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Implementation of the Implementation of Zakat, Infaq, Alms, and Waqf Accounting Based on the Financial Accounting Standard Statement (PSAK) Number 109 and Asset Management at the Baitul Iman Mosque Depok Maharaja

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ABSTRACT

Zakat, infaq, sadaqah, and waqf (ZISWAF) play an important role as Islamic social finance instruments that contribute to poverty reduction, community empowerment, and the improvement of social welfare. However, the effectiveness of ZISWAF management largely depends on the implementation of transparent, accountable, and standardized accounting practices. Many mosque-based institutions still face challenges in applying sharia accounting standards, particularly in the recognition, measurement, presentation, and disclosure of ZISWAF funds, as well as in the management of community-owned assets. This study aims to examine the implementation of ZISWAF accounting practices based on applicable sharia accounting standards and evaluate asset management practices at Baitul Iman Mosque, Depok Maharaja. This research employed a qualitative descriptive approach. Data were collected through in-depth interviews, observations, and documentation analysis involving mosque administrators, financial managers, and relevant supporting documents. Data validity was ensured through source and method triangulation, while data were analyzed through data reduction, data presentation, and conclusion drawing. The results indicate that the mosque has implemented several fundamental accounting practices in managing zakat, infaq, sadaqah, and waqf funds; however, its financial reporting system has not been fully aligned with comprehensive sharia accounting standards. The study concludes that strengthening accounting systems, improving human resource capacity, and developing integrated asset management procedures are necessary to enhance transparency, accountability, and public trust in mosque financial management. This research contributes to the development of Islamic accounting practices by providing empirical insights into the challenges and improvement strategies for ZISWAF governance in community-based religious institutions.

INTRODUCTION

Zakat must be performed by every Muslim who meets the required conditions, as it is one of the pillars of Islam. Beyond its spiritual significance, zakat also has economic and social functions as an instrument for wealth distribution and poverty reduction. Therefore,

achieving transparency and accountability in zakat fund management requires an effective accounting system (Nabilah & Rahmatika, 2024).

According to Machmudah et al. (2024), in Islam, concepts such as waqf, infaq, and sadaqah are associated with the donation of wealth or resources to address poverty and other economic challenges. These instruments have significant potential to support community welfare. When managed effectively by amil zakat agencies and institutions, zakat, infaq, and sadaqah funds can contribute to reducing poverty levels (Adiyanto & Widana, 2024).

One of the mosques in the Pancoran area of Depok City, Baitul Iman Mosque Depok Maharaja, receives funds from charity boxes, infaq, and sadaqah contributions from worshippers and the surrounding community. Therefore, mosque administrators are responsible for ensuring proper financial management and accountability, particularly in preparing weekly and monthly financial reports. These reports should comply with applicable financial reporting standards, including Financial Accounting Standard Statement (PSAK) Number 109 regarding the accounting for zakat, infaq, and sadaqah (Khotimah & Wahyudi, 2022).

Law No. 23 of 2011 regulates the collection and distribution of zakat in Indonesia. Zakat activities involve two main parties: muzakki, who are responsible for paying zakat, and mustahik, who are entitled to receive zakat. The regulation also identifies amil zakat, fakir, the poor, muallaf, fisabilillah, ibnu sabil, and other eligible recipients as groups related to zakat management (Susilowati & Santi, 2024).

Zakat, infaq, and sadaqah (shadaqah) are familiar concepts among Muslims. In Islamic economics, these instruments represent forms of social responsibility and economic activity aimed at achieving falah (the welfare of the community). Zakat, infaq, and sadaqah function not only as religious obligations but also as mechanisms for improving social welfare and reducing economic inequality (Anjelina et al., 2020).

The community plays an important role in the management of zakat, infaq, sadaqah, and waqf because it acts as both the contributor and beneficiary of these resources. The contributors are generally Muslims, while the beneficiaries may include broader community groups. Effective management of these instruments is essential to support empowerment and improve human welfare, particularly among vulnerable groups (Awaliyah & Arminingsih, 2023).

