International Journal of Management and Business
https://irdhjournals.com
Vol 2, No 2 (2025): April. E-ISSN: 3032-5059

Implementation of Sharia PSAK in The Management of Zakat in Mosques (Case Study on The Jami Grand Mosque of The Malang City)

Tanisah Nirmala Eka Suci [1], Hendrik Suhendri[2], and Muhammad Fauzy Emqi[3]
* *Correspondence Author: tanisahnirmala@gmail.com*
[1,2] Accounting, Faculty of Economics, University of Tribhuwana Tunggadewi, Malang, Indonesia
[3] Faculty of Education, University of Tribhuwana Tunggadewi, Malang, Indonesia

INDEXING

Keywords:
Keyword 1; PSAK Syariah No.109
Keyword 2; Zakat
Keyword 3; Fund Management
Keyword 4; Masjid Agung Jami'
Keyword 5; Financial Reports

ABSTRACT

This study aims to analyze the application of Sharia Financial Accounting Standards Statement (PSAK) No. 109 in the management of zakat at the Masjid Agung Jami' in Malang City, especially related to the recognition, measurement, presentation, and disclosure of zakat, infak, and alms funds. The method used in this research is qualitative, with data collection through interviews, observation, and documentation. The data obtained was analyzed using data reduction, data presentation, and verification techniques to get accurate results. The results of the study show that the management of zakat at the Majid Agung Jami' (The Jami Grand Mosque of the Malang City) is not fully by PSAK No. 109, especially in the aspect of presenting financial reports that still use a cash basis. This study recommends transitioning from a cash basis to an accrual basis accounting system and implementing double bookkeeping to enhance transparency and accountability in zakat management following sharia accounting standards.

Article History
Received 09 February 2025; Revised 11 March 2025; Accepted 27 March 2025 ;
Publish 07 April 2025

INTRODUCTION

In the golden age of Islam, zakat played a major role in improving the welfare of the people. Zakat is not just part of the obligation; more than that, zakat is managed properly and distributed evenly so that it reaches the rightful hands. Zakat is the foundation of Islam. Besides being an absolute obligation for a Muslim, it is also fully realized that zakat is a key instrument in growing and improving the people's economy, with a large role that can become a means of distributing the welfare of the people. Poverty in Indonesia is caused by the lack of capital for poor people. (Tambunan, 2021).

In Islam, the provision of zakat is confirmed not only by the Qur'an but also by the hadith. The word zakat in the Qur'an is mentioned 32 times (al-Baqy, 1945), while in the hadith, it is found much more than in the Qur'an. Various terms are introduced by the Qur'an, which terms are often interpreted with zakat. Zakat is called alms (Qs. Zakat is called alms (Qs. al-Taubah/9:34) because the essence of zakat is the surrender of property for policies ordered by Allah SWT. Zakat is called alms (Qs. al-Taubah/9:60 and 103) because one of the main purposes of zakat is to get closer to Allah SWT. Zakat is called a right because zakat is a definite provision of Allah swt that must be given to those who are entitled (Rosadi & Athoillah, 2017).

Indonesia is the country with the largest Muslim population in the world, if you look at the 2013 World Bank data from 2010, the world population amounted to less than 885 billion people (Suhendri *et al*, 2022). This means that Indonesia's population is around 3 percent of the world's population. Based on the PEW Research Center report (2009) and Human Rights Watch (2013), of the world's Muslim population, which in 2010 was approximately 1.6 billion people, the Indonesian Muslim population is in the range of 12.9-13 percent of Indonesia's Muslim population (Athoillah *et al*, 2020).

Law No. 23 of 2011 on zakat management confirms that zakat management organizations consist of community-initiated zakat amil institutions (LAZ) and zakat amil agencies (BAZ) established by the central and local governments. Until March 2016, the Ministry of Religious Affairs noted that there were at least 28 amil zakat institutions and amil zakat bodies in Indonesia that were confirmed as zakat recipient institutions. The trust of donors and beneficiaries will increase if the management of zakat and infaq / alms funds is based on aspects of accountability and transparency: timely presentation of financial reports, completeness of information in the details of each account, legitimacy of reports by public accounting firms, and ease of access to financial reports. To increase the accountability and transparency of financial statements (Astuti and Ayuningtyas, 2018).

