

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat



Nur Efendi¹, Nunung Nurhayati², Nandang Ihwanudin³

^{1,2,3}Islamic University of Bandung, Jl Taman Sari No.20, 40116 Bandung

ABSTRACT: The development of the management of zakat, infaq, sedekah (ZIS) in Indonesia is getting better, the presence of the zakat management Law No. 23 of 2011 which regulates the management of zakat management organizations (OPZ) both the national zakat amil body (BAZNAS) and the amil zakat institution (LAZ) in matters of legality, management, reporting, supervision and sanctions are able to encourage the management of ZIS to be more accountable and transparent and can be held publicly accountable to increase public trust in OPZ). So that amil zakat institutions need to apply financial reports that are in accordance with zakat accounting PSAK No. 109. This study aims to analyze the application of PSAK 109 and its effect on the accountability of ZIS management at Rumah Zakat.

KEYWORDS: PSAK 109, ZIS, Rumah Zakat

INTRODUCTION

Zakat currently has a very strategic role in terms of religious, social, economic and welfare aspects of the people, this role is seen as being able to have an impact on the economic development of the people. Zakat as an instrument in Islamic finance with socio-economic characteristics of the five pillars of Islam, which has a very important position, because it has a function as a *mahdhah fardiyah* (individual) worship to Allah to harmonize vertical relationships to Allah and as a worship of *mu'amalah ijtima'iyyah* (social) in maintaining horizontal relations among humans in improving the economy of the ummah, in accordance with the Al-Quran and Hadith.

We have a very good history during the leadership of Umar Bin Abdul Azis (717 AD-720 AD) in the management of zakat, infaq/sedekah and wakaf (ZISWAF) and its role in economic development and the welfare of the people, so that no poor people were found at that time, history Hopefully this will be repeated with stretching and efforts in good zakat management and its role in economic development and the welfare of the people.¹

This is in line with what was conveyed by BI Governor Agus D.W Martowardojo; Zakat as one of the pillars of Islam shows the spirit of supporting a just economy, with an emphasis on redistribution mechanisms in overcoming various economic and social inequalities. An effective zakat system accompanied by an integrated community empowerment mechanism can deliver higher welfare to zakat recipients so that in time they will be able to switch to achieving the independent level as zakat payers. The zakat system accompanied by this empowerment in turn will collectively support the growth of new production centers that can contribute to the sustainability and inclusiveness of the national development program.²

Management of zakat in Indonesia is regulated in Law (UU) No. 23 of 2011 concerning Management of Zakat. The law states that there are two zakat management organizations in Indonesia, namely the National Amil Zakat Agency (BAZNAS) and the Amil Zakat Institution (LAZ). This can be a reference so that the management of zakat at the National Amil Zakat Agency (BAZNAS) and the Amil Zakat Institution (LAZ) can take place more structured, optimally and according to regulations as an effort to optimize the potential of people's funds originating from zakat.

The application of professional, transparent and accountable zakat is a necessity in zakat management, this spirit must always color all policies and operational actions of all zakat management institutions. Managing zakat funds from the community requires good reporting as stated in the zakat law No. 23 of 2011 in chapter II article 7 that the task of zakat management includes collection, distribution, utilization, reporting, and accountability. To make good reporting, BAZNAS and LAZ in Indonesia must apply accounting standards that not only regulate zakat reporting, but also regulate the recognition, measurement and disclosure of zakat management.³

¹ Nur Efendi, Management of Indonesian Zakat, presented in the outlook in philanthropy forum

² BI Governor's remarks: Effective Zakat Management: Concepts And Practices In Several Countries,p IV

³ Zakat Management Act No. 23/2011, chapter II article 7

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

The Association of Accountants of Indonesia (IAI) as a professional accountant organization in Indonesia seeks to contribute in the context of realizing a good accounting system from a zakat management organization (OPZ). In 2010, issued financial accounting standards (PSAK) No. 109. This PSAK aims to regulate the accounting for zakat, infaq and shadaqah, namely regulating the recognition, measurement, presentation and disclosure of zakat and infaq/sedekah transactions that apply to OPZ who are obliged to collect and distribute zakat and infaq/sedekah. The PSAK serves as a standardization guide for recording transactions and preparing financial statements. With this standardization, there will be uniformity and comparability in financial recording and reporting as well as helping make it easier for public accountants to audit the financial statements of OPZ.

Rumah Zakat as one of the amil zakat institutions in Indonesia has implemented the accounting standard (PSAK) No. 109 in its management to make it more professional, accountable and transparent in its financial recording and reporting. The purpose of this study was to analyse and determine the effect of the implementation of PSAK 109 on the accountability of ZIS management at Rumah Zakat.

FORMULATION OF THE PROBLEM

From the introduction above, this study wants to know how the implementation of PSAK 109 and its effect on the accountability of ZIS management in Rumah Zakat?

LITERATURE REVIEW

Definition of Zakat, Infaq and Sedekah (ZIS)

Linguistically, zakat is the basic word (masdar) zaka which means to grow, clean and good.⁴ If zakat is addressed to someone, it means to improve, to become better. So, a person with tithe is interpreted as a person who is blessed, grows, is clean and good. Zakat in language has several meanings, among others;⁵

First At-Thohuru, means to clean or purify. This meaning emphasizes that people who always pay zakat because of Allah and not because they want to be praised by humans, Allah will clean and purify both their wealth and their souls. **Second** Al-Barakatu means blessing. This meaning emphasizes that people who always pay zakat, their wealth will always be bestowed with blessings by Allah almighty, then this blessing of wealth will have an impact on the blessings of life. **Third** An-Numuw means to grow and develop. This meaning confirms that people who always pay zakat, their wealth (with Allah's permission) will always continue to grow and develop. **Fourth** As-Sholahu means that it is in order or in order, namely that people who always pay zakat, their wealth will always be in order and away from problems. People whose wealth is always are afflicted with misfortune or trouble.