Therefore, zakat, infaq, sadaqah, and waqf (ZISWAF), which are encouraged and regulated within Islamic teachings, have an important role in supporting economic development and social welfare. Zakat functions as an Islamic financial instrument to reduce economic disparities through wealth redistribution. One strategic effort to strengthen ZISWAF management is through educational programs in higher education institutions that develop young generations with competencies in zakat management through practical learning approaches (Andriani et al., 2024).

Surah At-Taubah verse 60 explicitly mentions the eight groups (asnaf) entitled to receive zakat: fakir, the poor, amil, muallaf, fisabilillah, algharimin, ibnu sabil, and riqab. Zakat is also mentioned several times in the Qur'an, in some instances alongside the command to perform prayer. The two primary types of obligatory zakat in Islam are zakat fitrah, which

is paid during Ramadan, and zakat maal, which is derived from wealth sources such as income, business activities, savings, and agricultural products (Prayoga et al., 2024).

The development of Baitul Iman Mosque Depok Maharaja involved various challenges and improvements. The local community expected the mosque to be expanded and improved from its previous condition as a small mosque operating during 2004–2016. Located in Rangkapan Jaya, Pancoran, Depok City, the mosque provides a spacious worship area and facilities for community activities, including children's education programs. Covering approximately 1,000 square meters, the mosque can accommodate up to 750 worshippers. Designed by architect Ahmad Zinudin et al., the mosque adopts a modern architectural style aligned with the vision and mission of the Baitul Iman Mosque Prosperity Council (Dewan Kemakmuran Masjid [DKM]) to establish the mosque as a center for worship, education, youth development, and community empowerment. The mosque continues to undergo renovation and expansion to support future generations.

Previous studies indicate that challenges in mosque accounting are not isolated cases. Fauzi and Harmain (2023), through a qualitative study involving three mosques in Bandar Khalipah Village, found that mosque financial reports generally did not comply with PSAK 109. The main challenges included limited understanding of accounting standards and insufficient capacity among mosque administrators to prepare compliant financial reports. Similarly, Putro and Fajri (2023) examined mosque financial accountability and transparency from the perspective of Muslim communities in Lamongan. Their findings showed that although mosque administrators were generally perceived as honest and responsible, some community members still expressed concerns regarding financial transparency. These findings demonstrate that mosque financial management involves not only accounting compliance but also institutional responsibility and the maintenance of congregational trust. Therefore, improvements in financial reporting should be accompanied by accessible and understandable reporting practices for stakeholders.

Other relevant studies have also emphasized the importance of standardized ZISWAF management and accounting practices. Pranata and Maulana (2024) examined zakat management practices in Acehnese mosques and found that mosques remain important actors in local zakat governance. Safrirullah, Furqani, and Sari (2024) found that Baitul Mal Aceh had implemented PSAK 109 in the recognition, measurement, presentation, and disclosure of zakat and infaq/sadaqah funds, supported by periodic audits and public disclosure mechanisms. However, their study also identified limited accounting personnel and inadequate financial reporting applications as implementation challenges. Collectively, these studies indicate that accounting standard implementation varies among Islamic social finance institutions depending on human-resource capacity, organizational systems, governance mechanisms, and institutional commitment.

Despite the growing body of research, an important gap remains. Previous studies have largely focused on formal zakat management institutions such as BAZNAS and Baitul Mal or examined general mosque accountability. Fewer studies have simultaneously investigated the accounting treatment of zakat, infaq, and sadaqah alongside the management of waqf-related and operational mosque assets within community-based mosques. This distinction is important because mosque financial management involves more than recording cash receipts and expenditures. At Baitul Iman Mosque Depok Maharaja, existing reports remain primarily

based on recapitulations of zakat and cash flows from infaq and sadaqah, while structured fund classification and comprehensive financial reporting have not yet been fully implemented. Furthermore, waqf assets have been administratively recorded but have not been comprehensively separated and disclosed in financial reports.

