

ZAKAT REPORT ACCOUNTABILITY IN INCREASING MUZAKKI'S TRUST IN INDONESIAN ZAKAT INSTITUTIONS: A LITERATURE REVIEW BASED ON PSAK 109

Samsul Huda^{1*}

¹State Islamic University Sayyid Ali Rahmatullah of Tulungagung, Indonesia
samsalhada@gmail.com

Abstract

This study aims to conceptually analyze how PSAK 109 based zakat reporting accountability influences the level of trust that muzakki place in zakat institutions in Indonesia. The research is grounded in the persistent gap between the national potential and actual collection of zakat, which is largely attributed to limited transparency, weak governance, and varying levels of professionalism among zakat management organizations. Using a qualitative approach through an integrative literature review, this study synthesizes insights from academic publications, books, institutional reports, regulatory documents, and theoretical discussions related to Islamic accounting and zakat governance. The analysis employs thematic content analysis and theory driven synthesis to explore the role of PSAK 109 as a financial reporting standard that provides structured guidance on the recognition, measurement, presentation, and disclosure of zakat funds. The findings indicate that PSAK 109 enhances the clarity, consistency, and accountability of financial reporting in zakat institutions, although its implementation remains uneven, particularly among smaller institutions with limited technical capacity. The reviewed literature consistently highlights that muzakki perceptions of transparency, accountability, and professional management are fundamental determinants of trust in zakat institutions. Based on these insights, the study proposes that higher levels of PSAK 109 based reporting accountability, as perceived by muzakki, lead to greater trust in zakat institutions. These conceptual findings offer important implications for strengthening governance practices and provide directions for future empirical research aimed at validating this proposed relationship.

Keywords: *PSAK 109, zakat reporting accountability, muzakki trust, zakat institutions, Islamic accounting*

INTRODUCTION

Zakat is a fundamental instrument in the Islamic socio economic system that functions both as a religious obligation (*'ibādah māliyyah*) and as a mechanism for wealth redistribution aimed at achieving social justice. As a divine mandate, zakat embodies inseparable spiritual and social dimensions, where its primary goals include purifying wealth and supporting vulnerable groups within society (Beik & Arsyianti, 2016). In Indonesia, zakat has increasingly been recognized as a strategic tool in national development, particularly through its integration with government poverty alleviation programs, MSME empowerment initiatives, and social assistance schemes. However, despite its enormous national potential, estimated to reach

hundreds of trillions of rupiah annually, the actual collection through formal zakat institutions remains very low, capturing only approximately 5-10% of this potential (BAZNAS, 2023). This significant gap reflects structural, institutional, and behavioral challenges that hinder the optimization of zakat's socio economic role.

One of the most critical factors contributing to this gap is the issue of muzakki trust. Numerous studies have shown that many muzakki prefer to distribute zakat directly to mustahik due to concerns regarding the governance quality, transparency, accountability, and professionalism of formal zakat institutions (Sofyani & Akbar, 2013; Huda et al., 2017). Uncertainty about whether funds are delivered to the rightful beneficiaries, managed responsibly, or able to create measurable social impact influences muzakki decision making. Consequently, perceptions of financial reporting quality, credibility of governance structures, and institutional integrity play a central role in shaping muzakki trust. To strengthen governance, the Indonesian government enacted Law No. 23 of 2011, which mandates BAZNAS and LAZ as official zakat management bodies responsible for managing ZIS funds professionally, transparently, and in accordance with Shariah principles. To support this mandate, the Indonesian Institute of Accountants issued PSAK 109, a standard that governs the recognition, measurement, presentation, and disclosure of zakat, infāq, and ṣadaqah transactions (IAI, 2018). PSAK 109 is intended to ensure that zakat institutions produce financial reports that are clear, standardized, and accessible to stakeholders, particularly muzakki. However, empirical studies reveal that PSAK 109 implementation remains inconsistent. Large national institutions tend to comply more effectively, while smaller or regional institutions face constraints related to human resources, technological capacity, and understanding of the standard (Romadhonna & Rini, 2019; Fadilah, 2020; Qutaiba et al., 2024). These disparities in implementation affect reporting quality, which in turn influences muzakki perceptions. Weak, unclear, or inaccessible reporting may erode trust even if institutions claim PSAK 109 compliance.

