

# ANALYSIS OF ACCOUNTING TREATMENT OF PRODUCTIVE ZAKAT DISTRIBUTION PRACTICES BASED ON PSAK 109 (CASE STUDY AT THE PIDIE JAYA ZAKAT AGENCY INSTITUTION)

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## Abstract

This research aims to analyze the accounting treatment of productive zakat distribution practices and the suitability of implementing PSAK Syariah No. 109 at Baitul Mal, Pidie Jaya Regency with the concept of recognition, measurement, presentation and disclosure of PSAK Syariah No. 109. The type of this research is a case study. The research method used is descriptive analysis method. Data collection techniques in this research used interview and documentation methods. The results of the research show that the productive zakat distribution mechanism at Baitul Mal Pidie Jaya Regency in distributing productive zakat to mustahik still uses a grant contract, which means that the productive zakat funds given to mustahik are given free of charge and gradually they have started to use the qardhul hasan contract. The implications of productive zakat funds on the status of mustahik are not yet fully capable of changing mustahik into muzakki, the status of mustahik can only change into muktafi (people who are able to meet their own needs) and munfiq (people who give infaq). Apart from that, the research results show that the concept of recognition and measurement of zakat at Baitul Mal Pidie Jaya Regency is in accordance with PSAK Syariah No. 109. The concept of recognition and measurement of infaq/alms at Baitul Mal Pidie Jaya Regency is not fully in accordance with PSAK Syariah No. 109. The concept of presentation and disclosures at Baitul Mal Pidie Jaya Regency are in accordance with PSAK Syariah No. 109.

**Keywords:** *Productive Zakat, PSAK No. 109*

## INTRODUCTION

This productive distribution of zakat was exemplified during the time of Caliph Umar Ibnu Khathab who handed over zakat in the form of three camels at once to one of the mustahik who had regularly asked for zakat but his fate had not changed. When handing over the three camels, the caliph hoped that the person concerned would not come again as a zakat recipient but hoped that the caliph would be the zakat payer. Caliph Umar Ibn Khathab's hope turned out to come true, because the following year this person came to Caliph Umar Ibn Khathab not asking for zakat, but to hand over his zakat (Irfan Mahmud Ra'ana, 2015:88). The economic improvements in mustahik can now be seen and felt by the mustahik themselves, and the community also sees better economic prosperity in their lives. Therefore, the response of the Pidie Jaya Amil Zakat Institution has become more sensitive, caring and focused on providing stimulus for business capital assistance. If only the business in the field is carried out well, with a sense of responsibility, it will have a positive impact, namely success in productive economic efforts. Zakat given to mustahik will play a role in supporting their economic improvement if it is consumed in productive business activities. The distribution of productive zakat actually has a concept of careful planning and implementation, such as examining the causes of poverty, lack of working capital and lack of employment opportunities. With these problems, it is necessary to plan programs that are right on target and valid mustahik data so that productive zakat can be developed, which is including part of the effort to see the abilities or skills possessed by mustahik.

Optimization to increase the number of muzakkī is a strategy that needs to be taken by zakat collecting organizations, where the Pidie Jaya Amil Zakat Institution is in collecting zakat. The Pidie Jaya Amil Zakat Institution in collecting zakat, infaq and sadaqah and waqf (ZISWAF) calls on the public to deposit the ZISWAF funds to the Pidie Jaya Amil Zakat Institution through government assistance, namely the Regent, Police Chief and Head of the Ministry of Religion so that the community and its members distribute ZISWAF to the Pidie Jaya Amil Zakat Institution. The program that is being intensified is the collection of professional zakat for Civil Servants and Regional Apparatus Officials to create a Zakat Management Unit (UPZ) and deposit the ZISWAF funds to the Pidie Jaya Amil Zakat Institution. In addition, through this government assistance, the acquisition of ZISWAF funds at the Pidie Jaya Amil Zakat Institution has seen an increase in the number of muzakkī from year to year. The following is the acquisition of zakat funds and the amount of muzakkī obtained by the Pidie Jaya Amil Zakat Institution which can be seen in the table below:

**Table 1**  
**Results of Obtaining Zakat, Infaq and Alms Funds from the Pidie Jaya Amil Zakat Institution for 2015 - 2018**

