

Factors Affecting the Implementation of Zakat Accounting in Indonesia

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ABSTRACT

Muslims in Indonesia constitute the majority, almost 87.2 percent of the total population, with a large zakat potential reaching 24.5 billion USD. However, only 5% of the potential zakat funds are currently being directed through zakat institutions. There exists a notable discrepancy between the prospective and actualization of the collection of zakat funds. Despite the growth of zakat institutions from national to sub-district, there remains a limited number of zakat institutions that follow zakat accounting regulations. This study examines whether human resources, commitment, and supporting devices affect the implementation of zakat accounting based on the Statement of Financial Accounting Standards (PSAK) 109. A purposive sampling survey-based questionnaire was used to collect data from 40 amil of 15 national zakat institutions in Central Java and Yogyakarta. The data were analyzed using multiple linear regression models. The results show that human resources have a good influence on the implementation of PSAK 109 zakat accounting, but commitment and supporting devices have little effect. This study proposes amil expertise in accounting and works to support technology such as accounting software for PSAK 109-compliant zakat establishments' financial management tasks.

Keywords: Zakat Accounting, PSAK 109, Amil, Zakat Institutions

ARTICLE INFO

Article History:

Received: 22 October 2023

Accepted: 10 November 2023

Available online: 01 December 2023

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INTRODUCTION

Zakat is the command of Allah SWT to Muslims to spend some of their wealth if someone's wealth has reached nisab (the zakat property limit) and there is enough haul (period of property must be issued zakat). Zakat is a form of worship in which a Muslim can sanctify their property to remove the rights of others on their property. Furthermore, zakat is a devoted social devotion aimed at improving the welfare of the people.

In Indonesia, Muslims account for 229 million people, or 87.2 percent of the total population. This figure represents 13.1 percent of all Muslims worldwide. Because Muslims are required to pay zakat, its potency in Indonesia is high. According to a study by the National Zakat Management Board's Centre for Strategic Studies (Puskas Baznas) in 2021, the potential for zakat in Indonesia reaches IDR 327.6 trillion per year (about 24.5 billion USD). This potential comes from income zakat, agricultural services, plantations, livestock, and other sectors. Unfortunately, such potential does not appear to be as great as it appears. In terms of total potential, the zakat collected in 2021 was 17 trillion IDR, or only 5% per year, collected by zakat institutions (Puskas BAZNAS, 2021). There is a significant disparity between the potential and actual collection of Zakat funds. Most Muslims will either pay zakat in the form of *amil* or divide it amongst themselves. It affects zakat distribution priorities, which are still mostly oriented towards consumption rather than production (Purbasari et al., 2018).

The management of zakat requires the support of government policy, ulama, and ummah. In addition, zakat management also requires the support of accounting information systems, and management information systems which are good. Without such support, zakat management will not be effective and efficient. Based on Law Number 23 of 2011 regarding zakat and clarified by the Government Regulation (PP 2014), the effective implementation of zakat is through zakat management organization. Chapter I of Law no. 23 of 2011 states that the organization of zakat management consists of pair types, namely *Amil Zakat Agency* formed by the government, and *Amil Zakat Institution* formed by the community.

The position of zakat management (*amil*) formulated in the form of LAZ and BAZ is a public trust institution that is sensitive to public trust

issues in collecting and distributing zakat funds (Amalia et al., 2018; Yudha & UIN Sunan Ampel Surabaya, 2019). Therefore, a standard is required in the accounting treatment to be used as a benchmark in financial reporting as well as for the implementation and management of zakat following the principles of sharia.

The Indonesian Institute of Accountants (IAI) 2011 ratified Statement of Financial Accounting Standards (PSAK) 109 concerning Accounting for Zakat, Infaq, and Shadaqah for entities that manage ZIS funds. PSAK 109 aims to meet the demands and requirements of good corporate governance covering transparency, responsibility, accountability, fairness, and decency as well as improving the uniformity of financial reporting in *amil* zakat institutions in Indonesia. Muzakki's trust in zakat institutions will grow with the implementation of an accounting system based on PSAK No. 109.