The theoretical relationship between reporting accountability and muzakki trust is well established in the literature. Shariah Enterprise Theory (SET) emphasizes that zakat institutions bear dual accountability: vertically to Allah and horizontally to human stakeholders, implying that reporting must reflect ethical and spiritual values such as justice, honesty, and benevolence (Triyuwono, 2012). Stakeholder Theory asserts that zakat institutions must meet the information needs of their stakeholders, with muzakki positioned as key stakeholders (Freeman, 1984). Legitimacy Theory explains how standardized reporting practices such as PSAK 109 help institutions obtain societal legitimacy by demonstrating alignment with public expectations (Suchman, 1995). From the perspective of Signaling Theory, PSAK 109 compliant reporting functions as a credible signal of strong governance and institutional quality (Spence, 1973). Furthermore, the trust model by Mayer et al. (1995) outlines that trust is built upon perceptions of ability, benevolence, and integrity dimensions that can be communicated through transparent and accountable reporting. Despite these rich theoretical foundations, existing literature has not yet provided an integrated conceptual model that explicitly links PSAK 109 based reporting accountability with the formation of muzakki trust. This gap underscores the need for a systematic synthesis of theories and empirical findings. The present study seeks to address this gap by analyzing how PSAK 109 based reporting practices

contribute to building muzakki trust and by identifying challenges and implications associated with PSAK 109 implementation.

The contribution of this study is threefold. Theoretically, it strengthens the discourse on the relationship between accountability and trust by integrating multiple theoretical perspectives. Practically, it offers zakat institutions insights into how reporting practices shape muzakki perceptions and provides regulators with reflections on the practical implications of PSAK 109 beyond mere compliance. The novelty of this study lies in its explicit and focused analysis of the PSAK 109 trust nexus through a structured literature review, resulting in a comprehensive conceptual understanding. The implications of this research highlight the need for capacity building programs, technology-based reporting systems, stronger Shariah audit functions, and more effective public communication strategies to enhance muzakki trust and optimize zakat collection through formal institutions in Indonesia.

LITERATURE REVIEW

Literature on zakat governance over the past decade consistently emphasizes that strengthening transparency and accountability is a fundamental requirement for improving the performance and credibility of zakat institutions. In Indonesia, BAZNAS and LAZ operate within an institutional and regulatory framework that positions them as public religious organizations mandated to manage entrusted funds with high ethical, managerial, and Shariah responsibilities (Kementerian Agama RI, 2011). As the core mechanism of institutional accountability, financial reporting plays a central role in demonstrating the integrity, professionalism, and stewardship of zakat institutions. Recent studies highlight that muzakki increasingly demand clearer, more structured, and more comparable reports to evaluate whether their contributions are being managed responsibly and distributed effectively (Sofyani et al., 2022; Qutaiba et al., 2024). Weak reporting practices such as incomplete disclosures, unclear fund classifications, or inconsistent reporting formats have been found to reduce stakeholder confidence and contribute to the persistent gap between potential and realized zakat collection (Beik & Arsyianti, 2016; BAZNAS, 2023).

The introduction of PSAK 109 represents a strategic regulatory effort to address these issues through standardized financial reporting. PSAK 109 governs the recognition, measurement, presentation, and disclosure of zakat, infāq, and ṣadaqah transactions and requires institutions to distinguish between zakat and non-zakat funds, identify restrictions on fund usage, and disclose program distribution and undistributed balances transparently (IAI, 2018). Empirical evidence shows that institutions applying PSAK 109 with consistency tend to produce more transparent and auditable financial statements, enabling muzakki and regulators to evaluate fund flows and institutional performance more systematically (Romadhonna & Rini, 2019; Haris et al., 2021). However, research also indicates notable disparities in implementation, especially among small and medium sized LAZ that face constraints in accounting competencies, documentation systems, and financial reporting literacy (Fadilah, 2020; Qutaiba et al., 2024). As a result, although PSAK 109 is normatively positioned as a key tool for enhancing institutional accountability, its effective impact on

stakeholder perceptions is largely shaped by how well institutions communicate reporting outputs and demonstrate clarity, detail, and consistency.

From a theoretical perspective, the relationship between accounting accountability and muzakki trust can be understood through several complementary frameworks. Shariah Enterprise Theory (SET) explains that Islamic organizations must uphold accountability both vertically to Allah and horizontally to all stakeholders, including muzakki, mustahik, and society (Triyuwono, 2015). SET emphasizes that accounting reports are not simply technical artefacts but ethical and spiritual representations of stewardship, reflecting values such as honesty, justice, and benevolence (Hameed, 2000; Triyuwono, 2012). PSAK 109 aligns with SET because it provides mechanisms for clear fund segregation and transparent disclosures, operationalizing Shariah-based accountability principles in a measurable form.

Stakeholder Theory reinforces this perspective by asserting that organizations must respond to the expectations of multiple stakeholder groups. Muzakki, as primary fund providers, require information that is timely, relevant, and understandable, and their willingness to continue contributing depends strongly on whether such information is accessible and credible (Freeman, 1984; Sofyani et al., 2022). When zakat institutions publish PSAK 109 compliant reports that have undergone internal or external audits, they demonstrate a commitment to meeting stakeholder expectations and reducing information asymmetry.