Addressing this gap is important because accountability weaknesses in religious organizations may affect financial transparency, public trust, resource mobilization, asset protection, and program sustainability. This issue has become increasingly relevant following developments in Indonesian sharia accounting standards, which distinguish accounting treatment for zakat, infaq, and sadaqah under PSAK 409 and waqf accounting under PSAK 412. At the organizational level, Baitul Iman Mosque manages buildings, equipment, donations, and other assets requiring proper recording, supervision, verification, and reporting. Evaluating the relationship between asset management practices and financial accounting procedures is therefore necessary to identify existing strengths and areas requiring further improvement.

The novelty of this research lies in its integrated examination of Islamic social finance accounting and mosque asset management within a community-based religious institution. Rather than viewing zakat accounting solely as a recording process, this study evaluates recognition, measurement, presentation, disclosure, fund administration, and asset governance practices at Baitul Iman Mosque Depok Maharaja. The study also distinguishes the accounting treatment of zakat, infaq, and sadaqah from the accounting requirements related to waqf assets, providing a more comprehensive analysis of ZISWAF financial governance. This approach highlights the interaction between accounting standards, management capacity, and operational practices in strengthening transparency and accountability at the mosque level.

Based on these considerations, this study aims to examine the implementation of accounting practices for zakat, infaq, and sadaqah, as well as the management of waqf and other assets at Baitul Iman Mosque Depok Maharaja within the applicable Indonesian sharia accounting framework. Specifically, this study evaluates how religious funds are recognized, measured, presented, disclosed, and distributed; examines how mosque assets are recorded, supervised, and reported; and identifies areas where existing practices align with or differ from accounting requirements. Through a qualitative descriptive approach, this research provides a systematic understanding of accounting implementation and asset management practices within a community-based religious institution.

This research provides theoretical and practical contributions. Theoretically, it enriches Islamic accounting literature by illustrating how financial reporting principles interact with the characteristics of mosques as nonprofit and community-based organizations. Practically, the findings provide recommendations for improving financial records, fund classification, asset inventories, reporting procedures, and human-resource capacity among mosque administrators. Enhanced accounting governance can strengthen institutional credibility, stakeholder confidence, responsible asset management, and the sustainability of mosque-based religious and social activities.

METHOD

This study employed a qualitative research approach with a descriptive method to examine the implementation of zakat, infaq, sadaqah, and waqf (ZISWAF) accounting

practices based on applicable sharia accounting standards and asset-management practices at Baitul Iman Mosque Depok Maharaja. The research population consisted of financial management activities, ZISWAF transactions, accounting records, financial reports, and asset-management practices conducted by the mosque management. The research sample was selected using purposive sampling, in which participants and documents were chosen based on their relevance, knowledge, and direct involvement in managing mosque finances and assets. The selected informants included mosque administrators, financial managers/treasurers, and individuals responsible for recording, reporting, and supervising ZISWAF funds and mosque assets. The research instruments included interview guidelines, observation sheets, and document-review forms to collect information related to the recognition, measurement, presentation, disclosure, distribution of ZISWAF funds, and asset-management mechanisms.

Data validity was ensured through triangulation techniques, including source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from different informants involved in mosque financial management, while method triangulation was performed by comparing findings from interviews, observations, and documentation analysis. The consistency of qualitative data was maintained through systematic research procedures, detailed documentation of the data-collection process, and verification of findings through repeated examination of collected information. Data were collected through in-depth interviews with mosque administrators, observations of financial-management activities, and analysis of supporting documents, including financial reports, transaction records, asset inventories, and administrative documents. The research procedure involved identifying the research focus, preparing instruments, determining informants and relevant documents, collecting field data, organizing and categorizing information, and validating findings through triangulation.

The collected data were analyzed using qualitative descriptive analysis techniques consisting of three stages: data reduction, data presentation, and conclusion drawing. During the data-reduction stage, relevant information regarding ZISWAF accounting practices and asset management was selected, classified, and organized according to the research objectives. The reduced data were then presented through descriptive explanations and thematic interpretations to illustrate the alignment between mosque practices and accounting standards. The final stage involved drawing conclusions regarding the implementation level, existing challenges, and potential improvements in mosque financial governance. Data organization and coding were assisted using data-management tools to facilitate systematic interpretation. This analytical process enabled the study to provide a comprehensive understanding of the application of accounting standards and asset-management principles within a community-based mosque institution.