In terminology, zakat is property that must be issued if it has fulfilled the conditions determined by religion, and distributed to people who have been determined as well, namely eight groups who are entitled to receive zakat as stated in the Qur'an At-Taubah verse 60: "Indeed, zakat is only for the needy, the poor, zakat administrators, converts (muallaf) who are persuaded by their hearts, for slaves, for those in debt, for the way of Allah and for those who are on their way, as a decree that is obligatory by Allah, and Allah is All-Knowing, All-Wise."⁶

While infaq comes from the word Nafaqa (Nun, Fa ', and Qaf), which means out. The word *infaq* (which in Indonesia is written *infaq*) means to issue something (wealth) for a good or bad interest. For example, spending disbelievers to block the way of Allah (truth), in the Qur'an is also called the term *infaq*. In shari'a terms, *infaq* is spending some of the property for something that is ordered by Allah (SWT) such as donating property to meet family needs.⁷

Infaq is often used by the Qur'an and Hadith for several things, including: **First**, to show the assets that must be issued in the way of Allah, namely zakat. Infaq in this sense means obligatory zakat or obligatory levies by *ulil amri* for the struggle; **Second**, to show assets that must be issued other than zakat, such as the obligation of a husband to provide a living for his wife and family. The word infaq here turns into a living or nafaqah; **Third**, to show assets that are recommended to be issued, but not to the degree of obligatory, such as giving money to the poor, donating to the construction of mosques or helping people who are affected by calamities; **Fourth**, Usually this infaq is related to material gifts.

Sadaqah comes from the word *shidq* which means right in the sense of alignment between actions, words and beliefs. The word shadaqah comes from three letters, namely sha-dal-qaf, which means helping the realization of something. The word shadaqah in speaking means 'true' and the word *ashdaqa* which is intended for women means "paying a dowry". According to Yusuf Qardawi, sadaqah in the Qur'an is associated with the words giving, piety, justifying, miserly and lying. In the Qur'an, Surah Al-A'la (92): 5-10 Allah says which means: Whoever "gives" and "fears", and "justifies" the existence of the best reward, then We really make it easy for him the path to happiness. But whoever is "bakhil" and forgets the land and denies the existence of the best reward, then We make it easy for him the path of misfortune.⁸

⁴ Yusuf Qardawi, Zakat law, Bandung: Mizan Publisher, 1999, p. 34-35.

⁵ Rumah Zakat, Getting to Know Zakat, <https://www.rumahzakat.org/id/zakat/pengenalan-zakat/>

⁶ Rumah Zakat, op. cit, <https://www.rumahzakat.org/id/zakat/pengenalan-zakat/>

⁷ Yusuf Qardawi, Zakat Law, Jakarta: Pustaka Litera AntarNusa, 1986, p. 44-47

⁸ Yusuf Qardawi, op.cit p 37

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

Sadaqah has a broader meaning than zakat and infaq. Sadaqah can mean infaq, zakat and non-material goodness. Sadaqah can also be interpreted by issuing assets that are not obligatory in the way of Allah. But sometimes it is interpreted as non-material assistance, or non-material physical worship, such as helping others with their energy and mind, teaching knowledge, glorifying, *dhiqr*, even having husband and wife relationships, also called *shadaqah*.

As stated in the hadith narrated by Muslim from Abu Dharr (ra): Verily some of the Companions said to the Prophet (saw): "O Messenger of Allah, the rich get more reward, they pray as we pray, they fast as we fast, and they give charity with the excess of their wealth. The Prophet said: "Hasn't Allah made for you something for charity? Indeed, every tasbeih is a charity, every tahmid is a charity, every tahlil is a charity, enjoining goodness is a charity, preventing evil is a charity and intercourse between one of you (with his wife) is sadaqah ". They asked: "O Messenger of Allah, does (if) one of us fulfill his lust, he gets a reward? " The Messenger of Allah replied: "Do you know that if a person fulfills his lust for the unlawful, he is a sinner, as well as if he fulfills his desire for the lawful, he will get a reward".

ZIS Accounting

Accounting for zakat, infaq and *sedekah* (ZIS) is a framework of thought and activity that includes the basics of accounting and operational processes related to the determination, calculation, and valuation of assets and income that must be paid for zakat. Determining the level of zakat and the distribution of the results is to the posts in accordance with the law and the basics of Islamic law. In other words, zakat accounting is competent in calculating zakat and its distribution to its posts in accordance with Islamic law and principles.⁹ Zakat accounting is guided by two main principles, namely: ¹⁰: **First**, the law and the basics of zakat on property (Fiqh Zakat); **Second**, accounting basics for calculating zakat (PSAK 109).

From the point of view of its activities, accounting can be defined as the process of recording, classifying, summarizing, reporting, and analyzing the financial data of an organization (Jusup, 2005: 5). According to Mulyadi (1993: 2) accounting is "the process of processing financial data to produce financial information that is used to enable decision makers to make judgments based on information in decision making". So, zakat and infaq/sedekah accounting can be interpreted as an accounting process for zakat and infaq/sedekah transactions based on Islamic sharia principles that can produce financial information in the form of financial reports that can be used for decision making by interested parties such as muzakki. and prospective muzakki, government, community/ummah, *mustahik* and other parties. The purpose of ZIS accounting according to Statement of Financial Accounting Standards (PSAK) 109 is to regulate the recognition, measurement, presentation and disclosure of zakat and infaq/alm's transactions. ZIS accounting can be applied or used to assist amil who receive and distribute ZIS or entities whose main activity is to receive and distribute ZIS.

Statement of Financial Accounting Standards (PSAK) 109

The stipulation of PSAK (Statement of Financial Accounting Standards) 109 at the end of 2011 as the accounting standard for the administration of *zakat* and *infaq* in Indonesia has become a binding basis in the preparation of financial reports for non-profit institutions. The enactment of PSAK in *zakat* accounting is of course in order to realize uniformity of Amil institutions or agencies in reporting their records, so that *Muzzaki* and the wider community can see and read the zakat accounting reports and can see how the management and performance of the institution's management or the *Amil* agency.¹¹

Statement of Financial Accounting Standards (PSAK 109) aims to regulate the recognition, measurement, presentation, and disclosure of zakat and infaq/alm's transactions. The components of a complete financial report from *Amil* consist of: balance sheet (statement of financial position), report on changes in funds, report on changes in assets under management, cash flow statement, notes to financial statements.¹²

Statement of Financial Position

Amil entities present items in the balance sheet (statement of financial position) with due regard to the provisions in the relevant PSAK, which include, but are not limited to: **First**, Asset; which regulates cash and cash equivalents, financial instruments, receivables, property, fixed assets and accumulated depreciation; **Second**, Obligation; includes accrued expenses and employee benefit obligations; **Third**, Fund balance; includes zakat funds, infaq/alm's funds, and amil fund, non-halal funds.¹³

Report on Changes in Funds and Notes on Financial Statements

Amil presents a report on changes in zakat funds, infaq/alm's funds, amil funds, and non-halal funds. The presentation of the report on changes in funds includes zakat funds, infaq/alm's funds, infaq/alm's fund receipts, infaq/alm's fund distribution, initial infaq/alm's fund balance, and the end infaq/alm's fund balance. Amil funds include receipt of amil funds, use of amil funds, initial balance of amil funds, final balance of amil funds. Non-halal funds include receipt of non-halal funds (bank interest, demand deposits

⁹ Husein As-Syahatah, *Zakat Accounting: Practical Guide to Calculating Contemporary Zakat*, p 29-30.