Zakat institutions receive a lot of public attention as reputable organizations for management and administration. Islamic institutions are generally regarded as well-managed by society. However, according to the Baznas (2020) zakat literacy index survey, 60% of respondents nationwide prefer to pay zakat themselves or directly to Mustahiq and choose to channel their Zakat through mosques and non-formal *amil* zakat institutions. Accessibility (28.09%), credibility (19.70%), image (14.45%), service (24.59%), recommendation and relations with others (2.68%), and 10.49% explained by other factors such as lack of information and socialization, personal satisfaction, and proximity to mustahiq are some of the reasons that individuals distribute their zakat directly (Puskas Baznas, 2020).

Numerous studies, however, have shown that the majority of zakat regulations have not been fully implemented in practice. Most zakat institutions have not incorporated PSAK 109 into their accounting standards. PSAK 109 has been determined to be ineffective and not fully implemented by all *amil* zakat institutions. Some *amil* zakat institutions (OPZ) currently do not use PSAK 109 when preparing financial statements, have not fully implemented PSAK 109, or do not comply with PSAK 109 (Astuti & Asrori, 2016; Hasibuan, 2016; Panggiarti et al., 2021; Pratama & Roziq, 2017; Syahara & Handayati, 2020).

A study by BAZNAS (2022) showed that there are still many zakat institutions using simple financial reporting and personal standards by managers or financial staff so the reporting of each zakat institution varies widely. Additionally, some *amil* zakat institutions continue to use simple financial reporting, resulting in varied reporting forms and formats for each OPZ. PSAK 109 has not integrated the causative element due to OPZ's human resource limitations. Research conducted by Agni et al. (2022) showed that the majority of Indonesia's 25 largest zakat institutions had a very low level of accountability and transparency. This is because not many people know about putting financial statements on the internet, the financial reports that have been put on the Internet aren't very good, and the websites are not maintained or updated as well as it could be.

In addition, Astuti & Aurora (2016) concluded that zakat *amil*'s sharia competence, accounting competence, and managerial competence all have a significant effect on the implementation of zakat accounting. It is also argued that zakat institutions are ineffective in governance due to a lack of knowledge and experience in administration, management, and low compliance behavior (Farouk et al., 2017; Saad et al., 2017).

According to Pamuncak et al. (2021) panel regression results show that there is no significant change in the adoption of SAFS Sharia No.109 to the zakat institution financial performance. A plausible reason for insignificant relation is that SAFS Sharia No.109 has not yet faithfully adhered by zakat institutions in their reporting, particularly with respect to the zakat for productive purpose (Alim, 2015, there are differences in the financial performance of zakat institutions before and after implementing SFAS 109. Ratna Komala (2019) argued that the implementation of zakat accounting affects the accountability of financial reports. However, Alim (2015) contended that zakat institutions have not followed SAFS Syariah No.109 in their reporting, particularly concerning zakat for productive purposes. In contrast, Article 19 of Law No. 23 of 2011 requires zakat institutions to report on the implementation of the collection, distribution, and utilization of zakat, which has been audited by BAZNAS and the public regularly. This indicates the lack of professionalism of *amil* human resources and the lack of organizational tools of zakat institutions in the management of ZIS. Based on the phenomenon, the study was interested in researching factors influencing the application of zakat, *infaq*, and *shadaqah* accounting based

on PSAK 109 on the Organization of Zakat Management in Yogyakarta and the Central Java region.

According to data presented by the Baznas Strategic Studies Center (2022), Central Java is the province with the highest zakat receipts in Indonesia, while Yogyakarta Province is a special region in Indonesia with large zakat potential but low zakat realization. Several factors cause the realization of zakat in Yogyakarta to be low, namely the zakat literacy factor which is still low, public trust in zakat institutions is still low, and the high rate of people distributing their zakat directly to mustahiq without going through zakat institutions. Therefore, there are still several challenges to strengthening public trust in zakat institutions so the implementation of accounting in zakat bodies becomes very crucial. Therefore, this research tried to examine the factors that influence the implementation of zakat accounting especially in these two regions. It is hoped that the results of the research will have an impact on how to properly implement zakat accounting so that zakat institutions will be more trusted by the public.

