

Analysis of the Implementation of PSAK 109 Concerning Accounting for Zakat, Infaq, and Alms at the Amil Zakat, Infaq, and Alms Institution (LAZISNU) PCNU Sidoarjo for the 2020-2022 Period

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Abstract:

The increasing realization of zakat in Indonesia must be balanced with good management of zakat, infaq, and alms funds by the standards set by the accounting standards board, namely Statement of Accounting Standards 109 (PSAK 109), which regulates the management of zakat, infaq, and alms accounting. This research will analyze whether LAZISNU PCNU Sidoarjo has implemented PSAK 109 in managing its zakat, infaq, and alms funds. The research method used in this research is qualitative descriptive research. This research uses primary and secondary data, with data collection procedures through observation, interviews, documentation, and literature study. The data analysis technique is done by compiling the data obtained and then organizing and selecting important data to conclude. The research results show that LAZISNU PCNU Sidoarjo still needs to implement PSAK 109 as a whole. In managing ZIS funds, LAZISNU PCNU Sidoarjo has implemented PSAK 109 but not completely, because LAZISNU PCNU Sidoarjo has not fully met the standards for disclosing ZIS funds, and only presents financial reports in the form of fund change reports. However, in presenting the fund change report, LAZISNU Sidoarjo separated ZIS and non-halal funds.

Keywords: LAZISNU; PSAK 109; Zakat; Infak; Alms

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Abstrak:

Meningkatnya realisasi zakat di Indonesia harus diimbangi dengan pengelolaan dana zakat, infaq, dan alms yang baik sesuai standar yang ditetapkan oleh dewan standar akuntansi yaitu Pernyataan Standar Akuntansi 109 (PSAK 109) yang mengatur tentang pengelolaan zakat, infaq, dan akuntansi alms. Penelitian ini akan menganalisis apakah LAZISNU PCNU Sidoarjo telah menerapkan PSAK 109 dalam pengelolaan dana zakat, infak, dan almsnya. Metode penelitian yang digunakan dalam penelitian ini adalah penelitian deskriptif kualitatif. Penelitian ini menggunakan data primer dan sekunder, dengan prosedur pengumpulan data melalui observasi, wawancara, dokumentasi, dan studi pustaka. Teknik analisis data dilakukan dengan cara menyusun data-data yang diperoleh kemudian mengorganisasikan dan memilih data-data penting untuk diambil kesimpulan. Hasil penelitian menunjukkan bahwa LAZISNU PCNU Sidoarjo masih perlu menerapkan PSAK 109 secara keseluruhan. Dalam pengelolaan dana ZIS, LAZISNU PCNU Sidoarjo telah menerapkan PSAK 109 namun belum sepenuhnya, karena belum sepenuhnya memenuhi standar pengungkapan dana ZIS, dan hanya menyajikan laporan keuangan berupa laporan perubahan dana. Namun dalam penyajian laporan perubahan dana, LAZISNU Sidoarjo memisahkan dana ZIS dan dana non halal.

Kata Kunci: LAZISNU; PSAK 109; Zakat; Infak; Alms

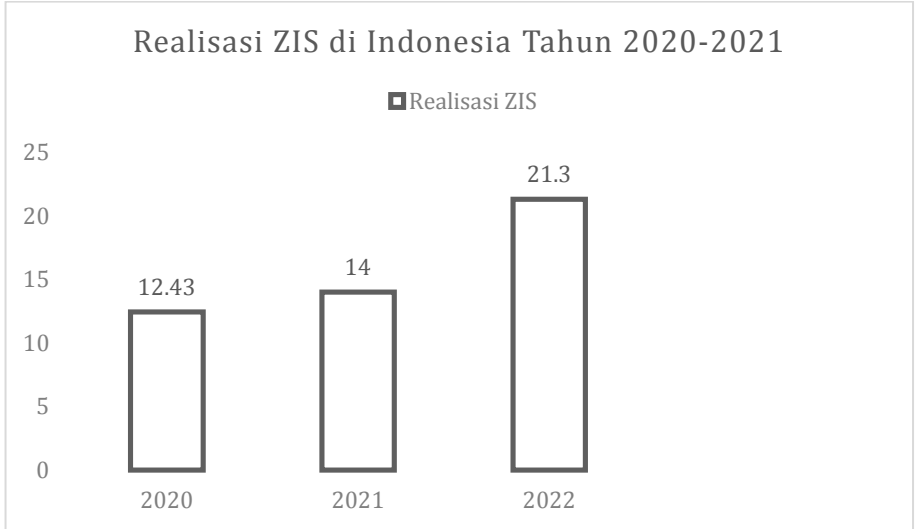
Introduction

The majority of Indonesia's population is Muslim, which affects many aspects of the country's social, cultural, and political life (Erviana, Romadhoni Sugiarto, and Aisyah 2023). Islam has always taught its followers to work together to help their fellow human beings, one way of which is to give a part of the sustenance obtained through Zakat, Infaq, and Almsgiving (Rafif 2023).

