



A Challenge and Development of Corporate Zakat Distribution on Shari'ah Commercial Banks in Nanggroe Aceh Darussalam

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Abstract

The purpose of this study is to find out how the concept and mechanism of corporate zakat distribution in Islamic banking, as well as the challenges and obstacles in the issuance of corporate zakat, work with the special case of Islamic Commercial Banks in Aceh. This study uses a normative sociological approach where the main data is obtained from the results of interviews and annual reports of Islamic banking in Aceh from the period 2020 to 2021. Data collection techniques through interviews and documentation. The results showed that of the 4 Islamic Commercial Banks, only Bank Muamalat Indonesia paid corporate zakat, and the other 3 Banks only issued employee zakat. But the three banks in 2020 did not issue their zakat to Baitul Mal but to zakat institutions managed through foundations. One of the obstacles or causes of some Islamic Commercial Banks that do not pay zakat to Baitul Mal is that at that time covid-19 was rife, this resulted/had an impact on the bank experiencing a decrease in income or it could be said that the economy was paralyzed due to the impact of covid-19, finally the zakat management organization decreased its income. So the zakat that should have been issued by the company to Baitul Mal has been channeled to the handling of the coronavirus public health center for needs during the pandemic, the aim is that the community can avoid the COVID-19 outbreak that is currently raging.

Keywords: Aceh, Baitul Mal, Corporate, Islamic Banking and Zakat

Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui bagaimana konsep dan mekanisme penyaluran zakat perusahaan pada perbankan syariah, serta tantangan dan hambatan dalam pengeluaran zakat perusahaan dengan kasus khusus Bank Umum Syariah di Aceh. Penelitian ini menggunakan pendekatan sosiologis normatif dimana data utama diperoleh dari hasil wawancara dan laporan tahunan perbankan syariah di Aceh dari periode tahun 2020 sampai dengan tahun 2021. Teknik pengumpulan data melalui wawancara dan data dokumentasi. Hasil penelitian menunjukkan bahwa dari 4 Bank Umum Syariah hanya Bank Muamalat Indonesia yang mengeluarkan zakat perusahaan dan 3 Bank lainnya hanya mengeluarkan zakat karyawan. Namun ketiga bank tersebut pada tahun 2020 tidak mengeluarkan zakatnya ke Baitul Mal melainkan ke lembaga zakat yang

dikelola melalui yayasan. Salah satu kendala atau penyebab beberapa Bank Umum Syariah yang tidak mengeluarkan zakat ke Baitul Mal adalah pada saat itu sedang marak terjadi covid-19, hal ini mengakibatkan/berdampak pada bank tersebut mengalami penurunan pendapatan atau bisa dikatakan perekonomian lumpuh karena dampak covid-19, akhirnya lembaga pengelola zakat mengalami penurunan pendapatan. Sehingga zakat yang seharusnya dikeluarkan oleh perusahaan kepada Baitul Mal disalurkan kepada penanganan puskesmas virus corona untuk kebutuhan selama pandemi, tujuannya agar masyarakat dapat terhindar dari wabah covid yang sedang marak saat ini.

Kata kunci: *Distribusi Zakat,, Baitul Mal, Perusahaan, Perbankan Islam*

INTRODUCTION

Banking is one of the strategic tools needed in economic development (Werdi Apriyanti, 2018). The establishment of Sharia banking in Indonesia was precipitated by two key factors: the needs of the Indonesian Muslim community and the public's awareness of the prohibition on bank interest as usury (Agustin & Armis, 2022). In the context of Aceh, the development of Islamic commercial banks has also continued to experience growth, which has become very dominant since the enactment of Qanun No. 11 of 2018 concerning Islamic financial institutions (Fahmi, 2023).