This study aimed to find out whether human resource competency, supporting devices, and *amil* commitment affect zakat accounting implementation in *amil* zakat institutions in Indonesia. The results of this study can be used as a basis for consideration of the Government in this case the Department of Religion and IAI as a basis for formulating policies related to the management of ZIS and monitoring the organization of zakat management. The rest of the paper is structured as follows. The next section provides a literature review and is followed by the research methodology section. Other sections consist of data analysis and conclusion.

LITERATURE REVIEW

In this section, a review of relevant previous research is presented to gain an in-depth insight into the development of zakat institutions in Indonesia and its challenges.

Zakat Institutions in Indonesia

Zakat is one of the important pillars of Islamic teachings. In terms of language, the word zakat means *al barakatu* 'blessing', *al-namaa* 'growth and

development, and al-thaharatu 'holiness'. While the term zakat refers to a certain takeover of certain property, according to certain properties, and to be given to certain groups (Qardhawi, 2002), it can also mean sanctifying because zakat will develop the reward of the perpetrator and cleanse from sin. PSAK 109 explains that zakat is a sharia obligation that must be submitted by muzakki to mustahiq either through amil or directly. The provisions of zakat regulate the requirements of Nisab, haul (both periodic and non-periodic), a tariff of zakat (qadar), and allotment.

The organization of zakat, infaq, and shadaqah management consists of two groups of institutions, namely Badan Amil Zakat (BAZ) formed by the Government, and Amil Zakat Institution (LAZ) formed by the community by Law no. 23 of 2011 on the Management of Zakat Chapter I, article 6 and article 17. The main task of the Amil Zakat Institution is to collect zakat, infaq, and alms from the community, then manage and distribute them to the community following the syara'. The management of zakat is planning, implementation, and coordination activity in the collection, distribution, and utilization of zakat.

Accounting for zakat is the process of recognizing, measuring, presenting, and disclosing zakat transactions, infaq/alms under Islamic Shariah rules to provide information on the management of zakat, infaq/alms by amil to interested parties to achieve good governance. Accounting for zakat according to Arwani (2020) is concerned with three major issues: information provision, management control, and accountability.

The following are the purposes of zakat accounting:

1. Providing necessary information to properly, efficiently, and effectively manage the zakat, infaq, alms, grants, and endowments entrusted to zakat organizations or institutions. This purpose is related to management control for internal organizations.
2. Providing information that allows the management agency of zakat (management) to report the implementation of responsibilities in managing appropriately and effectively its programs.

3. Zakat institutions have a standard to report to the public (public) on the results of operations and use of public funds (ummah funds). This goal is related to accountability.

According to Indonesian Magnificent Zakat, the zakat management organization is a public agency tasked with managing public funds by transparently collecting, distributing, and reporting total payments to the public. To gain the public's trust, the development of the Amil Zakat Agency and Amil Zakat Institution in Indonesia must be enhanced by promoting public accountability and openness. The zakat management organization is a public agency that collects, distributes, and reports the total amount of payments to the public, according to Indonesian Magnificent Zakat. Promoting public accountability and openness will help develop the Amil Zakat Agency and Institution in Indonesia. (Rini, 2019). The significant difficulty for the Amil Zakat Agency and institution is preparing financial reports under financial accounting standards. Moreover, the Financial Accounting Standards for zakat are essential because they may be utilized to demonstrate financial transparency and enhance the quality of public financial services (Riyadhi et al., 2021; Wahyuni-TD et al., 2021).

Astuti and Asrori's (2016) study at Amil Zakat Institute explained that shariah competency and accounting competency negatively affected zakat accounting implementation, but the zakat managerial competency of amil positively affected zakat accounting implementation. However, amil institutions have not applied zakat accounting based on standard (PSAK 109) for the preparation of their financial statements. On the other hand, financial accountability is still limited to reports of cash receipts and disbursements. Managers of amil institutions have yet to be introduced to and comprehend PSAK 109. Institutions should provide zakat accounting training or seminars regularly for amil zakat to improve zakat accounting proficiency. To improve amil's professionalism, LAZ must follow the ethical principles established by the Zakat Organizations Forum (FOZ).

