



Accounting Treatment of Zakat at the National Zakat Agency (Baznas) of Nunukan Regency

Zahri Fadli, Sri Astika, Herlina and Harianti

Study program Administration Business, Politeknik Negeri Nunukan

email: zahrifadli25@gmail.com

Keywords:

Accounting,
PSAK 109, Zakat
Management,
Financial
Reporting,
Transparency

Abstract

This study aims to evaluate the accounting treatment of zakat at the National Zakat Agency (BAZNAS) of Nunukan Regency in accordance with the implementation of PSAK 109. Using a qualitative descriptive method with a comparative analysis approach, the study finds that BAZNAS Nunukan generally complies with PSAK 109 in terms of recognition, measurement, presentation, disclosure, and financial reporting. Zakat income and expenditure are recognized on a cash basis, aligning with PSAK 109 provisions. Although the agency has not yet received non-cash zakat assets, it applies prevailing market prices for valuation purposes. The agency demonstrates transparency in disclosing the distribution of zakat, infaq, and sadaqah (ZIS) funds, and its financial reports include a statement of financial position, statement of changes in funds, cash flow statement, and notes to the financial statements. However, challenges remain in fully optimizing the efficiency and transparency of zakat management. This study highlights the importance of standardized accounting practices to improve accountability in zakat institutions. Future research is recommended to explore the integration of digital technologies in zakat financial management systems. This study contributes to the development of Islamic financial reporting by reinforcing the relevance of PSAK 109 in enhancing institutional governance and stakeholder trust.

1. Introduction

Zakat is a fundamental pillar of Islam and serves not only as a religious obligation but also as an economic and social instrument for wealth redistribution, poverty alleviation, and social justice. In modern economic systems, zakat plays a significant role in strengthening public welfare through effective financial governance. Therefore, proper, transparent, and accountable management of zakat is essential to maximize its impact on society. In Indonesia, zakat management is regulated under Law No. 23 of 2011, which outlines procedures for planning, collecting, distributing, and utilizing zakat. The law also designates authorized zakat management organizations, including the National Zakat Agency (BAZNAS) and Amil Zakat Institutions (LAZ), responsible for collecting and managing zakat, infaq, and sadaqah (ZIS) funds. To ensure transparency and accountability in financial reporting, zakat institutions are required to follow standardized accounting principles.

To address this need, the Indonesian Institute of Accountants (IAI) issued Statement

of Financial Accounting Standards (PSAK) No. 109 concerning the accounting treatment of zakat, infaq, and sadaqah. PSAK 109 provides specific guidelines for the recognition, measurement, presentation, and disclosure of ZIS-related transactions. It is designed to help zakat institutions present accurate and reliable financial reports that reflect their financial position and performance, as well as build public trust through transparent reporting.

Despite the availability of this standard, implementation across zakat institutions remains varied. Previous studies have identified several challenges in adopting PSAK 109, including limited technical expertise, lack of training, inadequate information systems, and inconsistent application of the standard. These issues may hinder the achievement of transparency and accountability goals within zakat institutions.

The National Zakat Agency (BAZNAS) of Nunukan Regency is a government-authorized institution responsible for the collection and distribution of zakat in the region. Located in a border area of North Kalimantan, BAZNAS



Nunukan plays a strategic role in serving local communities. While the agency has actively collected and distributed zakat, infaq, and sadaqah, the extent to which it has implemented PSAK 109 remains unclear. Evaluating the effectiveness of PSAK 109 implementation is essential to assess the quality of financial reporting and to improve the accountability of zakat management in the region.

Therefore, this study aims to evaluate the application of PSAK No. 109 at BAZNAS Nunukan Regency, with a focus on identifying its level of compliance and the challenges faced in the process. The findings of this study are expected to contribute to the improvement of financial reporting practices and enhance the credibility and performance of zakat institutions in Indonesia.

2. Literature Review

2.1 Sharia Accounting

According to Triyuwono and Gaffikin in Mufti (2023), sharia accounting is a deconstructive effort of modern accounting that leads to a humanistic form and is full of values. The purpose of the emergence of sharia accounting is the formation of a humanistic, emancipatory, transcendental, and teleological business nature. Accounting, which was initially only known as a tool for accountability to stakeholders, sharia accounting is not only a tool for accountability to stakeholders but also accountability to God.

