Sharia SAK or even do not meet the requirements of PSAK 101 and 109 for financial statement components. In terms of transparency, a number of ZIS-connected institutions have published their financial statements on the internet, but some have chosen not to do so.

There is also research that says that dhuafa wallets have not fully utilized PSAK 109. As in previous research entitled “*Analysis of the Role of Productive Zakat Fund Distribution in the Development of Mustahik Micro Businesses (Zakat Recipients) Based on Accounting at Dompét Dhuafa Waspada Medan*”. Some dhuafa wallet reports do not fully utilize the financial statements that have been prepared by PSAK 109. However, analysts may conclude that Dompét Dhuafa Waspada's financial statements are not yet fully structurally compliant, even though the company does not fully utilize the financial statements provided by PSAK 109 (Ryandani et al., 2023).

Similarly a study entitled “*Conformity of Zakat, Infaq and Sadaqah Accounting with Psak 109 BAZNAS Tulungagung Regency*”. Based on this research, BAZNAS is recognized and measured in accordance with PSAK 109 which regulates that ZIS funds must be distributed and received in accordance with certain objectives, such as operational funds, mustahik, and amil. Meanwhile, the presentation of financial statements does not fully comply with PSAK 109. This is because BAZNAS Tulungagung Regency presents zakat money and infaq funds separately in the financial situation report. However, BAZNAS Tulungagung Regency has not been able to distinguish halal and non-halal income (Susilowati & Khofifa, 2020). Similarly, the reporting of zakat, infaq, and alms of At-Taqwa Tempurejo Mosque has not followed the guidelines related to PSAK 109, because the financial reporting process carried out is still general (Qomar et al., 2019).

In the research (Rokib et al., 2022) stated that although not all the findings of the financial statements and recording methods are correct, there are some parts that are not yet appropriate. BAZNAS Tasikmalaya Regency has implemented PSAK 109. Starting with the recognition that follows PSAK 109, for example, the recognition of non-halal money, the differentiation of zakat, infaq, and alms funds, the absence of a disclosure policy, and the reporting of modifications to non-halal halal funds. Nevertheless, whether it is accepted or not, there are certainly more people who have implemented it than those who have not, although there are still some shortcomings and differences.

Based on the findings of various studies on the application of PSAK 109, none of them actually implemented PSAK 109 perfectly. Only the collection and distribution of ZIS funds are covered by PSAK 109. However, as mentioned earlier, the report at BAZNAS Tasikmalaya Regency almost follows PSAK 109.

From previous studies, they did say that Dompét Dhuafa Medan Helvetia had not applied PSAK 109 at the reporting stage, but there was no explanation why their reporting was not in accordance with PSAK 109. They only focus on the distribution and transparency of zakat, infaq and alms funds. Even the collection of ZIS funds at Dompét Dhuafa Medan Helvetia has not been explained. Therefore, the novelty of this research will explain how the technique of collecting ZIS funds and what the financial statements are like at Dompét Dhuafa Medan Helvetia through the results of the comparison of the suitability of PSAK 109.

The issuance of PSAK 109 is also expected to bring consistency to the overview of accounting records and financial reporting in order to make it easier for the general public to see zakat reporting and participate in its management. With the issuance of PSAK 109 to determine whether the zakat management organization has applied sharia principles and the level of compliance of the institution with its application. PSAK 109 can also be a guideline for public accountants in auditing the financial statements of zakat institutions (Yulianti, 2021).

2. Literature Review

2.1. PSAK 109

Accounting arrangements for zakat, infaq and sadaqah are governed by PSAK (Statement of Financial Accounting Standards) 109. It covers non-accounting rules relating to the preparation of financial statements of amil entities, such as whether or not the amil has received regulatory approval for the integration of zakat distribution for which the muzak decided the mustahik; factors to consider in determining the distribution of amil zakat; funding sources for collecting and distributing zakat; and the intermediary component of the amil. On the other hand, issues outside accounting that affect the management of zakat, infaq, or sadaqah directly or indirectly are not covered by PSAK 109. Regarding corporate reporting, the Indonesian Institute of Accountants' Financial Accounting Standards Board (IAI DSAS) made this conclusion. DSAS IAI confirms that entities are authorized to apply PSAK 109 (IAI, 2021).