Nonetheless, a positive correlation has not been demonstrated between the predominance of Islamic banking and the fulfillment of corporate zakat obligations. These obligations are to be fulfilled by Islamic banking companies to mustahiq, or through institutions authorized by the government, in this case, the Aceh Baitul Mal institution (Fahmi, 2012b). evidence, as found in Surah Albaqarah verse 267, which reads: It must be recognized that the obligation of corporate zakat is a new discussion in the Islamic economy and is still debated (S. Ali et al., 2023). The legal basis for the obligation of corporate zakat is general.

"O you who believe, infaqkan (zakatkan) some of the results of your good efforts and some of what we bring out of the earth for you. Do not choose what is bad for you to spend, even though you do not want to take it, but by squinting (reluctantly) against it".

The precepts concerning zakat are elucidated in the Qur'an, specifically in Surah At-Taubat verse 103, which states: The verse states, "Take zakat from their wealth, to cleanse and purify them, and pray for them." It is further asserted that the act of praying for the recipients of zakat will bestow upon them serenity of mind. Allah is All-Hearing, All-Knowing." This verse underscores the pivotal role of zakat in the Islamic context. It is evident that every enterprise, be it a company that has attained the nisab and fulfilled the mandatory zakat obligations, is bound by the stipulated guidelines to allocate its zakat (property) to the economically disadvantaged.

According to Law No. 23 Year 2011, the most recent Zakat Management Law, as outlined in Article 1, Paragraph 2, "Zakat management is defined as the activity of planning, implementing, and coordinating the collection, industrialization, and utilization of zakat." Paragraph 2 stipulates that zakat is defined as an asset that must be expended by a Muslim or business entity to be allocated to those entitled to receive it in accordance with Islamic requirements. Moreover, the resolution of the Ijtima' Ulama Fatwa Commission of the Indonesian Ulema Council throughout Indonesia III in 2009 stipulates that companies that have fulfilled the requirements for zakat obligations, either by Syakhsiyyah I'tibariyyah or as representatives of shareholders, are obligated to pay corporate zakat (DSN-MUI, 2021).

Meanwhile, in Qanun No. 3 of 2021 concerning Baitul Mal Aceh, in Article 1, paragraphs 31 and 38, it is stated that zakat is property that is submitted or collected by Baitul Mal Aceh in accordance with the obligations on property or income in accordance with sharia provisions to be distributed to those entitled to receive it. It is further delineated that a business entity is defined as any entity whose primary objective of formation is to pursue profit from business activities. This encompasses limited liability companies, other companies, state or regionally owned enterprises by name and in any form, partnerships, associations, firms, cooperatives, foundations, or similar organizations, all forms of permanent business entities, and other forms of business entities (Aceh Qanun No.3 of 2021).

From a legal standpoint, the aforementioned legal provisions serve as the foundation for Sharia Banking Institutions to fulfill their zakat obligations, encompassing both individual supervisors and corporate entities. The foundation of the obligation of corporate or business entity zakat is articulated by Hasbi Ash Shiddiq, as follows: "That in the second year of hijrah, the mujtahids have determined the types of assets that must be zakaah, including gold and silver, livestock trade, crops, and found goods or treasures" (Asdar, 2023; Wartoyo et al, 2023). The potential of zakat in Aceh is considerable due to the province's status as the only one in Indonesia that has adopted Islamic law. It has mandated that all financial institutions, including both banking and non-banking entities, adhere to Sharia principles (Fahmi, 2012b). The optimization of zakat realization has the potential to mitigate the issue of poverty. To this end, the professional management of zakat is imperative, encompassing its administration by Islamic financial institutions. According to Law No. 17 Year 2000 on Income Tax, Article 4 paragraph 3, the expenditure of zakat is declared as a deduction from taxable income for the party who issues zakat (Indonesia, 2000). In addition, the zakat of business entities also implies that in operating a company, a balance is needed between selfishness and social nature (Fahmi, 2010; Fitria & Wartoyo, 2019). Selfish nature can be used as a driver to gain profits, while social nature is used as *Corporate Social Responsibilities (CSR)* changes to the surrounding environment (Rizal, 2020). So it is hoped that the benefits of implementing zakat on business entities will reach all parties, both for the company itself and for the general public in need (Radwan et al., 2023).