2.2 Definition of Zakat

According to PSAK no. 109, zakat is an asset that must be issued by muzakki in accordance with sharia provisions to be given to those entitled to receive it (mustahiq). The provision of sharia obligations from muzakki to mustahiq can be through amil or directly. Zakat provisions regulate the requirements for nisab, haul (both periodic and non-periodic), zakat rates (qadar), and its allocation. Meanwhile, Zakat Maal is zakat imposed on assets owned by individuals or institutions with terms and conditions that have been determined by Islamic law.

2.3 Organization Zakat Management

Zakat management organization is an agency or institution whose main task is to manage zakat, infaq and sedekah. Zakat management organizations in Indonesia have been regulated in Law No. 23 of 2011 concerning Zakat Management. In Law No. 23 of 2011 Chapter II states that to implement zakat management, the government forms the National Zakat Management Agency (BAZNAS), BAZNAS is a non-structural government institution that is independent and responsible to the President through the Minister.

BAZNAS carries out the task of managing zakat nationally, while to manage zakat at the provincial or city level, a provincial or city level BAZNAS can be formed. A provincial or city level BAZNAS is formed by Minister on the Proposal of the local Governor after receiving consideration from BAZNAS. In assisting BAZNAS or BAZNAS at the provincial or city level to carry out the collection, distribution and utilization of zakat, the community can form a Zakat Amil Institution (LAZ).

2.4 Zakat Accounting

According to PSAK Accounting is defined as a process of recording, identifying and grouping data to create a financial report that is useful for decision making for both internal and external parties of the company. Zakat accounting is no different from accounting in general, the difference is that zakat accounting assesses assets or income that must be zakat, determines the zakat rate and distributes it to items that are in accordance with the context of Islamic law.

According to Mahmudi (2023:4) there are 2 objectives of zakat accounting, namely Management Control and accountability. The purpose of this management control is intended for the internal interests of the organization in the form of providing information needed to manage effectively and efficiently related to zakat, infaq and sedekah. While accountability provides information for zakat management organizations to report their responsibilities related to the utilization of zakat which is



managed effectively and efficiently for the community.

Regulations in Indonesia on zakat accounting are regulated in PSAK 109 on Zakat, Infaq and Shadaqah Accounting. However, PSAK 109 does not apply to non-profit business entities, because paragraph 4 of PSAK 109 states that PSAK 109 does not apply to sharia entities whose main activities are receiving and distributing zakat and infaq or alms. So this PSAK is only applied to Zakat Amil Institutions, whose main activities are clearly to receive and distribute zakat and infaq or alms. PSAK 109 also states that profit-oriented entities for the application of zakat accounting refer to PSAK 101 Revised 2011 on Presentation of Sharia Financial Statements.

2.5 Zakat Accounting According to PSAK No. 109

Zakat management organizations need an accounting standard to realize transparency and accountability in carrying out their duties or responsibilities in utilizing zakat from the community. Before PSAK No. 109 was issued by the government through the Indonesian Accounting Association (IAI), zakat management organizations did not have an accounting standard regarding zakat, infaq and sedekah so that each zakat management organization had differences in preparing its financial reports.

PSAK 109 on accounting for zakat, infaq and alms is officially used as the basis for the preparation and presentation of financial statements as of January 1, 2012. The purpose of PSAK No. 109 is to regulate the recognition, measurement, presentation and disclosure of zakat and infaq/alms transactions. This standard is aimed at amil or zakat management organizations that receive and distribute zakat, infaq and alms.

2.6 Reporting Zakat Accounting According to PSAK 109

Financial reports are very important for zakat management organizations because financial reports are a form of responsibility to

the community regarding the utilization of zakat. In addition, this financial report is a means of information for the community regarding the utilization of zakat managed by zakat management organizations. In PSAK No. 109 there are components of financial reports for zakat management organizations, namely balance sheets (financial position reports), fund change reports, managed asset change reports, cash flow reports and notes to financial statements. Specifically for cash flow reports and notes to financial statements, amil zakat presents them based on relevant PSAK, namely cash flow reports based on PSAK No. 2 concerning cash flow reports while for notes to financial statements in accordance with PSAK 101 concerning the presentation of sharia financial statements.

3. Research Methods

This study was conducted at the National Zakat Agency (BAZNAS) of Nunukan Regency, Indonesia, between June and November 2024. The research employed a qualitative descriptive approach using comparative analysis to assess the application of PSAK 109 in zakat financial reporting. Data collection techniques included direct observation, semi-structured interviews, and document analysis. Primary data were obtained through interviews with employees in the finance department of BAZNAS Nunukan, while secondary data were gathered from institutional financial reports and related documentation. The triangulation of these data sources was used to validate findings and ensure the credibility of the research results.