Zakat is part of the property that has reached certain conditions that must be issued by a Muslim and given to needy people (Badan Amil Zakat, Infak 2024). Infaq is money spent for positive purposes and by Islamic law. Alms are gifts made

voluntarily to recipients in the form of material or non-material items not bound by certain conditions (Indonesian Accounting Association 2020).

Diagram 1. ZIS Realization in Indonesia 2020-2022
(Source: Badan Zakat Nasional RI, 2024)



The realization of the collection of zakat, infaq, alms, and other religious social funds (DSKL) continues to increase annually. The National Amil Zakat Agency (BAZNAS) noted that the collection of ZIS and DSKL funds in 2020 was 12.43 trillion, then in 2021, it was 14 trillion, and in 2022 it reached 21.3 trillion. The increase in realization must also be balanced with the proper management and distribution of zakat (Humas BAZNAS RI 2022).

Zakat management is a series of activities that include planning, implementation, and coordination in the collection, distribution, and utilization of zakat (Republik Indonesia 2011). To improve the usability and results of ZIS and DSKL, the management must be carried out in an organized manner and accordance with Islamic teachings, with the principles of trustworthiness, benefit, justice, legal certainty, integration, and accountability. It aims to

make zakat management more effective and efficient in providing services (Pemerintah RI 2014).

To improve the effectiveness of zakat in Indonesia, BAZNAS (Badan Amil Zakat Nasional) was formed, which is a government institution that has the authority to manage zakat throughout Indonesia. Furthermore, to assist BAZNAS, people are allowed to form LAZ (Lembaga Amil Zakat) to facilitate BAZNAS in collecting, distributing, and utilizing zakat. The establishment of LAZ must have obtained a license from the Minister appointed by the Minister (Direktorat Pemberdayaan Zakat 2012). In its implementation, BAZNAS and LAZ do not only manage zakat. But also manage the utilization and distribution of Infaq, Alms, and Other Religious Social Funds.

In managing zakat funds, LAZ is required to report the audited management of ZIS funds to BAZNAS periodically. The requirement to report the management of zakat, each LAZ is expected to be able to make or compile financial reports on transactions or activities that have been carried out by standards to facilitate reporting (Republik Indonesia 2011).

To create uniformity in BAZ and LAZ reporting, the preparation of financial statements must refer to the standards set by the Financial Accounting Standards Board, namely the Statement of Financial Accounting Standards (PSAK) 109 concerning Accounting for Zakat, Infaq, and Alms (ZIS), which regulates ZIS financial management. This aims to assist Amil in channeling and distributing zakat, infaq, and alms, as well as making the reporting process easier (Pemerintah RI 2014).

Accounting for zakat, infaq, and almsalms is understood as an accounting process that records zakat, infaq, and alms transactions by Islamic law, which produces financial information in the form of financial statements. The information is very useful for stakeholders, such as Muzakki, government, society, Mustahik, and other parties, because it can be used as a basis for decision-making. According to

PSAK 109, the purpose of ZIS accounting is to organize, measure, present, and disclose zakat, infaq, and alms transactions in a transparent and accountable manner (Febryandhie Ananda, Nugroho Noto Diharjo, and Josua Sahala 2022).

However, in reality, there are still many amil entities that have not implemented PSAK 109 in managing ZIS funds (Sari, Titisari, and Nurlaela 2020), especially in preparing their financial statements, this can be caused by a lack of human resources in this field and a lack of socialization regarding standards regarding ZIS accounting (Ariyas et al. 2023). This statement is in line with research conducted by Moh Husain and Annisa Fithria (2020) which states that in managing ZIS funds BAZNAS Tual City only conducts initial recognition and distribution of ZIS funds, in its operations BAZNAS Tual City also makes reports on the collection and distribution of ZIS funds (Ohoirenan and Fithria 2020). In addition, research conducted by Nasution et al (2020) also states that LAZIS Muhammadiyah Medan only records receipts and distributions, which means that it has not implemented PSAK 109 (Nasution, AK, and Kholil 2020).

Before the implementation of PSAK 109, zakat management institutions had prepared financial reports, but there was still no uniformity between one institution and another. As a result, many parties have difficulty understanding the purpose and meaning of financial statements. Therefore, the application of PSAK 109 in zakat management institutions is very crucial (Riyadhi, Prasetyo, and Fiorintari 2021).

Financial statements based on PSAK 109 are financial statements that describe the financial condition of zakat entities. PSAK 109 also explains several components of financial statements that must be present in the financial statements prepared by Amil. These components consist of; a balance sheet, statement of changes in funds, statement of changes in assets under management, cash flow statement, and notes to the financial statements (IAI 2008).