In 2010, the Indonesian Institute of Accountants (IAI) issued Statement of Financial Accounting Standards No. 109 (PSAK 109) which regulates the collection, distribution and management and accountability report of ZIS transactions. The purpose of this PSAK is to support amil zakat in collecting alms, zakat, and infaq funds in accordance with the laws and regulations (Ramadhan & Syamsuddin, 2021).

With the passing of this PSAK, Indonesian zakat institutions will now have a higher standard of accountability. Every zakat organization that conducts similar transactions but in fact uses different accounting procedures should be able to coordinate with each other thanks to this accounting standard (Yulianti, 2021). In addition, the presence of PSAK 109 has a good and noteworthy impact on the management of ZIS funds. The publication of more comprehensive financial statements, both asset and liability positions and fund balances, is an indication of the influence of PSAK 109 on financial reporting (Mukmin & Susilawati, 2020).

2.2. Zakat

Zakat is defined as the process of distributing wealth to those who qualify according to certain amounts and calculations mandated by Allah SWT. According to Islamic law, a fixed amount of property known as zakat must be taken from the property of the rich (owner) and handed over to the rightful beneficiaries in accordance with the law, or sharia, of Allah SWT. The law and wisdom of zakat, along with how it is calculated, must all be explained to the public so that the full potential of zakat can be realized in ending national poverty and improving the welfare of humanity (Suginam & Siregar, 2020). In essence, the Qur'anic obligation for every Muslim who has obeyed it requires them to pay zakat (Ulpah & Hafifi, 2021).

In accordance with PSAK, zakat is defined as property that must be used by muzakki in accordance with sharia law and given to people who have the right to have it (mustahik) (PSAK) No. 109. According to Islamic law, muzakki is obliged to give traveling assets directly to Mustahik or through Amil. This requirement is known as zakat. The rules of zakat control with regard to the allocation of nisab, periodic and non-periodic haul, and the amount of zakat (IAI, 2021).

Zakat according to Yusuf Qardhawi is a sum of money Allah ordered some goods to be given to those who are entitled to receive it (Astuti, 2018). When using zakat, a person has increased his reward and freed himself, his property, and his soul from the rights of others to what he has. After prayer, zakat is the most important principle of Islam. Prayer and zakat are used as metaphors for the entire teachings of Islam. Zakat symbolizes the relationship between people, while prayer symbolizes one's relationship with God (Tambunan, 2021). Giving up part of their wealth within a certain period (transportation or at harvest time), with a certain amount (12.5%), and with a certain purpose (fakir, miskin, amil, mu'alaf, riqab, gharimin, fisabilillah, and Ibnu) is known as zakat (Zubaedah et al., 2022).

2.3. Infaq

The Arabic term anafaqa, which means offering something out of self-forgiveness, is the source of the English word infaq. The act of spending wealth as a form of love, submission, and infaq is a form of gratitude to Allah SWT for every favor and blessing. Law No. 23/2011 states that infaq is an asset other than zakat that is issued by individuals or business entities for the public interest. Assets given for the public interest and utilized by individuals, organizations, or legal entities are called infaq. Spend your money in accordance with Islamic law and the will of Allah. Donations in any form of legal assets are welcome for the benefit of the family and the wider community (Purwanti, 2020).

Islam mandates the payment of zakat as well as the implementation of infaq and sadaqah by all its adherents. It can be said that the act of giving wealth is a sign of human piety towards Allah SWT because infaq is the expenditure of basic expenses with the aim of using a large number of goods, charitable donations, and everything that can be consumed but is widely useful (Yudhira, 2020). The infaq that is donated will become one of the social funds that are very beneficial

to many people, regardless of the amount. Since infaq does not have a nisab like zakat, it is simply the act of allocating a portion of the money that every believer has, regardless of income level. It serves as a good foundation for improving human welfare (Anjelina et al., 2020).

