

VALUATION OF WAQF ASSETS ACCORDING TO PSAK 412 TO REALIZE ACCOUNTABILITY - MAQASID AL-SHARIAH PERSPECTIVE

Erny Arianty¹,
Raditya Hendra Pratama²,
Rachma Aprilia³

^{1,2,3}Polytechnic of State Finance STAN

¹ernyarianty@pknstan.ac.id

²hendra@pknstan.ac.id

³rachma.apriliah@pknstan.ac.id

Abstract: *The purpose of this study is to analyze the assessment methods and presentation of waqf assets in accordance with PSAK 412, as managed by the Nazir YSU, and to examine the relationship between the implementation of PSAK 412 and the accountability – Maqasid al-Shariahh Perspektif. This research employs a qualitative method using secondary quantitative data supported by interviews and direct observations of the waqf assets. The results indicate that several waqf assets have not been recorded, financial reports are incomplete and do not fully comply with PSAK 412. The analysis results show that the valuation and presentation of cash waqf assets have been implemented according to standards, and the accounting treatment of waqf assets transferred to the mauquf alaihi complies with the standards. However, the accounting treatment of physical waqf assets still managed by the foundation needs improvement to meet accounting standards in terms of both valuation and presentation. The implementation of PSAK 412 clearly realizes accountability from the perspective of Maqasid Sharia, ensuring the protection of religion, intellect, life, wealth, and lineage.*

Key words: *Waqf Asset, Valuation, Presentation, Maqasid al-Shariah*

Abstrak: Tujuan dari penelitian ini adalah untuk menganalisis metode penilaian dan penyajian aset wakaf sesuai dengan PSAK 412, sebagaimana dikelola oleh Nazir YSU, dan untuk menguji hubungan antara penerapan PSAK 412 dan akuntabilitas – Maqasid al-Shariahh Perspektif. Penelitian ini menggunakan metode kualitatif dengan menggunakan data kuantitatif sekunder yang didukung oleh wawancara dan pengamatan langsung terhadap aset wakaf. Hasilnya menunjukkan bahwa beberapa aset wakaf belum dicatat, laporan keuangan tidak lengkap dan tidak sepenuhnya mematuhi PSAK 412. Hasil analisis menunjukkan bahwa penilaian dan penyajian aset wakaf tunai telah dilaksanakan sesuai standar, dan perlakuan akuntansi aset wakaf yang dialihkan kepada mauquf alaihi mematuhi standar. Namun, perlakuan akuntansi aset wakaf fisik yang masih dikelola oleh yayasan perlu ditingkatkan untuk memenuhi standar akuntansi dalam hal penilaian dan penyajian. Penerapan PSAK 412 secara jelas mewujudkan akuntabilitas dari perspektif Maqasid Syariah, yaitu menjamin perlindungan agama, akal, jiwa, harta, dan keturunan.

Kata kunci: Aset Wakaf, Penilaian, Penyajian, Maqasid al-Syariah

INTRODUCTION

Accountability is a form of responsibility carried out in an organization or entity that aims to provide assurance to the wider community regarding compliance with applicable standards (McAdams, 2003). In addition to being able to foster trust from the community, accountability is also important to realize because it affects the legitimacy of public fund managers, be it waqf funds, Zakat, Infaq, Shodaqoh (ZIS) funds, and donations from the community (Ahmad & Rusdianto, 2020; Farwell et al., 2019). Accountability needs to be realized by every entity, both entities that aim to achieve profit and entities that are not oriented towards achieving profit, namely including waqf foundation. This can restore public trust in the organization or entity which will have an impact on improving the organization's performance. (Ammeter et al., 2004; Carmona et al., 2013). Public trust can be established when accountability is properly implemented by waqf foundations, which are Islamic entities. Consequently, the objectives of sharia or maqasid al-shariah will also be fulfilled. As is widely recognized, one of the key aspects of accountability from the Islamic perspective is the realization of Maqasid al-Shariah (Rosly, 2010).

Howefer, the current condition of most public waqf fund management foundations is not yet accountable in their financial management and is not yet transparent in informing interested parties. The management seems to be still closed. Problems related to accountability in public fund management foundations are still often questioned by the public, for example, the management of waqf funds which causes public interest in waqf to be still low (Ayedh, 2018; Farwell et al., 2019). Most foundations do not pay much attention to the importance of the financial management system so that the financial reports produced are still simple and do not meet standards (Baihaqi et al., 2021).

The low accountability practices of waqf managers can be seen from the *Core Principle Waqf Implementation Index* (IIWCP) which is used to measure the performance of nazirs in Indonesia. In the first year, at the end of 2021, measurements were carried out on 16 nazhir institutions that had experience and fairly good waqf management capabilities and the results were that only 25% had good and very good category indexes, while 75% showed sufficient and poor performance (Beik, 2022). The IIWCP measurement uses three dimensions, one of which is the governance dimension which describes aspects of accountability and transparency in waqf management. In addition, it can also be seen from the National Waqf Index (IWN) which shows that accountability practices in waqf fund managers are still weak. The National Waqf Index (IWN) in Indonesia is measured from several indicators, namely process factors, compliance factors, regulatory factors, institutional factors, output factors and *impact* (Sukmana et al., 2021). Process factors is an aspect and indicator of measuring accountability practices in waqf management. There are still few waqf institutions that obtain an index with the category "Very Good". IWN shows that out of 34 provinces, only 8 provinces received the very good index category or around 23.5% of 34 provinces.

To overcome these conditions, steps need to be taken so that the financial accountability of educational foundations is realized. One form of financial

accountability is the existence of financial reports that are periodically prepared in accordance with applicable regulations and standards and informed to interested parties. Socialization regarding the standards or regulations that apply in the preparation of financial reports needs to be carried out including if there are changes to these standards/regulations. One of the standards that regulates the preparation of financial reports for non-profit organizations, including waqf fund management foundations, is PSAK 412 concerning waqf accounting (Arianty et al., 2023; Baihaqi et al., 2021). Regarding this, currently most nazhirs have not implemented standardized accounting practices in accordance with PSAK 412. (Baihaqi et al., 2021). This shows that the management of waqf assets, including in this case the recognition, assessment, and presentation of waqf assets, has not been implemented so that accountability practices for reporting and accounting aspects have not been realized (Rosly, 2010).