¹⁰ Husein As-Syahatah, *op.cit.*, p 29-30.

¹¹ Teten Kusniawan, *Accounting Guidelines for Amil Zakat*, Zakat Forum, 2012, P. 23

¹² Teten Kusniawan, *Accounting Guidelines for Amil Zakat*, Zakat Forum, 2012, P. 23

¹³ *Ibid.*, p. 41

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

and other non-halal receipts), distribution of non-halal funds, initial balance of non-halal funds, and final balance of non-halal funds.¹⁴

In the statement of changes in assets under management, amil entities present a report on changes in assets under management which include but are not limited to: assets under management which include non-current and accumulated depreciation, additions and deductions, opening balances and ending balances. In the statement of cash flows, the amil entity presents a statement of cash flows in accordance with PSAK 2: cash flow statement and relevant PSAK. Amil presents notes to financial statements in accordance with PSAK 101: presentation of sharia financial statements and relevant PSAK.

Amil Zakat Institution (LAZ) of Rumah Zakat

Rumah Zakat is an amil zakat institution that collects, manages and distributes zakat, infaq, alms and waqf funds as well as other social funds, through community empowerment programs. The empowerment program is realized through four main clusters, namely education, health, economy, environment, disaster and humanity.¹⁵

Currently, Rumah Zakat is entering its 23rd year, thanks to the collaboration of all parties on the management of ZIS funds, it is able to benefit 42 million people, there are 1,700 empowered villages, 20 winning schools, 9 hospitals and clinics, trusted by more than 650 thousand donors/partners domestically and abroad in form of individuals, communities, corporations, 15 consecutive WTP financial audits, ISO 2001-2019 regarding the accuracy of zakat distribution, attended in 33 provinces in 30 countries and received 54 public appreciation both nationally and globally.¹⁶

Legally, according to the *Zakat Management Act No. 23 of 2011*, Rumah Zakat as a National *Amil Zakat* institution has legitimacy through the formal legal aspects of the Ministry of Religion; Decree of the Minister of Religion of the Republic of Indonesia Number 344 of 2021 concerning the extension of the operational permit for Foundation of Indonesian *Rumah Zakat* as a national *amil zakat* institution. In addition to collecting, managing and distributing ZIS funds, they also have an obligation to provide financial management reports in accordance with PSAK 109, financial audits and sharia audits as a form of public accountability and accountability for the trust of managed funds.

RESEARCH METHODS

The method in this study is a qualitative method. The purpose of the study is to describe and reveal the financial statements of zakat, infaq/alms for 2019-2020 at Rumah Zakat. Data collection techniques used are documentation and interview techniques. In this study, interviews were conducted with the finance department; head of finance division, director of operations and director of marketing, who are considered competent with the problem under study to obtain information on zakat management reports based on PSAK 109 and its effect on management accountability in Rumah Zakat.

After obtaining the data, data analysis was carried out using the Miles and Huberman data analysis model. Here are the steps of data analysis: **First**. Data reduction: data analysis techniques that are carried out by summarizing, choosing the main things and focusing on the important things, making it easier for researchers to conduct further research; **Second**. Data display: data analysis technique that serves to facilitate researchers in understanding research problems. Techniques can be in the form of narrative texts, graphs, matrices and charts; **Third**. Conclusion drawing and verification: data analysis technique carried out by drawing conclusions and verification.

RESULTS AND DISCUSSION

Implementation of PSAK 109 in the Rumah Zakat

Rumah Zakat has corporate values that are used as a spirit in the management of *zakat, infaq and sedekah (ZIS)*, including; **First**. Trusted, run a business professionally, transparently and reliably; **Second**. Progressive, always dare to innovate and educate to get more benefits; **Third**. Humanitarian, it facilitates all humanitarian efforts sincerely universally for all human beings; **Fourth**. Collaborative, work together is to create a better world.¹⁷

One of the implementations of value trust is that it is applied by Rumah Zakat in regulating the recognition, measurement, presentation and disclosure that has been made periodically and in a transparent and fair manner and refers to PSAK 109.

PSAK 109 has stated that there are five types of financial statements that must be prepared by amil institutions which consist of: a statement of financial position, a statement of changes in funds, a report on assets under management, a cash flow statement and notes to the financial statements (CALK). In the implementation process, Rumah Zakat has implemented the five types of financial statements in accordance with those in PSAK 109.¹⁸

¹⁴ Ibid, p. 65

¹⁵ Zakat House, About Rumah Zakat, <https://www.rumahzakat.org/id/tentang-kami/sejarah/>

¹⁶ Profile of the Zakat House, delivered at the national zakat outlook event

¹⁷ Rumah Zakat, Value of Rumah Zakat <https://www.rumahzakat.org/id/tentang-kami/visi-dan-misi/>

¹⁸ Teten Kusniawan, Accounting Guidelines for Amil Zakat, Zakat Forum, 2012, P. 65

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

1. Recognition and Measurement

In the case of acknowledgment of ZIS funds received by Rumah Zakat, it has been recorded in accordance with the applicable regulations in PSAK 109;

a. Zakat Accounting

Zakat receipts are recognized when cash or non-cash assets are received. *Zakat* received from muzakki is recognized as an addition to *zakat* funds in the amount of;

- 1) Amount received, if in cash
- 2) Fair value, if received in non- cash form. Determination of the fair value of non-cash assets received using market prices, if market prices are not available, other fair value determination methods can be used as regulated in the relevant PSAK.