In Indonesia, there are many LAZs formed by the community, one of which is LAZISNU (Lembaga Amil Zakat, Infak, Alms Nahdlatul Ulama). This organization has been listed as a National LAZ with a legality permit from the Ministry of Religion along with 36 other National LAZs (PBNU 2024). LAZISNU is a non-profit organization under the auspices of Nahdlatul Ulama (NU). It manages the utilization of Zakat, Infaq, Alms (ZIS), and Other Religious Social Funds (DSKL). LAZISNU as an amil zakat institution has branches at the management level throughout Indonesia. From the national level, namely LAZISNU PBNU (Nahdlatul Ulama Executive Board), at the provincial level, namely LAZISNU PWNU (Nahdlatul Ulama Regional Board), at the district/city level, namely LAZISNU PCNU (Nahdlatul Ulama Branch Management), at the sub-district level, namely LAZISNU MWC NU (Nahdlatul Ulama Branch Regional Assembly), and finally at the village level, namely LAZISNU Ranting.

LAZISNU PBNU, as a national zakat institution, has achieved a WTP (Unqualified) opinion from the Public Accounting Firm after the audit of the 2022 Financial Statements which was approved on May 23, 2023. The achievement of this WTP predicate shows that LAZISNU PBNU's financial statements have complied with PSAK 109 which regulates the management of zakat, infaq, and alms funds. Previously, LAZISNU PBNU also received WTP opinions in 2020 and 2021. Executive Director of NU Care-LAZISNU PBNU, Qohari Cholil, explained that the WTP predicate given by KAP shows that LAZISNU's financial governance has met the financial management standards of zakat institutions, namely by PSAK 109 (Nasrullah 2023). This is in line with the results of research conducted by Sri Mulyati (2024) which states that BAZNAS Subang Regency has implemented PSAK 109 in managing its ZIS funds (Mulyati, Nurhasanah, and Kurniawan 2024). Similarly, the results of research conducted by Rizkiansyah (2020) explain that BAZNAS Depok City

has implemented PSAK 109 well (Rizkiansyah, Tanjung, and Hamdani 2020).

This research was conducted at LAZISNU PCNU Sidoarjo. LAZISNU PCNU is an LAZ owned by Nahdlatul Ulama based on branch management in Sidoarjo Regency. LAZISNU PCNU Sidoarjo plays an active role in improving the economic welfare of people in the Sidoarjo area through productive and consumptive assistance programs. With financial assistance from LAZISNU, mustahik claimed to be greatly helped in meeting their living needs and getting support in business development (Faruq, Masduqie, and Julaihah 2023). The active role of LAZISNU PCNU Sidoarjo in improving the welfare of the community, especially in the entire Sidoarjo area through Zakat, Infaq, and Alms, must be adjusted to the management of ZIS funds that are good and according to predetermined standards, so that they can be accounted for by the community and interested parties. This study aims to determine whether LAZISNU PCNU Sidoarjo has implemented PSAK 109 on the financial management of zakat, infaq, and alms and how ZIS financial management in LAZISNU PCNU Sidoarjo. This research is expected to provide development material for LAZISNU Sidoarjo and other zakat entities in Indonesia in the application of PSAK 109 in recording and presenting their financial statements.

Research Methods

This research was conducted with a qualitative descriptive approach by collecting, describing, illustrating, and making a comparison between the data that has been obtained and the real situation in the field. As well as making an explanation of the situation to make conclusions (Qomar, Yulinartati, and Nastiti 2019).

The sample of this study is the financial statements of LAZISNU PCNU Sidoarjo from 2020 to 2022, the sample was taken using a purposive sampling technique. Purposive sampling is a sampling process using certain criteria, where the criteria used are

the latest financial statements from the time of the research conducted in early 2024.

This study uses primary data and secondary data. Primary data is obtained directly from related objects or individuals (Sugiyono 2019). In this study, primary data was obtained directly through field observations and interviews with secretarial and reporting staff at LAZISNU. Secondary sources refer to data obtained indirectly, generally through other people or documents (Sugiyono 2019). Secondary data in this study are in the form of LAZISNU financial reports for the 2020-2022 period, laws, government regulations, Sharia PSAK, and published articles and news on the internet related to the title taken.

The data collection process in this study was carried out through several procedures such as observation, interviews, documentation, and literature studies. Observation is done by directly observing the object to collect information about ZIS management in LAZISNU. Furthermore, researchers conducted interviews with employees of the administration section and the secretariat and reporting section. In this interview process, the information obtained by researchers is about how ZIS management procedures, to the format of financial reports at LAZISNU Sidoarjo. In addition, researchers also conducted documentation in the form of economic data and LAZISNU Financial Statements for the 2020-2022 period. Then the literature study in this research was carried out by looking for related information and references through journal publications, news articles, Sharia PSAK, Government Regulations, and Laws related to the topic discussed.

Data was analyzed by organizing data obtained from interviews, field notes, and documentation. Furthermore, the data is selected to determine which ones are relevant, and finally, conclusions are drawn.

Results and Discussion

The collection of ZIS funds in LAZISNU PCNU Sidoarjo is done directly (cash) by coming direct, transfers, and pick-up of funds by officers at donors' homes, mosques, and minimarket outlets. To receive funds through transfers, LAZISNU PCNU Sidoarjo has several bank accounts, namely Muamalat Bank, BSI Bank, BRI Bank, BCA Bank, Bank Jatim, and BNI Bank. ZIS funds collected come from individuals/muzakki, donors, and business entities, through several ZIS fundraising programs organized by LAZISNU such as Koin NU, Alms Movement (donation boxes in minimarkets), mosque collection (charity boxes), and social/disaster donation programs. After collection, the next process is ZIS management which is carried out with recognition, measurement, presentation, and disclosure procedures. The following is a comparative analysis table regarding the procedures for managing zakat, infaq, and alms PSAK 109 with those applied by LAZISNU PCNU Sidoarjo.