Another problem related to this aspect is the practice of recording waqf assets by nazirs who still mix standards with CSR model recording, differences in recognition and recording between nazirs and wakifs which are one of the obstacles in realizing accountability (Rahmansyah, 2021). Still relevant to issues related to waqf assets, especially physical waqf assets, several scholars have also emphasized challenges in managing waqf assets, particularly physical assets such as land, buildings, and other tangible properties. A significant issue is the lack of proper documentation and ownership identification, with existing records often inconsistent and lacking standardization. Moreover, most waqf assets have not undergone professional valuation, resulting in the absence of reliable market or economic value estimates. In many cases, valuation is conducted subjectively without the use of appropriate valuation methods. (Hasan et al., 2015; Roslan & Muhamad, 2023; Senjiati & Yadiati, 2021)

In relation to this, to realize the process of implementing waqf accounting according to PSAK 412 and the preparation of effective financial reports for waqf managers, several reliable, relevant, and up-to-date data are needed, including waqf asset data. To realize waqf asset data, waqf asset management is needed, including waqf asset inventory, assessment of each type of waqf asset, recording, and reporting that can be accessed by the public, especially waqf. This is the focus of this study. Research on waqf has been conducted by several previous researchers, although it has differences with this study.

Previous research discusses accountability practices and implementation of accounting standards in general. (Baihaqi et al., 2021; Siswantoro et al., 2018; Sukmana, 2020; Yasmin & Ghafran, 2019). Previous research did not go as far as selecting waqf asset assessment methods, both waqf assets obtained directly physically and those obtained from cash waqf funds. Other research related to accountability is not associated with accounting practices, but rather with other aspects, such as trust and public attitudes. (Ammeter et al., 2004; Carmona et al., 2013). They do not directly engage with valuation procedures specific to asset waqf. Other studies directly related to the management of physical waqf assets, including asset identification and valuation, include the work of Hasan et al. (2015), which examines the potential of managed physical waqf assets. This study provides an

inventory or identification of waqf land assets, including their size and area, but does not address valuation in monetary terms (Hasan et al., 2015). A similar study also highlights the presence of physical waqf assets that suffer from weak governance, including unclear asset identification, ambiguous ownership status, and the absence of proper valuation (Sati & Tambunan. Syafrianto, 2025). However, this study also does not extend its discussion to the valuation of waqf assets. Another study discusses the types of waqf assets and the measurement of physical waqf assets, but it only refers to valuation using historical cost methods without providing specific value estimates for each asset (Damayanti et al., 2023).

Therefore, this study aims to contribute by explicitly focusing on the absence of structured valuation approaches in previous waqf literature and proposing a more integrative framework for waqf asset valuation that aligns with both sharia principles and modern asset valuation standards. This clearly distinguishes the present study from previous research. Based on this information, this study will analyze how the implementation of PSAK 412 in one of the Waqf Management Foundations located in Jakarta, specifically for the accounting treatment of waqf assets which includes how to recognize, assess, present waqf assets in financial statements, and the relationship with accountability from the perspective of Maqasid al-shariah.

THEORETICAL OVERVIEW

Waqf and Waqf Assets

Waqf is a reduction of immovable or movable property from the ownership of waqf assets (wakif) to the waqf manager (nazir) to be managed and the results of the management of the waqf assets are used forever for needs that may arise in different Muslim communities (with the inclusion of ten conditions and the approval of religious authorities), in such a way that it cannot be revoked, inherited or sold (Razak, 2020). Htay et.al (2013) said that in the past waqf meant transferring ownership of assets to waqf institutions which were only physical assets, namely land, buildings, and other physical assets (Htay et al., 2013). However, at this time waqf assets are more developed which are not only in the form of land, buildings, vehicles, but can also be in the form of non-physical assets that can provide more benefits to the wider *mauquf alaih*.

Waqf Asset Accounting

Accounting for waqf transactions is guided by PSAK 412 which regulates accounting from both the nazir side and the wakif side as well as from the waqf manager side or known as nazir.(Arianty, 2023; Ikatan Akuntansi Indonesia, 2024). Accounting standard PSAK 412 provides guidelines for waqf accounting starting from recognition, measurement, presentation, and disclosure in financial statements. For waqf assets, accounting starts from recognition, measurement/assessment which can use acquisition value and can also be measured based on fair value/market value (Baihaqi et al., 2021). The implementation of waqf asset management in accordance with established standards, particularly PSAK 412, can support the realization of sharia accountability, which includes both financial reporting and the fulfillment of maqasid al-shariah aspects (Rosly, 2010; Yasmin et al., 2021). This is also supported by the findings of Kamarudin, who stated that the application of Islamic transaction

recording in line with applicable standards is a contributing factor to achieving Islamic accountability (Kamaruddin & Auzair, 2020).

Maqasid al-Shariah and Accountability

Maqasid al-Shariah (the purpose of sharia) is objectively "to improve human welfare, which lies in the protection of religion, life, reason, lineage, and property (Arianty, 2020; Prasojo et al., 2023). Everything that strengthens the protection of these five things is for the public interest and is desired." Maqasid al-Shariah is used as a measure of the performance of sharia entities which is also known as the Maqasid al-Shariah. In Abu Zahra's model, performance measurement based on Maqasid al-Shariah includes several aspects, namely education, justice, and community welfare (Antonio et al., 2020). The linkage of accountability to Maqasid al-Shariah is intended so that an entity complies with Islamic ethics and morals in its products and its commercial sustainability, with the protection of basic needs, namely religion, life, reason, family, and property. This is one aspect of accountability that is seen from sharia compliance in the management of Islamic-based products. (Rosly, 2010).