Zakat distributed to mustahik, including *amil* is recognized as a deduction from *zakat* funds of;

- 1) The amount submitted, if in cash
- 2) Carrying amount, if in non- cash form

For activities in the distribution of zakat funds, the management of Rumah Zakat does not directly distribute to *mustahik*, but must go through procedures and stages in order to actually distribute it to the right *mustahik*. If the *muzakki* determines the *mustahik* who must receive zakat distribution through *amil*, then the zakat assets received are entirely recognized as zakat funds and there is no *amil* share of the zakat received and *amil* can receive *ujrah* for zakat distribution activities. If for this service, *amil* gets an *ujrah/fee*, then it is recognized as an addition to *amil* funds.

The effectiveness and efficiency of zakat management depends on the professionalism of the *amil*. In this context, the *amil* has the right to take part of zakat to cover operational costs in order to carry out its functions in accordance with sharia principles and good organizational governance. Determination of the amount or percentage of the share for each *mustahik* is determined by the *amil* in accordance with sharia principles, fairness, ethics and applicable provisions as outlined in the *amil* policy.

b. Infaq/Sedekah Accounting

Infaq receipts are recognized when treasury or non- cash assets are received. Infaq received from muzaki is recognized as an addition to Infaq funds in the amount of:

- 1) Amount received, if in cash
- 2) Fair value, if received in non- cash form. Determination of the fair value of non-cash assets received using market prices, if market prices are not available, other fair value determination methods can be used as regulated in the relevant PSAK

Distribution of infaq/sedekah funds is recognized as a deduction from infaq/sedekah funds of:

1. Amount submitted, if in cash
2. Carrying amount, if in non-cash form

Infaq/sedekah funds before being distributed can be managed in a temporary period to get optimal results. The results of the management funds are recognized as infaq/ *sedekah* funds. Distribution of infaq/ *sedekah* by *amil* to other *amil* is a distribution that reduces infaq/ *sedekah* funds as long as *amil* will not receive back the infaq/ *sedekah* assets distributed.

c. Non-Halal Funds

Non-halal income is all receipts from activities that are not in accordance with sharia principles, including receipts of demand deposits or interest from conventional banks. Non-halal receipts generally occur in emergency conditions or conditions that are not desired by sharia entities because they are prohibited in principle. Non-halal receipts are recognized as non-halal funds, which are separate from zakat funds, infaq/sedekah funds and *amil* funds. Non-halal assets are distributed according to sharia.

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

2. Presentation

a. Statement of Financial Position

YAYASAN RUMAH ZAKAT INDONESIA			
LAPORAN POSISI KEUANGAN		STATEMENTS OF FINANCIAL POSITIONS	
Per 31 Desember 2020		As of December 31, 2020	
(Disajikan dalam Rupiah, kecuali dinyatakan lain)		(Expressed in Rupiah, unless otherwise stated)	
	31 Desember 2020/ December 31, 2020	Catatan/ Notes	31 Desember 2019/ December 31, 2019
ASET			ASSETS
Aset Lancar			Current Assets
Kas dan setara kas	18,581,533,032	2c, 2d, 3	15,480,625,800
Deposito berjangka	500,000,000	2g, 4	1,954,212,500
Piutang	1,076,081,360	2e, 5	1,433,290,150
Persediaan	87,566,970	6	314,549,499
Uang muka	777,212,603		-
Biaya dibayar dimuka	1,229,751,472	2f, 7	1,596,929,861
Jumlah Aset Lancar	22,252,145,437		20,779,607,810
Aset Tidak Lancar			Non-Current Assets
Aset tetap - bersih setelah dikurangi akumulasi penyusutan sebesar 2020: Rp8.119.013.159 dan 2019: Rp7.439.340.664	1,950,508,854	2h, 9	2,479,831,350
Aset dalam penyelesaian	-	10	6,144,907,244
Aset kelolaan	5,618,482,310	2i,11	5,889,054,840
Uang jaminan	48,150,000	8	45,000,000
Jumlah Aset Tidak Lancar	7,617,141,164		14,558,793,434
JUMLAH ASET	29,869,286,601		35,338,401,244
LIABILITAS DAN DANA			LIABILITIES AND FUNDS
Liabilitas Jangka Pendek			Current Liabilities
Utang pajak	49,367,264	12	47,548,897
Biaya yang masih harus dibayar	2,330,143,359	13	2,639,553,672
Utang lain-lain	12,360,218,778	14	12,224,890,755
Jumlah Liabilitas Jangka Pendek	14,739,729,401		14,911,993,324
Liabilitas Jangka Panjang			Non-Current Liabilities
Kewajiban imbalan pasca kerja	2,438,537,000	2j,15	2,050,627,000
Jumlah Liabilitas Jangka Panjang	2,438,537,000		2,050,627,000
JUMLAH LIABILITAS	17,178,266,401		16,962,620,324
Saldo Dana			Funds Balance
Dana zakat	694,890,521	2k,16	6,254,516,472
Dana infaq/sedekah - tidak terikat	521,670,621	2k,16	1,740,360,821
Dana infaq/sedekah - terikat	4,857,444,525	2k,16	7,765,992,949
Dana amil	6,161,108,527	2k,16	2,174,651,596
Dana kebajikan	455,906,006	2k,16	440,259,081
Jumlah Dana	12,691,020,200		18,375,780,919
JUMLAH LIABILITAS DAN DANA	29,869,286,601		35,338,401,243

Source; Financial Report of Rumah Zakat 2020¹⁹

Based on the financial position report above, Rumah Zakat has decreased in assets from 2019 this is due to the completion of the temporary housing project assets in Palu. In 2019 because the project has not been fulfilled (still in progress) but the MOU is clear. So it is included in the category of Assets in progress. In 2020 Rumah Zakat has completed the construction of the shelter, so that in 2020 it is recognized as incidental distribution.