Table 1. Comparison of PSAK 109 and LAZISNU Sidoarjo Implementation

(Source; PSAK 109 and the results of the author's observations at LAZISNU Sidoarjo)

| No. | PSAK 109 | LAZISNU PCNU Sidoarjo |
|-----|---|--|
| 1. | <p>Initial Recognition</p> <p>Zakat:</p> <p>a. Zakat revenue is recognized as zakat fund income that is calculated based on nominal value (cash) and fair value (cash assets).</p> <p>b. The fair value of non-cash assets is determined using market prices. If not available, then the revenue is only disclosed in the CALK.</p> | <p>Initial Recognition</p> <p>After the receipt process, the amil will carry out the initial recognition process for funds that have been received.</p> <p>Zakat</p> <p>Cash receipt of zakat funds from Muzakki is recognized as income or an increase in zakat funds according to the date of receipt, which is calculated based on nominal value. For</p> |

Infaq & Alms

- a. Infak/Alms income is recognized as zakat fund income which is calculated based on nominal value (for cash) and fair value (for non-cash assets).
- b. The fair value of non-cash assets is determined using market prices. If it is not available, then the receipt is only disclosed in the CALK.
- c. Receipts of infaq and alms in the form of non-current assets are recognized as income if Amil is the beneficiary, and as infaq alms funds if the beneficiary is a party other than Amil.
- d. Discounts on purchases of assets or services by mail entities are recognized as alms if the seller explicitly states so. These receipts are recorded as amil fund income if the benefit is to the amil, or as infak alms if it is to other parties.
- e. The use of free services by an amil entity is recognized as a receipt of alms for services if the service provider clearly states this and the fair value can be measured reliably based on observable data.
- f. Service alms receipts are recorded as income in the infaq alms fund if the

non-cash zakat receipts, it has not been done, because LAZISNU PCNU Sidoarjo has not received zakat in the form of non-cash assets, so it has not determined the fair value of a non-cash asset.

Infaq and Alms

Initial recognition of infaq and alms receipts from donors is recognized at nominal value, according to the date of receipt. Receipt of non-cash assets has not been made, because there is no receipt of infaq and alms in the form of non-cash assets.

Receipt of zakat, infaq, and alms funds at LAZISNU PCNU Sidoarjo can be done through cash or transfer.

And for the distribution of amil funds, which is 12.5% of the total receipt of ZIS funds collected.

benefit is to other parties, or in the amil fund if the benefit is to the amil. The amount received is measured based on fair value.

- g. Alms related to the acquisition of non-current assets are recognized as income in the infak alms fund, while fixed or intangible assets are recognized in the amil fund (Ikatan Akuntan Indonesia 2022).

2. **Next Measurement**

Zakat:

- a. Noncash zakat financial assets with significantly fluctuating fair values are not distributed in their original form. Such assets are measured at fair value, and changes in value are recorded in the zakat fund.
- b. Losses on damage to assets are charged to the Zakat fund unless the damage arises due to the negligence of the amil, then it will be charged to the amil fund.

Infaq and Alms

- a. Noncash infaq and alms financial assets with significantly fluctuating fair values are not distributed in their original form. These assets are measured at fair value, and changes in value are recorded in the infaq and alms fund.

Next Measurement

Zakat:

This measurement is done if there is zakat in the form of non-cash assets, which is used to measure the impairment of the non-cash zakat assets. But in this case, LAZISNU PCNU Sidoarjo has not received zakat in the form of non-cash assets. So there is no measurement of the impairment of a non-cash asset.

Infaq and Alms:

LAZISNU also has not received infaq and alms in the form of non-cash assets, so there is no measurement related to the loss or damage arising from a non-cash asset.

- b. Losses on damage to assets are charged to the infaq and alms fund unless the damage arises due to the negligence of the amil, then it will be charged to the amil fund (Ikatan Akuntan Indonesia 2022).

| 3. Derecognition Zakat | Derecognition Zakat |
|---|--|
| <ul style="list-style-type: none">a) The difference from the sale of non-cash zakat assets for distribution is recorded as income.b) Zakat is recognized as an expense when it has been distributed to Mustahik, recognized as the carrying amount of cash or non-cash.c) Zakat distributed to Mustahik other than amil is also recognized as an expense of zakat fund, either directly or through intermediaries.d) The distribution of zakat can be in the form of managed assets. If the assets are managed by other parties, it is recognized as zakat expense according to the carrying value. If managed by the mail entity, it is recorded as amortization according to the useful life. Measurement of assets under management follows PSAK 16 (fixed assets) and PSAK 19 (intangible assets). | <ul style="list-style-type: none">a) There are no sales of non-cash zakat assets for distribution purposes, so there is no revenue recognition for the difference in sales of non-cash zakat assets.b) Recognition of zakat that has been distributed to Mustahik is only recognized as pentasyarufan and deduction of zakat funds.c) There is no distribution of zakat in the form of managed assets because LAZISNU PCNU Sidoarjo has not received zakat in the form of non-cash assets to be managed and distributed. So there is no recognition of the distribution. <p>Infaq and Alms</p> <ul style="list-style-type: none">d) There has been no sale of non-cash infaq alms assets for distribution purposes, so there is no revenue recognition for the difference in sales of non-cash infaq alms assets. |