Financial Accounting Standards (PSAK) 109

The Indonesian Accountants Association (IAI) has issued Financial Accounting Standards Guidelines 109 to regulate the financial reporting of zakat institutions. PSAK 109 aims to regulate the recognition, measurement,

presentation, and disclosure of zakat, infaq/alms transactions in zakat amil institutions in Indonesia. This guideline only applies to organizations that act as zakat amil whose establishment is intended to collect and distribute zakat, infaq, and shadaqah. This statement does not apply to sharia entities that collect and distribute zakat and infaq/shadaqah but not as their main activity. This entity refers more to PSAK 101: Presentation of Islamic Financial Statements.

Amil is responsible for preparing all parts of PSAK No. 109, which includes sections on zakat, infaq/shadaqah, and various financial reports. This report must contain the following information: balance sheet (statement of financial position), reports on changes in funds, reports on changes in assets under management; cash flow statement, and notes to financial statements.

Institutional Theory

The Institutional Theory developed by Powell and DiMaggio (1991), focuses on how organizations gain legitimacy through external rules and norms (Aksom & Tymchenko, 2020; Poon et al., 2021). The Theory focuses on two main axes: isomorphism and decoupling. The Theory describes how organizations seek to align perceptions of their practices and characteristics with social and cultural values to be institutionalized in a particular organization. The Theory is based on the idea that organizations that work in the same environment will have similar ways of doing things, making them "isomorphic" with each other. (Zucker, 1987). Consequently, the theory is concerned with how structures and procedures acquire legitimacy as a component of the organization's social identity.

The premise behind the Theory is that environmental pressure can encourage organizations to follow such systems and procedures to be viewed as more legitimate and efficient. At times, this pressure is coercive, in the form of laws, mandates, or rules. At other times the pressure is normative or mimetic, in the form of industry standards or professional norms (Covaleski et al., 1993).

The diverse practices correlated with nonprofit organizations and appraisal are explained by the Theory. Claeýé and Jackson (2010) noted

how the emphasis of non-profits would be on particular initiatives that sound relevant to external stakeholders. Aziz et al. (2018) pointed out that decentralization of supply chain management in Malaysian zakat institutions, with the Institutional Theory as the main theoretical framework of localization, that could lead to development opportunities. Daud (2018) demonstrated that the Institutional Theory can analyze awareness of the explanations of the norms, values, and legitimate governance behaviors of the Waqf Council in Malaysia.

The management of Zakat in Indonesia exhibits distinct characteristics that sets it apart from other nations. In Indonesia, the administration of zakat organizations is categorized into two distinct types: the National Amil Zakat Agency (BAZNAS), which is under government ownership, and the Amil Zakat Institution (L.A.Z.), which is privately owned. The Indonesian government promotes transparency and accountability among zakat management organizations through the implementation of zakat accounting standard guidelines no. 109. However, it is important to note that there are still numerous zakat institutions that have yet to adopt zakat accounting practices in alignment with zakat accounting standards.

The utilization of the Institutional Theory offers a dynamic perspective on organizations, thereby enabling the examination of accounting practices within zakat institutions in Indonesia and the underlying issues associated with them. Furthermore, the application of isomorphism in the context of the Theory will be employed to examine the extent to which there exists a tendency towards maintaining existing practices or embracing new ones in the realm of zakat accounting. This analysis aims to enhance the transparency and accountability mechanisms within zakat institutions.

The study employed the Institutional Theory to elucidate the organizational behavior of zakat institutions in resource management for the implementation of zakat accounting following PSAK 109. Comprehending the functions of amil, zakat supervisory boards, and other collaborating entities within zakat institutions constitutes a crucial element of organizational assets and a significant facet within this theoretical domain.

Framework and Development of Hypotheses

Human Resources play a crucial role in the management of zakat, infaq, and shadaqah by amil zakat organizations. The sustainability of non-profit organizations like zakat institutions relies heavily on their organizational capacities, particularly in terms of human resource capacity, board leadership capacity, infrastructure capacity, and planning and development capacity. Human Resources must possess competencies, which are described as the fundamental abilities and work quality required to complete jobs efficiently. Human resources with the knowledge, competence, abilities, attitudes, and behaviors required to manage zakat, infaq, and shadaqa funds are required in zakat institutions (Astuti & Themba, 2020; S. Astuti & Asrori, 2016).