As for liabilities based on the statement of financial position above, Rumah Zakat has increased from 2019. This is due to an increase in debt recognition for post-employment benefits (adjusted by the addition of human resources at Rumah Zakat)

¹⁹ Financial report of Rumah Zakat, <https://www.rumahzakat.org/id/financial-report/>

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

b. Fund Change Report Zakat Fund

YAYASAN RUMAH ZAKAT INDONESIA			
LAPORAN PERUBAHAN DANA	STATEMENTS OF CHANGES IN FUNDS		
Untuk tahun yang berakhir pada 31 Desember 2020	For the year ended December 31, 2020		
(Disajikan dalam Rupiah, kecuali dinyatakan lain)	(Expressed in Rupiah, unless otherwise stated)		
	2020	2019	
DANA ZAKAT			ZAKAT FUNDS
Penerimaan			Receipts
Zakat profesi	176,025,977,152	136,293,550,717	Zakat professions
Zakat simpanan	25,522,393,526	24,489,310,679	Zakat savings
Zakat perdagangan	3,021,309,305	4,210,132,597	Zakat trades
Zakat fitrah	2,969,422,325	1,066,827,183	Zakat fitrah
Zakat emas dan perak	1,701,872,866	867,225,375	Zakat of gold and silvers
Zakat saham dan investasi	63,684,507	67,458,310	Zakat shares and investments
Zakat hadiah	39,107,157	56,351,768	Zakat gifts
Zakat pertanian	41,964,510	43,972,500	Zakat agricultures
Zakat peternakan	2,000,000	-	Zakat farm
Zakat muqayyad	12,796,497,616	32,136,198,592	Zakat muqayyad
Non cash zakat	608,374,200	92,441,891	Non cash zakat
Hasil penempatan	351,542,345	177,785,997	Placement revenues
Jumlah penerimaan	223,144,145,509	199,501,255,609	Total receipts
Alokasi dari (untuk) Dana Amil	(27,773,028,621)	(24,910,383,687)	Allocation from (for) amil funds
Jumlah penerimaan setelah alokasi dana	195,371,116,888	174,590,871,922	Total receipts after the allocation of funds
Penyaluran:			Distributions:
Fakir	192,716,466,514	162,217,316,328	Fakir
Fisabilillah	7,245,147,965	7,850,182,765	Fisabilillah
Muallaf	224,850,000	12,950,000	Muallaf
Ghorimin	43,405,000	85,523,816	Ghorimin
Non cash zakat	609,583,700	94,397,891	Non cash zakat
Alokasi pemanfaatan aset kelolaan zakat	91,289,660	92,061,535	Allocation of assets under management utilization of zakat
Jumlah penyaluran	200,930,742,839	170,352,432,335	Total distributions
Kenaikan (penurunan) bersih	(5,559,625,951)	4,238,439,587	Net increase (decrease)
Saldo awal tahun	6,254,516,472	2,016,076,885	Balance at beginning of year
Saldo akhir tahun	694,890,521	6,254,516,472	Balance at the end of the year

Source; Financial Report of Rumah Zakat 2020²⁰

Based on the report on changes in zakat funds above, the receipt of zakat funds in 2020 has increased from 2019. This is due to an increase in donations from several corporate partners. Similar to receipts, the distribution of zakat has also increased from 2019, this is a form of optimizing the balance of funds ready for distribution from zakat donations at Rumah Zakat.

²⁰ Financial report of Rumah Zakat, <https://www.rumahzakat.org/id/financial-report/>

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

Infaq/Sedekah Funds

DANA INFAQ/ SEDEKAH		INFAQ/ SEDEKAH FUNDS	
Dana Tidak Terikat		Unrestricted Funds	
Penerimaan		Receipts	
Penerimaan dana infaq tidak terikat	45,758,584,081	43,692,419,127	<i>Receipts of Infaq Unrestricted Funds</i>
Non cash infaq tidak terikat	-	1,523,776,800	<i>Non cash of infaq unrestricted funds</i>
Hasil pengelolaan	66,827,356	39,556,836	<i>Receipts of management revenues</i>
Jumlah penerimaan	45,825,411,437	45,255,752,763	Total receipts
Alokasi dari (untuk) dana amil	(9,151,716,816)	(13,107,725,738)	<i>Allocation from (for) amil funds</i>
Jumlah penerimaan setelah alokasi dana	36,673,694,621	32,148,027,025	Total receipts after the allocation of funds
Penyaluran:		Distributions:	
Penyaluran infaq tidak terikat	37,766,151,951	32,883,018,002	<i>Distributions of Infaq Unrestricted Funds</i>
Non cash infaq tidak terikat	-	1,312,377,298	<i>Non cash of infaq unrestricted funds</i>
Alokasi pemanfaatan aset kelolaan infaq	126,232,870	123,337,715	<i>Allocation of assets under management utilization of infaq</i>
Jumlah penyaluran	37,892,384,821	34,318,733,015	Total distributions
Kenaikan (penurunan) bersih	(1,218,690,200)	(2,170,705,990)	<i>Net increase (decrease)</i>
Saldo awal tahun	1,740,360,821	3,911,066,811	<i>Balance at beginning of year</i>
Saldo akhir tahun	521,670,621	1,740,360,821	Balance at the end of the year
Dana Terikat		Restricted Funds	
Penerimaan:		Receipt :	
Penerimaan dana insidental	25,106,313,279	19,852,116,713	<i>Receipt of incidental funds</i>
Non cash infaq terikat	1,708,788,100	731,701,000	<i>Non cash of infaq restricted funds</i>
Hasil pengelolaan	42,089,223	17,147,794	<i>Receipts of management revenues</i>
Jumlah Penerimaan	26,857,190,602	20,600,965,507	Total Receipts
Alokasi untuk dana amil	(6,276,578,320)	(4,963,029,178)	<i>Allocation for amil funds</i>
Jumlah penerimaan setelah dikurangi alokasi dana	20,580,612,282	15,637,936,329	Total receipts after the allocation of funds
Penyaluran:		Distributions:	
Penyaluran untuk dana insidental	19,020,505,995	18,757,254,908	<i>Distribution for incidental</i>
Penyaluran untuk dana Integrated Community Development (ICD)	500,000,000	9,768,250	<i>Distribution for Integrated Community Development (ICD)</i>
Penyaluran untuk dana kesehatan	50,021,058	231,495,790	<i>Distribution for health care</i>
Penyaluran untuk dana lingkungan	-	53,030,430	<i>Distribution for environmental</i>
Penyaluran untuk dana kepemudaan	5,050,100	549,931,353	<i>Distribution for youth care</i>
Penyaluran untuk dana pemberdayaan ekonomi	1,600,013,682	48,519,500	<i>Distribution for economic empowerment</i>
Dana penyaluran nasional	100,564,271	8,300,000	<i>National distribution funds</i>
Non cash infaq terikat	2,146,005,600	734,082,000	<i>Non cash of infaq restricted funds</i>
Alokasi pemanfaatan aset kelolaan infaq	67,000,000	69,519,387	<i>Allocation of assets under management utilization of infaq</i>
Jumlah penyaluran	23,489,160,706	20,461,901,618	Total distributions
Kenaikan (penurunan) bersih	(2,908,548,424)	(4,823,965,289)	<i>Net increase (decrease)</i>
Saldo awal tahun	7,765,992,949	12,589,958,238	<i>Balance at beginning of year</i>
Saldo akhir tahun	4,857,444,525	7,765,992,949	Balance at the end of the year