4. Results and Discussion

4.1 Research Results

4.1.1 Accounting Treatment of Zakat at Baznas Nunukan Regency

Zakat accounting plays a crucial role in managing zakat organizations, ensuring the proper documentation, accountability, and provision of financial information for decision-making. Baznas Nunukan Regency, as a government-affiliated institution, is responsible for presenting its financial reports to both the



regional government and Baznas at the provincial level. With the issuance of PSAK 109 on Zakat, Infaq, and Alms Accounting, standardized systems for recognition, measurement, presentation, disclosure, and reporting are expected to be adopted by zakat management institutions across Indonesia.

a. Recognition and Measurement

Recognition of zakat funds involves including them in financial statements based on recognition criteria. Zakat is recognized when cash or other assets are received by the institution, at the amount received or at fair value if in non-cash form. At Baznas Nunukan, ZIS funds are recognized upon the Muzakki's declaration of willingness to pay zakat by filling out a form and submitting the payment to the collection officer. A payment receipt is then issued. The collection officer submits this to the finance department for record-keeping.

Baznas uses the cash basis method in line with PSAK 109 and IPSAS (2007), which records income and expenses only when cash is received or paid. This method reflects the actual position of ZIS fund balances. Baznas measures ZIS using prevailing market prices for non-cash assets, although they have not yet received non-cash zakat such as land or property. This approach aligns with PSAK 109, paragraph 12, which permits the use of alternative fair value methods when market prices are unavailable.

b. Presentation and Reporting

Baznas presents ZIS funds in the financial statements, including the cash flow statement, statement of changes in funds (zakat, infaq/alms, amil, and non-halal funds), statement of financial position, and

notes to the financial statements, in accordance with PSAK 109.

- **Cash Flow Statement:** This outlines cash inflows and outflows from operational, investment, and financing activities. Baznas follows the PSAK 109 format.
- **Statement of Changes in Funds:** This details the management of received and distributed funds. Baznas reports changes in zakat, infaq/alms, amil, and non-halal funds separately.
- **Statement of Financial Position:** This report outlines the organization's assets, liabilities, and equity. Baznas has prepared these reports consistently each period.
- **Notes to Financial Statements:** The CALK explains financial figures, the general profile of Baznas, and accounting policies used.

c. Disclosure

Financial disclosures must be clear, complete, and accurate. The goal is to provide external stakeholders with information to evaluate organizational performance. Disclosure includes accounting policies, fund distribution details, fair value determination methods, and fund management procedures.

4.2 Research Discussion

Based on the accounting treatment practices at Baznas Nunukan Regency, the study compares their implementation against PSAK 109. The comparison table below outlines the key points of conformity:

Table 3. Comparison of ZIS Accounting Treatment – PSAK 109 vs Baznas Nunukan

No	Element	PSAK 109	Baznas Nunukan Regency
1	Recognition	1. Zakat is recognized upon receipt (cash or non-cash). 2. Infaq/alms are recognized per donor intent and value received. 3. Distribution reduces zakat/infaq funds.	1. Recognizes ZIS upon receipt from Muzakki. 2. Records ZIS as income. 3. Records ZIS distribution as expense.



2	Measurement	Non-cash assets are measured using market price or alternative fair value methods per SAK.	Uses market price for non-cash assets (though none have been received yet).
3	Presentation	ZIS and amil funds are presented separately in the financial position statement.	Presents financial position report with separate disclosures for zakat and amil funds.
4	Disclosure	Includes distribution details, fair value methods, and policy explanations on fund allocation and management.	Discloses distribution to Mustahiq, fair value measurement methods, and policy prioritizing eight Asnaf categories.
5	Reporting	Must include: a. Statement of financial position b. Statement of changes in funds c. Cash flow statement d. Notes to financial statements (CALK).	Provides all required reports as per PSAK 109, including fund change reports and CALK.