Amil who controls money must have financial expertise, be able to do accounting responsibilities such as recording, recognizing, and reporting, and can work successfully in teams and interact with zakat organization stakeholders. Based on these arguments and to achieve the first objective of the study, the first hypothesis was stated as follows

H1: Human resources (HR) have a significant positive effect on the application of zakat accounting based on PSAK 109

Commitment is a present-oriented endeavor that involves making sacrifices in exchange for long-term advantages. Commitment entails an emotional attachment to the organization, reciprocity between a person and the organization, and a moral imperative to collaborate through various sacrifices to obtain long-term individual and organizational benefits. (Yenti et al., 2022)

One of the commitments of amil zakat is impacted by zakat payers' trust in their institutions to pay zakat. Amil will use zakat accounting based on PSAK 109 if they are committed to institutional financial accountability. Commitment is the desire of loyal members of the organization to make changes by changes in the new rules or laws. Commitment is demonstrated by the individual's desire and unwillingness to make changes. So based on this description, a hypothesis can be formulated:

H2: Commitment has a significant positive effect on the application of zakat accounting under PSAK 109

Supporting devices are an important factor in performing a task. Supporting devices are the availability of tools that will assist *amil* in carrying out its duties as needed such as computers, and special software used in the application of PSAK 109. To promote trust, competent, transparent, and accountable zakat management, and to ensure careful attention to compliance with zakat accounting standards guidelines, zakat institutions in Indonesia are concerned about the need for information systems to improve existing information systems.(Nurhayati & Fitriah, 2022; Rachman & Nur Salam, 2018). Then the hypothesis that can be built is:

H3: Supporting devices have a significant positive effect on the application of zakat accounting under PSAK 109

In this study, based on a review of theories and prior research, a conceptual framework as depicted in Figure 1 was developed.

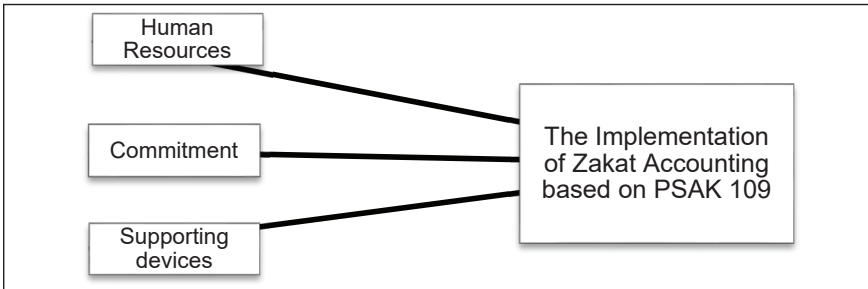


Figure 1: The Framework Devised for the Study

METHODOLOGY

Data Collection

The population in this study was *amil* zakat institutions in the provinces of Yogyakarta and Central Java. The sampling technique used was purposive sampling with the following criteria:

1. Respondents were *amil* in zakat institutions in Yogyakarta and Central Java provinces.
2. Respondents were *amil* who had policies in financial management and made financial reports.

Several *amil* zakat institutions in Yogyakarta and Central Java provinces were studied. The sampling technique used a population sample, and the respondents who were willing to answer the questionnaire were 40 *amil* zakat with financial management policies. This was to ensure that all survey respondents were properly represented.

Instrument and Measurement

The instrument (questionnaire survey) designed for the data collection contained two main sections. Section A dealt with the questions related to the demographic profile of respondents such as gender, age, education, length of work in current position, and length of work in *Amil* zakat institution, while Section B consisted of questions regarding human resource competencies, organizational commitment, supporting devices, and Implementation of Zakat Accounting based on PSAK 109. All items were anchored on a five-point Likert scale ranging from 1 to 5 which respectively indicate strongly disagree to strongly agree. (5, Strongly Agree, 4; Agree, 3; Neutral, 2; Disagree, 1; Strongly Disagree).

Model Analysis

The collected data was further analyzed using multiple regression linear analysis to determine the effect of human resources, *amil* commitment, and supporting equipment on the application of zakat accounting based on PSAK 109 in Indonesia. Before testing each hypothesis, the data analysis stages were carried out consisting of descriptive statistics, validity and reliability tests, as well as classical assumption tests.