When he is able to pay, he completes his infaq whenever possible. The amount is largely determined by the financial resources and sincerity of the giver, but it is important to remember that others have rights over our wealth (Zikri et al., 2019). Unlike zakat, some forms of infaq are obligatory, while others are considered sunnah. Obligatory infaqs include paying zakat, nadzar, and expiation. Sunnah infaq includes, among others, infaq for disasters as well as infaq for underprivileged Muslims. Although infaq is not one of the eight asnaf, it can still be given to anyone (Purwanti, 2020).

2.4. Sadaqah

Any charity or gift that is offered in the hope of being rewarded by Allah SWT is considered alms. Sadaqah can mean all sorts of things. It can benefit you and others in a more positive way than simply giving them money or goods. Apart from zakat, sadaqah is a gift in the form of property or non-property made by an individual or institution for the public good (Presiden Republik Indonesia, 2011). Giving to charity is a good thing for society as a whole. It is hoped that by donating we can end poverty. A true act of charity is one in which the giver does not flaunt or show his generosity to others. Therefore, it is better to give alms in secret. Giving to charity is good for society as a whole. It is hoped that by donating we can end poverty. A true act of charity is one in which the giver does not flaunt or show his generosity to others. Therefore, it is better to give charity in a hidden state (Rusdi et al., 2018).

Charity is a sunnah commandment that is good if followed and not sinful if ignored. Apart from the sunnah, there are also situations in which the laws of charity become haram. One example is when a giver of charity knows with certainty that the recipient of his charity will utilize his resources for immoral purposes (Bahri & Khumaini, 2020). But there are situations where the law of charity becomes obligatory, such as when one encounters someone who is poor enough to jeopardize their safety, even when they have more food than they need. If one promises to give charity to a person or organization, then one must also abide by the laws of charity (Afifah et al., 2022).

In the transaction of alms and infaq must disclose the following information:

- a. Guidelines for giving and receiving alms and infaq, including determining the priority ranking of giving and receiving alms and infaq.
- b. Guidelines for giving alms and infaq to Muslims and non-Muslims, including how to justify decisions and maintain uniformity.
- c. Procedures for calculating the fair value when receiving alms and infaq in the form of non-cash assets
- d. If any infaq and sadaqah receipts are handled and not handed over directly, please state the total amount and percentage of all infaq and sadaqah receipts.
- e. Findings obtained by management are detailed one by one.
- f. If the infaq and sadaqah money is used as a management asset, please state the total amount and percentage used for incentives other than the fund.
- g. Information on alms and infaq money by designation, both restricted and unrestricted.
- h. The relationship between the amil and the recipient of the sadaqah and infaq, including the nature of the relationship, the amount and nature of the assets handed over, and the portion of each asset handed over from the total sadaqah and infaq distributed during the period (Susilowati & Khofifa, 2020).

One school of philanthropy in Islam that seeks to alleviate disability is called Zakat, Infaq, and Sadaqah (ZIS). Islam recognizes that the rich have a right to be protected over their assets and desires to achieve social justice by transferring wealth from the rich to the underprivileged (Suwandi & Samri, 2022).

3. Research Method and Materials

This research was conducted at Dompot Dhuafa Waspada Medan Helvetia which is one of the LAZs in Medan city. The subject of this research was conducted with one of the members of Dompot Dhuafa Waspada, namely Kak Aan Safitri as the Finance and OPRS Manager. This type of research is qualitative research. The data used are primary data and also secondary data. Observations at Dompot Dhuafa Waspada, literature reviews, and interviews are the main data sources, as well as secondary data, such as regulations and legislation adopted by IAI (Indonesian Accountants Association). For data collection methods, field research is the approach used in this research, where researchers witness and take part in small-scale social research directly. In this case, in-depth interviews and direct observation were carried out at Dompot Dhuafa Waspada Medan Helvetia. In addition, this research utilizes library research, which is the process

of collecting data to be analyzed using references. Utilizing data reduction and presentation techniques to apply analytical analysis to descriptive data, explaining a set of data before drawing conclusions.