Zakat management is crucial in ensuring that zakat funds are channeled appropriately, effectively, and efficiently to the rightful recipients (Abd Wahab *et al*, 2020). However, the phenomenon of zakat management in Indonesia today still faces various challenges and problems. One of the problems that occurs is the lack of public awareness of the importance of paying zakat and setting aside some of their assets. This causes the level of public participation in paying zakat to be low, so the potential for zakat collected is also limited. (Risnawati *et al.*, 2023).

The trust of donors and beneficiaries will increase if the management of zakat and infaq / alms funds is based on aspects of accountability and transparency: the presentation of financial statements on time, the completeness of information in the details of each account, the legitimacy of the report by the public accounting firm and the ease of accessing financial statements. To increase accountability and transparency, financial statements are presented with relevant financial accounting standards. Before the zakat financial standards were established, the preparation of financial statements of zakat management institutions used PSAK 45: financial standards for zakat organizations (FOZ) consisting of several amil zakat institutions initiated a draft financial accounting standard PSAK 109 which was established in Indonesian accountants (IAI) at the end of 2011 and began to be applied in 2012 providing direction related to recognition, measurement, presentation and disclosure of zakat and infaq / sedekah transactions. (Astuti and Ayuningtyas, 2018).

LITERATURE REVIEW

Historical Context and Significance of Zakat

Zakat has historically served as a fundamental institution in Islamic societies, particularly during the golden age of Islam when it significantly improved welfare through proper management and equitable distribution (Tambunan, 2021). The Qur'an mentions zakat 32 times (al-Baqy, 1945), using various terms that emphasize its multifaceted nature. It is referred to as "alms" (Qs. al-Taubah/9:34) to highlight the surrender of property for policies ordained by Allah, and also as a "right" because it constitutes a definite provision that must be given to eligible recipients (Rosadi & Athoillah, 2017).

The importance of zakat in Indonesia is magnified by the country's demographic profile. Indonesia's Muslim population represents approximately 12.9-13 percent of the global Muslim population, which was estimated at 1.6 billion in 2010 according to reports from the PEW Research Center (2009) and Human Rights Watch (2013) (Athoillah *et al*, 2020). This substantial Muslim population underscores the significant potential for zakat collection and distribution within the Indonesian context.

Regulatory Framework for Zakat Management in Indonesia

Law No. 23 of 2011 established the regulatory framework for zakat management in Indonesia, recognizing two types of zakat management organizations: community-initiated Zakat Amil Institutions (LAZ) and government-established Zakat Amil Agencies (BAZ) at both central and local levels. By March 2016, the Ministry of Religious Affairs had officially recognized 28 amil zakat institutions and bodies as legitimate zakat recipient organizations (Astuti and Ayuningtyas, 2018)

Despite this formal structure, zakat management in Indonesia continues to face numerous challenges. Risnawati *et al*. (2023) highlight a significant issue: the lack of public awareness regarding the importance of zakat payment, which results in low participation rates and limited collection of potential zakat funds.

Accounting Standards for Zakat Management

Prior to the establishment of specific accounting standards for zakat, zakat management institutions in Indonesia utilized PSAK 45, which governs financial reporting for non-profit organizations. Recognizing the need for specialized guidelines, the Forum Zakat (FOZ), comprising several amil zakat institutions, initiated the development of PSAK 109. This standard was formally established by the Indonesian Institute of Accountants (IAI) in late 2011 and implemented in 2012 (Astuti and Ayuningtyas, 2018)

PSAK 109 provides comprehensive guidance on the recognition, measurement, presentation, and disclosure of zakat and infaq/sadaqah transactions (Tajuddin, 2024). The standard aims to enhance accountability and transparency in zakat management by ensuring:

1. Timely presentation of financial statements
2. Completeness of information in account details
3. Legitimacy through verification by public accounting firms
4. Accessibility of financial statements

The implementation of these standards is particularly crucial for building trust among donors and beneficiaries. Astuti and Ayuningtyas (2018) emphasizes that increased accountability and transparency in financial reporting directly correlates with enhanced public confidence in zakat management institutions.