RESULTS AND DISCUSSION

Accounting Recognition and Measurement at the Baitul Iman Mosque Depok Maharaja

1. Zakat

a. Early recognition

Human Resource Capacity Building: The purpose of mosque development is to increase understanding and proficiency in handling financial transaction standards by participating in

sharia workshops or training, especially related to PSAK 109. In accordance with the Financial Accounting Standard Statement (PSAK) Number 109, the Baitul Iman Depok Maharaja Mosque establishes full responsibility for the available financial information.

In the context of financial mosques, proper recognition and measurement are important components. In accordance with PSAK 109 point 9, the beginning of zakat is paid at the time of cash or other specified events. The cash method used in zakat and infaq/alms transactions at the Baitul Iman Depok Maharaja Mosque allows transactions to be completed at the time of sale or at any time after the sale. The disclosure of zakat funds of infaq/alms funds has been in accordance with PSAK 109, although the recording system used is still mostly based on single entry.

The Baitul Iman Mosque Depok Maharaja participated in the process of recording zakat funds at BAZNAS by stating that zakat is paid at the time cash or other assets are received, and zakat paid from muzakki is paid as zakat of zakat funds. This is related to Article 109 Paragraphs 9 and 10. In addition, the zakat collected is divided into two categories, namely zakat amil and zakat mustahiq, in accordance with PSAK 109 (12).

The management of amil funds by the amil zakat committee in the mosque shows that the zakat payments made have been satisfactorily completed, with some of the funds transferred to the amil house and other funds given to mustahiq. In accordance with Article 13 of PSAK 109, amil also determines the amount or percentage of each mustahiq based on sharia principles and amil policies that are implemented.

b. Measurements after Initial recognition

Measurement is the process of determining the amount of money needed to pay and deposit each element of the financial statement into the position of the financial statement, as well as the source and funds of the report. The funds carried out by the Baitul Iman Depok Maharaja Mosque are usually in the form of cash and are carried out by a large number of people. On the other hand, zakat and infaq/alms payments are considered non-cash and denominated in a number of rupiah.

Zakat funds from the Baitul Iman Mosque Depok Maharaja are distributed to those who are eligible. In this context, assistance to the poor and poor is carried out in accordance with programs that aim to collect zakat funds in the form of cash. This can be seen from the explanation of PSAK 109 regarding zakat and infaq/alms which states that the amount of zakat will be reduced if it is transferred secretly. On the other hand, point (b) on the distribution or withdrawal of non-cash assets at the Baitul Iman Mosque Depok Maharaja refers to the principle of fairness to those who are entitled.

c. Zakat Distribution

Zakat given to mustahiq at BAZNAS is done as a reduction in zakat. Zakat given to muzakki is mentioned in each expenditure book, and will be realized in one book, namely the General Cash Book (BKU). Zakat funds distributed at BAZNAS have fulfilled PSAK 109 paragraph 17 which states: "Zakat distributed to mustahiq is considered as a deduction of zakat in the amount of: (a) the amount submitted, if in the form of cash, (b) the amount recorded, if the assets are non-cash."

2. Infaq/Sadaqah

a. Early Confession

Organizations that do not have the goal of making a profit have several characteristics. One is that its entity's resources come from donations and do not represent refunds. This is related to the practice of infaq and alms at the Baitul Iman Mosque Depok Maharaja.

In paragraph 18 of PSAK 109, it is stated that the initial process of receiving infak or alms runs in accordance with the following objectives: (a) the amount received, if in the form of cash, or (b) the amount received, if in the form of non-cash. In the financial statements of the Baitul Iman Mosque Depok Maharaja, zakat funds are only paid according to the amount paid in accordance with the acknowledgement.