Data Analysis

Demographic Profile of The Respondents

The zakat institutions that became respondents in this study consisted of 15 Registered *amil* zakat institutions that had offices in the Yogyakarta

and Central Java regions, including: Dompot Dhuafa, Lazismu Yogyakarta, Inisiatif Zakat Indonesia, Baitul Maal Hidayatullah, Baznas Kota Yogyakarta, LAZ Yatim Mandiri, LAZ Solo Peduli Ummat, LAZ Sultan Agung, DPU DT Yogyakarta, Nurul Hayat Yogyakarta, Lumbang Zakat Indonesia, LAZ Al Ihsan, Lazisnu DIY, LAZ Mizan Amanah, LAZ Jateng Peduli.

Table 1 illustrates the descriptive statistics of respondents. There were 40 *amil* respondents. 62% of respondents were male and 38% were female. Moreover, 20% of the respondents had a Bachelor’s degree, 23% had a senior high school certificate, and 8% had a diploma and a Master’s degree. Furthermore, 48% of respondents stated that they had worked in their current position for more than 2 years, while 30% of respondents worked in their position for 1-2 years, and 18% between 6 months and 1 year. Finally, 55% of respondents had worked at their zakat institution for more than 3 years, and 28.4% of respondents did so between 1 and 2 years.

Table 1: Demographic Profile of the Respondents

	Category	N	%
Gender	Female	15	38%
	Male	25	63%
Length of work in a position now	Less than six months	2	5%
	6 months - 1 year	7	18%
	1 – 2 years	12	30%
	More than 2 years	19	48%
Length of work in zakat institution	Less than 1 year	4	10%
	1 - 2 year	10	25%
	2 - 3 year	4	10%
Education	More than 3 years	22	55%
	Senior High School	9	23%
	Diploma	3	8%
	Bachelor	8	20%
	Master	3	8%

Source: Processed data, 2023

RESULTS AND DISCUSSION

Validity and Reliability Test Results

Based on the results of the validity test, it was that all the variables consisting of the implementation of zakat accounting based on PSAK 109, human resources, amil commitment, and supporting equipment were declared valid or could be maintained, as shown in the following table.

Table 2: Validity Test Results

Variable & Dimension	Indicator	Loading Factor	Result
X ₁ , Human Resource	The zakat institution where you work has human resources who understand the preparation of financial reports	0.605	Valid
	Employee placement is supported by background-appropriate education	0.516	Valid
	You already understand the contents of PSAK 109.		
	There are guidelines regarding procedures and processes Zakat accounting is based on PSAK 109	0.566	Valid
	Staff placed in the accounting department understand or comprehend their work	0.689	Valid
	The accounting department has a description of its roles and functions are clear	0.556	Valid
	Your job description follows the accounting functions	0.566	Valid
	The organization provides training for assisting with assignments and skill development.	0.647	Valid
	9. The organization provides career paths for all employees.		
X ₂ , Commitment	The zakat institution where I work has a high level of commitment in preparation and completion of financial reports.	0.410	Valid
	Preparation and completion of financial reports with reliability and punctuality demands my commitment as a financial staff	0.581	Valid
	Zakat institutions are committed to socializing PSAK 109 to employees who prepare financial reports.	0.564	Valid
	Zakat institutions have committed to achieving the successful implementation of PSAK 109 for the last 3 fiscal years	0.465	Valid

Variable & Dimension	Indicator	Loading Factor	Result
X3. Supporting devices	The accounting department has sufficient computers to carry out tasks.	0.558	Valid
	Financial transaction data processing uses software that supports work.	0.501	Valid
	An internet network has been installed in the work unit and used as an internal link sending the required data and information	0.594	Valid
	The accounting process from the start of the transaction to financial reports is computerized	0.450	Valid
	Accounting and managerial reports are generated from the system integrated information.	0.451	Valid
	An equipment maintenance schedule is carried out regularly. Obsolete/damaged equipment is recorded and repaired appropriately in time	0.565	valid
The Application of Zakat Accounting Based on PSAK 109	Accounting policies and preparation of financial reports at zakat institutions are under PSAK 109	0.754	Valid
	The zakat institution has provided its Balance sheet (statement of financial position); 2. Fund change report; 3. Report on changes in assets under management; 4. Cash flow report; and 5. Notes to financial reports under PSAK 109	0.661	Valid
	Financial reports can be completed within the specified period	0.578	Valid
	The vision and mission of the zakat institution include the successful implementation of accounting based on PSAK 109	0.642	Valid
	Leadership encourages and is fully involved in carrying out the process of implementing zakat accounting based on PSAK 109	0.451	Valid