Infaq and Alms

- a) The difference between the sale of non-cash infaq and alms assets for distribution is recorded as income.
 - b) Infaq and Alms received by the beneficiaries are recognized as infaq and alms expenses based on the carrying amount of cash and non-cash assets.
 - c) Distributions of infaq and alms directly or through intermediaries other than amil are also recognized as expenses.
 - d) The distribution of infaq and alms can be in the form of managed assets. If the assets are managed by other parties, it is recognized as zakat expense based on the carrying amount. If managed by the amil entity, it is recorded as amortization according to the useful life. Measurement of assets under management follows PSAK 16 (fixed assets) and PSAK 19 (intangible assets).
 - e) Infaq and alms with the obligation to return are classified as al-qardh al-hasan. This transaction becomes an infaq and alms fund expense if the receivable is written off (Ikatan Akuntan Indonesia 2022).
- e) Recognition of the distribution of infaq and alms is only recognized as an expenditure or pentasyarufan and deduction of infaq and alms funds.
 - f) There is no distribution of infaq and alms assets in the form of managed assets because LAZISNU PCnu Sidoarjo has not received infaq and alms in the form of non-cash assets to be managed and distributed. So there is no recognition of the distribution of assets under management.
 - g) In addition, there is no infaq and alms with the obligation to return which is classified as *al-qardh al-hasan*.

| | |
|--|---|
| 4. Presentation and Disclosure Zakat: | Presentation and Disclosure Zakat: |
|--|---|

1. Amil records net assets, zakat distribution receivables, and zakat managed assets as separate items in the balance sheet.
 2. Amil also discloses various information related to zakat management, but not limited to the following aspects.
General
 - a) Amil's share of Zakat revenue is explained, including consideration, amount, percentage, purpose, and changes compared to the previous period.
 - b) Disclosure of asset receipts that are not zakat income (for example, bank interest)
 - c) Details of zakat assets held at the end of the reporting period.
Receipt of zakat
 - d) Details of zakat receipts obtained directly or through other parties.
 - e) Details of zakat receipts based on the category of muzakki, as well as based on the form of receipt.
 - f) Explanation of non-cash asset receipts that are not recorded in the
1. The recording of zakat distribution in LAZISNU PCNU Sidoarjo is only presented in the statement of changes in funds and has not been presented in the balance sheet. However, the recording of zakat funds in the statement of changes in funds has been separated from other funds including non-halal funds.
 2. Information disclosed by Amil LAZISNU Sidoarjo is as follows:
General
 - A. The amil share disclosed by LAZISNU Sidoarjo is the percentage of the amil share.
 - B. Receipt of assets that are not zakat income such as bank interest and current account services which are recorded as non-halal funds.
 - C. Detailed disclosure of zakat assets held at the end of the reporting period.
Receipt of Zakat
 - D. LAZISNU Sidoarjo records and discloses details of zakat receipts based on the form of receipt.
 - E. Details of zakat receipts are disclosed based on the form of receipt.
 - F. There is no explanation regarding the disclosure

zakat fund, because there is no fair market price available for these assets.

Distribution of Zakat

- g) Policy of zakat distribution.
- h) Details of all zakat distribution.
- i) Details of the amount of zakat fund distribution for each Mustahik Asnaf group.
- j) Distribution of zakat to related parties, including the nature of the relationship, the amount and type of assets distributed, and the percentage of zakat distribution to total distribution during the period.

Managed Assets

- k) Explanation of the distribution of zakat in the form of managed assets.
- l) Details of assets under management that are distributed.
- m) Reconciliation of the carrying amount of assets under management at the beginning and end of the period.

Infak and Alms

- 1. Amil presents:
 - a. The net assets related

of non-cash asset receipts.