The primary impediment to the optimization of corporate zakat fund disbursement, as posited by the authors, is the lack of awareness among corporate entities. Primarily, zakat is regarded as a personal matter that should be kept separate from company affairs. Secondly, the absence of a definitive legal instrument that clearly delineates the obligation of corporate zakat and its associated sanctions further exacerbates the issue. This has led to an ineffective implementation of corporate zakat payments. The data gathered indicates that the potential zakat of Islamic Commercial Banks is IDR 13,192,452,783, whereas the realization is only IDR 408,158,000. This indicates that IDR 12,784,294,783 in corporate zakat funds from Islamic Commercial Banks in Aceh remain undisclosed (Admin, 2024). This finding indicates that the collection of corporate zakat in Islamic Commercial Banks in Aceh remains significantly below optimal levels. The preponderance of Islamic Commercial Banks that do not issue corporate zakat can be attributed to the non-fulfillment of sharia principles, which serve as the foundation for the aforementioned companies' operational activities.

LITERATURE REVIEW

A multitude of studies pertinent to this research have been published in various journals by other authors. Among them is an article written by Syafar Ahmad et al, entitled "Sources and Utilization of Corporate Zakat Funds Based on Sharia Accounting Concepts." The paper's findings indicate that Fajar Group Corporindo has not issued corporate zakat and does not require its subsidiaries, incorporated in the group, to issue zakat, as it deems the company to be exempt from this obligation. However, some subsidiaries have issued zakat, employing varying calculation methods, including the utilization of zakat funds derived from 2.5% of the total cash and bank balance. The utilization of zakat funds by Fajar Group Corporindo is allocated to various purposes, including orphanages, mosque construction, school construction, Friday piggy banks, and food distribution to street beggars. This study finds that Fajar Group Corporindo has not applied the method of calculating and utilizing zakat according to the concept of Islamic accounting, and that most of its subsidiaries have not issued zakat because they consider corporate zakat to be an obligation not incumbent upon the company (Afra et al., 2023; Wartoyo et al, 2022).

Secondly, a paper written by Al Nasya Nulfajri, titled "Infaq Fund Governance System and Its Effectiveness on the Performance of Zakat Managers at Baitul Mal Kota Banda Aceh," was presented. The study's findings indicate that the institution's operations are funded by the 'amil senif fund, a practice that aligns with Islamic legal principles, specifically Surah at-Taubah verse 60, which stipulates that 'amil falls under the category of asnaf. However, Aceh Qanun No.10/2018 on Baitul Mal stipulates that Baitul Mal can allocate infaq funds for operations. The infaq funds managed by Baitul Mal of Banda Aceh City are substantial. Consequently, the establishment of a governance system for these funds is imperative, encompassing the management of infaq funds based on the performance of 'amil. Effective and ethical management is paramount to prevent the misuse of these funds. The present study aims to ascertain the policies and provisions of infaq fund governance, the effectiveness of infaq fund governance on 'amil performance, and the suitability of the portion of infaq funds against Aceh Qanun No.10 of 2018 concerning Baitul Mal. The research method employed is a descriptive analysis, complemented by the Allocation to Collection Ratio (ACR). The findings of the present study demonstrate that the implementation of governance in Baitul Mal Banda Aceh City is executed by the commissioners and the Shari'ah Supervisory Board in accordance with the provisions of Qanun Aceh. This implementation encompasses the evaluation, direction, and monitoring of policies and provisions, which are applied in accordance with the principles of 'amil governance. The objective of this governance is to ensure its proper implementation. The effectiveness of the program is measured using the ACR, which shows a 58% success rate, thus classifying it as fairly effective. The suitability of the implementation of activities is determined by the presence of adequate infrastructure, which is necessary for determining the effectiveness of a program from activities that are not realized due to insufficient budget. (3) The percentage of infaq funds managed by Baitul Mal exceeds the provisions of Aceh Qanun No.10 of 2018 concerning Baitul Mal. The aforementioned analysis indicates that Baitul Mal of Banda Aceh City has performed its duties and functions with a high level of proficiency (Iwandi et al., 2023).