Source: Processed data, 2023

The following is the result of Cronbach's alpha testing

Table 3: The Result of Cronbach's Alpha Testing

Construct	Cronbach's Alpha	Result
The Application of Zakat Accounting Based on PSAK 109	0.826	Reliable
Human Resource	0.913	Reliable
Commitment	0.735	Reliable
Supporting devices	0.716	Reliable

Source: Processed data, 2023

Classic Assumption Test

Multivariate analysis is based on a set of assumptions, which are statistical theory-based conditions. The assumptions of normality, multicollinearity, and heteroscedasticity were tested in the model used in this study. The Jarque-Bera (JB) test was used to determine normality. The JB test results with a significant p-value (0.05) indicated that the residuals in the model were not normally distributed. The normality test results showed that the regression model had a value of $JB = 3.697465$ (p-value = 0.157437), indicating that the residual in this study was normally distributed.

A multicollinearity test was done to determine the correlation between independent variables. The independent variable in the regression model in this study had a correlation value below 0.90. The results showed that there was no multicollinearity in the regression model used.

Meanwhile, trials were performed to detect the occurrence of heteroscedasticity. The White Test was performed by regressing the residual squares with independent variables, the squares of independent variables, and the multiplication of independent variables. Heteroscedasticity occurs in the model when $Obs * R$ -squared values are statistically significant. The test output of the White regression model showed that the R-squared value had no significant chi-square probability value (p-value = 0.4178). Therefore, there was no heteroscedasticity in the regression model.

Table 4: Results of Classical Assumption Tests

Classical Assumption	Type of Test	Output	Conclusion
Normality	Jarque-Bera (JB)	p-value = 0.157	Normally-distributed residual
Multicollinearity	Matrix Correlation	Correlation value maximum = 0.770	No multicollinearity
Heteroscedasticity	White Test	Prob. Chi-Square Obs*R-Squared = 0.4178	No heteroscedasticity

Source: Processed data, 2023

Hypothesis Testing

The hypotheses in this study was tested using multiple linear regression as a method of testing the influence of two or more independent variables on one dependent variable.

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + e$$

Information:

Y: Application of PSAK 109

α : Constant

X1: HR

X2: Commitment

X3: Supporting Devices

β_1 & β_2 & β_3 : Regression Coefficient

e: ErrorX1 = Human resources

Table 5: Result of Hypothesis Testing

Variable	Predicted Sign	Coefficient	Std. Error	t-Statistic	Prob.
C		7.661	1.795	4.267	0.0001***
X ₁	+	0.282	0.146	1.925	0.0620*
X ₂	+	-0.080	0.095	-0.838	0.4071
X ₃	+	0.155	0.149	1.040	0.3049
N	40				
R-squared	0.216227				
Adjusted R-squared	0.150913				
F-statistic	3.310564				
Prob (F-statistic)	0.030806**				

Source: Processed data, 2023

A coefficient of determination (R²) model with a value of 0.216 demonstrates that a 21% variation in PSAK implementation can be explained by the variation of three independent variables, namely HR (X1), commitment (X2), and supporting devices (X3). The calculated F value was 3.310, with a chance of 0.030 (< 0.05). These findings indicated that the three independent variables (HR, commitment, and supporting tools) all affected the dependent variable at the same time (the application of PSAK).

The first hypothesis in this study investigated the effect of human resources on PSAK application. This relationship was predicated on the assumption that the amil or manager of the zakat finance department possesses the accounting and financial skills required to carry out the amil zakat institution's financial management tasks. If the coefficient of X1 was positive and significant, H1 was supported. The regression test of the hypothesis test results showed that the coefficient of the X1 variable was positive (0.282) and significant at the 10% level, indicating that Hypothesis 1 was supported.