The relationship between the implementation of waqf asset accounting in accordance with accounting standards and sharia accountability from the perspective of *maqasid al-shariah* can be further elaborated beyond the previous paragraph, which emphasized that standard-compliant accounting practices support the realization of sharia accountability. This relationship is evident through the core elements of *maqasid al-shariah*, which include the protection of life, wealth, intellect, lineage, and religion. When accounting standards are properly implemented – from the recognition of waqf transactions based on appropriate contracts, the availability of formal agreements between the *wakif* and the *nazhir* that fairly regulate the rights and responsibilities of each party, professional valuation and measurement, to the presentation and disclosure of all relevant information on waqf asset management including its utilization – the objectives of *maqasid al-shariah* are clearly fulfilled. Religious protection is manifested through waqf asset management that complies with Islamic principles, such as proper contractual agreements and the fulfillment of the waqf concept, where the assets are used for the benefit of the ummah as a form of safeguarding religion and lineage. Standard-compliant practices are easier for the public to understand, providing peace of mind; the waqf donor's wealth is managed in alignment with its intended purpose, and the information disclosed in financial reports reflects protection of the intellect.

Previous Research

Previous studies that also discussed the theme of waqf have several differences with this study. First, previous studies discussed more generally the practice of accountability and implementation of accounting standards, namely research that examines accounting practices between *wakif* and *nazir*. This study does not discuss how to assess waqf assets. The method used is a qualitative method. Other studies related to accountability are not associated with accounting practices, but rather are associated with other aspects, such as trust and community attitudes. (Ammeter et al., 2004; Carmona et al., 2013) Previous research did not go as far as selecting a waqf asset assessment method, either waqf assets obtained directly physically or those obtained from cash waqf funds.

Previous studies related to waqf asset management, including asset valuation and recording, have also been conducted by several researchers. One study focused on the implementation of waqf asset accounting in accordance with PSAK 412, examining the practices of a waqf institution, including the use of historical cost as the valuation method (Damayanti et al., 2023). This study shares similarities with the current research in that it analyzes the practices of a particular foundation and discusses asset valuation. However, the present study provides a broader analysis, as it evaluates the foundation's waqf assets not only based on historical cost but also according to their fair value. Other studies have explored waqf asset management across several foundations, yet their discussion was limited to identifying waqf assets and their potential (Hasan et al., 2015; Sati & Tambunan. Syafrianto, 2025). Although some measurement was carried out in terms of the physical condition and existence of the assets, those studies did not extend to a detailed valuation of each asset as conducted in this research. This is what distinguishes the current study from previous ones."

RESEARCH METHOD

The research method used is a descriptive qualitative method with quantitative data. This study analyzes the accounting practices that have been applied to the YSU (X) waqf foundation, what are the strengths and what are the shortcomings so that improvements are needed. For data collection, researchers use financial report data, records of all waqf transactions and other supporting documents, collect information from direct observation of waqf asset objects and conduct interviews with foundation administrators. The results of the data and information are then analyzed using PSAK 412 as a guideline supported by fixed asset accounting standards (PSAK 216) to analyze the valuation of waqf assets (DSAK Ikatan Akuntan Indonesia, 2022; DSAK Ikatan Akuntansi Indonesia, 2024). The purpose of this activity is to realize accountability from the perspective of Maqasid sharia and transparency to waqf and the community regarding waqf asset data in terms of quantity, type, and also the value of each waqf asset. Data on the value of each waqf asset is also needed in the preparation of the foundation's initial financial report as a waqf manager where there are elements of financial reports that convey waqf asset data so that accountability can be realized.

Before the researcher analyzes the financial report data and waqf transaction records, the researcher first studies and analyzes the Foundation's business processes. At this stage, the researcher visits and interviews the Foundation's administrators and human resources responsible for each field and program organized by the "YSU" waqf Foundation. The researcher studies programs related to waqf management which include waqf collection activities, both cash waqf and non-cash asset waqf, as well as the distribution of waqf sources. In addition to conducting interviews, the team will also study secondary data, both data sourced from the internet, and from scientific writings that raise topics about the management of YSU waqf or from other waqf foundations. Analysis of financial reports and transaction records is carried out to determine how the application of waqf accounting is in accordance with PSAK 412 or not, analyzing existing deficiencies, and the strengths it has.

In addition, researchers also conducted an analysis of the waqf asset valuation method that has been implemented by the Foundation. Waqf asset valuation using several valuation alternatives, whether using market value, fair value at that time or using historical value. In addition, the team will also coordinate with the management to discuss the treatment of waqf assets in the form of determining the group, its use, the economic age of the waqf assets, as well as determining the waqf asset depreciation method and tidying up the required waqf asset documents.

RESULTS AND DISCUSSION

Analysis of Foundation Business Process

The YSU Endowment Foundation is a foundation engaged in the social sector, specifically managing community funds, including ZIS funds, endowment funds, and donation funds. The collection of information on this activity was carried out by conducting interviews and document analysis (secondary data). The results of interviews and secondary data analysis show that the YSU Endowment Foundation programs are grouped into three activities, namely:

- a. The main work program is the core activity of the foundation that produces output and benefits for the community. This program includes a waqf program (worm cultivation, drinking water, the Qur'an, building houses and mosques for disaster-affected areas. The next program is ZIS fund management, educational programs in the form of webinars and seminars, and special programs such as Waqf Day.
- b. Supporting work programs are activities that support the implementation of core activities. These activities include publication, promotion, and organization.
- c. Operational work program, Activities carried out to run an organization. Detailed activities can be seen in Table 1

Table 1. Program for 2023/2024

No	The Planning of Management Program	Revenue Planning
1	The collection of cash waqf Rp 2,5 M	Increasing cash waqf from Rp 2,5 M to 10 million
2	Cash waqf collection to support Al Qur'an school	Cash waqf - Alqur'an school Rp 500 million
3	Optimal management of Cash Waqf	Return 500 million
4	Distribution of waqf beneficiary	Scholarship for orphans
5	Operational Cost - Nazir	Outcome managment cash waqf

Source: YSU Endowment Foundation

Analysis of Presentation of Waqf Assets in the Financial Report of the Waqf Foundation YSU, 2023

The second stage before the team identifies waqf assets, the research team analyzes the records that have been implemented related to waqf asset transactions and the presentation of waqf assets in the financial statements. The team analyzed the presentation of waqf assets in the 2023 financial statements. The 2023 financial statements are presented in Table 2 below.