No	Year	Zakat	Infaq	Sadaqah	Muzakki
1	2015	1,117,181,732	136.132.433	2,110,000	547
2	2016	1,981,754,810.18	119,507,068.82	300,000	814
3	2017	3,631,702,920	216,036,298	2,200,000	1564
4	2018	5,659,567,862	216,036,298	340.257.169	1685

Based on the table above, the results of the acquisition of zakat, infaq and shadaqah from 2015-2018 experienced fluctuations, the increase in muzakki from year to year in theory will increase the acquisition, however in practice and data obtained from the Pidie Jaya zakat amil institution it appears that there is still a decrease in the acquisition will give sadaqah in 2016 even though other income has increased. In connection with the above, the distribution of zakat is carried out by the Amil Zaka Pidie Jaya Institution in two ways. First, consumptive distribution of zakat, namely distribution carried out with the aim of meeting the basic economic needs of the mustahik, in the form of providing food ingredients for direct consumption. Second, productive distribution of zakat as a mustahik economic empowerment program. According to the origin of the cause, poverty is divided into two types, namely cultural poverty and structural poverty. Cultural poverty is poverty caused by the presence of customary or cultural factors in a particular area that shackle a person or a certain group of people so that they remain attached to poverty. Meanwhile, structural poverty is poverty that occurs as a result of the powerlessness of a person or a certain group of people against an unjust social system or order, therefore they are in a very low bargaining position so that they do not have the ability to fulfill their daily needs, then social, economic, and economic disparities occur. education and health are no longer seen as justice for achieving prosperity, what exists is poverty and unemployment in society.

## LITERATURE REVIEW

### Productive Zakat

The definition of productive zakat will be easier to understand if it is interpreted based on the syllables that make it up. Zakat is isim masdar from the words zaka-yazku-zakah because the basic word zakat is zaka which means blessing, growth, clean, good and developing (Fahrudin, Page 13: 2010). Meanwhile, the word productive comes from English, namely "productive", which means producing or providing a lot of results (Hawkins, p. 267: 2010). So it can be concluded that productive zakat is giving zakat which can make the recipients produce something continuously with the assets and zakat they have received. Productive zakat is thus zakat where the assets or zakat funds given to mustahik are not spent, but are developed and used to build their businesses to continuously meet their living needs. So it can be concluded that productive zakat is zakat that is managed in a productive way, which is done by providing capital to zakat recipients and then developing it to fulfill their lives for the future (Asnainu, p. 64: 2010).

### Zakat Accounting

In the PSAK No. 109 statement, zakat is property that must be released by muzakki in accordance with sharia provisions to be given to those entitled to receive it (mustahiq). According to Law Number 23 of 2011, zakat is a religious institution which aims to improve justice and social welfare. Infaq and shadaqah have a slightly different meaning than zakat. As expressed by Hafidhuddin (2000). Infaq comes from the word anfaqa which means spending wealth for the sake of something, while sadaqah comes from the word sadaqa which means right. In sharia terminology, the meaning of infaq and shadaqah means spending part of one's assets/income for something required by Islamic teachings.

## RESEARCH METHOD

The type of research used is a case study. Case studies are also known as studies that are comprehensive, intense, detailed and in-depth and are more directed as an effort to examine contemporary or current problems or phenomena. In general, case studies provide broad access or opportunities for researchers to examine in depth, detail, intensively and comprehensively the social unit being studied. The case study in this research is regarding the management of zakat, infaq and alms in the development of micro businesses at the Pidie Jaya Amil Zakat Institution. The research location is the Pidie Jaya Aceh Amil Zakat Institute

## RESULTS AND DISCUSSION

### Productive zakat distribution strategy carried out by the Pidie Jaya Amil Zakat Institution

The SOP and Work Program of the Pidie Jaya Regency Amil Zakat Institution are as follows:

#### a. Collection Field

The main task of the collection sector as stated in Law no. 23 of 2011 concerning zakat management in article 21 paragraph 2 and BAZNAS Regulation no. 3 of 2014 is to carry out management of zakat collection. The functions

of the collection sector are as follows:

1. Preparation of ZIS collection strategy;
2. Implementation of management and development of muzakki data;
3. Implementation of ZIS Socialization;
4. Implementation and control of ZIS collection;
5. Implementation of muzakki services;
6. Implementation of evaluation of ZIS collection management;
7. Preparation of reporting and accountability for ZIS collection;
8. Implementation of receiving and following up complaints regarding muzakki services;
9. Coordination of the implementation of ZIS collection at the Pidie Jaya Regency level.