Legitimacy Theory and Signaling Theory provide additional explanatory power. Legitimacy Theory suggests that zakat institutions must show congruence between their actions and societal norms namely fairness, transparency, professionalism, and Shariah compliance to maintain public legitimacy and support (Suchman, 1995; Ibrahim & Yuliansyah, 2021). PSAK 109 serves as a legitimacy mechanism by documenting institutional conformity with professional standards. From the signaling perspective, institutions with strong governance produce credible, costly signals such as audited PSAK 109 based reports that distinguish them from weaker institutions (Spence, 1973; Amron & Muda, 2020). These signals help muzakki evaluate institutional integrity even when they cannot observe internal operations directly.

Finally, Trust Theory by Mayer, Davis, and Schoorman (1995) explains that trust is formed through perceptions of ability, benevolence, and integrity. PSAK 109 based reporting strengthens these three dimensions simultaneously: ability is reflected through technical and managerial competence in reporting, benevolence is demonstrated through transparent disclosure of program activities and social impact, and integrity is displayed through adherence to standards and consistent communication. Recent studies confirm that transparency and accountability in financial reporting are among the strongest predictors of muzakki trust, influencing both initial and repeat contributions (Amron & Muda, 2020; Sofyani et al., 2022). Synthesizing these empirical and theoretical perspectives, the literature indicates that PSAK 109 plays a pivotal role in shaping institutional accountability and, consequently, muzakki trust. However, the strength of this influence depends not only on formal compliance but on the quality, completeness, communicative clarity, and accessibility of the reports produced. This comprehensive synthesis establishes the conceptual foundation of the present study: that the higher the perceived level of PSAK 109 based zakat reporting accountability, the higher the level of muzakki trust in zakat institutions.

RESEARCH METHOD

This study adopts a qualitative research approach using an integrative literature review design. An integrative review allows researchers to synthesize empirical and theoretical studies systematically and comprehensively to generate new conceptual insights (Torraco, 2016). This method is particularly appropriate when existing studies are abundant but fragmented across topics, methods, and contexts, as is the case with research on PSAK 109 implementation, zakat reporting accountability, and muzakki trust. Unlike traditional narrative reviews, integrative reviews follow a structured and transparent process to ensure rigor and reproducibility (Snyder, 2019).

The research population consists of scholarly works related to PSAK 109, zakat governance, reporting accountability, transparency, Shariah based accounting, and trust in Islamic nonprofit institutions. The sample includes studies that meet predefined inclusion criteria: (1) published mainly within the last decade, in line with scholarly standards for literature relevance; (2) indexed in reputable databases such as Scopus, Web of Science, SINTA, and Google Scholar; (3) directly examining zakat institutions, Islamic accountability, or trust-related variables; and (4) accessible in full text form. Because this study does not involve human respondents, the “research target” refers to publications that contribute conceptual, theoretical, and empirical insights to the topic (Booth et al., 2016).

Data collection was carried out using systematic database searches with specific keyword combinations such as “PSAK 109,” “zakat reporting,” “Islamic accountability,” “muzakki trust,” and Indonesian equivalents such as “pelaporan zakat” and “akuntabilitas zakat.” Systematic searching is recommended in literature reviews to minimize bias and ensure comprehensiveness (Snyder, 2019). Titles and abstracts were screened for relevance, followed by full text assessment of selected articles. Additional references were identified using backward snowballing, which is a widely used method to expand literature coverage beyond initial search outputs (Booth et al., 2016).

Although no physical instruments were used, the study employed a structured literature extraction matrix as a conceptual instrument. Such matrices are commonly used in qualitative review designs to ensure consistency and comparability across diverse sources (Whittemore & Knafl, 2005). The matrix captures bibliographic information, theoretical background, research context, methodology, and key findings related to PSAK 109, accountability, transparency, and trust. This helps maintain methodological rigor throughout the review process. Data analysis was conducted using thematic content analysis, a qualitative technique suitable for identifying patterns, themes, and conceptual relationships across multiple studies (Braun & Clarke, 2006). The analysis proceeded through several stages: (1) open coding of key concepts and results; (2) grouping of codes into thematic categories; (3) comparing and synthesizing findings across studies; and (4) integrating themes using relevant theoretical lenses such as Shariah Enterprise Theory, Stakeholder Theory, Legitimacy Theory, Signaling Theory, and Trust Theory. Theory driven synthesis is recommended for integrative reviews because it helps develop new conceptual models and propositions (Torraco, 2016).