4. Results and Discussion

According to Interview with respondent as the Finance and OPRS Manager at Dompét Dhuafa Waspada, the process of managing ZIS funds consists of making accountability reports, collecting, allocating, and using zakat funds as well as monitoring and preserving ZIS funds.

According to PSAK 109, some indicators that need to be considered in managing zakat, infaq and alms funds presented on Table 1.

Table 1. Indicators of Managing Zakat, Infaq and Alms Funds

No	Indicator	Description
1.	Collection	<ol style="list-style-type: none"> a. If cash or non-monetary assets are received, the receipt of zakat is recorded. b. The amount of loss is compensated by a decrease in capital funds if there is a decrease in the value of non-cash zakat assets, determined by the reason for the loss. c. If there is no negligence on the part of the amil, then the decrease in the value of zakat assets is recorded as a decrease in zakat funds. d. If infaq or sadaqah is received in cash or in the form of non-cash fair value, it is recognized as a contribution to the zakat or infaq fund with the aim of distributing zakat or infaq in the amount received.
2.	Distribution and management of ZIS funds	<p>ZIS is distributed or distributed to recipient groups such as :</p> <ol style="list-style-type: none"> 1. Al - Faqir 2. Poor 3. Al- Sa'i 4. Mualaf 5. Slaves 6. People who are in debt 7. Fi Sabilillah 8. Musaffiir
3.	Preparation of accountability report	<p>The preparation of an accountability report or financial report consists of several components:</p> <ol style="list-style-type: none"> 1) Balance sheet. 2) Statement of changes in funds. 3) Statement of changes in assets under management. 4) Cash flow statement. 5) Notes to the financial statements

The ZIS fund collection techniques carried out by Dompét Duafa Waspada are as follows:

- a. Cash to the office, transfer funds to the office; That is, alms, zakat, and infaq can be channeled directly by those present at the Waspada Dompét Dhuafa office as prospective muzakki or benefactors.
- b. So that donors do not have to bother coming to the office or do not have much free time, donors can immediately transfer the amount of their donation to Dompét Dhuafa through bank account transfer. To ensure accountability, the CRM division will record the total sent to the DDW account after the donor submits proof of transfer slip.
- c. Pick up ZIS money, Amil Dompét Dhuafa will be sent directly to the donor's address to deliver Dompét Dhuafa's zakat, infaq, or sadaqah money.

In addition, the respondent explained how Dompét Dhuafa receives and utilizes zakat, infaq, and sadaqah. He claims, every time Dompét Dhuafa receives cash, ZIS receipts are recorded. If ZIS is used to buy assets or non-assets such as food, tools and equipment, or other needs, then it is seen to reduce the amount of zakat money that was originally allocated to the zakat recipient group. The receipt of zakat funds will be recorded when cash or property is received by amil. He said that if there is a decrease in the value of non-cash zakat assets, then the amount of loss is compensated by a decrease in capital funds which will be determined by the reason for the loss. The decrease in the value of assets in zakat will be recorded as a decrease in zakat funds, when there is no carelessness in amil. ZIS funds will be recognized

as donations with the intention to distribute the funds in the amount received, when the funds are received in cash or non-cash form.

Dompot Dhuafa Waspada must pay attention to several factors in managing zakat, including:

- a. Ensure that zakat payments are made in a disciplined manner.
- b. Acknowledge your rights as mustahik and bow down to muzakki.
- c. Utilize zakat wealth based on priority scale, achieve efficiency and effectiveness and right on target.
- d. Delivering campaigns about Islam and the Nature of the State in Islamic government and administration.