The Role of Mosques in Zakat Management

While much of the literature focuses on formal zakat institutions (LAZ and BAZ), mosques have traditionally played a significant role in zakat collection and distribution at the community level (Pranata and Maulana, 2024). However, research on the implementation of PSAK standards in mosque-based zakat management remains limited, highlighting a gap in the existing literature that the case study on Masjid Agung Jami' of Malang City aims to address.

RESEARCH METHOD

This research uses a qualitative method with a case study approach to analyze the implementation of Sharia PSAK No. 109 in the management of zakat at the Masjid Agung Jami'of Malang City (The Jami Grand Mosque of the Malang City). The constructivism paradigm is used to understand the social reality that is built through the interaction of individuals and groups in the context of the mosque. Data were obtained through interviews, observations, and documentation. Interviews were conducted with related parties such as the chairman of Amil Zakat, observations were made to directly see the implementation of Sharia PSAK, and documentation was used to collect relevant financial documents. The collected data were analyzed using data reduction, data presentation, and verification techniques by the concept of Miles and Huberman. Data validity was tested through reliability testing with the triangulation method, namely verification of data from various sources, techniques, and time (Kamayanti *et al.*, 2022). This research aims to ensure the accuracy and trustworthiness of the data obtained, as well as to provide an in-depth description of the implementation of sharia accounting standards in zakat management.

RESULT AND DISCUSSION

Accounting Policy at Masjid Agung Jami'

Based on the data and observations that the authors get in the field, the authors find that the Masjid Agung Jami' accounting records use a single book system and cash-based recording where recording an accounting transaction only includes cash receipts and cash expenditures. In a single book system, using a cash basis approach has an advantage but also has a disadvantage. The advantages of a single-book system are simple, easy, and objective in measuring cash. However, the shortcomings of the single book system with the cash basis are that it cannot inform the position of assets, liabilities, and equity. The single-book system is not able to produce balance sheet financial statements. In addition, the single book system is also difficult to audit, is less able to comprehensively inform performance, and is prone to manipulation.

Accounting for Zakat, Infaq, and Shadaqah of Masjid Agung Jami'

In the process of preparing, recording the financial statements of the Masjid Agung Jami' is inseparable from the collection of evidence where the receipt and expenditure of zakat funds. In the process of recording the receipt and distribution of zakat funds itself that occurs at theMasjid Agung Jami' does not have a special recording journal.

In the case of a case example in transactions that have been carried out by the Masjid Agung Jami' during 2023 are as follows:

1. On January 7, 2023, received payment of zakat mal from Mr. M.Rif'an in the

amount of Rp. 50,000.

2. On January 16, 2023, received a payment of zakat mal from Mr. M.Rif'an Al-ishlah in the amount of Rp.500,000
3. On February 27, 2023, received payment of zakat income from the drum box of the Masjid Agung Jami' in the amount of Rp.2,548,000
4. On March 25, 2023, received payment of zakat mal from Mr. Widodo in the amount of Rp.100,000
5. On June 13, 2023, distributed zakat in the form of compensation money to 3 orphans of Rp.700,000 with Rp.200,000 per person.
6. On July 30, 2023, distributed zakat funds in the form of cash with health needs to Mrs. Lila in the amount of Rp.500,000
7. On October 21, 2023, we distributed zakat fund assistance to the Jami' mosque boarding school in the form of cash in the amount of Rp.2,500,000
8. On December 27, 2023, distributed zakat funds to the BBMQ (Eradicate Blindness to Qur'anic Recitation) program at the poor Jami's mosque in the amount of Rp.750,000.