Source; Financial Report of Rumah Zakat 2020²¹

Based on the report on changes in infaq/sedekah funds above, the receipt of unrestricted and bound infaq funds has increased from 2019, and for distribution of bound and unbound infaq funds also increased 15% from 2019.

²¹ Financial report of Rumah Zakat, <https://www.rumahzakat.org/id/financial-report/>

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

Amil Funds

DANA AMIL		AMIL FUNDS	
Penerimaan		Receipt	
Bagian Amil dari Zakat	27,773,028,621	24,910,383,687	Amil part of zakat funds
Bagian Amil dari Infaq Terikat	6,276,578,320	4,963,029,178	Amil part of restricted funds
Bagian Amil dari Infaq Tidak Terikat	9,151,716,816	13,107,725,738	Amil part of unrestricted funds
Penerimaan dari donatur	7,074,170,306	3,622,473,681	Receipts of donations
Bagi hasil bank	564,052,693	17,611,313	Revenue sharing from bank
Penerimaan non cash	109,469,100	113,227,472	Non cash receipts
Jumlah penerimaan	50,949,015,856	46,734,451,069	Total receipt
Pendapatan (beban) komprehensif lain	311,136,000	(82,278,000)	Other comprehensive income (expense)
Jumlah penerimaan setelah dikurangi alokasi dana	51,260,151,856	46,652,173,069	Total receipts after the allocation of funds
Penggunaan		Disbursements	
Operasional pengelolaan	8,730,515,436	8,143,538,585	Operating expenses
Gaji dan Tunjangan	28,178,781,814	30,856,449,862	Salary and wages
Beban iklan dan marketing	4,503,294,757	4,079,683,688	Advertising and marketing expenses
Beban sewa	1,874,336,762	1,817,816,655	Rent expenses
Beban pelatihan	2,196,098,916	1,212,299,403	Training and development expenses
Penyusutan aset tetap	679,672,496	766,216,767	Depreciation of fixed assets
Imbalan pasca kerja	748,260,000	549,288,000	Employee benefit
Beban administrasi bank	216,153,013	136,833,260	Administration bank expense
Beban asuransi	20,494,725	32,668,783	Insurance expenses
Rugi selisih kurs	78,582,906	16,819,726	Loss from foreign exchange
Penyaluran non cash	47,504,100	95,778,000	Non cash distributions
Jumlah penggunaan	47,273,694,925	47,707,392,729	Total disbursements
Kenaikan (penurunan) bersih	3,986,456,931	(1,055,219,660)	Net increase (decrease)
Saldo awal tahun	2,174,651,596	3,229,871,256	Balance at beginning of year
Saldo akhir tahun	6,161,108,527	2,174,651,596	Balance at the end of the year

Source; Financial Report of Rumah Zakat 2020²²

Based on the report on changes in amil funds above, it can be seen an increase in amil receipts in 2020, this is in line with increasing ZIS receipts in 2020. Meanwhile, the use of amil funds has decreased from 2019, this is due to Rumah Zakat implementing a survival mode in 2020.

Charity Funds

DANA KEBAJIKAN		CHARITY FUNDS	
Penerimaan		Receipt	
Bunga	75,620,075	29,771,323	Interest
Penerimaan lainnya	593,721,620	648,965,286	Others
Jumlah penerimaan	669,341,695	678,736,609	Total receipts
Penggunaan		Disbursements:	
Perbaikan sarana umum	653,694,770	931,681,333	Public facilities maintenance
Jumlah penggunaan	653,694,770	931,681,333	Total disbursements
Surplus (Defisit)	15,646,925	(252,944,724)	Surplus (Deficit)
Saldo awal tahun	440,259,081	693,203,805	Balance at beginning of year
Saldo akhir tahun	455,906,006	440,259,081	Balance at the end of the year

Source; Financial Report of Rumah Zakat 2020²³

²² Financial report of Rumah Zakat, <https://www.rumahzakat.org/id/financial-report/>

²³ Financial report of Rumah Zakat, <https://www.rumahzakat.org/id/financial-report/>

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

Based on the report on changes in the charity fund, both revenues and distributions in 2020 experienced a slight decline. The decrease in benevolence funds occurs because the zakat house always prioritizes the placement of its funds in Islamic banks, this causes the receipt of benevolent funds to decrease.

c. Report of Changes in Assets Under Management

In the report of changes in assets under management, this is a report that presents the management of assets generated from zakat funds, infaq/alms. Current managed assets are managed assets whose existence in the management of amil zakat is not more than one year. Meanwhile, non-current assets under management are assets in the form of facilities and infrastructure that are physically under the management of amil zakat for more than one year.