Therefore, there will be no concrete guarantee of the rights and fate of the poor compared to the rich if zakat is only organized and managed by the muzakki. (Rahma & Utami, 2022).

In addition, Dompot Dhuafa Waspada obtains ZIS financing through partnerships with various businesses and academic institutions. Every Ramadhan, fundraising, corporate and retail employees distribute brochures and proposals to banks and other businesses inviting them to join Dompot Dhuafa as a partner in the Sabar Ramadhan program. To encourage donations to Dompot Dhuafa to open zakat counters or outlets in Medan, Dompot Dhuafa establishes contacts with commercial players such as malls and Medan City Bank. In addition, retail employees also raised donations for universities in Medan, including USU and UINSU, as well as for students and lecturers. They even use humanitarian stories to raise funds for schools in Medan and other nearby schools (Zahara & Nurwani, 2023).

Table 2. Comparison Results of PSAK 109 Conformity with Dompot Dhuafa Alert Medan Helvetia

No	Indicator	Appropriate	Not Appropriate	Description
1	Collection	✓		Receipt of zakat funds will be recorded when cash or assets are received by amil. He said that if there is a decrease in the value of non-cash zakat assets, then the amount of loss is compensated by a decrease in capital funds which will be determined by the reason for the loss. The decrease in the value of assets on zakat will be recorded as a decrease in zakat funds, when there is no carelessness in amil.
2	Distribution and management of ZIS funds	✓		The distribution and management of ZIS funds are in accordance with those in PSAK 109, because every year Dompot Dhuafa Waspada always distributes ZIS funds to 8 asnab (Al-Faqir, poor, al- sa'i, converts, slaves, people in debt, fi sabilillah, musaffir). It's just that riqab (slaves) are rarely found today.
3	Preparation of accountability report		✓	The preparation of the accountability report at Dompot Dhuafa is still not in accordance with PSAK 109, because they still use the general form of the report.

During the interview, respondent said that ZIS funds will be distributed to 8 asnab or groups such as fakir, miskin, amil, muaf, ar - riqab, al gharimin, fi sabilillah and also ibnu sabil. Dompot Dhuafa will ensure that the 8 asnab will get ZIS funds every year. It's just that there is still 1 asnab that is rarely found, namely ar - riqab (slaves). Because today it is rare to find slavery, so he said.

What Dompot Dhuafa uses in conducting accountability reports is as follows:

- a. Balance sheet
- b. Profit/loss statement

- c. Fund activity report.
- d. Statement of changes in assets under management.
- e. Cash flow statement.

It is undeniable that the financial accounts of the Amil Zakat Institution do not comply with PSAK 109 if we examine the elements of the financial statements in the document. The components of the financial statements according to PSAK 109 are as follows, as previously explained:

- a. Balance sheet.
- b. Statement of changes in funds.
- c. Statement of changes in assets under management.
- d. Cash flow statement.
- e. Notes to the financial statement (Shahnaz, 2016).

The utilization of PSAK 109 Dompot Dhuafa for the management of alms, zakat, and infaq money is reviewed presented on Table 2.

From the examination of the results of the PSAK 109 conformity test of Dompot Dhuafa Waspada Medan Helvetia, it appears that they have not fully implemented PSAK 109. It is true that the distribution and management of ZIS funds at the agency has fulfilled PSAK 109. However, financial reports which are often called accountability reports do not use PSAK 109. Where it has been explained that Dompot Dhuafa Waspada uses a balance sheet, profit/loss statement, fund activity report, statement of changes in managed assets, and cash flow statement in making accountability reports or financial statements. Whereas when viewed in PSAK 109, the accountability report or financial report consists of a balance sheet, a statement of changes in funds, a statement of changes in assets under management, a cash flow statement and notes to financial statements.