**b. Distribution and utilization**

Based on Law no. 23 of 2011 in articles 25 and 26, Zakat must be distributed to mustahiq in accordance with Islamic law, the distribution of zakat as intended is carried out based on a priority scale taking into account the principles of equity, justice and regionalism. The duties of the distribution and utilization sector are in carrying out management of the distribution and utilization of zakat in accordance with article 39 of BAZNAS Regulation No. 3 of 2014 concerning the Organization and Work Procedures of Provincial Baznas and Regency/City BAZNAS. Distribution Function in article 40 explains that the distribution and utilization sector has the following functions:

1. Strategic preparation of distribution and utilization of zakat;
2. Implementation of must@ahiq data management and development;
3. Implementation and control of distribution and utilization of zakat;
4. Implementation of evaluation of pentasharufan management and utilization of zakat;
5. Preparation of reporting and accountability for the distribution and utilization of zakat;
6. Coordination of the distribution and utilization of zakat at the Regency/City level.

**c. Planning, Finance and Reporting Fields**

Of the two fields above, their duties and functions refer to BAZNAS Regulation no. 3 of 2014 concerning the Organization and Work Procedures of Provincial BAZNAS and Regency/City BAZNAS as stated in articles 17 and 18, the Planning, Finance and Reporting Sector has the task of carrying out management, planning, finance and reporting. And carries out the following functions:

1. Preparation of a strategic plan for ZIS management at the Pidie Jaya Regency level.
2. Preparation of the annual plan for the Pidie Jaya Regency Amil Zakat Institution.
3. Implementation of annual and five-year evaluations of the Pidie Jaya Regency ZIS management plan..
4. Implementation of financial management of the Pidie Jaya Regency Amil Zakat Institution.
5. Implementation of the accounting system for the Pidie Jaya Regency Amil Zakat Institution
6. Preparation of Financial Reports and Performance Accountability Reports for the Pidie Jaya Regency Amil Zakat Institution.
7. Preparation of zakat management reports at Pidie Jaya Regency level.

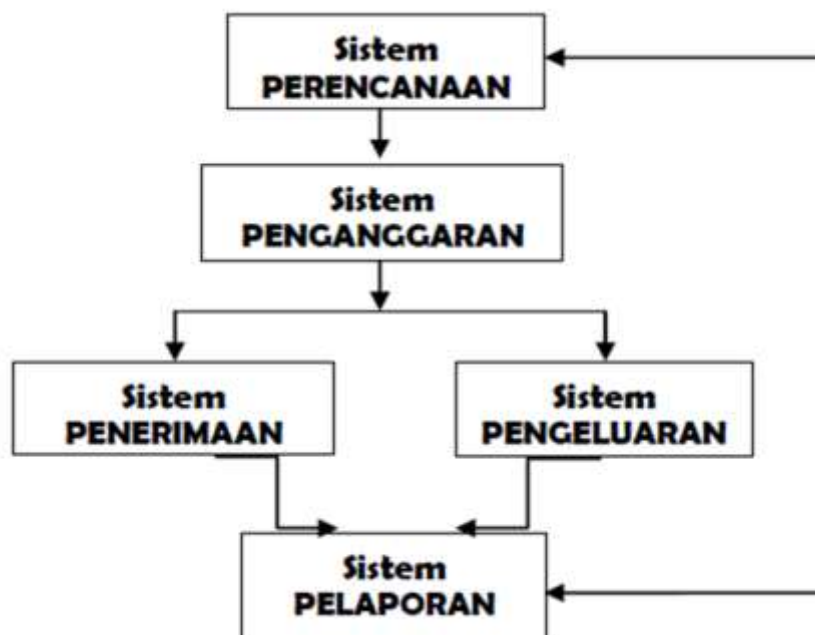


Figure 4.1  
Productive Zakat Management Flow

## Accounting treatment for the distribution of productive zakat carried out by the Pidie Jaya Amil Zakat Institution

The results of the researcher's observations in examining the treatment of zakat accounting at the Amil Zakat Institution, Pidie Jaya Regency, are:

### 1. Recording

Every time a financial report is prepared for an institution, there will definitely be some differences from the existing guidelines. This happens in accordance with the reality that occurs in the field. Likewise, in the accounting records made by the Amil Zakat Institution of Pidie Jaya Regency, there are several differences in the accounting records of the Amil Zakat Institution of Pidie Jaya Regency with the financial reporting guidelines which are in accordance with PSAK no. 109. However, this difference is only a small part which does not affect the financial reports prepared by the Pidie Jaya Regency Amil Zakat Institution. The process of recording the accounting cycle at the Pidie Jaya Regency Amil Zakat Institution begins when collecting evidence such as receipts and bank books, where receipts are obtained from muzakki/munfiq through the process of depositing ZIS funds to the office or via transfer to the BAZNAS account, after that the obligation The Pidie Jaya Regency Amil Zakat Institution creates and prints proof of zakat deposit (BSZ) for each muzakki, then BAZNAS records the cash transactions in the receipt journal. Meanwhile, the process of distributing ZIS funds starts from making a budget plan for activities in each field, which is then submitted to the Chairman for approval and can be disbursed to the finance department according to the needs of each field, then the finance department records it in the distribution journal.

### 2. Recognition and Measurement

Recognition of ZIS funds by the Pidie Jaya Regency Amil Zakat Institution is carried out when the muzakki expresses his willingness to pay his zakat by filling in the willingness to pay ZIS form. After the muzakki fills in the willingness to pay ZIS form, it is handed over to the salary treasurer in each agency to be deducted according to filling in the form, but there are also those who are not deducted through the salary treasurer, namely by direct withdrawal to the person, this is according to wisdom. each local agency, after that the salary treasurer hands it over to UPZ which then UPZ deposits to the Pidie Jaya Regency Amil Zakat Institution. Recognition of ZIS funds used by BAZNAS and PSAK 109 is based on the cash basis method. The cash basis method according to Financial Reporting Under the Cash Basis of Accounting part 1 paragraph 1.2 is an accounting basis that only recognizes transactions and events when cash is received and paid in cash. This method has advantages, namely that income or receipts and expenses are recorded when received or incurred. The Pidie Jaya Regency Amil Zakat Institution records zakat receipts when received and records expenses incurred when zakat distribution is carried out, so that it truly reflects the actual balance position of zakat funds, infaq/alms. The cash basis method also has disadvantages, the disadvantage is that it is unable to reflect the amount of cash available. This happens to the Pidie Jaya Regency Amil Zakat Institution if it receives ZIS funds via bank transfer. The Pidie Jaya Regency Amil Zakat Institution acknowledged the ZIS funds, but the amount of cash in the account of the Pidie Jaya Regency Amil Zakat Institution could not yet be recognized.

In terms of recognition of ZIS funds, the Pidie Jaya Regency Amil Zakat Institution is deemed to be in accordance with PSAK standard no. 109, but there is a problem, namely non-halal funds. Receipt of non-halal funds at the Pidie Jaya Regency Amil Zakat Institution is recognized as non-halal funds which are separated from ZIS funds and amil funds, receipt of non-halal funds comes from conventional bank interest, however In its use, these funds are used as operational vehicles for the Pidie Jaya Regency Amil Zakat Institution, such as fuel, car service, etc. In the author's opinion, this is not in accordance with sharia provisions because the proceeds from non-halal funds cannot actually be used, they can only be reused in the form of taxes and bank administration and in emergency situations. The Amil Zakat Institution of Pidie Jaya Regency when measuring zakat, infaq/alms follows existing standards, namely the use of market prices in determining the value for non-cash assets such as non-cash assets owned by the Amil Zakat Institution of Pidie Jaya Regency in the form of 2 ambulances, measurement The value of the car is based on the current market price.