To ensure validity and reliability, several strategies were employed. Methodological transparency is maintained through explicit documentation of search procedures, inclusion criteria, and analytical steps. Source triangulation using international journals, national

journals, books, regulatory documents, and institutional reports helps reinforce credibility (Whittemore & Knafl, 2005). Conceptual triangulation using multiple theories increases interpretive robustness. Nonetheless, as a literature based study, this research is still subject to limitations such as publication bias and incomplete database coverage. Moreover, the study does not generate new empirical data; thus, proposed conceptual propositions must be tested in future empirical research involving muzakki and zakat institutions. Despite these limitations, this method is adequate to achieve the study's objectives and to produce a structured, critical, and theoretically grounded synthesis of PSAK 109 based zakat reporting accountability and muzakki trust.

RESULT AND DISCUSSION

Synthesis of Reviewed Literature

The integrative review reveals that the scholarly landscape on zakat institutions in Indonesia has evolved into several intertwined thematic clusters that, when synthesized, provide a clear understanding of how accountability mechanisms shaped by PSAK 109 can influence muzakki trust. These clusters include: (1) studies focusing on PSAK 109 and the technicalities of zakat accounting; (2) research highlighting accountability, transparency, and governance in zakat institutions; and (3) literature examining muzakki behavior, decision making, and trust formation.

Studies in the first cluster demonstrate varying degrees of adoption and implementation of PSAK 109. While larger zakat organizations such as BAZNAS and established LAZs tend to show more structured reporting practices aligned with the standard (Romadhonna & Rini, 2019), smaller institutions often struggle due to human resource constraints, limited technical capacity, and inadequate accounting systems (Fadilah, 2020). The second cluster emphasizes that transparency, accountability, and institutional governance are critical dimensions of organizational integrity (Sofyani & Akbar, 2013; Beik & Arsyianti, 2016). These studies suggest that trust is not merely a function of compliance but is shaped by stakeholders' perceptions of the organization's ethical conduct and professionalism. The third cluster shows that muzakki behavior is strongly influenced by trust, perceived credibility, satisfaction, religiosity, and service quality (Huda et al., 2017; Amron et al., 2018).

Despite complementarity between these thematic clusters, the review identified a clear gap: the direct conceptual link between PSAK 109 based zakat reporting accountability and muzakki trust remains underexplored. Most studies acknowledge the importance of reporting transparency but do not position PSAK 109 explicitly as a mechanism influencing trust. This gap is precisely what this study seeks to fill by synthesizing the literature through multi-theoretical perspectives, allowing the construction of a more comprehensive conceptual model.

Implementation of PSAK 109 and the Quality of Zakat Reporting

The extended literature review reveals that PSAK 109 has both technical and institutional effects. Technically, PSAK 109 has improved the consistency and comparability of zakat reporting by specifying the recognition, measurement, presentation, and disclosure requirements for zakat, infāq, and ṣadaqah (IAI, 2018). This has raised the foundational

standard of financial reporting across many zakat institutions. Several organizations have begun adopting fund accounting classifications, disclosures on restricted vs. unrestricted funds, and clear explanations of how funds are distributed to mustahik (Romadhonna & Rini, 2019). Institutionally, PSAK 109 serves as a governance tool that guides organizations toward more accountable reporting practices. Large LAZs with strong internal controls, such as Dompet Dhuafa and Rumah Zakat, tend to integrate PSAK 109 into internal policies and digital reporting systems. These organizations often publish audited financial statements, annual reports, and impact assessments, signaling adherence to professional standards and regulatory expectations a practice that aligns with good governance frameworks in Islamic nonprofit management (Qutaiba et al., 2024).

However, the review indicates that implementation is far from uniform. Many smaller zakat institutions exhibit *symbolic compliance*, wherein PSAK 109 is applied merely to meet regulatory expectations without providing comprehensive disclosures. Reports often lack detailed explanations of fund usage, program performance, and impact measurement. This inequality in implementation undermines sectoral accountability, creating informational asymmetry between institutions and stakeholders. It also prevents PSAK 109 from reaching its full potential as a trust-enhancing mechanism. A deeper analysis suggests that the challenge is not only technical but structural. Smaller institutions often lack accountants trained in Islamic accounting, rely on manual systems, and do not receive sufficient technical guidance. As a result, PSAK 109 risks functioning as a formal document rather than a transformative instrument of accountability unless supported by capacity-building initiatives and supervisory interventions.

PSAK 109 Based Accountability and Muzakki Perceptions

The literature indicates that PSAK 109 influences muzakki trust not through the mere existence of the standard but through the perceived accountability reflected in the reports produced. In practice, muzakki seldom assess PSAK 109 at a technical or procedural level; rather, they form judgments based on observable reporting attributes that serve as proxies for institutional integrity and professionalism. These attributes include the completeness and clarity of financial statements, the frequency and accessibility of published reports, transparency in the allocation and distribution of funds, the richness of program narratives, the presence of independent external audits, and the use of digital transparency dashboards that enable real-time access to institutional information. Such indicators are central in shaping perceptions that a zakat institution is transparent, responsible, and reliably managed (Sofyani & Akbar, 2013; Huda et al., 2017; Amron et al., 2018).