Financial Position Statement	
ASSET	
Current assets	
Cash and cash equivalents	421,770,780

Total Current Assets	421,770,780
Non-Current Assets	
Fixed assets	6,406,000
Accumulated Depreciation of Fixed Assets	(353,000)
Total non-current assets	6,053,000
Total Assets	427,823,780
LIABILITIES	
Short-term liabilities	0
Long term liabilities	0
Total Liabilities	0
NET ASSETS	
Not bound	38,983,641
Bound	389,840,140
Total Net Assets	421,770,781
Total Liabilities and Net Assets	421,770,781

Source: Financial Report of YSU Foundation 2023

Based on the data in table 2. there are fixed assets owned amounting to Rp 6,053,000 which are valued at their book value. The details of these fixed assets are based on the Notes to the Financial Statements, consisting of laptops and mobile phones with their respective values presented in table 3.

Table 3. List of Fixed Asset Details

No	Types of Fixed Assets	Acquisition cost	Accumulated depreciation
1.	Laptop	4,906,000	102,208
2.	Mobile Phone	1,500,000	250,000
	Total	6,406,000	352,208

Source: Financial Report of YSU Foundation 2023

The fixed assets in the form of laptops and mobile phones are depreciated using the straight-line method. The economic period is 50 years for laptops and 6 years for mobile phones. Based on the interview results, the assets are non-waqf assets because the source of funds used comes from the foundation's cash. The foundation's cash is the result of fundraising from the foundation's management. The recognition and presentation of fixed assets in the form of laptops and mobile phones are in accordance with PSAK 412 where assets owned are not sourced from waqf, these assets are recognized separately from waqf assets. However, according to the accounts presented in the balance sheet report, the foundation has not presented waqf assets in the form of physical assets. The balance sheet report only presents waqf assets in the form of cash and cash equivalents and the partner account is a restricted fund account. This is correct, based on the results of interviews with the management, the funds are waqf through money that is intended for a specific purpose that has been pledged between the waqif and the waqf manager, namely cash waqf funds for the procurement of ambulances.

Based on the interview results, in addition to the procurement of ambulances, there is a fundraising for cash waqf which aims to procure drinking water supply assets and cash waqf funds for the construction of infrastructure in disaster-stricken locations. In addition, the foundation also receives physical waqf assets in the form of

land and buildings on it. The foundation has also carried out cash waqf fundraising activities for the purpose of procuring the Qur'an, waqf socialization activities, providing scholarships (Education) and mass circumcision programs. Waqf fundraising activities and receipt of physical waqf have not been reported in the balance sheet financial report. If physical assets are obtained from waqf funds through money, then the presentation of these physical assets can be presented or must not be presented in accordance with the agreement whether there is a transfer of management or not. In relation to this, the researcher then identified the waqf assets managed by the foundation and analyzed whether the presentation was correct or not.

Analysis of Waqf Asset Identification Results

The method used to collect information and data uses the interview method to the Foundation's management and also conducts direct observation to the location of the waqf assets. The identification results show that there are two groups of waqf assets based on the type of waqf assets, namely:

a. Waqf assets received from the wakif are in physical form

This type of waqf asset is in the form of land waqf used for worm cultivation business. The waqf asset is not only in the form of land, but there is also a place that is built (semi-permanent building) for worm cultivation, semi-permanent building and machine for production of herbal pharmaceutical products. In addition, there is also a building for storing worm food and a place for workers. In addition, on the waqf land there is also a permanent pond for catfish cultivation. The results of this identification were obtained from visits/observations to the land location which can be seen in Table 4 below.

Table 4. List of Details of Waqf Assets Land, Buildings, and Equipment

No.	Name of Waqf Fixed Assets	Specification	Information
1.	Waqf Land	850 m ²	Bogor Location
2.	Worm cage building	3 shelves, 4 lanes. 85x23	Semi permanent
3.	Worm production building into herbal pharmaceutical products	2 units	not permanent
4.	Pool	2 units	Permanent
5.	Main production machine (oven)	2 units	
6.	Other production equipment	1 Set	
7.	Drilling wells and water equipment	1 set	
8.	Location fence	Touring the land	Permanent
9.	Electrical installation	1 set	

Source: Foundation records data processed by researchers, 2024

b. Waqf assets received from the wakif in the form of cash waqf are programmed to be used for the acquisition/construction of fixed assets.

The results of information collection, types of waqf assets with sources of funds from collecting cash waqf consist of:

- 1) Ambulances sent directly to Palestine
- 2) House construction in disaster-affected areas
- 3) Construction of mosques in disaster-affected areas
- 4) Fixed assets in the form of drinking water supply equipment placed in schools

For waqf assets in the form of ambulances, house construction, and mosques, all waqf assets are directly handed over to mauquf alaih. In this regard, the Foundation is no longer bound by the management of the waqf assets so that it does not bear the burden of maintenance. For fixed assets in the form of drinking water supply equipment, the waqf assets are managed by the school, but the burden of asset maintenance becomes the burden of the Foundation.

Regarding the two types of waqf assets, the foundation does not present the waqf assets in the financial report. For waqf assets that are still managed by the waqf foundation or have not been handed over to mauquf alaih, the Foundation should still record the waqf assets and present them in the foundation's financial report. Based on information obtained by the researcher, physical waqf assets in the form of land, buildings, fixed assets, machinery, and fixed assets standing on the waqf land should still be recorded and presented in the financial report. So the foundation presents the physical waqf assets as a separate asset group from the foundation's fixed assets. The following is the presentation of physical waqf assets in the foundation's balance sheet financial report which can be seen in Table 5.