As explained in PSAK 109 concerning the accounting of zakat and infaq/alms, amil should mention several things related to the distribution of zakat, such as the scale of zakat priority, the amount of zakat of distribution funds, and the amount of zakat funds disbursed by mustahiq which must be less than the requirements for zakat recipients.

b. b. Measurements After Initial Recognition

Infaq or alms can be in the form of cash or non-money goods, in accordance with Statement 22 PSAK 109. The goods in question can be assets that are easy to disburse or that are difficult to disburse. Infaq or alms are handled in cash at the Baitul Iman Mosque in Depok Maharaja. Assets that are easy or difficult to liquidate, such as goods or food needed to carry out religious activities. Assets that are difficult to liquidate that are received by amil and assigned to be managed must be valued at a fair value when received, and are considered non-current assets for infaq or alms, in accordance with PSAK 109, paragraph 23.

c. Distribution of Infaq/Alms

Mosques as non-profit institutions have an important role in guiding and educating the community to support social and religious activities, not for commercial or personal gain. In this context, the Baitul Iman Mosque Depok Maharaja carries out its mission to improve human welfare through the provision of worship facilities and religious programs carried out by infak and alms congregations.

Based on the results of observations, the Baitul Iman Depok Maharaja Mosque has applied the principles in PSAK 109 related to the payment and management of zakat and infaq/alms. This is sourced from the documented zakat recapitulation report and cash distribution of infak and alms. The infak and alms funds received, both in the form of cash and non-cash, are used to support physical development, operational management, and mosque construction programs, and are impartially separated from the balance of infak or alms funds.

In accordance with Paragraph 30 of PSAK 109, the transfer of infak or alms to another child who regrets or does not have the right to reclaim the assets that have been taken is carried out as a means of reducing the amount of infak or alms. Although this distribution model has not been implemented in practice at the Baitul Iman Mosque Depok Maharaja, the mosque leaders have understood the accounting principles and stated that they will be able to adjust their finances if this scheme is implemented in the future.

The use of ZISWAF (Zakat, Infaq, Alms, and Waqf) at the Baitul Iman Mosque Depok Maharaja includes various activities that support the mosque's work program, such as religious education, social activities, as well as the maintenance and development of worship facilities. The management of funds is carried out calmly and respectfully, adhering to sharia principles and the provisions in PSAK 109.

In particular, waqf that is waqf in the form of fixed assets, such as land or buildings, is waqf and waqf as part of the mosque's assets that are used for the benefit of the people. This strengthens sharia accounting not only in the management of cash funds but also in the maintenance and recording of non-cash assets, which is an important aspect of the prosperity of the mosque. Thus, the implementation of PSAK 109 at the Baitul Iman Depok Maharaja Mosque has contributed to the transparency and accountability of ZISWAF fund transfers and asset transfers in a meaningful way.

3. Waqf

a. Early Confession

According to PSAK 109, any cash or other goods derived from waqf are treated as waqf receipts at the time of collection by the managing organization. Recognition of waqf assets, such as land, buildings, or other valuables, is carried out at the Baitul Iman Depok Maharaja Mosque when the student receives an official or proof of handover from the wakif (the waqf giver).

All of these waqfs are based on fair value at the time of receipt. The asset is cash, and the recording is carried out according to the amount of cash analyzed. On the other hand, for non-cash assets such as land, buildings, or other types of equipment, the recognition is made based on the estimated market value that existed at the time of the research. According to the PSAK 109 guidelines, this process confirms that the waqf of waqf assets at the Baitul Iman Depok Maharaja Mosque has been carried out with transparency and accountability in mind.

b. Disclosure after confession

After being accepted as an organizational component, the recorded waqf is equal to the recorded value, i.e. the fair value at the time of receipt, and the value cannot be ignored unless there is evidence of a value (decrease in value) or special policies related to the use of the waqf. As stated in PSAK 109, the construction of mosques, land, and other facilities is based on the principles established at the time of occupation.

Adjustment of asset value is only carried out if there is a real change in the physical or functional condition of the asset. For example, if there is a significant decrease in economic value or a significant change in market price, then an adjustment is made based on the estimated repair cost or current selling value. This shows that the waqf of waqf assets at the Baitul Iman Mosque Depok Maharaja has been determined based on the principles of sharia accounting and waqf of fixed assets that are responsible and transparent, as stated in PSAK 109 concerning religious-based non-profit entities.

c. Waqf Distribution

In accordance with PSAK 109, the waqf accounting policy of the Baitul Iman Depok Maharaja Mosque states that waqf cannot be given to individuals and can be used for general purposes, such as education and religious implementation. Therefore, waqf assets such as the construction of the mosque and its supporting facilities are included in the financial statements as part of the mosque's fixed assets, not as a separate post given to a third party.