From a theoretical standpoint, these perceptions function as interpretive filters through which muzakki evaluate institutional accountability. The review shows that PSAK 109 contributes to trust largely indirectly, by improving the informational quality of disclosures. When reports embody clarity, verification, contextualization, and impact-oriented detail, they provide cognitive reassurance regarding the institution's ability, integrity, and benevolence three core dimensions of trustworthiness identified by Mayer et al. (1995). Conversely, when reporting practices become merely symbolic or formalistic resembling technical compliance without substantive explanation muzakki trust does not increase, even if PSAK 109 is

ostensibly applied. This aligns with findings in legitimacy and signaling theory, which emphasize that stakeholders respond not only to compliance but to the credibility and meaningfulness of disclosed information (Suchman, 1995; Spence, 1973).

Furthermore, PSAK 109 serves as a normative and communicative mechanism in the accountability process. Its implementation helps standardize fund classification, improve traceability between sources and uses of funds, and require disclosures that support vertical and horizontal accountability as conceptualized in Shariah Enterprise Theory (Triyuwono, 2012, 2015). However, these benefits only materialize when institutions translate the standard into reports that are intelligible and value relevant for muzakki. The literature suggests that muzakki expectations have evolved from basic financial transparency toward a broader demand for impact transparency, where institutions must demonstrate how zakat creates measurable improvements in beneficiary welfare a trend similarly noted in contemporary Islamic nonprofit studies (Qutaiba et al., 2024).

Thus, PSAK 109 is most effective when treated not merely as a technical template but as a strategic tool for fostering trust. Institutions that internalize both the procedural requirements and the normative objectives of PSAK 109 truthfulness, clarity, relevance, and social accountability tend to provide disclosures that align more closely with muzakki expectations. In such cases, reporting becomes a medium through which institutions articulate their professionalism, Shariah adherence, and social value creation, thereby enhancing trust and strengthening long term muzakki engagement.

Theoretical Mechanisms Linking Accountability and Trust

Theoretical mechanisms linking PSAK 109 based accountability and muzakki trust can be understood as the convergence of several complementary theoretical perspectives. From the perspective of Shariah Enterprise Theory, accountability in zakat institutions is simultaneously vertical to Allah and horizontal to stakeholders, so that financial reporting is not merely technical but also an ethical spiritual practice (Triyuwono, 2012, 2015). PSAK 109 operationalizes this dual responsibility by mandating truthful, fair, and transparent reporting of zakat, infāq, and ṣadaqah funds, thereby embodying the principles of amanah and Shariah compliance that form a crucial basis of trust in religious philanthropy. Stakeholder Theory further reinforces that muzakki, as primary funders, possess legitimate information rights and expect clear, timely, and reliable disclosures regarding fund management; the adoption of PSAK 109 can thus be interpreted as institutional recognition of these rights and a concrete expression of relational accountability (Freeman, 1984).

At the same time, Legitimacy Theory suggests that zakat institutions must align their practices and disclosures with societal expectations of transparency, professionalism, and Shariah compliance to maintain credibility (Suchman, 1995). In this sense, PSAK 109 based audited reports function as legitimacy tools that project an image of responsible and well-governed organizations. Signaling Theory adds that standardized reporting, external audits, and consistent disclosure act as costly and credible signals that reduce information asymmetry between institutions and muzakki, allowing donors to distinguish between organizations with strong governance and those with weaker accountability (Spence, 1973).

Finally, the Mayer, Davis, and Schoorman trust model explains that trust is formed through perceptions of ability, benevolence, and integrity (Mayer et al., 1995; Schoorman et al., 2007). PSAK 109 enhances perceived ability through systematic and professional accounting, perceived benevolence through transparent disclosure of programs and social impact, and perceived integrity through adherence to formal standards, Shariah principles, and external verification. Taken together, these theoretical perspectives indicate that PSAK 109 based accountability does not operate as a mere technical compliance mechanism but as a multidimensional trust building architecture that shapes how muzakki evaluate the reliability, ethicality, and legitimacy of zakat institutions, and provides a robust conceptual foundation for the proposition that improvements in PSAK 109 based reporting will be reflected in higher levels of muzakki trust that can be tested in future empirical research.

Answering the Research Question and Implications

Answer to the Research Question

The central research question *How does PSAK 109 based zakat reporting accountability influence muzakki trust?* can be answered through a synthesis of the theoretical frameworks and empirical findings reviewed.