Thirdly, a journal written by A. Chairul Hadi, "Corporate Social Responsibility and Corporate Zakat in the Perspective of Islamic Economic Law," was published. The study's findings indicated a contemporary rise in corporate awareness of social responsibility, often referred to as CSR. A

significant proportion of companies, encompassing both private and government entities, have established entities or sections dedicated to addressing social concerns. In the context of Islamic banking, the subject of social responsibility has garnered significant attention. This study reveals that in addition to allocating social funds, Islamic banks also allocate funds for corporate zakat, which is a form of obligation of legal entities (Rizal, 2020).

It can be concluded that Islamic financial institutions in principle have met the standards of CSR management mandated by the Islamic Banking Act No. 21 of 2008. The CSR implementation model employed by Bank Syariah Mandiri and Bank Muamalah through partner institutions, BSM with Lazis BSM and BMI with Baitul Maal Muamalat, is indicative of this adherence. Notwithstanding the variances in perspective concerning the company's zakat obligations, BSM fulfills its responsibilities by allocating a corporate zakat of 2.5% of profit before tax, and incorporates corporate entities within the financial reporting system.

Fourthly, a journal written by Helvy Rafika Krisdiyanti et al, "The Effect of Financial Performance on the Ability to Pay Corporate Zakat." The findings of the data analysis conducted to ascertain the impact of Profitability Ratio (ROA), Liquidity (Current Ratio), and Activity (BOPO) on Zakat Hasby Convection Company in Ponorogo Regency during the period 2007-2018 yielded the following conclusions: The findings indicate that the Profitability Ratio (ROA) exerts a substantial influence on Corporate Zakat, as evidenced by the statistical significance of the regression coefficient (Sig value). $0,019 < 0,05$. The coefficient of the Profitability variable is 0.007, indicating a positive influence of the Profitability Ratio (ROA) on Corporate Zakat. Conversely, the Liquidity Ratio (Current Ratio) demonstrates no statistically significant impact on Corporate Zakat, as evidenced by the insignificance of the Sig value. $0,938 > 0,05$. The coefficient of the Liquidity variable is $-0,001$, indicating that an increase in the Liquidity Ratio is associated with a decrease in Corporate Zakat. The investigation further reveals that the Activity Ratio (BOPO) does not exert a substantial influence on Corporate Zakat, as evidenced by the insignificance of its associated p-value (Sig. $0,057 > 0,05$). The coefficient of the activity variable is 0.014 units, indicating that an increase in the activity ratio will result in a 0.014-unit increase in corporate zakat. The findings of the present study indicate that the profitability ratio (ROA), liquidity ratio (current ratio), and activity ratio (BOPO) collectively exert a significant impact on corporate zakat. This conclusion is substantiated by the significance value of $0,002 < 0,05$, as depicted in the significance column (coefficient table). It is therefore posited that the profitability ratio (ROA), liquidity ratio (current ratio), and activity ratio (BOPO) collectively exert a positive influence on corporate zakat at Hasby Company (Wartoyo et al, 2024).

Fifth, a journal written by Parman Komaruddin et al, "Companies as Zakat Subjects in the Perspective of Fiqh and Legislation." The study's findings indicate that Indonesian scholars have not yet attained a consensus on the subject of corporate zakat. The first group opts for a narrow interpretation of zakat, stipulating that the muzakki is obligated to only Muslims who meet specific criteria, including being a mukallaf, having wealth exceeding a certain threshold, and fulfilling additional conditions. Conversely, the second school

of thought advocates for a more expansive interpretation, asserting that corporate entities can be regarded as *syakhshiyah i'tibāriyyah* (a body equal to an individual/person) and, consequently, obligated to discharge zakat. The legal framework for corporate zakat is delineated in Article 1, paragraph 5, of Law Number 23 Year 2011. Furthermore, institutions such as Baznas, which are entrusted by the government with the responsibility of collecting and distributing zakat, have also facilitated the process for companies seeking to discharge their zakat obligations. It is imperative to elucidate the legal status of companies as subjects of zakat, a matter that has been reviewed within the context of fiqh and legislation.