According to PSAK 109, the use of waqf assets to support the operations of religious organizations and communities, such as religious services, education, or social activities, is an example of the use of waqf that is legal and in accordance with sharia. Thus, the basic asset waqf and recording at the Baitul Iman Depok Maharaja Mosque have been carried out in

accordance with sharia accounting and uphold the principles of transparency and accountability.

4. Presentation of Accounting at the Baitul Iman Mosque Depok Maharaja

The presentation of financial statements is a crucial aspect in ensuring the transparency and accountability of non-profit institutions such as mosques in the implementation of zakat, infaq, alms, and waqf in accordance with PSAK 109. In general, the analysis of financial data includes: (1) the amount and characteristics of the institution's assets, liabilities, and net funds; (2) the impact of transactions and observations on changes in funds; (3) daily inflows and resources during the relevant period; and (4) information regarding the use of funds, funds, loans, and their repayment.

However, in practice, the Baitul Iman Depok Maharaja Mosque has not fully implemented the financial statement structure outlined in PSAK 109. In accordance with PSAK 109 paragraph 34, amil aka fund managers must accurately report zakat, infaq/alms, amil, and non-halal funds in the financial position (balance sheet) of the report. However, the financial statements of the Baitul Iman Mosque Depok Maharaja are mostly based on the recapitulation of zakat and cash flow from infaq/alms funds without any special restrictions on funds as a benchmark.

This condition shows that even though fund management is carried out functionally, the aspect of financial statement analysis still needs to be considered to ensure that the implementation of PSAK 109 runs well. The purpose of this research is to increase public trust, especially in the fields of zakat, infaq, alms, and waqf around the Baitul Iman Depok Maharaja Mosque.

5. Accounting Disclosure at the Baitul Iman Mosque Depok Maharaja

Disclosure is very important and includes financial information as well as other matters relating to the financial regulation of a business. A good company, organization, or church must create and maintain finances that are visible and present in accordance with the ongoing operations of the PSAK. Based on research conducted by researchers, the Baitul Iman Depok Maharaja Mosque has not implemented PSAK 109 regarding zakat, infaq, and alms as required.

Infaq and alms at the Baitul Iman Mosque are only related to infak that enters the mosque from zakat, donations, and box charity. On the other hand, infaq and alms are only related to funds used for zakat collection, operational activities, and the management of the Baitul Iman Depok Maharaja Mosque in the zakat fund distribution report.

a. Zakat

This research shows that the practice of financial recording carried out by mosques in general is quite safe. This also applies to the management of zakat funds at the Baitul Iman Mosque, where the collection of zakat is very slow and not fully in accordance with the general provisions listed in PSAK 109. Based on Paragraph 35 of PSAK 109, amil is required to convey important information about zakat transactions in financial statements, without focusing only on relevant matters. The following are some important points in Paragraph 35 of PSAK 109: the policy of distributing zakat, including the priority scale and recipient criteria;

1) the policy of distributing zakat receipts between amil and non-amil funds, including the basis of percentage and consistency of implementation;

2) the method of calculating the fair value of zakat in the form of non-cash;
3) details of the amount of zakat funds, including the management burden charged to mustahiq;
4) the use of zakat funds in the form of managed assets that are still under the control of AMIL or related entities, with the disclosure of their value and reasons for use; and
5) disclosure of the relationship between related parties in the management of zakat funds.