First, PSAK 109 demonstrably improves the structure and quality of zakat reporting by requiring institutions to classify funds, separate restricted and unrestricted resources, and present detailed disclosures on fund distribution and remaining balances (IAI, 2018; Romadhonna & Rini, 2019). This improvement produces clearer, more systematic, and more comparable reports that reduce ambiguity in financial information.

Second, prior studies consistently show that perceived transparency, accountability, and institutional professionalism are among the strongest determinants of muzakki trust, satisfaction, and willingness to channel zakat through formal institutions (Sofyani & Akbar, 2013; Huda et al., 2017; Amron et al., 2018). The findings of this review indicate that PSAK 109 enhances these perceptions indirectly. By standardizing reporting procedures and encouraging clearer disclosures, PSAK 109 strengthens muzakki perceptions of transparency and reliability, which ultimately enhances trust.

Third, the influence of PSAK 109 on trust depends heavily on the *substantive* rather than *formalistic* implementation of the standard. Institutions that merely adopt PSAK 109 superficially without providing narrative explanations, impact information, or accessible report formats do not significantly improve muzakki trust. Conversely, when PSAK 109 is implemented substantively, accompanied by external audits, detailed program explanations, and digital transparency tools, muzakki perceive higher integrity and professionalism.

Therefore, the research question is answered as follows: PSAK 109 based reporting accountability contributes positively to muzakki trust through its capacity to improve perceived transparency, Shariah compliance, and institutional professionalism, functioning as a mediating structure that shapes how stakeholders evaluate zakat institutions.

Theoretical Implications

The study yields several important theoretical implications for Islamic accounting and nonprofit governance research. First, it explicitly connects Islamic accounting standards traditionally viewed as technical frameworks to contemporary trust theory, demonstrating that PSAK 109 serves not only regulatory functions but also plays a social and psychological role in shaping stakeholder perceptions (Mayer et al., 1995; Schoorman et al., 2007). Second, the findings confirm key principles of Shariah Enterprise Theory (Triyuwono, 2012, 2015), namely that accountability in Islamic institutions is multidimensional, encompassing ethical, spiritual, and social responsibilities. PSAK 109 operationalizes SET's normative expectations by embedding Shariah-based transparency and fairness into reporting practices. Third, the study strengthens Stakeholder Theory's argument that information rights and relational accountability are central to maintaining stakeholder trust (Freeman, 1984). PSAK 109, by structuring disclosure practices, ensures that muzakki receive information essential for monitoring, evaluation, and trust formation. Fourth, the conclusions align with Legitimacy Theory (Suchman, 1995) by illustrating how standardized, audited, and publicly accessible reports generate moral, pragmatic, and cognitive legitimacy. PSAK 109 thereby functions as a reputational and institutional legitimacy tool.

Finally, the study supports Signaling Theory (Spence, 1973), showing that PSAK 109 based reports especially when externally audited serve as credible signals that reduce information asymmetry between institutions and donors. This leads to a refined conceptual model in which PSAK 109 affects trust indirectly through perceived transparency, providing a pathway for future empirical validation in Islamic accounting research.

Practical Implications

The practical implications are equally substantial. First, zakat institutions should reposition PSAK 109 not merely as a regulatory requirement but as a strategic trust-building mechanism. Trust can only be enhanced when PSAK 109 is used as a foundation for meaningful, comprehensive, and stakeholder oriented reporting. Second, institutions should provide richer disclosures, including narrative explanations of programs, Shariah compliance processes, beneficiary outcomes, and social impact metrics. Such disclosures improve readability, contextual understanding, and perceived benevolence, thereby reinforcing trust (Beik & Arsyianti, 2016; Qutaiba et al., 2024). Third, the increasingly digital nature of zakat payments requires institutions to utilize online dashboards, websites, and social media to provide real-time access to reports and fund distribution updates. Digital transparency strengthens both cognitive and affective dimensions of trust. Fourth, institutions should enhance visual communication in reporting, including infographics, charts, impact summaries, and simplified fund flow diagrams, allowing non expert muzakki to understand financial and non inancial information more easily. Fifth, sector wide improvement requires investment in human resources, training, and information systems to ensure that PSAK 109 implementation is not limited to national level institutions but becomes the standard across all local and regional zakat organizations. Through these measures, zakat institutions can utilize PSAK 109 not only to meet compliance obligations but also to sustain long-term institutional credibility and strengthen public confidence.

Figures and Tables

Tables 1.