5. Conclusion

PSAK 109 regulates the accounting of zakat, infaq and sadaqah. According to PSAK 109, zakat is defined as assets that must be spent by muzakki in accordance with sharia provisions to be given to those entitled to receive it (mustahik). Dompot Dhuafa Waspada Medan does not apply PSAK 109, but it can be said that it is not yet fully implemented. This can be seen from the way the collection, distribution and management of alms, infaq and zakat funds are all in accordance with PSAK 109. However, when conducting accountability reports or financial reports, they have not applied what is in PSAK 109.

To conduct financial reporting, Lembaga Amil Zakat Dompot Dhuafa uses five components, namely the balance sheet, profit/loss statement, fund activity report, statement of changes in assets under management, cash flow statement. According to PSAK 109, the following components must be included in financial statements such as balance sheets, statements of changes in funds, statements of changes in assets under management, cash flow statements, notes to financial statements. Thus, the application of PSAK 109 to Domoet Dhuafa Waspada Medan Helvetia has not been fully implemented.

References

- Afifah, A. A. N., Soleman, R., & Mulyadi, S. (2022). Penafsiran Ayat dan Hadist Sedekah Dalam Perspektif Islam. *Jurnal Ekonomi Syariah*, 2(1), 1–15.
- Amanda, G. R., Malihah, F., Indriyastuti, S., & Khumairah, N. (2021). Pendayagunaan Zakat Pada Masa Pandemi Covid-19. *Jurnal Ilmiah Ekonomi Islam*, 7(01), 216–222.
- Anjelina, E. D., Salsabila, R., & Fitriyanti, D. A. (2020). Peranan Zakat , Infak dan Sedekah dalam Meningkatkan Kesejahteraan Ekonomi Masyarakat. *Jurnal Ekonomi, Keuangan Dan Perbankan Syariah*, 4(2), 136–147.
- Asuti, M. (2018). Peran Psak 109 Dalam Peningkatan Akuntabilitas Dan Transparansi Pelaporan Zakat Di Indonesia. *Jurnal Akuntansi Bisnis*, 10(1), 31–54. <https://doi.org/10.30813/jab.v10i1.986>
- Bahri, E. S., & Khumaini, S. (2020). Analisis Efektivitas Penyaluran Zakat pada Badan Amil Zakat Nasional. *Al Maal : Journal of Islamic Economics and Banking*, 2(1), 164–175.
- Batubara, T. R., & Syahbudi, M. (2022). Operasional Badan Amil Zakat Nasional (Baznas) Dalam Penghimpunan serta