Table 5. Presentation of Fixed Assets of the Waqf Foundation YSU

Fixed Assets	
Fixed Assets of the Foundation	
Laptop	xxxxx
Mobile Phone	xxxxx
Total	xxxxx
Waqf Fixed Assets	
Land	xxxxx
Building	xxxxx
Machine	xxxxx
Fish pond	xxxxx
Drinking water provider	xxxxx
Total	xxxxx

Source: Processed by researchers based on PSAK 412

The data presented in Table 5 contains waqf assets in the form of drinking water providers. This tool is funded from waqf fundraising through money for a specific purpose. This drinking water provider is placed in schools where the drinking water is used by school students. Although this drinking water provider is placed in schools, the maintenance burden of the tool is still the foundation's burden. Therefore, the drinking water provider is still managed by the foundation so that in accounting, the asset must still be recorded and presented in the financial statements.

The second type of waqf asset group where the assets are obtained from waqf funds through money, namely waqf assets of ambulances, construction of houses and mosques in disaster-affected areas, after being handed over to mauquf alaihi, the foundation is no longer responsible for its management. The maintenance of the waqf assets is handed over to mauquf alaihi. Therefore, the waqf assets are no longer recorded and must be removed from the foundation's financial statements. In this regard, the foundation is correct in its accounting treatment and is not presented in

the financial statements. However, in order to realize accountability and transparency, the results of the collection of waqf funds and their distribution must be submitted to CALK. This aims to increase public trust and provide assurance that the waqf funds entrusted to the foundation have been managed according to the mandate.

Analysis of Waqf Asset Valuation Results and Presentation in Financial Reports

After the waqf assets are identified, including the identification of the location, type of waqf assets, and the status of its management rights, the next activity is to determine the price/value that will be presented in the financial statements. For the Valuation of fixed assets, it is known that an entity or foundation can use the cost basis or acquisition price and can also use the revaluation basis after the initial measurement (Biswan & Mahrus, 2020; Kieso et al., 2018). If the acquisition value of the waqf assets is unknown because the previous owner of the waqf assets was an individual owner and did not record them, then the value of the waqf assets can use fair value or market value (DSAK Ikatan Akuntansi Indonesia, 2024).

The stages carried out to determine the value of waqf assets are as follows:

- a. The activity of collecting information on the acquisition price of each identified waqf asset.
- b. Activities to collect market price/fair price information for each waqf asset
- c. The activity of determining the values to be used in financial reports

In the first stage of determining the value of waqf assets, researchers collect data and information from the foundation, either by analyzing data or records owned by the foundation or through interviews with the foundation's management. Information on the acquisition price of each physical waqf asset is presented in Table 5, while the market price of each physical waqf asset is presented in Table 6. Collecting information on fair/market value is the second stage in determining the value of physical waqf assets. The third stage is the stage of determining whether to use the acquisition value or market/fair value. The results of these activities are recorded and summarized, which are presented in Tables 6, 7, 8, and 9 below.

Table 6. Assessment of Physical Waqf Assets Based on Acquisition Value

No.	Name of Waqf Fixed Assets	Acquisition cost
1.	Waqf Land	27,000,000
2.	Worm farming building	161,800,000
3.	Worm production building into herbal pharmaceutical products	26,000,000
4.	Pool	10,000,000
5.	Main production machine (oven)	8,000,000
6.	Production finishing equipment	1,000,000
7.	Drilling wells and water tanks	15,000,000
8.	Location fence	8,000,000
9.	Electrical installation	3,000,000

Source: Processed by researchers from foundation registration data, 2024

Table 7. List of Market/Fair Values of Physical Waqf Assets

No.	Name of Waqf Fixed Assets	Market/fair price
1.	Waqf Land	1,700,000,000
2.	Worm farming building	82,800,000
3.	Worm production building into herbal pharmaceutical products	52,000,000
4.	Pool	10,000,000
5.	Main production machine (oven)	8,000,000
6.	Production finishing equipment	1,000,000
7.	Drilling wells and water tanks	10,000,000
8.	Location fence	8,000,000
9.	Electrical installation	3,000,000

Source: Processed by researchers based on PSAK 412

Table 8. List of Acquisition Value of Waqf Assets – Waqf Sources through Money

No.	Name of Waqf Fixed Assets	Acquisition cost
1.	Ambulance	600,000,000
2.	Mosque and house buildings (affected by disaster)	1,952,000,000
3.	Drinking water supply equipment	29,500,000

Source: Processed by researchers based on PSAK 412

Table 9. Market/Fair Value of Waqf Assets – Waqf Source Through Money

No.	Name of Waqf Fixed Assets	Fair/Market Price
1.	Ambulance	600,000,000
2.	Mosque and house buildings (affected by disaster)	1,952,000,000
3.	Drinking water supply equipment	25,000,000

Source: Processed by researchers based on PSAK 412

Based on the information on the value of physical waqf assets, the foundation can use the fair value/market value basis to determine the value of waqf assets to be presented in the financial statements. The account to be used can be made simpler, if the asset is attached to a building, then the account used is simply the Building account. Therefore, the data in Table 6 can be further simplified as follows in Table 10.

Table 10. Physical Waqf Asset Data according to Account Type and Value

No.	Name of Waqf Fixed Assets	Acquisition cost	Market/fair price
1.	Waqf Land	27,000,000	1,700,000,000
2.	Worm cultivation production building	213,800,000	155,800,000
3.	Pool	10,000,000	10,000,000
4.	Main production machine	9,000,000	9,000,000

Source: Processed by researchers based on PSAK 412

The accounts used for the endowment assets of worm cultivation buildings, production buildings, drilled wells, location fences, and electrical installations can use

one account, namely "worm cultivation production buildings". The endowment assets of the main machines and finishing machines can also be made into one account as "Main production machines". The known endowment asset valuation data can be used as the basis for presentation in the balance sheet financial report. The presentation of endowment assets is presented in Table 11 below.