Analysis of the Implementation of Zakat Infaq / Sedekah Accounting at the Masjid Agung Jami' Recognition of Zakat Infaq/Sedekah

The results of the research obtained that at the time of receipt of zakat infaq /sedekah conducted by the Masjid Agung Jami', the recording is done manually in a special book of records, the initial entry in the cash receipts book for the cash receipt transaction itself, where the Masjid Agung Jami'cash recognizes the receipt of a zakat infaq /Sedekah fund when the receipt of the zakat infaq /sedekah fund is received and only affects the zakat infaq /sedekah cash, and in the receipt for non-cash itself is recognized as the fair value that applies. From the distribution of zakat infaq/sedekah carried out by the Masjid Agung Jami', the recording in the special manual book only affects the cash balance and does not affect the balance of the zakat infaq/sedekah fund and also does not disclose the amil's share of the receipt of zakat infaq/sedekah.

In the recognition of the Masjid Agung Jami' itself, it has complied with PSAK No.109 that the receipt of zakat infaq /sedekah is recognized when cash or other assets are received. But at the time of receipt does not recognize it as an increase in the zakat infaq /sedekah fund, this is because the journaling applied uses a single-entry system. For the distribution of zakat infaq /sedekah, the Masjid Agung Jami' is recognized as a deduction from the zakat infaq / sedekah fund.

Measurement of Zakat Infaq/Sedekah

The measurement of the Masjid Agung Jami' also makes adjustments when there is a decrease in the value of non-cash assets of zakat infaq /sedekah and the adjustment is only made if the amil commits negligence where zakat infaq /sedekah by doing things, namely making a list of expenses in the amil fund related to the decrease in zakat infaq /sedekah assets, while in the decrease in non-cash assets of zakat infaq /sedekah that are not caused by amil, no adjustment is made.

The measurement of the impairment of non-cash assets that occurs not due to the negligence of amil LAZIS Agung Jami is still not in accordance with PSAK No.109, but the measurement of the impairment of non-cash assets that occurs due to the negligence of amil has met the standards based on PSAK No.109.

Presentation of Financial Statements of Zakat Infaq/Sedekah Funds of LAZIS Agung Jami'

Presentation of zakat infaq / sedekah funds LAZIS Agung Jami' in a special recording book intended for recording, where in starting special recording intended for recording, where in starting recording on receipts and attached to the cash receipt transaction book, then making a list of expenditures/distribution of zakat infaq / sedekah and proof of expenditure, then calculating the total revenue deducted by the total expenditure and resulting in the remaining balance, from this, making financial reports on the results of the receipt and distribution of zakat infaq / sedekah funds sent to LAZIS Agung Jami'. Presentation of the financial statements of LAZIS Agung Jami'. Not presented in the form of a percentage of the amil share.

The following is the accountability report of LAZIS Agung Jami':

Table 1. LAZIS Agung Jami' Financial Report Period 2023

No	Description	Income	Spending	Balance
	Balance, 31 december 2022			**Rp16.193.000**
	INCOME			
1.	Zakat	Rp42.351.000		
2.	Bedug Box	Rp28.995.000		
3.	Charity Box	Rp290.000		
	TOTAL REVENUE			**Rp71.596.000**

Source: ***LAZIS Agung Jami' Financial Report Year 2023***

Analysis of the Presentation of Zakat, Infaq / Sedekah Financial Statements at LAZIS Agung Jami'

Presentation of zakat infaq / alms funds of the Masjid Agung Jami' in a recording book, where all receipts are recorded and attached to proof of cash receipt transactions, then make a list of expenditures/distribution of zakat infaq / alms, amil funds, non-cash funds and proof of expenditure, then calculate the total revenue deducted by the total expenditure separately and produce the remaining balance.