The distinguishing aspect of the present research from that previously conducted by the author is its focus on the subject of zakat in the context of company entities, as viewed through the lenses of fiqh and legislation. Conversely, the research conducted by the researchers examined the distribution of corporate zakat at Islamic commercial banks in Aceh in the context of Qanun No. 3 of 2021. A thorough examination of the extant literature reveals substantial disparities between the research conducted by preceding researchers and that which the author intends to undertake. These disparities extend to both the variables and research objects. However, the possibility of referring to the literature in the aforementioned research remains, thereby allowing the author to assume responsibility for the scientific integrity of this research and the opportunity to conduct this research is still available.

METHOD

The research approach employed by the author in this study is a normative sociological approach (Armia, 2022). The normative sociological approach is concerned with the effectiveness of the rule of law, compliance with the rule of law, the effect of the rule of law on a particular social problem or vice versa, and the effect of certain social problems on the rule of law. The normative sociological influence is to ascertain how the law is implemented. This research can reveal problems that occur in reality in society.

This research is classified as qualitative research using secondary data in the form of BUS annual reports for the period 2020 to 2021. The BUS annual reports were examined to obtain information regarding the collection and distribution of zakat funds. Additionally, the accounting treatment of corporate zakat by BUS serves as the primary subject of this research study. The zakat calculation methods employed by various countries and standard setters serve as the primary point of comparison in this study. The results of this study indicate that BUSs in Aceh that implement zakat management receive zakat funds from corporate zakat, employee zakat, customer zakat, and general zakat (Saad et al., 2023)..

In the context of zakat distribution, BUS employs three distinct methodologies. Firstly, BUS utilizes internal institutions, which are established by BUS itself. Secondly, BUS engages external institutions, which are not affiliated with BUS. Finally, BUS operates without intermediaries. The increase in the number of BUSs that pay corporate zakat is not directly proportional to the amount of realization of corporate zakat. The BUS corporate zakat calculation method is profit-based, with a rate of 2.5%. The calculation of corporate zakat on an asset basis is one of the alternatives that has been applied by several countries. The findings of this study indicate that the calculation of asset-based zakat results in a higher value of corporate zakat.

The present study utilizes both primary and secondary data sources. The data collection instrument serves as a tool to measure the data to be collected. The data collection instrument is inextricably linked to the data collection method, which is documentation. The instrument takes the form of a library or document format. Operationally, measurement entails a comparison procedure between the attributes to be measured and the measuring instrument (Armia, 2022).

RESULTS AND DISCUSSIONS

1. Provisions and Mechanisms for the Distribution of Corporate Zakat Funds at Islamic Commercial Banks in Aceh

Aceh is distinctive in that it is the sole province in Indonesia that has opted to implement Islamic law (Fahmi, 2012a). Additionally, this province has established specific regulations pertaining to Islamic financial institutions, particularly those overseeing zakat and zakat management institutions, which are formally integrated into government entities. The strategic implementation of zakat optimization holds the potential to significantly impact poverty alleviation, underscoring the necessity for specialized zakat management expertise. It is crucial to acknowledge that the zakat obligation imposed on business entities is not intended to impose an undue financial burden or jeopardize the viability of these enterprises (Rachman et al., 2022).