The YSU waqf foundation has not prepared a complete financial report. The newly prepared financial report is only a balance sheet financial report, while other financial reports have not been prepared. To meet the requirements according to PSAK 412, the foundation is required to prepare waqf foundation financial reports, namely Balance Sheet Report, Comprehensive Income Report, Waqf Asset Report, Cash Flow Report, Net Asset Report and Notes to Financial Statements (CALK).

Table 11. Initial Balance Sheet of Waqf Foundation YSU

ASSET		NET LIABILITIES AND ASSETS	
Current assets		Current Liabilities	0
YSU Cash	31,930,640.97		
Palestine Gaza Fund Cash	<u>389,840,139.89</u>		
	421,770,780.86		
Receivables	-	Non-Current Liabilities	0
Supplies	-		
Fixed assets			
Laptop Equipment	4,906,000		
Accumulated Laptop Depreciation	<u>102.208</u>		
	4,803,792		
Fixed assets		Net assets	
Mobile Phone Equipment	1,500,000	No Limitations	
Accum. Mobile phone depreciation	<u>250,000</u>	Foundation Net Assets	37,984,432.97
	<u>1,250,000</u>	Net assets-donations, alms	0
Fixed Assets - Waqf		Endowment	0
Waqf Land	1,700,000,000	Donation	0
Product production building	155,800,000	Restrictions	
Production machinery and equipment	9,000,000	Zakat	0
Catfish pond	10,000,000	Endowment	<u>2,289,640,139.89</u>
Drinking water supply equipment	<u>25,000,000</u>		
	<u>1,899,800,000</u>		
		Total Liabilities and Net Assets	2,327,624,572.86
Total Assets	2,327,624,572.86		

Source: Processed by researchers based on PSAK 412

Implementation of PSAK 412 on the management of waqf assets and accountability from the perspective of Maqasid sharia

Accountability from the perspective of Maqasid sharia shows the responsibility of the foundation to the community which aims to protect aspects of Maqasid sharia, namely Hifz Al - Din (protecting religion), Hifz Al-Nafs (protecting the soul), Hifz Al - 'Aql (protecting reason), Hifz Al - Nasl (protecting descendants), and Hifz Al - Mal (protecting property). By implementing PSAK 412 where the recognition, assessment, and presentation of waqf assets are in accordance with the regulations/standards and disclosures in CALK, this makes the process of managing waqf assets clear and transparent. The principal funds of cash waqf and waqf in the form of physical assets have been managed according to the mandate of the community, the allocation and utilization of waqf assets are informed to the waqif and the community in general.

Trustworthy management, utilization in accordance with the rules for the welfare of the community and social interests, and accountability known to the community through financial reporting tools in accordance with PSAK 412 have been in accordance with the Maqasid sharia where protection of religion (Hifz Al-Din) has been implemented because the management of waqf assets is in accordance with religious principles and values, protection of the soul (Hifz Al-Nafs) is also realized because both nazir and wakif/community get peace of mind because the use of waqf assets is in accordance with Islamic rules as well as protection of reason (hifz Al-Aql), protection of descendants (Hifz Al-Nasl) where the use for the welfare of the community and social interests clearly realizes the protection of the descendants of the community (Hifz Al - Nasl. Protection of assets (Hifz Al-Mal) is also realized because waqf assets are not used for the personal interests of the nazir, there is no deviant use. The use of waqf assets has been clearly stated in the financial report, everything is recorded and can be understood by the community (Hifz Al-Aql). This is in accordance with QS Al Baqoroh verse 282 regarding recommendations for recording/accounting for transactions) as follows:

أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۖ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَخْسَ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ ۚ فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ۚ وَلَا يَبَأْسَ لِلشَّهَدَاءِ إِذَا مَا دُعُوا ۚ وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

"O you who believe, if you do not pay in cash for the specified time, you should write it down. And let a writer among you write it correctly. And let the writer not be reluctant to write it as Allah has taught him, so let him write, and let the person who is in debt accept (what he will write), and let him fear Allah his Lord, and let him not reduce the slightest amount from his debt. If the debtor is a person who is weak in intelligence or weak (the situation) or he himself is not able to implead, then let his guardian implead

honestly and testify with two male witnesses (among you) . and do not get tired of writing down debts, whether small or large, until the deadline for paying them. that way, is more just in the sight of Allah and strengthens the testimony and is closer to not (giving rise to) your doubts. (Write your mu'amalah), unless the mu'amalah is a cash trade that you carry out between you, then there is no sin for you, (if) you do not write it. and bear witness when you buy and sell; and let the writer and witness not make things difficult for each other. if you do (that), then indeed it is an act of wickedness on your part. and fear Allah; Allah teaches you; and Allah knows all things."

CONCLUSION

The YSU Waqf Foundation as the manager of community waqf funds has an obligation to be accountable to the donors, one of which is related to the waqf assets it manages. The waqf foundation has implemented recording of the waqf transactions it manages even though it is not in accordance with accounting standards. The recording is limited to cash inflows and cash outflows and balance sheet financial reports. So it has not prepared a complete financial report in accordance with PSAK 412. Not all managed waqf assets are presented in the financial statements, only cash waqf has been presented in the balance sheet. Physical waqf assets obtained from waqf funds through money, such as ambulances, construction of mosques and houses in disaster-stricken areas have been properly treated in accounting because they are not presented in the balance sheet. This is because the management of these physical waqf assets has been transferred to the community and is the responsibility of the local government. However, this information should still be disclosed in the CALK.