LAPORAN PERUBAHAN ASET KELOLAAN		YAYASAN RUMAH ZAKAT INDONESIA				STATEMENTS OF CHANGES IN ASSET MANAGEMENT	
Untuk tahun yang berakhir pada 31 Desember 2020						For the year ended December 31, 2020	
(Disajikan dalam Rupiah, kecuali dinyatakan lain)						(Expressed in Rupiah, unless otherwise stated)	
Keterangan	Saldo Awal / Beginning Balance	Penambahan / Additional	Pengurangan / Deduction	Reklasifikasi/ Reclassification	Akm.Penyusutan / Accumulated Depreciation	Saldo Akhir Ending Balance	Description
Dana Infaq Terikat							Infaq Funds
- PAUD Juara	437,833,333	-	-	-	37,000,000	400,833,333	PAUD Juara -
- Wakaf Tanah	255,000,000	-	-	-	-	255,000,000	Land -
- Wakaf Motor	9,200,000	-	-	-	-	9,200,000	Motorcycle -
- Rumah Batam	90,000,000	-	-	-	30,000,000	60,000,000	House -
Dana Infaq Tidak Terikat							Infaq Unrestricted Funds
- Laptop	166,667	6,950,000	-	-	166,667	6,950,000	Laptop -
- Kendaraan bermotor	-	7,000,000	-	-	-	7,000,000	Vehicles -
- Rumah Bintaro	412,500,000	-	-	-	25,000,000	387,500,000	House -
- Tanah Bintaro	360,000,000	-	-	-	-	360,000,000	Land -
- Bangunan Garut	1,246,113,000	-	-	-	69,228,500	1,176,884,500	Building -
- Tanah Garut	526,463,750	-	-	-	-	526,463,750	Land -
- Tanah Padang	264,000,000	-	-	-	-	264,000,000	Land -
- Komputer	141,667	-	-	-	141,667	0	Computer -
- Camera Digital	995,833	-	-	-	995,833	(0)	Camera -
- Printer	210,359	-	-	-	210,358	0	Printer -
- Chiller	4,750,000	-	-	-	1,900,000	2,850,000	Chiller -
- Motor Roda Tiga	34,600,000	-	-	-	13,656,944	20,943,056	Vehicles -
Dana Amil							
- Laptop	30,836,944	-	-	-	10,566,000	20,270,944	Laptop -
- Televisi	7,750,000	-	-	-	2,583,333	5,166,667	Television -
- Meubel Set	5,350,700	-	-	-	1,783,567	3,567,133	Meubel Set -
Subjumlah	3,685,912,253	13,950,000	-	-	193,232,869	3,506,629,383	Subtotal
Subjumlah	3,685,912,253	13,950,000	-	-	193,232,869	3,506,629,383	Subtotal
Dana Zakat							Zakat Funds
- SMP Juara Bandung	1,047,475,920	-	-	-	87,289,660	960,186,260	SMP Juara Bandung -
- Rumah	5,666,667	-	-	-	4,000,000	1,666,667	House -
- Tanah	1,150,000,000	-	-	-	-	1,150,000,000	Land -
Saldo 31 Desember 2020	5,889,054,840	13,950,000	-	-	284,522,529	5,618,482,310	Total 31 December 2020

Source; Financial Report of Rumah Zakat 2020²⁴

Based on the report on changes in assets under management above, in 2020 there were not many additions to assets under management at Rumah Zakat. So there is no significant movement in this report on changes in assets under management.

d. Cash Flow Statement

A cash flow statement is a report that describes cash and cash equivalent transactions for amil zakat, both cash in and cash out so that the net increase/decrease in cash and cash equivalents can be seen. The cash flow report that has been prepared by Rumah Zakat is divided into 3 posts, namely operating activities, investing activities and financing activities.

Cash flows from operating activities include receipts and distribution/use of real cash, including cash disbursements for distribution in the form of current assets under management. Meanwhile, cash flows originating from investing activities include the purchase, sale and exchange of non-current assets including non-current assets under management accompanied by cash receipts/disbursements as well as cash flows originating from financing activities, including receipts and payments of long-term loans.

²⁴ Financial report of Rumah Zakat, <https://www.rumahzakat.org/id/financial-report/>

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

YAYASAN RUMAH ZAKAT INDONESIA			
LAPORAN ARUS KAS			STATEMENTS OF CASH FLOWS
Untuk tahun yang berakhir pada 31 Desember 2020			For the year ended December 31, 2020
(Disajikan dalam Rupiah, kecuali dinyatakan lain)			(Expressed in Rupiah, unless otherwise stated)
	2020	2019	
ARUS KAS DARI AKTIVITAS OPERASI			CASH FLOWS FROM OPERATING ACTIVITIES
Penerimaan dari donatur	303,574,439,647	269,111,286,345	Cash receipt from donors
Pembayaran piutang lain-lain	357,208,790	646,068,422	Cash paid for other receivables
Penerimaan lain-lain	669,341,695	678,736,611	Cash receipt from other income
Pengeluaran untuk mustahik	(261,774,169,837)	(250,120,410,427)	Cash paid to mustahik
Pengeluaran operasional	(47,160,732,807)	(11,417,373,901)	Cash paid for operations
Kas bersih yang diperoleh dari (digunakan untuk) aktivitas operasi	<u>(4,333,912,512)</u>	<u>8,898,307,050</u>	Net cash provided from (used in) operating activities
ARUS KAS DARI AKTIVITAS INVESTASI			CASH FLOWS FROM INVESTING ACTIVITIES
Pencairan deposito berjangka	1,954,212,500	500,000,000	Withdrawal of timing deposits
Penempatan deposito berjangka	(500,000,000)	(1,954,212,500)	Placement of timing deposits
Penyaluran aset	310,000,000	-	Distribution of fixed assets
Pengadaan aset tetap	(460,350,000)	(469,931,300)	Acquisition of fixed assets
Pengadaan aset dalam penyelesaian	6,144,907,244	(6,144,907,244)	Acquisition of construction in progress
Kas bersih yang diperoleh dari (digunakan untuk) aktivitas investasi	<u>7,434,819,744</u>	<u>(8,069,051,044)</u>	Net cash provided from (used in) investing activities
ARUS KAS DARI AKTIVITAS PENDANAAN			CASH FLOWS FROM FINANCING ACTIVITIES
Kas bersih yang digunakan untuk aktivitas pendanaan	<u>-</u>	<u>-</u>	Net cash used in financing activities
Kenaikan (penurunan) Bersih Kas dan setara kas	<u>3,100,907,232</u>	<u>829,256,006</u>	Net Increase (decrease) in Cash and cash equivalents
Kas dan setara kas awal tahun	<u>15,480,625,800</u>	<u>14,651,369,794</u>	At the beginning of the year
Kas dan setara kas akhir tahun	<u>18,581,533,032</u>	<u>15,480,625,800</u>	Cash And Cash Equivalents At the end of the year

Source; Financial Report of Rumah Zakat 2020²⁵

Based on the report on changes in cash flows above, there was a decrease in net cash obtained from operating activities in 2020, this was due to optimization of distribution to *mustahik* so that cash disbursements increased significantly. In the cash flow item from investing activities there was a significant increase from 2019, this was due to the return on asset procurement in the completion of temporary residential projects of 6 billion, thereby increasing the net cash obtained (used) for investment activities. In the funding cash account, where the funding activity in the cash flow statement of Rumah Zakat there is no account, because in this period there is no funding with any party.

e. Notes to financial statements

Notes to Financial Statements (CALK) is a report that contains additional notes and information about the details of the posts presented in the financial statements. This CALK is detailed information that contains financial statements of financial position, reports of changes in funds, reports of changes in assets under management, and statements of cash flows.