The presentation carried out by LAZIS Agung Jami' itself that the financial statements presented have not disclosed the existence of assets under management, amil's share of the receipt of zakat/infaq sedekah, and present a decrease in the value of assets. In the presentation of financial statements based on PSAK No.109, in the presentation of financial statements based on PSAK No.109, that does not separate the total receipt of zakat infaq / sedekah funds from the total in the expenditure/distribution of a zakat infaq /sedekah. In this case, it can be done to find out in each receipt and expenditure that occurs. The presentation of assets managed by Amil is presented in the disclosure of the Amil share of the receipt of zakat infaq /sedekah and the impairment of non-cash assets is presented in the statement of changes in funds.

In comparison of the financial statements in the Masjid Agung Jami'with PSAK No.109, the financial statements of the Masjid Agung Jami' have not fulfilled the standards based on PSAK No.109 because the financial statements present the receipt and expenditure of zakat infaq / alms funds separately, have not presented assets under management, the presentation of impairment of non-cash assets has not been presented.

Regarding the analysis above, it is known that the application of zakat infaq/sedekah accounting related to recognition, measurement still has a deficiency, where the Masjid Agung Jami' does not affect the balance of zakat, infaq/sedekah funds when receiving or distributing. and does not make adjustments when there will be a decrease in the value of an asset. because of that it is recommended to apply recognition, measurement, presentation, and reporting based on PSAK No.109.

Accounting Policy for Masjid Agung Jami'

For the accounting records carried out by the Masjid Agung Jami'of Malang, it must immediately change the system that has been made so far from a single book to a multiple book system, so that this can facilitate the presentation of a more comprehensive zakat infaq /sedekah report and it is not easy for data manipulation to occur. And the records that have been made by the cash-based LAZIS Agung Jami must be changed to accrual-based, this is so that the presentation can measure assets, liabilities, and equity.

Recommendations for Recognition, Measurement and Presentation of Financial Statements of Zakat Funds, Infaq /Sedekah of the Masjid Agung Jami' of Malang Based on PSAK No.109

1. Recognition

   For journaling related to the receipt and distribution of zakat, infaq / alms that have been carried out by the poor Masjid Agung Jami' by PSAK No.109.

2. Measurement

   Regarding the measurement that the institution does not have assets or a decrease in assets that have been carried out by the amil zakat institution Agung Jami Malang has not yet complied with PSAK No.109.

3. Presentation of the Financial Statements of the Masjid Agung Jami'

   The LAZIS Agung Jami' financial report is an accountability report that provides information related to the receipt and distribution of zakat infaq / alms funds. In the case of financial statements must use five reports, the five reports consist of: a cash flow statement, a statement of changes in funds, a statement of changes in assets under management, a statement of financial position (balance sheet), and a statement of notes on financial statements (CALK). LAZIS Agung Jami's financial statements have not fully used the financial statements policy according to the statement of financial accounting standards No.109, therefore, it is better for LAZIS Agung Jami's financial statements if they improve the financial statements by PSAK No.109. Provide examples of report recommendations on the application of LAZIS Agung Jami's financial statements that researchers have made by PSAK No.109.

Recommendations for the Financial Statements of Zakat, Infaq / Alms of the Masjid Agung Jami' Malang

1. Statements of Financial Position

Tabel 2.

STATEMENT OF FINANCIAL POSITION AMIL ZAKAT INSTITUTION MASJID AGUNG JAMI' DECEMBER 31, 2022 AND 2023		
Description	**2022**	**2023**
Assets		
Current assets		
Cash and Cash Equivalents	Rp8.458.400	Rp16.193.000
Receivables	Rp6.450.000	-
Non-halal fund cash		
Non-current assets		
Fixed assets		
Accumulated depreciation		
Total assets	**Rp14.908.400**	**Rp16.193.000**
Obligation		
Short-term obligations		
Accrued expenses		
Long-term obligations		
Total obligation		
Fund Balance		
Zakat fund	Rp41.061.250	Rp46.774.000
Infaq fund	Rp16.359.150	Rp16.892.375
Amil funds	Rp23.864.945	Rp28.724.135
Non-halal funds	-	-
Amount of funds	**Rp81.285.345**	**Rp92.390.510**
Total Obligations and Fund Balance	**Rp81.285.345**	**Rp92.390.510**