The measurements carried out by the Pidie Jaya Regency Amil Zakat Institution are in accordance with PSAK no. 109 paragraph 12, where it has been explained that the determination of the fair value of non-cash assets received uses market prices. If market prices are not available, other methods of determining fair value can be used in accordance with the relevant SAK.

### 3. Disclosure

In disclosing the distribution of ZIS funds, the Pidie Jaya Regency Amil Zakat Institute has mentioned details of the distribution and utilization of ZIS funds in the form of living expenses, education or health for the poor, as well as social and da'wah programs, as stated in the Institute's programs Amil Zakat Pidie Jaya Regency, and has also sorted out the use of zakat funds and infaq/alms funds in distribution, so that we can

know the distribution and balance of ZIS funds. The disclosures made by the Pidie Jaya Regency Amil Zakat Institution are in line with PSAK no. 109 paragraphs 39 and 42 which explain the distribution of ZIS funds, the amil must state details of the funds distributed to each mustahiq with these details required to be divided between the distribution of Zakat funds and Infaq/Alms funds.

4. Presentation and Reporting

The presentation of financial reports presented by the Pidie Jaya Regency Amil Zakat Institution is a report on receipt, distribution and use of funds which is published every month as well as an annual report consisting of a recap of receipts and distributions for the year, accompanied by a report on changes in funds. In PSAK no. 109 states that the presentation of amil presents zakat, infaq and alms funds as well as amil funds separately from the statement of financial position. According to the explanation of PSAK no. 109 also states that zakat amil institutions are required to present financial position reports, but in their financial reports, the Pidie Jaya Regency Amil Zakat Institution only makes a report on the distribution of ZIS funds and the use of ZIS funds for institutional operations has not prepared a financial position report.

The Pidie Jaya Regency Amil Zakat Institution in terms of reporting only makes simple financial reports, where the financial reports made by BAZNAS are only about the receipt and distribution of ZIS as well as operational use (amil funds) which are made in the form of fund change reports. Meanwhile, according to PSAK no. The 109 components of a complete Amil financial report consist of a financial position report, a report on changes in funds, a report on changes in assets under management, a cash flow report and notes to financial reports.

**Comparison of PSAK**

The comparison of the concept of recognition and measurement of zakat between PSAK 109 and practice according to Baitul Mal Pidie Jaya Regency can be seen in the summary table below:

**Table 2 Comparison of the concept of recognition and measurement of zakat between PSAK 109 and practice according to Baitul Mal Pidie Jaya Regency**

Activity	PSAK paragraph	Provisions of PSAK 109	Baitulmal Practices	Information
Receipt of Zakat	Paragraph 10	Zakat receipt is recognized when cash or non-cash assets are received	Zakat receipts are recognized when amil receives cash by transfer method or paying directly.	In accordance
	Paragraph 11	Zakat received from muzakki is recognized as an addition to zakat funds in the amount of: a. Amount received if in cash; b. Fair value, if in non-cash form.	Amil recognizes zakat funds as zakat maal, professional zakat, zakat deductions from lecturers and employees, and zakat and is measured in the amount received.	In accordance
	Paragraph 16	Zakat distributed to mustahiq, including amil, is recognized as a deduction from zakat funds in the amount of: a) The amount handed over, if the gift is in the form of cash; b) carrying amount, if in the form of non-cash assets	Zakat distributed to mustahiq is recognized as a deduction from zakat funds and is recorded according to the distribution program. Zaka taken for the amil portion is only 1/8 of the zakat funds and is recognized as a deduction from zakat funds	In accordance

Activity	PSAK paragraph	Provisions of PSAK 109	Baitulmal Practices	Information
Distribution of Zakat	Paragraph 17	The effectiveness and efficiency of zakat management depends on the professionalism of the amil. In this context, amil has the right to take part of the zakat to cover operational costs in order to carry out its functions in accordance with sharia rules or principles and organizational governance. the good one.	Amil takes part and the zakat is 1/8 which is used for amil's operations and manager's salary	In accordance

Source: Processed primary data, 2019

**Comparison of the Concepts of Recognition and Measurement of Infaq/Alms**

Table 3 Comparison of the concept of recognition and measurement of infaq/alms between PSAK 109 and practice according to LAZIS YBW UII