The Baitul Iman Mosque Depok Maharaja has implemented a fundamental zakat policy, especially in terms of distribution priorities. The criteria for recipients are determined based on the needs and conditions of the surrounding community. The first mustaqis that must be prioritized in the distribution are family and friends, as well as individuals who are disabled and need social assistance or health services. However, in order to achieve the transparency and accountability threshold contained in PSAK 109, the Baitul Iman Mosque must develop a more structured and comprehensive reporting and recording system, especially in terms of entering the information detailed in PSAK 109 Paragraph 35. This is an important component in the professional implementation of zakat, infaq, alms, and waqf accounting, as well as increasing the mosque's responsible assets.

b. Infaq/Sadaqah

It shows that the mosque he researched compiled a simple financial report, which records the amount of money received and how much has been used after carrying out the reconstruction. This is in line with the practice of the Baitul Iman Mosque in conveying information about infaq or alms funds that have not complied with the provisions of the law. In addition, PSAK 109 regulates the disclosure of infaq/alms funds. Point 36 (c) regulates policies in the distribution of infaq/alms, including the determination of priorities in the distribution and recipients; in practice, the Baitul Iman Mosque has implemented this policy in accordance with the provisions of PSAK 109. Point 36 (d) discusses the disclosure of infaq/alms funds, which emphasizes that funds that are not directly distributed must be managed first.

So far, financial reports regarding zakat, infaq, and alms from the Nurul Iman Mosque Blok M only record the flow of funds in and out. This indicates that the Baitul Iman Depok Maharaja Mosque has not prepared comprehensive financial reports related to zakat, infaq, and alms in accordance with the provisions of PSAK 109. The financial statements of the Baitul Iman Mosque Depok Maharaja are still prepared based on internal policies and do not follow the set guidelines.

c. Waqf

In the accounting explanation at the Baitul Iman Mosque Depok Maharaja, the waqf assets received in the form of buildings and worship equipment have been recognized as fixed assets used for the benefit of the people. In accordance with the principles of PSAK 109, waqf assets should be disclosed separately in the financial statements, including the fair value at the time of receipt and information regarding its use. However, based on the results of the research, the Baitul Iman Mosque Depok Maharaja still records waqf assets administratively without separating and disclosing them in detail in its financial statements. Therefore, even though the management of waqf assets has been implemented, transparency in accounting reports for waqf assets needs to be improved to comply with applicable sharia accounting standards.

Asset Management of the Baitul Iman Mosque Depok Maharaja

The asset management process is very important to determine the property owned by the mosque. This process identifies the possessions that are owned and those that are damaged or lost. All income and expenses of the mosque must be recorded in the financial management of the mosque. During this process, the incoming money posts, especially for zakat, infaq, and shodakoh, must be separated. The spending process must also be adjusted to the annual plan. (Setyorini and Violinda 2021)

Asset recording, supervision and reporting mechanism:

1. Asset Recording Mechanism
   Each asset of the Baitul Iman Mosque, whether in the form of buildings, equipment, or donations, is recorded in detail in the inventory book by including the name of the item, amount, date of acquisition, and value of the asset. Asset recording is carried out by the Mosque Treasurer and verified to ensure the accuracy of the data. New assets that come in will be documented in a digital system for easy tracking.
2. Asset Supervision Mechanism
   Supervision of the Baitul Iman Mosque's assets is carried out through internal audits. Any use of assets, such as tents or sound system equipment, must have permission from the mosque management and recorded in the loan logbook.
3. Asset Reporting Mechanism
   The inventory report of the Baitul Iman Mosque assets is submitted to the congregation at the end of each year through a general meeting or announcement on the mosque's website. The reporting includes details of the use of purchase funds, as well as the condition of goods that need to be repaired or replaced. If there are damaged or lost assets, the Mosque Treasurer is obliged to make an accountability report along with evidence and solutions to handle it

CONCLUSION

Based on the research conducted at Baitul Iman Mosque Depok Maharaja, it can be concluded that the guidelines for managing zakat, infaq, sadaqah, and waqf (ZISWAF) have not been fully implemented in accordance with PSAK No. 109. Many financial records are still maintained manually and have not been systematically documented based on applicable accounting standards. In addition, mosque asset management has not been integrated into a comprehensive accounting system, which may create challenges in financial reporting and reduce transparency and accountability. The main factors contributing to this condition include limited understanding among mosque administrators regarding PSAK No. 109 and insufficient knowledge of sharia accounting practices among relevant personnel.

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