Statements of Financial Position
Source: data processed by researchers (2024)

2. Cash Flow Statement

Statement of Cash Flows for Amil Institutions

Zakat Masjid Agung Jami shows the change in cash during 2023 and 2022. Based on the data presented, cash flow from operating activities shows the amount of cash received and paid by the institution. In 2023, income from zakat funds, drum boxes, and charity boxes in restaurants was recorded at Rp42.351.000, Rp28.955.000, and Rp 290.000, respectively. Meanwhile, in 2022, the amount of cash received from the same sources was Rp47.292.000, Rp29.529.500, and Rp273.000.

On the other hand, there was cash paid for various programs such as health, operations, *bisyaroh* Bbmq, compensation for orphans, *dhuafa*, education, community business capital loans, and infaq for teaching the al Qur'an for orphans. The total cash paid in 2023 was higher in some expenditure items compared to 2022. For example, orphan compensation in 2023 reached Rp22.000.000, while in 2022, it was only Rp18.805.000.

After accounting for all cash received and paid, the net cash flow from operating activities for 2023 shows a negative figure of Rp (7.734.600), a decrease compared to 2022, which recorded Rp(10.559.900). There are no cash flows from investing and financing activities in this report, so only operating activities affect the change in cash.

Overall, cash and cash equivalents at the end of 2023 were Rp8.458.400, a decrease compared to cash at the beginning of the year of Rp16.193.000. Available cash at the end of 2022 was the same as cash at the beginning of 2023, which was Rp16.193.000.

This cash flow statement reflects the financial management of Lembaga Amil Zakat Masjid Agung Jami and provides an overview of cash expenditures and receipts in its operational activities throughout 2023 and 2022.

3. Statement of changes in funds

The Statement of Changes in Funds of Lembaga Amil Zakat Masjid Agung Jami' for the years ended December 31, 2022 and 2023 shows the management of zakat funds, infaq/sedekah, amil funds, and non-halal funds. In 2023, zakat fund receipts amounted to Rp42.351.000, lower than in 2022 Rp (47.292.000), with a zakat surplus of Rp29.756.250 and an ending balance of Rp41.061.250. The infaq/sedekah fund received Rp29.245.000 in 2023, slightly lower than the previous year Rp (29.529.000), with a surplus of Rp11.471.150 and an ending balance of Rp16.359.150. The amil fund received Rp8.949.500 in 2023, with a surplus of Rp18.186.000 and an ending balance of Rp23.864.945. There was no receipt or disbursement of non-halal funds in either year. Overall, the total change in funds for 2023 reached Rp81.285.345, lower compared to 2022 which recorded Rp92.390.510, reflecting the management of funds used for social programs and operations.

Accounting Policy

1. Presentation of the Financial Statements

a. The financial statement period starts on January 1, 2023, and ends on December 31, 2023.
b. The financial statements are presented based on accounting principles and reported in accordance with Indonesian financial accounting standards.
c. The financial statements consist of the balance sheet, statement of changes in funds, statement of changes in assets under management, statement of cash flows, and notes to the financial statements.

2. Cash and Cash Equivalents

Cash and cash equivalents include cash deposits that can be withdrawn at any time. Cash transactions are recognized at face value. To present cash flows, cash, and cash equivalents comprise cash, banks, and all investments with original maturities of three months or less from the date of acquisition and which are neither collateralized nor restricted.

3. Fund Balance

a. Zakat fund is the nominal portion of Zakat receipts.
b. The infaq fund is the nominal portion of infaq receipts.
c. Operational funds for Zakat and Infaq funds and other funds designated by the buyer for Amil. Amil funds are used for amil management.
d. non-halal funds in non-halal receipts are all receipts from activities that are not by Sharia principles, including receipt of giro services or interest from conventional banks.