Rumah Zakat has compiled a complete financial report in accordance with PSAK 109 including notes on the financial statements which are an inseparable part of the financial statements.

The systematic presentation of notes on financial statements at Rumah Zakat includes:

- 1) Profile of Rumah Zakat and legality of establishment
- 2) The basis for preparing financial statements
- 3) Summary of accounting policies including:
 - a. Basis of measurement and preparation of financial statements
 - b. Accounting policy
 - c. Explanation of financial statement items

The Effect of Implementing PSAK 109 in Rumah Zakat

Trust is an important factor in growing awareness, obedience and motivation of the Muslim community in fulfilling their ZIS obligations through official or formal organizations (BAZNAS and LAZ). The higher the people's trust in the OPZ, the higher their awareness, compliance and motivation to voluntarily channel their ZIS to formal OPZ. Transparency and accountability are important factors that communities need to grow their trust in OPZs. The form of OPZ transparency and accountability is shown by

²⁵ Financial report of Rumah Zakat, <https://www.rumahzakat.org/id/financial-report/>

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

the ZIS financial reports prepared by OPZ in each period and published through various mass media, both print and electronic media.

The application of zakat accounting for amil zakat institutions is important in order to provide transparency and accountability in the management of ZIS funds. The main purpose of financial reports is to provide relevant information for interested parties, both internal and external, such as the ministry of religion, muzakki, partners and other parties who provide resources for amil zakat institutions and the community. These parties have different interests from the information contained in a financial report related to making a decision.

The innovation center of Rumah Zakat periodically conducts customer satisfaction index research, one of the questions asked to donors is why donate through institutions; the answer is trust, transparency, clear reports, innovative programs, easy donations and the sincerity of human resources in providing services.²⁶ Trust, transparency and clear reports are the main reasons for muzakki/communities to donate through institutions.

Every zakat management activity in the Amil Zakat Institution requires an accountable and transparent reporting system where this has been regulated in Law No. 23 of 2011 concerning zakat management which regulates zakat institutions or amil in reporting and supervision. This accountability and transparency is a form of accountability of zakat institutions that can be used to increase public trust in these zakat institutions. Considering this zakat institution is an institution that serves public services so that accountability and transparency in financial reports are things that must be fulfilled. Therefore, the Rumah Zakat reports financial statements that are accountable and transparent in order to increase public trust and of course a strategy for increasing ZIS funds collection.

From the results of the research including direct interviews with the director of operations and recruited by marketing, the application of PSAK 109 to Rumah Zakat has a very good influence, starting from the growth of the level of public trust to the growth of the institution's performance. The following is the accountability and transparency of Rumah Zakat:

First. Aspects of accountability, application of PSAK No. 109, this is very influential in increasing the accountability of Rumah Zakat as a zakat management institution where is the total collection and distribution of ZIS funds that can be used as an assessment of the accountability of zakat management institution. It can be seen in the table that each year has increased significantly. One of the performance indicators of zakat management institutions is the increase in public trust which is reflected in the growth of ZIS fund receipts.²⁷

Years	Collecting	Distribution
2018	234.788.409.130	233.526.114.057
2019	269.790.022.954	273.772.141.029
2020	304.243.781.342	310.239.678.061

The presentation of financial statements at Rumah Zakat is carried out appropriately. Financial statements that have been prepared in accordance with PSAK 109 standards starting from 2014 in the form of financial statements which include statements of financial position, reports of changes in funds, reports of changes in assets under management and statements of cash flows. As a form of financial report accountability that has been prepared by Rumah Zakat, it must go through an auditing process. This financial statement audit is very necessary in order to increase trust in the community, donors and stakeholders who need it as a public service institution.

Second. Aspects of transparency, transparency is one form of accountability that must be fulfilled by the amil zakat institution to the muzakki, so that by applying this transparency the muzakki can directly monitor how the zakat management system exists at the amil zakat institution. The form of transparency in each amil zakat institution is different, usually the form of transparency carried out by the amil zakat institution by publishing financial reports.

Rumah Zakat has implemented a transparency system in the management of zakat, with the aim of increasing trust in the muzakki. Rumah Zakat has presented detailed financial reports and is in accordance with PSAK No. 109. As a fulfillment of the transparency aspect, Rumah Zakat has also received an unqualified (WTP) 15 times in a row. Rumah Zakat also provides convenience to the public and the entire community in accessing financial reports and other important information. Information technology used by Rumah Zakat in submitting financial reports, program distribution information and other information through the media website www.rumahzakat.org

CONCLUSION

Based on the results of research on the effect of the application of PSAK 109 on management accountability at Rumah Zakat, the authors can draw the following conclusions:

1. The presence of Law No. 23 of 2011 concerning zakat management in Rumah Zakat has implemented management professionally and has a good working mechanism, from collection, management, distribution to public reporting. In carrying

²⁶ The results of the innovation research center of the Rumah Zakat in 2021

²⁷ Annual report of Rumah Zakat, 2018, 2019, 2020

The Effect of the Implementation of PSAK 109 on Accountability of Management in Rumah Zakat

out the management of the Rumah Zakat institution, the government has confirmed based on the Decree of the Minister of Religion of the Republic of Indonesia, the Decree of the Minister of Religion of the Republic of Indonesia Number 344 of 2021 concerning the extension of the operational permit of the Foundation of Rumah Zakat Indonesia House as a national-scale amil zakat institution.

2. Whereas the application of accounting for zakat, infaq, alms (ZIS) PSAK 109 at Rumah Zakat has been well implemented since 2014 until now because it is part of the institution's values and good corporate governance (GCG), to be more trustworthy, professional, accountable and transparent in managing people's funds.
3. The application of PSAK 109 in Rumah Zakat has a very good influence, starting from the growth of the level of public trust to the growth of the institution's performance.

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