The waqf assets in the form of clean drinking water supply equipment remain under the management of the foundation because the foundation is still responsible for the maintenance of the drinking water supply equipment so that the foundation must report the book value and market value of the assets every year. For waqf assets received physically in the form of land and buildings for worm cultivation along with production equipment, it is the responsibility of the foundation because these assets are not handed over to mauquf alaih. The foundation manages them as productive assets. These assets must be recorded and presented in the balance sheet financial report. The valuation of these assets at the time of initial physical receipt is recorded at their fair value, while waqf assets obtained through purchases such as production machines are recorded at their acquisition price at the time of initial acquisition, while for the following period these assets can be recorded at their fair value.

The implementation of accounting and the existence of financial reports in accordance with PSAK 412 are related to the realization of accountability from the perspective of Maqasid sharia, meaning that accountability is in accordance with aspects of Maqasid sharia, namely aspects of protection of religion because it is in accordance with what is taught in QS Al baqoroh verse 282 concerning recording, aspects of protection of the soul, protection of reason, protection of property, and protection of descendants. Management according to mandate, information that is easily accessible, in accordance with the rules, and utilization for the benefit of the community are all implementations of aspects of Maqasid sharia

The implication of the research Implications, namely the first implications for Practice (Waqf Institutions). This study highlights the importance of implementing transparent and standardized asset valuation methods, particularly for physical waqf assets such as equipment, vehicle, land and buildings. Waqf institutions should adopt accounting standards PSAK 412 to improve the credibility of financial reports. Additionally, they must develop internal guidelines for valuing waqf assets, whether using historical cost or fair value, and ensure consistent application. Strengthening governance structures, training human resources in Islamic accounting practices, and enhancing record-keeping systems are critical steps to increase public trust and fulfill maqasid syariah in asset management. The second implications, namely Implications for Policy (BWI, DSAK-IAI, Regulators)Regulators such as BWI (Badan Wakaf Indonesia) and DSAK IAI (Dewan Standar Akuntansi Keuangan - Ikatan Akuntan Indonesia) should consider issuing more detailed technical guidelines or implementation notes that align PSAK 412 with practical realities of waqf institutions, especially regarding asset valuation mechanisms. Policy frameworks should mandate periodic reassessment of waqf asset values and encourage digital documentation to enhance transparency and accountability. Regulators can also promote standardized reporting formats and strengthen oversight to ensure compliance with Islamic accountability principles. The last implication, Implications for Future Research:

This study opens avenues for future research in several areas. First, further investigation is needed to assess the effectiveness of different asset valuation models (e.g., historical cost vs. fair value) in reflecting the true economic potential of waqf assets. Second, comparative studies across countries with developed waqf governance systems (e.g., Malaysia, Turkey) may provide insights into best practices for enhancing Islamic accountability and sustainability in waqf asset management. Finally, future research could also examine the perceptions of stakeholders—including donors, beneficiaries, and auditors—regarding the credibility and syariah-compliance of current accounting practices in waqf institutions.

This study is subject to several limitations. First, it focuses on a single waqf institution, which may limit the generalizability of the findings to other waqf foundations with different governance structures, asset types, or regional contexts. Second, the data collection relies primarily on interviews and document analysis, which are have limitations in access to comprehensive financial records. Third, the analysis concentrates on the implementation of PSAK 412 in practice but does not measure the actual financial impact or the perception of external stakeholders such as donors and beneficiaries. These limitations suggest that the results should be interpreted with caution and within the scope of the studied institution.

Future research could address these limitations by Expanding the scope to include multiple waqf institutions across various regions in Indonesia or conducting comparative studies with countries that have advanced waqf systems (e.g., Malaysia, Singapore, Turkey). This would enhance the generalizability of the findings, incorporating quantitative methods to measure the financial and social impacts of different asset valuation approaches on the transparency, accountability, and sustainability of waqf institutions, and Exploring stakeholder perspectives, especially

from donors, beneficiaries, auditors, and regulators, to gain a broader understanding of how accounting practices affect trust and accountability from an Islamic ethical framework.

BIBLIOGRAPHY

- Ahmad, Z. A., & Rusdianto, R. (2020). Impact of Transparency and Accountability on Trust and Intention to Donate Cash Waqf in Islamic Microfinance Institutions. *Shirkah: Journal of Economics and Business*, 5(2), 197. <https://doi.org/10.22515/shirkah.v5i2.317>
- Ammeter, A. P., Douglas, C., Ferris, G. R., & Goka, H. (2004). A social relationship conceptualization of trust and accountability in organizations. *Human Resource Management Review*, 14(1), 47–65. <https://doi.org/10.1016/j.hrmr.2004.02.003>
- Antonio, M. S., Laela, S. F., & Jazil, T. (2020). Abu Zahrah's Maqasid Sharia Model As A Performance Measurement System. *Jurnal Akuntansi Multiparadigma*, 11(3). <https://doi.org/10.21776/ub.jamal.2020.11.3.3>
- Arianty, E. (2020). How to Improve Sharia Accountability for Sovereign Sukuk in Indonesia. *IQTISHADIA*, 13(1), 53. <https://doi.org/10.21043/iqtishadia.v13i1.6618>
- Arianty, E. (2023). Akuntansi Syariah: Akuntansi Wakaf. In H. Rofizar & H. Hayati (Eds.), *Akuntansi Syariah* (Vol. 1, pp. 167–188). Az-Zahra Media Society.
- Arianty, E., Mahrus, M. L., Hadi, M., & Indrawati, I. (2023). Strengthening Sharia Accountability and Transparency for the Optimization of Cash Waqf Linked Sukuk. *Riset Akuntansi Dan Keuangan Indonesia*, 8(2), 159–175. <https://doi.org/10.23917/reaksi.v8i2.2380>
- Ayedh, A. (2018). Waqf accountability in the Republic of yemen: an empirical analysis. In *QIJS: Qudus International Journal of Islamic Studies* (Vol. 6, Issue 2).
- Baihaqi, J., Hidayah Islamiah, M., & Aris Munandar, M. (2021). *Penguatan Akuntabilitas Wakaf (Ilustrasi pada Kasus Wakaf Uang dan Wakaf Saham)*
- Beik, I. (2022). *Indeks Implementasi WCP dan Penguatan Perwakafan*.
- Biswan, A. T., & Mahrus, M. L. (2020). *Praktik Akuntansi Keuangan Menengah* (Vol. 4). Unit Penerbitan PKN STAN .
- Carmona, S., Donoso, R., & Reckers, P. M. J. (2013). Timing in Accountability and Trust Relationships. *Journal of Business Ethics*, 112(3), 481–495. <https://doi.org/10.1007/s10551-012-1273-y>
- Damayanti, A., Sugianto, & Atika. (2023). Analysis Of Implementation Of Psak 112 Concerning Wakaf Accounting At Nazhir Center For Productive Waqf Development Mui, North Sumatra . *Journal of Management, Economic, and Accounting*, 2(2), 251–258.
- DSAK Ikatan Akuntan Indonesia. (2022). *Pernyataan Standar Akuntansi Keuangan (PSAK) Nomor 216 tentang Aset Tetap*.
- DSAK Ikatan Akuntansi Indonesia. (2024). *Standar Akuntansi Keuangan Syariah Nomor 412 tentang Akuntansi Wakaf*. Jakarta: Ikatan Akuntansi Indonesia.
- Farwell, M. M., Shier, M. L., & Handy, F. (2019). Explaining Trust in Canadian Charities: The Influence of Public Perceptions of Accountability, Transparency, Familiarity and Institutional Trust. *VOLUNTAS: International Journal of Voluntary*