Distribution of zakat

- G. Disclosure of distribution policy has been disclosed
- H. Amil has disclosed the details of zakat distribution, such as the amount and percentage of zakat distribution from all distributions made in that period.
- I. As well as the amount of distribution of zakat funds in one period

Infak and Alms

- 1. Amil Presents
 - a. Net assets in the form of infaq and alms funds are presented separately from other funds in the statement of changes in funds.
 - b. Amil has not presented a balance sheet for receivables and assets under management related to the management of infaq and alms.
- 2. Amil disclosed the following.
 - General
 - a. Details of the percentage of Amil's share of infaq alms receipts
 - b. There is no disclosure of muqayyadah (with restrictions) and

- to the management of infaq, alms, and amil funds are presented separately.
- b. Receivables from the distribution of infaq and alms, as well as assets under management related to the management of infaq and alms, are presented as separate items in the balance sheet.
2. Amil discloses matters related to zakat management, but not limited to:
- General
- A. Description of Amil's share of infaq and Alms receipts
- B. A description of muqayyadah (restricted) and muthlaqah (*unrestricted*) infaq and alms, and details of their balances at the end of the period.
- C. Disclosure of non-earning assets in infaq and alms funds (for example, bank interest).
- D. Details of the infaq and alms assets held at the end of the reporting period.
- Infaq and Alms Receipts
- E. Details of infaq and alms receipts obtained directly or through muthlaqah (without restrictions) infaq and alms.
- c. Amil discloses non-income generating assets such as bank interest and current account fees in a separate account, namely other funds/non-interest bearing funds.
- d. Disclosure of details of infaq and alms assets held at the end of the reporting period.
- Infaq and Alms Receipt
- e. LAZISNU Sidoarjo discloses details of infaq and alms receipts in its statement of changes in funds.
- f. Amil also discloses details of infaq and alms receipts based on the source of funds category of the receipt.
- g. There is no description of the receipt of non-cash assets that have not been recorded in the infaq and alms funds because there are no transactions related to these receipts.
- Distribution of Infaq and Alms
- h. Disclosure of provisions for the distribution of infaq and alms funds.
- i. Amil discloses details
-

- other entities.
- F. Details of infaq and alms receipts based on the category of the giver, both from individuals and companies and based on the form of receipt, namely cash and non-cash assets.
- G. A description of the receipt of non-cash assets that are not recorded in the infaq and alms fund, because there is no fair market price available.
- Distribution of infaq and alms
- H. Provisions for the distribution of infaq and alms funds, which include determining the priority scale.
- I. Details of the distribution of infaq and alms are made either directly or through other entities.
- J. Details of the distribution of infaq and alms to related parties.
- Managed assets
- K. Information regarding the distribution of infaq and alms in the form of managed assets.
- L. Details of assets under management that are distributed.
- M. Reconciliation of the related to the distribution of infaq and alms funds that have been made.
- j. Details of the distribution of infaq and alms which includes the amount, type of assets distributed, and the percentage of the total distribution of infaq and alms in one period.
- Managed assets, investment, and almsgiving services
- LAZISNU has not disclosed matters related to managed assets, *Al-qardh al-hasan*, investment, and almsgiving services because there have been no transactions related to these matters.

The Presentation of ZIS LAZISNU PCNU Sidoarjo

Presentation of financial statements LAZISNU Sidoarjo is done every month and also presented at the end of the period. Bookkeeping is done at the end of each period in December and is fully recorded in rupiah. The presentation of LAZISNU Sidoarjo's financial statements is still incomplete and only presents a report on changes in funds. In the report, LAZISNU PCNU Sidoarjo, presents ZIS funds, Amil funds, and non-halal funds separately,

- carrying amount of assets under management at the beginning and end of the period.
- Al-qardh al-hasan*
- N. A description of the distribution of infaq and alms in the form of al-qardh al-hasan.
- O. Reconciliation of carrying amounts at the beginning and end of the period, showing disbursements, receipts, and write-offs from al-qardh al-hasan.
- Investment
- P. Description of infaq and alms used for investment.
- Q. Details of investments made using infaq and alms funds such as type, period, and return on investment.
- R. Reconciliation of carrying value at the beginning and end of the period.
- Service Alms
- S. Accounting guidelines established for the receipt of service alms.
- T. Explanation of service alms that are not recognized as alms receipts.
- U. Details of service alms that benefit amil and parties other than amil
- to avoid mixing ZIS funds with non-halal funds and to facilitate calculation and the intended use/program of each fund is different. The presentation of this financial report is carried out to provide and convey information related to the use of ZIS funds to interested parties, namely muzakki, sharia supervisors, the wider community, etc.

Disclosure of ZIS LAZISNU PCNU Sidoarjo

Disclosure of the management of zakat, infaq, and alms funds is carried out on various platforms such as NU Care-LAZISNU social media, and LAZISNU.sda website and also in magazines released every month. The disclosure contains monthly financial reports and also various collection and distribution programs that have been implemented.

during the period
(Indonesian Institute of
Accountants 2022).

| | |
|---|---|
| 5. Nonhalal Funds Nonhalal receipts are recognized as a separate fund from zakat, infaq/alms, and amil funds, and distributed by sharia provisions (IAI 2008). | Nonhalal Funds During the operational activities, LAZISNU Sidoarjo receives non-halal revenue from bank interest and current account services for financial transactions. This non-halal revenue is recognized as non-halal funds which are presented and recorded separately from zakat, infaq, alms, and amil funds. |
| 6. Financial Statements PSAK 109 <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; and5. Notes to the financial statements (IAI 2008) | Financial Report of LAZISNU PCNU Sidoarjo The financial statements presented are only statements of changes in funds that record ZIS receipts and expenditures or pentasyarufan that have been made. In presenting the statement of changes in funds made by LAZISNU PCNU Sidoarjo has separated between ZIS funds and non-halal funds. |

The results of this study prove that LAZISNU PCNU Sidoarjo has not implemented PSAK 109 in full. There are still many elements of PSAK 109 that have not been applied such as recognition of non-cash ZIS assets, disclosure of receipts, distribution, and sale of managed assets, discounts on asset purchases, receipt of alms for services, al-qardh al-hasan, investment, and use of free services by amil entities. This is because LAZISNU PCNU Sidoarjo has not made transactions related to these matters and there has been no receipt in ZIS in the form of non-cash assets. In addition, in presenting its

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financial statements, LAZISNU Sidoarjo only presents a report on changes in funds.