Summary of Previous Studies on Zakat Accountability and Muzakki Trust

No	Author (Year)	Research Focus	Method	Key Findings	Relevance to This Study
1	Sofyani & Akbar (2013)	Transparency → trust & loyalty	Survey	Transparency has a positive effect on muzakki trust and loyalty.	Reinforces key determinants of muzakki trust.
2	Beik & Arsyianti (2016)	Governance quality → muzakki decision-making	Mixed method	Good governance increases muzakki intention to distribute zakat through institutions.	Supports the role of professionalism and governance in building trust.
3	Huda et al. (2017)	Intention to pay zakat through institutions	Survey	Trust strongly influences intention to channel zakat through formal institutions.	Confirms trust as a major driver of zakat-paying behavior.
4	Amron et al. (2018)	Trust & loyalty in zakat institutions	Survey	Trust increases loyalty and continuity of zakat payments.	Highlights the importance of trust for sustaining zakat contributions.
5	Romadhonna & Rini (2019)	Quality of PSAK 109 implementation	Case study	PSAK 109 improves reporting structure, but disclosure quality varies significantly.	Provides the operational basis for PSAK 109–based accountability variables.
6	Fadilah (2020)	Challenges in implementing PSAK 109	Qualitative	Human resource and IT limitations hinder optimal PSAK 109 implementation.	Explains the sources of uneven accountability across zakat institutions.
7	Qutaiba et al. (2024)	Accountability → trust in Islamic nonprofit organizations	Survey	Accountability positively affects trust in Islamic nonprofit institutions.	Strong contemporary evidence supporting the proposition that accountability → trust.

Source: Author's compilation (2025).

Table 2.
Literature Clusters Related to PSAK 109, Accountability, and Muzakki Trust

<u>No</u>	<u>Literature Cluster</u>	<u>Main Focus</u>	<u>Example Studies</u>	<u>Contribution to the Conceptual Model</u>
1	PSAK 109 and technical aspects of zakat accounting	Standards for recognition, measurement, presentation, and disclosure of zakat, infāq, and ṣadaqah.	Romadhonna & Rini (2019); Fadilah (2020)	Explains the role of PSAK 109 as a structural foundation for accountability in zakat reporting.
2	Transparency, accountability, and governance in zakat institutions	Transparency, governance, professionalism, and institutional management quality.	Sofyani & Akbar (2013); Beik & Arsyianti (2016); Qutaiba et al. (2024)	Demonstrates that accountability and good governance enhance trust and decision-making among muzakki.
3	Muzakki behavior, trust formation, and loyalty toward zakat institutions	Factors influencing intention, trust, loyalty, and continuity of zakat payments.	Huda et al. (2017); Amron et al. (2018)	Positions trust as a key variable mediating institutional accountability and muzakki behavior.

Source: Author's compilation (2025).

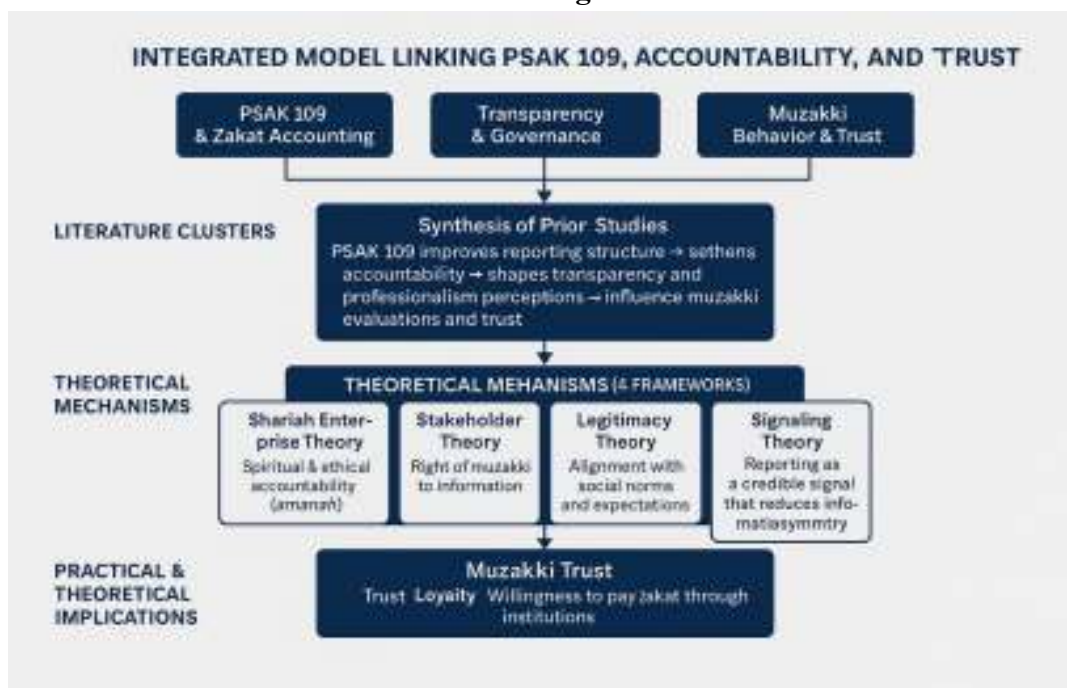
Table 3.
Synthesis of Theories and Mechanisms Linking Accountability to Muzakki Trust