Activity	PSAK paragraph	Provisions of PSAK 109	LAZIS YBW UII practice	Information
Recipient of Alms Infaq	Paragraph 24	The infaq/alms received is recognized as bound or unrestricted infaq/alms funds according to the purpose of the infaq/alms giver in the amount of: a) The amount submitted is in the form of cash; b) Fair value, if deep non-cash form	Amil acknowledged the receipt of infaq funds as infaq. Amil explained whether the recognition of infaq funds was tied or not tied. All infaq receipts are unrestricted funds. Infaq funds are measured by the amount received.	In accordance
	Paragraph 26	Infaq/Alms received can be in the form of cash or non-cash assets. Non-cash assets can be current assets or non-current assets.	Amil only receives infaq/alms funds in cash which is a current asset	In accordance
Recipient of Alms Infaq	Paragraph 28	Amil can also receive non-cash assets that are intended by the giver to be distributed immediately. Assets like this are recognized as current assets. These assets can be	Amil owns an ambulance but does not recognize it as an asset	It is not in accordance with

Activity	PSAK paragraph	Provisions of PSAK 109	LAZIS YBW UII practice	Information
		consumables, such as foodstuffs; or assets that have a long economic life such as cars for ambulances.		
	Paragraph 29	Current non-cash assets are valued at cost while non-current non-cash assets are valued at fair value in accordance with the relevant SAK.	Amil does not recognize the ambulance as a current asset and values it at fair value	In accordance
Reception Infaq Alms	Paragraph 30	The decrease in the value of non-current infaq/alms assets is recognized as: a. Deduction of infaq/alms funds, if not caused by negligence of the charity; b. Losses and deductions from amil funds, if caused	Amil did not recognize the decline in the value of infaq/alms assets in the form of ambulances	It is not in accordance with
	Paragraph 31	In the event that amil receives infaq/alms in the form of non-current non-cash assets managed by amil, then these assets must be valued according to with relevant SAK.	Amil has an asset in the form of an ambulance from infaq/alms funds but it is not assessed according to the relevant SAK	It is not in accordance with
Distribution of Alms Infaq	Paragraph 33	Distribution of infaq/alms funds is recognized as a deduction from funds infaq/alms amount: a) Amount submitted if in the form of cash; b) Carrying value assets which submitted in the form of noncash assets	Infaq/alms distributed to mustahiq are recognized as a deduction from infaq/seekah funds when the program is implemented	In accordance

Activity	PSAK paragraph	Provisions of PSAK 109	LAZIS YBW UII practice	Information
	Paragraph 35	The amil determines the amount or percentage of shares for infaq/alms recipients in accordance with the principles of sharia, fairness and ethics as outlined in the form of amil policy	Amil did not determine the amount or percentage of shares for the recipients. Distribution of infaq/alms according to needs in the field at that time	It is not in accordance with

Source: Processed primary data, 2019

### Comparison of Presentation Concepts

Table 4 Comparison of presentation concepts between PSAK 109 and practice according to LAZIS YBW UII

PSAK paragraph	Provisions of PSAK 109	LAZIS YBW UII practice	Information
Paragraph 38	Amil presents zakat funds, infaq/alms funds, amil funds and non-halal funds separately in the balance sheet.	Amil did not make a balance sheet but made a report on the sources and use of funds.	It is not in accordance with

Source: Processed Data, 2019

### Comparison of Disclosure Concepts

Table 5 Comparison of disclosure concepts between PSAK 109 and practices according to LAZIS YBW UII

PSAK paragraph	Provisions of PSAK 109	LAZIS YBW UII practice	Information
Paragraph 39	Amil revealed the following things related to zakat transactions, but not limited to: a) Zakat distribution policies, such as determining the priority scale for zakat distribution, and nonamil mustahik; b) Zakat distribution policy for amil and non-amil mustahik, such as distribution percentage, reasons and consistency of policy; c) The method for determining the fair value used for zakat receipts in the form of non-cash assets; d) Details of the amount of distribution of zakat funds which includes the amount of management expenses and the amount of funds received directly by the mustahiq;	a) Amil determines the zakat distribution policy from RKAT which has been made 70% larger than the infaq/alms funds b) Amil determines the zakat distribution policy. Determination of zakat distribution is limited to asnaf in order of greater to smaller starting from the poor, fisabilillah, amil, ibnu sabil, and ghorimin. Zakat distribution for amil is 1/8. c) Amil has never received zakat in the form of non-cash assets d) Amil detailed the amount of funds received by mustahiq in the source and use of funds report	It is not in accordance with
Paragraph 39	e) The use of zakat funds in the form of managed assets that are still controlled by the amil	e) Amil has never used funds for managed assets. c) Amil has never received zakat in the form of non-	It is not in accordance with