The financial statements presented by LAZISNU PCNU Sidoarjo for the period 2020-2022 are as follows:



LAPORAN KEUANGAN
UPZIS PC NU CARE-LAZISNU KOTA/ KAB SIDOARJO
JANUARI - DESEMBER 2020

| | | |
|---|----|---------------------------|
| Jumlah Saldo Tahun Lalu | | 265.839.997,00 |
| Penerimaan: | | |
| Zakat | Rp | 76.981.500,00 |
| Infaq & Shodaqoh | Rp | 656.954.679,00 |
| Natura | Rp | - |
| JPZIS (Jaringan Pengelola ZIS di Masjid/Pondok) | Rp | 154.718.543.750,00 |
| Lain-lain / Dana Non Halal | Rp | 309.687,00 |
| Jumlah Penerimaan | | 155.452.789.616,00 |
| Pengeluaran | | |
| Pentasharufan Program | | |
| Program Pendidikan | Rp | 44.277.100,00 |
| Program Kesehatan | Rp | 7.131.529,00 |
| Program Ekonomi | Rp | 6.151.724.750,00 |
| Program Siaga Bencana | Rp | 74.302.000,00 |
| Program Nusantara berqurban | Rp | 131.082.500.000,00 |
| Program Sosial dan Dakwah | Rp | 397.274.107,00 |
| Zakat (Fakir, Miskin, Muafaf, Gharim, Fisabilillah, Ibnu sabil) | Rp | 17.604.169.000,00 |
| Beban Biaya Operasional | | |
| Promosi, Sosialisasi, Edukasi | Rp | 18.698.500,00 |
| Gaji Pegawai/Amil | Rp | 53.491.029,20 |
| Operasional dan Administrasi | Rp | 16.325.582,00 |
| Beban Biaya Lain | Rp | 26.734.523,00 |
| Jumlah Pengeluaran | | 155.476.628.120,20 |
| Jumlah Saldo Perbulan Desember 2020 | | Rp 242.001.492,80 |


Figure 1: LAZISNU Sidoarjo 2020 Financial Report
(Source; LAZISNU Sidoarjo Financial Data)



**LEMBAGA AMIL ZAKAT, INFAQ DAN SHODAQOH NADHLATUL ULAMA
NU CARE-LAZISNU SIDOARJO
LAPORAN KEUANGAN
PERIODE : JANUARI - DESEMBER 2021**

| | | |
|--|-----------|-----------------------|
| Jumlah Saldo Tahun 2020 | Rp | 242.001.493,00 |
| Penerimaan: | | |
| Zakat | Rp | 85.531.250,00 |
| Infaq / Shodaqoh | Rp | 466.817.282,40 |
| Amil | Rp | 128.923.070,60 |
| Dana Lain-lain / Dana Non Halal | Rp | 68.581,00 |
| Jumlah Penerimaan | Rp | 923.341.677,00 |
| Pengeluaran | | |
| Penyaluran Dana Infaq: | | |
| Program Pendidikan | Rp | 126.223.948,00 |
| Program Kesehatan | Rp | 1.000.000,00 |
| Program Siaga Bencana | Rp | 301.875.440,00 |
| Program Sosial dan Dakwah | Rp | 95.637.398,00 |
| Penyaluran Dana Zakat: | | |
| 8 Asnaf (Fakir/ Miskin, dll) | Rp | 57.179.000,00 |
| Program Ekonomi | Rp | 39.336.000,00 |
| Penyaluran Dana Amil : | | |
| Promosi, Sosialisasi, Edukasi | Rp | - |
| Belanja Pegawai & Gaji Amil | Rp | 43.180.681,45 |
| Biaya operasional dan Administrasi lainnya | Rp | 53.776.193,00 |
| Penyaluran Dana Lain-lain/Non Halal | Rp | - |
| Jumlah Pengeluaran | Rp | 718.208.660,45 |
| Jumlah Saldo | Rp | 205.133.016,55 |

Figure 2: LAZISNU Sidoarjo 2020 Financial Report
(Source; LAZISNU Sidoarjo Financial Data)