- and Nonprofit Organizations, 30(4), 768–782. <https://doi.org/10.1007/s11266-018-00046-8>
- Hasan, Z. A., Othman, A., Ibrahim, K., Md Shah, M. A. M., & Noor, Abd. H. M. (2015). Management of Waqf Assets in Malaysia. *International Journal of Nusantara Islam*, 3(1), 59–68. <https://doi.org/10.15575/ijni.v3i1.412>
- Htay, S., Mohamed, M., & Osman, A. F. (2013). Determinants of cash waqf giving in Malaysia: survey of selected works. *IIUM Repository Economics Business*.
- Kamaruddin, M. I. H., & Auzair, S. M. (2020). Measuring 'Islamic accountability' in Islamic social enterprise (ISE). *International Journal of Islamic and Middle Eastern Finance and Management*, 13(2), 303–321. <https://doi.org/10.1108/IMEFM-04-2018-0134>
- Kieso, D. E., Weygandt, J. J., & Warfield, T. D. (2018). *Intermediate Accounting: IFRS Edition* (3rd ed.).
- McAdams, D. M. W. S. G. and A. McClellan. (2003). *Urban School District Accountability Systems*. Denver: Education Commission of the States and the Center for Reform of School Systems.
- Prasojo, P., Yadiati, W., Fitrianti, T., & Sueb, M. (2023). Exploring the relationship between intellectual capital and maqasid sharia-based performance: the moderating role of sharia governance. *Journal of Islamic Marketing*, 14(8), 2130–2146. <https://doi.org/10.1108/JIMA-07-2021-0226>
- Rahmansyah, W. (2021). Pengakuan Aset Wakaf Oleh Wakif Perusahaan Dalam Produk Cash Wakaf Linked Sukuk (Sinkronisasi Laporan Keuangan Nadzhir Dan Wakif Dalam Psak 112). In *El Wasathiya* (Vol. 9, Issue 1). <https://wakafhasanah.bnisyariah.co.id/project/98>.
- Roslan, N. R. I. M., & Muhamad, N. H. N. (2023). A Comprehensive Analysis Measurement of Waqf Assets in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 461–466.
- Rosly, A. S. (2010). Shariah parameters reconsidered. *International Journal of Islamic and Middle Eastern Finance and Management*, 3(2), 132–146. <https://doi.org/10.1108/17538391011054372>
- Sati, A., & Tambunan. Syafrianto. (2025). Management of Waqf Assets for the Welfare of the Community in the Perspectives of Maqāsid al-Sharī'ah: A Case Study on Muhammadiyah Institution . *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 9(1).
- Senjiati, I. H., & Yadiati, W. (2021). Strategy To Improve The Potential Waqf Asset Management in Indonesia : Efficiency Approach. *Jurnal ASET (Akuntansi Riset)*, 13(2), 274–283. <https://doi.org/10.17509/jaset.v13i2.40044>
- Siswantoro, D., Rosdiana, H., & Fathurahman, H. (2018). Reconstructing accountability of the cash waqf (endowment) institution in Indonesia. *Managerial Finance*, 44(5), 624–644. <https://doi.org/10.1108/MF-05-2017-0188>
- Sukmana, R. (2020). Critical assessment of Islamic endowment funds (Waqf) literature: lesson for government and future directions. *Heliyon*, 6(10). <https://doi.org/10.1016/j.heliyon.2020.e05074>

- Sukmana, R., Sholihin, M., Lestari, Y. D., Ali, K. M., Indrawan, I. W., Sari, I. F., Saidah, F., Putri, A. N. W., & Manila, H. I. (2021). *Laporan Indeks Wakaf Nasional 2021*.
- Yaacob, H., Petra, S., Sumardi, A., & Nahar, H. S. (2015). Accountability through accounting and reporting lenses. *Humanomics*, 31(3), 299–313. <https://doi.org/10.1108/H-07-2013-0049>
- Yasmin, S., & Ghafran, C. (2019). The problematics of accountability: Internal responses to external pressures in exposed organisations. *Critical Perspectives on Accounting*, 64, 102070. <https://doi.org/10.1016/j.cpa.2019.01.002>
- Yasmin, S., Ghafran, C., & Haslam, J. (2021). Centre-staging beneficiaries in charity accountability: Insights from an Islamic post-secular perspective. *Critical Perspectives on Accounting*, 75, 102167. <https://doi.org/10.1016/j.cpa.2020.102167>