	<p>or other parties controlled by the amil, if any, the amount and percentage of all distribution of zakat funds and the reasons for this; And</p> <p>f) Relationship between related parties between amil and mustahik which includes:</p> <ol style="list-style-type: none"> <li>1. The nature of the special relationship;</li> <li>2. Number and type of assets distributed;</li> <li>3. The percentage of assets distributed from the total distribution during the period.</li> </ol>	<p>cash assets</p> <p>f) did not reveal the special relationship between Amil and Mustahiq</p>	
Paragraph 40	<p>Amil revealed the following things related to zakat transactions, but not limited to:</p> <p>The results obtained from the management referred to in letter (d) are disclosed separately</p> <ol style="list-style-type: none"> <li>1. The nature of the special relationship;</li> <li>2. Number and type of assets distributed;</li> <li>3. The percentage of assets distributed from the total distribution during period.</li> </ol> <p>f) Use of infaq/alms funds as managed assets, if any, shall disclose the amount and percentage of all use of infaq/alms funds and the reasons;</p> <p>Details of infaq/alms funds based on their intended use, tied and unrestricted; and the relationship between related parties between amil and recipients of infaq/alms.</p>	<p>a) Amil does not determine the distribution policy for infaq/alms funds</p> <p>b) Amil does not take part of the infaq/alms funds. There is no distribution policy for non-amil because distribution is based on what happens in the field.</p> <p>c) Amil manages donations/alms in the form of non-cash assets, namely the Baitul Qohar Mosque, but there is no fair value determination</p> <p>d) Amil did not carry out the activities in letter (d) so it was not disclosed</p> <p>e) There is no percentage of use of infaq/alms funds and does not reveal the reasons.</p> <p>Amil only detailed the distribution of untied infaq/alms funds because there were no bound infaq/alms funds. Amil did not reveal any special relationship with the infaq/alms recipients</p>	It is not in accordance with

Source: Processed primary data, 2019

## CONCLUSION

Based on the research results above, the conclusions that can be drawn are as follows:

1. Based on the results of this research, it can be concluded that Baitul Mal, Pidie Jaya Regency has used PSAK standard no. 109 in terms of recording, recognition, measurement and disclosure. In terms of recording and recognizing Baitul Mal, Pidie Jaya Regency, recording and recognizing the receipt and distribution of zakat, infaq/alms funds using the cash basis method. To measure the receipt of Baitul Mal's non-cash assets, Pidie Jaya Regency, the prevailing market price is used, namely in the form of 2 ambulances. Meanwhile, in terms of disclosures, Baitul Mal Pidie Jaya Regency has revealed the amount of ZIS receipts from muzakki and the distribution of ZIS funds to mustahiq and their social programs. The zakat distribution policy is focused on 8 asnaf, namely the poor, ibnu sabil, amil, converts and fisabilillah.
2. Baitul Mal Pidie Jaya Regency has shortcomings in presenting financial reports and does not fully use PSAK no. 109. Financial report components based on PSAK no. 109 consists of a balance sheet (financial position

report), fund changes report, assets under management report, cash flow report, and notes to financial reports. Meanwhile, in 2019 the report presented by Baitul Mal Pidie Jaya Regency was only a report on the receipt and distribution of ZIS funds as well as a report on changes in funds.

3. The treatment of zakat accounting in Baitul Mal Pidie Jaya Regency in increasing transparency and accountability is in presenting the information contained in the financial reports provided monthly and annually, which implements easy financial reports so that stakeholders can better understand the source and use of each fund, because of accessibility financial reports affect the financial accountability of Baitul Mal Pidie Jaya Regency.

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