Source: Processed by the researcher

5. Closing

5.1 Conclusion

Based on the results of this study, it can be concluded that BAZNAS Nunukan Regency has comprehensively implemented PSAK 109 standards in terms of recognition, measurement, disclosure, presentation, and reporting. In terms of recognition, BAZNAS Nunukan Regency applies the cash basis method, where receipts and expenditures are recorded at the time they are actually received or disbursed. This approach is in line with PSAK 109, which states that zakat receipts should be recognized when cash or non-cash assets are received. For measurement, BAZNAS uses prevailing market prices for non-cash assets, although to date, they have not received any non-cash zakat assets. In terms of disclosure, BAZNAS Nunukan Regency has transparently reported the distribution of ZIS (Zakat, Infaq, and Sadaqah) funds to Mustahiq and for social programs.

Their zakat distribution policy prioritizes several categories of recipients, such as the poor (fuqara), travelers (ibnu sabil), zakat administrators (amil), converts (muallaf), and those striving in the path of Allah (sabilillah). Furthermore, BAZNAS Nunukan has complied with PSAK 109 in disclosing the details of zakat and infaq/alms fund distribution separately, as

required by the standard. According to PSAK 109, the distribution of zakat, infaq, and alms must be clearly distinguished and reported independently. Regarding presentation and reporting, BAZNAS Nunukan Regency has met the PSAK 109 requirements by preparing comprehensive financial statements. These include the Statement of Financial Position, Statement of Changes in Funds, Cash Flow Statement, and Notes to the Financial Statements (CALK).

5.2 Suggestion

The author recommends that BAZNAS Nunukan Regency continue to maintain and enhance its implementation of PSAK 109 in accounting for zakat, infaq, and alms. For future reporting periods, it is advised that BAZNAS evaluate and disclose its asset holdings in the Statement of Financial Position. This will ensure a more complete and transparent depiction of the financial condition of BAZNAS Nunukan Regency, in accordance with best practices for zakat institutions.

Bibliography

1. Libraries in the form of textbooks:



- Nurhayati, S., & Wasilah. (2011). *Sharia accounting in Indonesia* (3rd ed.). Salemba Empat.
- Muhammad. (2005). *Introduction to sharia accountancy*. Salemba Empat.
- Mu'is, F. (2011). *Zakat A-Z: Easy, complete and practical guide about zakat*. Medina Ink.
- Ikatan Akuntan Indonesia. (2014). *Pernyataan Standar Akuntansi Keuangan (PSAK) No. 101 tentang Penyajian Laporan Keuangan Syariah*. Ikatan Akuntan Indonesia.
- Ikatan Akuntan Indonesia. (2021). *Pernyataan Standar Akuntansi Keuangan (PSAK) No. 109 tentang Akuntansi Zakat dan Infak/Sedekah*. Ikatan Akuntan Indonesia.
- Republik Indonesia. (2011). *Undang-Undang Republik Indonesia Nomor 23 Tahun 2011 tentang Pengelolaan Zakat*.
- Wiyono, S. (2012). *Understanding sharia accounting in Indonesia*. Mitra Wacana Media.
- Pengembangan Ekonomi Islam (P3EI), Fakultas Ekonomi, Universitas Islam Indonesia.
- Mufti, M. S. T. (2023). Accounting analysis of receivables on member financing at BMT Khairul Amin, Banjar Regency. *JIEB: Jurnal Ilmiah Ekonomi Bisnis*, 9(1), Maret 2023.
- Roziq, A., & Yanti, W. (2011). Recognition, measurement, presentation and disclosure of non-halal funds in the financial statements of zakat collection institutions. *Jurnal Akuntansi, Universitas Jember*.
- Sumarno, M. S. (2015). Zakat accounting treatment at the Zakat Collection Agency (Case study at the Zakat Collection Agency of Nunukan Regency). *Universitas Negeri Surabaya*.

2. Libraries in the form of scientific journals:

- Astika, S., et al. (2021). Optimizing zakat on poverty alleviation (Study on Baznas Makassar City). *Jurnal Ar-Ribh*, 4(1).
- Hariato, S., & Diana. (2014). Analysis of the implementation of accounting for zakat, infaq, and sadaqah at the Baitul Mal of Lhokseumawe City. *Jurnal Manajemen & Bisnis Ekonomi*, 15(3).
- Herdianto, H., & Wahyu, A. (2021). The role of the state in optimizing zakat in Indonesia. *Jurnal Hukum dan Syariah*, 2(1), 103–116.
- Khatimah, H., et al. (2022). Management and treatment of zakat in Zakat Collection Agency (Baznas) Maros Regency. *Al-Qashdu: Jurnal Ekonomi dan Keuangan Syariah*, 2(1).
- Mahmudi. (2023). Development of zakat accounting system using the latest fund accounting model. *Pusat Studi dan*