- Penyaluran Dana Zakat di Kota Pematangsiantar. *El-Mujtama: Jurnal Pengabdian Masyarakat*, 3(1), 106–115. <https://doi.org/10.47467/elmujtama.v3i1.2273>
- Hadijah, S. (2019). Analisis Penerapan PSAK 109 Tentang Akuntansi Zakat, Infaq, dan Sedekah pada Badan Amil Zakat Nasional Kabupaten Majene. *Journal of Economic, Public, and Accounting (JEPA)*, 1(2), 58–67. <https://doi.org/10.31605/jepa.v1i2.297>
- Harahap, I., Nasution, Y. S., & ... (2022). Implementasi Desa Zakat Kabupaten Serdang Bedagai Sumatera Utara dengan Pendekatan Indeks Desa Zakat 2.0. *Jurnal Ilmiah Ekonomi ...*, 8(02), 1998–2009. <https://jurnal.stie-aas.ac.id/index.php/jei/article/view/5795>
- IAI. (2021). Draft Eksposur PSAK 101 dan PSAK 109. *Penyajian Laporan Keuangan Syariah, Revisi 2021*, 1–50.
- Jannah, R., & Panggiarti, E. K. (2022). Transparansi Dan Akuntabilitas Pengelolaan Zis Oleh Baznas Kota Yogyakarta Di Masa Pandemi Covid-19. *Maro: Jurnal Ekonomi Syariah Dan Bisnis*, 5(1), 64–76. <https://doi.org/10.31949/maro.v5i1.2325>
- Mukmin, M. N., & Susilawati, S. (2020). Pengelolaan Dana Zakat: Studi Akuntabilitas Dan Transparansi Organisasi Pengelola Zakat Di Kota Bogor. *Jurnal Akunida*, 6(1), 52. <https://doi.org/10.30997/jakd.v6i1.2809>
- Nasution, S. F., Marlya Fatira AK, & Kholil, A. (2020). Implementasi PSAK 109 Untuk Pengelolaan Zakat, Infaq/Sedekah Pada Lazis Muhammadiyah Kota Medan. *El Barka : Journal of Islamic Economic Dan Business*, 3(01), 27–50.
- Nurlinda, Zuhiryan, M., Salimi, F., Umar, Z., Mulyadi, M., & Farmiati, J. (2019). Accounting and Management of Zakat, Infak/ Sedekah (Case Studies of Zakat Institutions in Medan City). *Westech*. <https://doi.org/10.4108/eai.8-12-2018.2283833>
- Presiden Republik Indonesia. (2011). Undang - Undang Republik Indonesia Nomor 23 Tahun 2011 Tentang PEngelolaan Zakat. *Phys. Rev. E*, 1, 24.
- Purwanti, D. (2020). Pengaruh Zakat, Infak, dan Sedekah terhadap Pertumbuhan Ekonomi Indonesia. *Jurnal Ilmiah Ekonomi Islam*, 6(1), 101. <https://doi.org/10.29040/jiei.v6i1.896>
- Qomar, N. N., Yulinartati, Y., & Nastiti, A. S. (2019). Penerapan Psak 109 Tentang Pelaporan Keuangan Akuntansi Zakat, Infak/Sedekah Pada Masjid At-Taqwa Tempurejo. *International Journal of Social Science and Business*, 3(3), 281. <https://doi.org/10.23887/ijssb.v3i3.21054>
- Rahma, T. I. F., & Utami, G. A. (2022). Implementasi Zakat melalui LAZ Washal untuk Memberantas Kemiskinan di Kota Medan. *Jurnal Pendidikan Tambusai*, 6(1), 2135–2141. <https://www.jptam.org/index.php/jptam/article/view/3261>
- Ramadhan, A., & Syamsuddin, S. (2021). Analisis Penerapan PSAK 109 Dalam Penyajian Laporan Keuangan Lazismu. *AKTSAR: Jurnal Akuntansi Syariah*, 4(2), 172. <https://doi.org/10.21043/aktsar.v4i2.11990>
- Rokib, A., Wisandani, I., & Murhasanah, E. (2022). Analisis Penerapan Psak 109 Dalam Menyusun Laporan Keuangan Di Baznas Kabupaten Tasikmalaya. *Taraadin: Jurnal Ekonomi Dan Bisnis Islam*, 1(2), 99. <https://doi.org/10.24853/trd.1.2.99-109>
- Rusdi, A., Wicaksono, K. A., Ardiyantara, No., Supatro, T. A., Peduk, A., & Ramadhani, K. (2018). Sedekah Sebagai Prediktor Kebahagiaan. *Jurnal Psikologi Islam*, 5(1), 59–68.
- Ryandani, N. I., Kamilah, K., & Nurwani, N. (2023). Analisis Peranan Distribusi Dana Zakat Produktif dalam Perkembangan Usaha Mikro Mustahik (Penerima Zakat) Berdasarkan Akuntansi pada Dompot Dhuafa Waspada Medan. *Jurnal Ilmu Komputer, Ekonomi Dan Manajemen (JIKEM)*, 3(2), 5371–5404.
- Sardini, S., & Imsar, I. (2022). Peran Pendistribusian Zakat Produktif Dalam Upaya Pemberdayaan Ekonomi Mustahik Di Baznas Provinsi Sumatera Utara. *CERMIN: Jurnal Penelitian*, 6(1), 64. https://doi.org/10.36841/cermin_unars.v6i1.1641
- Sativa, R. D. (2021). Analisis Transparansi, Optimalisasi dan Efisiensi Pengelolaan Zakat, Infak dan Sedekah Pada Dompot Dhuafa Waspada. In *Analisis Transparansi, Optimalisasi dan Efisiensi Pengelolaan Zakat, Infak dan Sedekah Pada Dompot Dhuafa Waspada* (Vol. 5, Issue 3).
- Shahnaz, S. (2016). The Application Of PSAK No . 109 About Financial Accounting Report Of Zakat, Infaq/Sedekah