<u>No</u>	<u>Theory</u>	<u>Main Focus</u>	<u>Role in the Conceptual Model</u>	<u>Implications for Muzakki Trust</u>
1	Shariah Enterprise Theory	Vertical accountability to Allah and horizontal accountability to stakeholders.	PSAK 109 functions as an instrument to realize spiritual, ethical, and social accountability in zakat institutions.	Trust forms when institutions are perceived as <i>amanah</i> , fair, and Shariah-compliant.
2	Stakeholder Theory	Information rights and relational accountability of stakeholders.	PSAK 109 represents institutional recognition of muzakki information rights through clear and auditable reporting.	Trust increases when muzakki information rights are fulfilled transparently and consistently.
3	Legitimacy Theory	Alignment between institutional practices and social–normative expectations.	PSAK 109–based financial statements and external audits serve as legitimacy tools for institutions.	Trust is strengthened through moral, pragmatic, and cognitive legitimacy in the eyes of the public and muzakki.

<u>No</u>	<u>Theory</u>	<u>Main Focus</u>	<u>Role in the Conceptual Model</u>	<u>Implications for Muzakki Trust</u>
4	Signaling Theory	Disclosure as a credible signal to reduce information asymmetry.	PSAK 109, external audits, and digital reporting act as strong governance signals that reflect institutional capability.	Trust arises when muzakki receive credible signals of integrity, professionalism, and competence.
5	Mayer et al.'s Trust Model	Trust based on perceptions of ability, benevolence, and integrity.	PSAK 109 enhances ability (professional reporting), benevolence (social impact disclosure), and integrity (Shariah compliance and adherence to standards).	Muzakki trust increases when these three dimensions are clearly reflected in reporting practices.

Source: Author's compilation (2025).

Figures 1



Source: Author's compilation (2025).

5. CONCLUSION

This study concludes that PSAK 109 based zakat reporting accountability plays a significant conceptual role in strengthening muzakki trust in zakat institutions in Indonesia. The literature consistently shows that transparency, accountability, and institutional professionalism are key predictors of muzakki trust and participation (Sofyani & Akbar, 2013; Huda et al., 2017; Amron et al., 2018). PSAK 109 provides a standardized framework for the recognition, presentation, and disclosure of ZIS funds, thereby supporting structured and comparable financial reporting (IAI, 2018; Romadhonna & Rini, 2019). However, implementation remains uneven, particularly among smaller institutions that face capacity-

related constraints (Fadilah, 2020; Qutaiba et al., 2024). Integrating Shariah Enterprise Theory, Stakeholder Theory, Legitimacy Theory, Signaling Theory, and the Mayer, Davis, Schoorman trust model strengthens the conclusion that PSAK 109 based accountability functions not only as a technical standard but also as a mechanism for demonstrating Shariah compliance, legitimacy, and organizational integrity.

The findings imply that zakat institutions should adopt PSAK 109 not merely as a compliance requirement but as a strategic trust-building instrument. Institutions should enhance narrative explanations, program disclosures, and impact reporting to improve perceived transparency. Strengthening external audits, digital disclosure, and user-oriented communication can further increase perceived professionalism and integrity (Qutaiba et al., 2024). For regulators and associations, the results highlight the need for training and technical support to improve PSAK 109 adoption among smaller LAZ. For academia, the findings reinforce the importance of incorporating PSAK 109 and Islamic nonprofit governance into accounting education to prepare competent practitioners.

This study is limited by its reliance on secondary literature, which may be subject to publication bias. The review may not capture all relevant studies due to database restrictions and keyword variations. Moreover, this study does not empirically test the relationship between PSAK 109 based accountability and muzakki trust; thus, conclusions remain conceptual rather than causal. The focus on Indonesia also limits generalizability, as zakat governance structures vary across countries.

Future studies should conduct quantitative empirical testing (e.g., SEM or PLS) to validate the conceptual model proposed here. Qualitative research such as interviews or case studies can deepen understanding of how muzakki perceive PSAK 109 based disclosures in real contexts. Further research may expand the model by including mediators such as perceived service quality, religiosity, or institutional reputation. Comparative studies across different zakat systems or between BAZNAS, national LAZ, and local LAZ would also provide valuable insights into contextual factors shaping accountability and trust.

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