4. Assets under Management

Lazis Agung Jami' currently manages assets in the form of revolving receivables. These receivables are channeled to people who need business capital without profit sharing and returns are paid in installments once a month for 12 months.

5. Zakat Funds Received

Zakat is one of the pillars of Islam in the form of an obligation to spend part of certain assets to be given to those who are entitled to receive it (mustahiq), in accordance with the provisions of Islamic law. Zakat aims to cleanse the wealth and soul, as well as a form of social solidarity in society.

6. Infaq Fund Receipt

Infaq is voluntary spending or giving of wealth in the way of Allah, without a certain amount and time limit, which is done by a Muslim for various purposes that are approved by Allah.

7. Amil Fund Receipt

Amil is a person or group that is given the responsibility to manage zakat, infaq, and sedekah. The duties of amil include various aspects, ranging from collection and distribution to administrative management and reporting of these funds. Amil funds are part of zakat funds allocated for operational needs and compensation for zakat managers (amil).

8. Distribution of Zakat Funds

Zakat distributed to mustahiq is recognized as a deduction of zakat funds in the amount of:

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

9. Distribution of Infaq Funds

Disbursement of infaq/alms is recognized as a deduction from the infaq/alms fund in the amount of:

a. The amount given, if in the form of cash
b. The carrying amount of the assets transferred, if in the form of non-cash assets 3.

The distribution of infaq/sedekah to other amil is a distribution that reduces the infaq/sedekah fund to the extent that the amil will not receive back the distributed infaq/sedekah assets. The disbursement of infaq/sedekah to the final recipient in a revolving fund scheme does not reduce the infaq/sedekah fund.

10. Distribution of Amil Funds

Funds allocated for amil from the amil portion of zakat and infaq and other funds. The following shows the amount of amil (operational) fund usage during the current period.

Information Supporting Financial Statements

The financial statements of the Masjid Agung Jami' Zakat Institution for the years ending December 31, 2023 and 2022, provide detailed information on cash and fund balances. Cash and cash equivalents were recorded at Rp8,458,400 in 2023, a decrease from Rp16,193,500 in 2022. The total fund balance in 2023 stood at Rp81,285,345, down from Rp93,390,510 in 2022. This balance comprised zakat funds of Rp41,061,250, infaq funds of Rp16,359,150, and amil funds of Rp23,864,945, with no recorded non-amil funds.

In 2023, zakat fund receipts amounted to Rp42,351,000, consisting of zakat fitrah (Rp23,293,050), individual zakat (Rp11,434,770), and zakat mal (Rp7,623,180). Infaq/sedekah funds totaled Rp29,245,000, sourced from drum box collections (Rp28,955,000) and charity boxes in restaurants (Rp290,000). Amil fund receipts in 2023 were recorded at Rp8,949,500, with Rp5,369,700 originating from zakat funds for amil and Rp3,579,800 from infaq funds for amil.

The distribution of zakat funds in 2023 reached Rp44,358,000, allocated to the Orphan assistance program (Rp22,000,000) and the dhuafa assistance program (Rp22,358,000). Infaq/sedekah fund distributions amounted to Rp19,286,100, benefiting the health, education, and bisyaroh BBMQ programs. Additionally, amil funds were utilized for operational costs, totaling Rp9,236,500, covering expenditures such as mosque cleaning services, socialization, implementation meetings, management, and administrative work.

Based on the research findings, an analysis of the differences between the financial recording of LAZIS Agung Jami’ Malang and the standards outlined in PSAK No. 109 reveals several discrepancies. While LAZIS Agung Jami’ has prepared journals and financial reports, its journaling practices do not fully comply with PSAK No. 109, particularly in terms of proper recognition.