**NU CARE-LAZISNU
SIDOARJO**

**LAPORAN KEUANGAN NU CARE LAZISNU SIDOARJO
YEAR TO DATE 2022**

| | |
|---------------------------------|--|
| A. SALDO AWAL TAHUN 2022 | 205.133.017 |
| B. PENERIMAAN | 961.319.252 |
| Zakat Maal Perorangan | 79.810.000 |
| Zakat Maal Perusahaan | 100.000.000 |
| Zakat Fitrah | 35.000.000 |
| Infak Terikat | 18.350.000 |
| Perseorangan | 18.350.000 |
| Lembaga/Sekolah | - |
| Banom | - |
| Infak Tidak Terikat | 285.722.952 |
| Donatur tetap | 99.955.660 |
| Kaleng Koin | 18.969.910 |
| Kotak Infaq | - |
| Penerimaan Lain | 166.797.382 |
| Bencana | 442.436.300 |
| Peduli Angin Puting Beliung | 9.439.300 |
| C. PENTASHARUFAN | 879.209.181 |
| BERDASARKAN PROGRAM | 589.185.481 |
| Pendidikan | 30.150.655 |
| Kesehatan | 45.206.300 |
| Ekonomi | 110.100.526 |
| Bencana | 403.728.000 |
| DANA AMIL | 290.023.700 |
| Dakwah/Sosialisasi | 207.764.496 |
| Gaji Amil | 39.461.150 |
| Biaya Umum | 42.798.054 |
| D. SALDO AKHIR | 287.243.088 |
| Terbilang | dua ratus delapan puluh tujuh juta dua ratus empat puluh tiga ribu delapan puluh |

Figure 3: LAZISNU Sidoarjo 2020 Financial Report

(Source; LAZISNU Sidoarjo Financial Data)

LAZISNU PCNU Sidoarjo has not presented the financial statements as a whole. The financial statements presented are only statements of changes in funds that provide information about the amount of ZIS collection, distribution based on programs, amil funds, non-halal funds, as well as the initial balance and ending balance each year.

In the statement of changes in funds presented, zakat, infaq, alms, amil funds, and non-halal funds are recorded and recognized separately. This is by the provisions of PSAK 109, that non-halal funds must be presented separately from other funds so that non-halal funds are not mixed with ZIS funds and amil funds. Because non-halal funds are funds that are not by Islamic law and regulations. In this case, bank interest and services are included in non-halal funds, because they are not included in revenues intended for zakat, infaq, or alms.

This discrepancy in the application of PSAK 109 in LAZISNU PCNU Sidoarjo can be caused by several things, such as the small scale of LAZ so many elements of PSAK 109 are still not fulfilled due to the absence of related transactions, lack of socialization about PSAK 109 from the Financial Accounting Standards Board. In addition, the lack of financial resources and human resources who master the field of accounting can also be the cause of this problem, because hiring experienced staff will require considerable funds for employee costs, while LAZISNU Sidoarjo is a nonprofit organization that has limitations in the source and use of funds.

The obligation to apply PSAK 109 is not regulated in government regulations or laws governing ZIS management in Indonesia, so there are no sanctions that will be imposed on LAZs that do not apply PSAK 109 in its entirety. However, the obligation of LAZ in reporting its ZIS management to BAZNAS periodically is regulated in article 19 of Law Number 23 Year 2011 concerning zakat management. In this case, there are sanctions for violating Article 19, namely in the form of written warnings, temporary suspension of activities, and revocation of licenses for LAZs that do not report their zis management. This obligation encourages BAZNAS to provide policies related to LAZ and BAZ financial reporting, to create uniformity and facilitate amil in reporting. The policy states that ZIS transactions by LAZ/BAZ must be presented by applicable

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guidelines and SAK, namely PSAK 109 (financial policies of baznas and laz).

Although there are no applicable sanctions, the obligation to make reports by relevant, transparent, accountable, accurate, and neutral standards should be carried out as a form of accountability in managing ZIS funds. The solution that the author can convey is the need for training for staff or employees of LAZISNU PCNU Sidoarjo regarding ZIS accounting standards (PSAK 109) and its development. So that employees can still master and have insight into PSAK 109, so that they can implement ZIS management and present reports according to the specified standards, despite the limited funds available.

Conclusion

Based on the results of interviews, observations, and analysis, LAZISNU PCNU Sidoarjo as an amil zakat institution that manages zakat, infaq, and alms funds in the Sidoarjo area has not fully implemented PSAK 109 which regulates the accounting treatment of amil zakat institutions in Indonesia. This is because several elements in PSAK 109 have not been implemented, including recognition of non-cash ZIS assets, disclosure of receipt, distribution and sale of managed assets, discounts on asset purchases, receipt of service alms, al-qardh al-hasan, investment, and use of free services by affiliated entities. Apart from that, the financial reports presented only report changes in funds.

There are no stipulated regulations and binding sanctions for LAZ/BAZ that do not implement PSAK 109, but LAZ's obligation to report its ZIS management to BAZNAS means that LAZ is required to comply with and apply PSAK 109 in its ZIS management and reporting, to make reporting easier. For this reason, LAZISNU PCNU Sidoarjo needs to provide opportunities for its staff to take part in training and socialization regarding ZIS accounting guidelines, namely PSAK 109, to increase staff insight in managing and reporting ZIS by established standards.

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