The research findings on the first hypothesis are pertinent to the findings of other research by Astuti and Asrori, (2016) and Astuti & Themba (2020), which stated that human resource capability influences the application of zakat accounting and zakat management. As a result, organizations are obligated to improve the quality of amil by routinely providing training sessions on amil zakat. As a result, the administration of zakat will be improved directly proportional to the level of expertise possessed by the amil.

The second hypothesis in this study examined the effect of commitment on the application of PSAK. The relationship is based on the loyalty of the organization's members to make changes under changes to the new rules or laws. H2 is supported if the coefficient of X2 is positive and significant. The result of the regression test of the hypothesis test showed that the coefficient of variable X2 was negative (0.080) and not significant, so H2 was not supported.

The test results of the second hypothesis in different findings if compared with previous studies. Commitment does not have a significant influence on the application of zakat accounting. These findings weaken the

results of previous studies by Astuti and Asrori, (2016) and Apriyanti and Indriyani, (2020). This difference is probably because the commitment of the *amil* individuals to the zakat institution is well established and there is a slight difference in the indicators of commitment from previous studies.

The third hypothesis in this study examined the effect of supporting devices on the application of PSAK. The relationship is based on the availability of tools that will help *amil* support carry out its duties. H3 is supported if the X3 coefficient is positive and significant. The result of the regression test of the hypothesis test showed that the X3 variable coefficient was positive (0.155) but not significant, so H3 was supported but not significant. The test results of the third hypothesis are in line with the research of Apriliani and Jayanto (2017) who argued that the use of supporting devices like information technology does not affect the quality of financial reports. The reason why equipment support does not affect the application of zakat accounting based on PSAK 109 is that the accounting system or software used in the organization of the Amil Zakat Institution does not follow those required by PSAK 109. In addition, there are still obstacles to the use of accounting systems based on information technology. on the support of other equipment, such as computers *amil* considers it sufficient to be provided by the Zakat institution.

This research was under the Institutional Theory, which is based on the theory that zakat institutions must implement the application of PSAK 109 in zakat accounting because some external norms or rules must be obeyed. In addition, the human resources of zakat institutions are required to be responsible for the management of zakat to the community by presenting financial reports prepared according to zakat accounting standards.

CONCLUSIONS

Based on the result of this study, it was seen that Human Resources and the availability of supporting devices in zakat institutions had a positive effect on the application of zakat accounting based on the Statement of Financial Accounting Standards (PSAK) 109. *Amil* commitments in *amil* zakat institutions had no effect on the application of zakat accounting based on Statement of Financial Accounting Standards 109 PSAK. Meanwhile, the

results of the simultaneous t-test showed that human resources, commitment, and supporting devices significantly influenced the implementation of zakat accounting based on PSAK 109.

According to the explanation above, the factors that affect the use of PSAK in zakat institutions are human resources and the availability of supporting devices. Meanwhile, managers' commitment does not affect the implementation of PSAK 109 in zakat institutions. The researchers make the following recommendations based on the limitations of the study: This study is an input for zakat amil institutions to be able to increase accountability and transparency of public service in running the system of obligation to fulfill the requirement of zakat payer (muzakki), which is a monitoring system of zakat distribution and a reporting system of zakat distribution, which can make an effort to achieve the LAZ vision of transparency and professionalism.

Zakat amil institutions should prioritize efforts aimed at enhancing comprehension regarding the significance of employing zakat accounting practices and adhering to the guidelines outlined in PSAK 109. These endeavors are intended to promote sound and accountable financial reporting practices. The implementation of accountability reporting has the potential to enhance public confidence in zakat amil institutions.

A recommendation for future research is to include additional factors that can influence the application of zakat accounting. Further research can include variables such as leadership style, organizational culture, and good corporate governance that can affect PSAK 109 implementation which is not included in this study.

To maximize the research results, the scope of *Amil Zakat* institution's research must be expanded, as well as the number of respondents. Furthermore, future research can create a research model that can be used to consider more broadly the application of zakat accounting based on PSAK 109.

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