In terms of measurement, LAZIS Agung Jami has not fully met the standards set by PSAK No. 109, primarily due to the absence of recorded assets. Regarding financial report presentation, the institution separates the total expenditure/distribution of zakat, infaq, and alms, which results in an inability to accurately determine the remaining balance for each fund. Additionally, the distribution of amil funds and the presentation of asset value impairment have not been adequately recorded, further highlighting areas for improvement in financial transparency and accountability.

CONCLUSION

Based on the research findings and discussion, it can be concluded that zakat management at Masjid Agung Jami' in Malang City still employs a cash-based recording system with a single-entry method. While this approach is simple and easy to implement, it has significant limitations in presenting comprehensive financial statements, particularly concerning assets, liabilities, and equity. As a result, the financial reports do not fully comply with PSAK No. 109, especially in the presentation of managed assets, the allocation of the amil share, and the measurement of non-cash assets. These shortcomings hinder the ability to provide a clear and accurate representation of the performance of amil zakat institutions. Consequently, this may impede effective decision-making by mosque administrators and other stakeholders while also reducing transparency and accountability in zakat management.

REFERENCES

Authored Book

Al-Baqy', A. (1945). Al-Muljam Al-Mufahrash li Alfazh al-Qur'an. Dar al-Kutub al-'Ilmiyyah.

Kamayanti, A., Sokarina A., Lutfillah, N.Q., Briando, B., Ekasari, K., Suhendri, H., Darmayasa, I.N. (2022). *Metodologi Paradigma Nusantara*. Cetakan ke I : Pebruari 2022. Malang, Jatim : Penerbit Peneleh.

Journal Articles

Abd Wahab, N., Alam, M. M., Al Haq, A., Hashim, S., & Zainol, Z. (2020). Towards empowering zakat recipients: an assessment on effectiveness of zakat institutions from the zakat recipients 'perspective. *Journal of critical reviews*, *7*(8), 1586-1597.

Astuti, I. P., & Ayuningtyas, F. J. (2018). Pengaruh ekspor dan impor terhadap pertumbuhan ekonomi di Indonesia. *Jurnal Ekonomi & Studi Pembangunan*, *19*(1), 1-10.

Athoillah, M., Pramesti, W., & Mustikawati, E. (2020). Pelatihan Analisa Statistika Deskriptif Data Kependudukan Dengan Menggunakan Microsoft Excel Di Desa Gedangan Kecamatan Sidayu Kabupaten Gresik. *Jurnal Pengabdian Masyarakat*, *8*(1), 16-21.

Pranata, E. O., & Maulana, H. (2024). Exploration of Zakat Management Practices: A Qualitative study in Aceh's Mosques. *Jurnal I-Philanthropy: A Research Journal On Management Of Zakat and Waqf*, *4*(2), 80-97.

Risnawati, R., NF, A. N. A., Muin, R., & Lutfi, M. (2023). Permasalahan dan Solusi Pengelolaan Zakat di Indonesia. *Innovative: Journal Of Social Science Research*, *3*(3), 2527-2541.

Rosadi, A., & Athoillah, M. A. (2015). Distribusi zakat di Indonesia: antara sentralisasi dan desentralisasi. *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan*, *15*(2), 237-256.

Suhendri, H., Indah, S., Al-Abi Syahril, AH. (2022). Analisis Perubahan Harga Saham Bank Syariah BUMN sebelum Merger dan Pasca Merger, *Referensi : Jurnal Ilmu Manajemen dan Akuntansi*, Vol. 10 (2): 84 – 90.

Tajuddin, T. S. (2024). An Analysis Of Business Zakat Reporting In Islamic Banking Institutions: Evidence From Malaysia, Indonesia And Brunei. *International Journal of Islamic Economics and Finance Research*, *7*(1 July), 74-95.

Tambunan, J. (2021). Memaksimalkan potensi zakat melalui peningkatan akuntabilitas lembaga pengelola zakat. *Islamic Circle*, 2(1), 118-131.