- on BAZNAS North Sulawesi Province. *Jurnal Berkala Ilmiah Efisiensi*, 16(01), 449–458.
- Suginam, & Siregar, S. (2020). *Akuntabilitas Finansial Badan Amil Zakat Nasional Dalam Memaksimalkan Potensi Zakat*. 1(2), 95–98.
- Susilowati, L., & Khofifa, F. (2020). *Kesesuaian Akuntansi Zakat, Infaq Dan Sedekah Dengan PSAK 109 BAZNAS Kabupaten Tulungagung*. 4(2), 162–180.
- Suwandi, A., & Samri, Y. (2022). Peran LAZISMU (Lembaga Amil Zakat, Infaq dan Sadaqah Muhammadiyah) dalam Mengentaskan Kemiskinan Masyarakat Kota Medan. *Management of Zakat and Waqf Journal (MAZAWA)*, 3(2), 15–30. <https://doi.org/10.15642/mzw.2022.3.2.15-30>
- Tambunan, J. (2021). Memaksimalkan Potensi Zakat Melalui Peningkatan Akuntabilitas Lembaga Pengelola Zakat. *Islamic Circle*, 2(1), 118–131. <https://doi.org/10.56874/islamiccircle.v2i1.498>
- Ulpah, M., & Hafifi, A. (2021). Strategi Corporate Fundraising Zakat Infaq Dan Shadaqah Pada Lazismu Jakarta. *Madani Syariah*, 4(2), 1–12.
- Wahyuni, S., Nurbaiti, & Harahap, M. I. (2022). Efektifitas Penerapan Financial Technology (Fintech) dan Strategi Fundraising dalam Optimalisasi Penghimpunan ZISWAF (Zakat , Infaq , Sedekah , Wakaf) (Studi Kasus Dompot Dhuafa Waspada Sumatera Utara). *JES (Jurnal Ekonomi Syariah)*, 6, 9925–9939. <https://jptam.org/index.php/jptam/article/view/3992>
- Yudhira, A. (2020). Analisis Efektivitas Penyaluran Dana Zakat, Infaq dan Sedekah Pada Yayasan Rumah Zakat. *Jurnal Ilmiah Akuntansi Keuangan Dan Bisnis*, 1(1).
- Yulianti, L. (2021). Analisis Penerapan PSAK 109 Tentang Akuntansi Zakat Dan Infaq / Sedekah Pada Baznas Kota Bandung. *Jurnal Ilmu Akuntansi Dan Bisnis Syariah*, 3(1), 74–92.
- Zahara, A., & Nurwani. (2023). Analisis Akuntabilitas Dan Transparansi Dalam Pengelolaan Zakat Infaq Dan Dana Sedekah Dompot Dhuafa Waspada Medan. In *Ekonomi Bisnis Manajemen dan Akuntansi (EBMA)* (Vol. 4, Issue Psak 109). <https://jurnal.ulb.ac.id/index.php/ebma/index>
- Zikri, S. M. Al, Wantoro, A., Abidin, Z., & Molina, J. I. (2019). Sistem Informasi Berbasis Web Untuk Pengelolaan Penerima Dana Zakat, Infaq dan Sedekah. *Teknokompak*, 13(2), 31–34.
- Zubaedah, Mas'ud, A., & Marosea, N. (2022). Analisis Penerapan Psak No.109 Tentang Akuntansi Zakat, Infaq Dan Sedekah Pada Badan Amal Zakat Nasional (Baznas) Kota Kendari. *Prosiding Konferensi Akuntansi Khatulistiwa*, 109, 21–32.