According to Article 4, paragraph 3 of Law No. 17 of 2000, also known as the Income Tax Law, the expenditure of zakat is stated as a deduction from taxable income for those who issue zakat (Hidayat & Mukhlisin, 2020). Moreover, the concept of zakat for business entities underscores the necessity of maintaining a delicate equilibrium between the pursuit of self-interest and the promotion of collective interests. The pursuit of self-interest can be instrumentalized as a catalyst for the generation of profits, while the adoption of a social orientation is pivotal in effecting positive change within the immediate environment. The implementation of zakat in business entities is expected to yield benefits that extend to all stakeholders, including the company itself and the broader public in need, especially for poor communities (Adam, 2018).

The obligation to collect and distribute corporate zakat is incumbent upon every company, as a consequence of its status as a legal entity. Moreover, Bank Aceh Syariah and other financial institutions that have adopted sharia principles are undoubtedly subject to zakat. The terms of companies obliged to pay zakat include criteria such as ownership or control by Muslims, the nature of the business activities, the valuation of assets, the capacity for asset growth, and the wealth equivalent to at least 85 grams of gold. Additionally, the nisab level is set at 2.5% from their wealthy (Asep & Mulyana, 2021).

The Third Ijtima' Ulama Fatwa Commission, convened in 2009 throughout Indonesia, has stipulated that companies that have met the criteria for zakat obligation are obligated to discharge their zakat obligations, either as a syakhshiyah i'tibarriyah or as a proxy of shareholders (Asep & Mulyana, 2021). Moreover, corporate zakat has been formally established under Law No. 23 of 2011 concerning Zakat Management (M. A. Ali et al., 2023).

In the context of Aceh, PT Bank Aceh Syariah has fulfilled its zakat obligations, both employee and corporate (Admin, 2024). The zakat was formally transferred by the President Director, Haizir Sulaiman, to the chairman of the Aceh Baitul Mal commissioner, Prof. Dr. Nazaruddin, AW, M.A., at the PT Bank Aceh Syariah office. In addition to PT Bank Aceh Syariah, the PT Bank Muamalat Indonesia, Tbk Banda Aceh

branch has also paid corporate zakat, which is paid annually. This zakat is derived from the company's net profit before taxes, in accordance with the provisions of the company's budget, which stipulates the payment of corporate zakat annually and has reached its nisab. This payment is formally documented in PT BMI's annual report, as stipulated in Article 14, paragraph 3 of the Zakat Management Law.

Bank Muamalat Indonesia's payment of corporate zakat, derived from net profit before tax, is governed by prevailing regulations. The legal provisions pertaining to this matter are delineated in Article 14, paragraph (3) of the Zakat Management Law, which is further elucidated in the Decree of the Director General of Islamic Public Guidance and Hajj Affairs Number D/291 of 2000 concerning Technical Guidelines for Zakat Management (Saad et al., 2023).

The results of zakat collected by Bank Muamalat Indonesia are to be submitted to Baitul Mal via deposit into a special account owned by Baitul Mal. The account is comprised of three distinct accounts, each designated for a specific category of zakat: corporate zakat, employee professional zakat, and customer profit sharing income zakat.

Subsequent to the submission of zakat results to Baitul Mal, Baitul Mal assumes responsibility for the management of zakat funds. The management of zakat funds by Baitulmaal entails the collection of zakat funds from various sources, the subsequent distribution of these funds to designated mustahik beneficiaries, and the maintenance of a reserve fund to ensure the sustainability of zakat distribution activities in subsequent years (Herianingrum et al., 2024)..

However, the increase in the number of Shari'ah Commercial Banks that pay corporate zakat does not directly correspond to the amount of corporate zakat realization. In fact, there are still many differences and shortcomings in the zakat accounting report, especially corporate zakat in Islamic commercial banks in Aceh. Therefore, it would be advisable for Aceh to establish a special regulation of accounting standards that comprehensively regulates the practice and treatment of corporate zakat accounting in Sharia commercial banks. Research indicates that the implementation of corporate zakat is not exclusive to Aceh; it is also observed in other countries, albeit with variations in its application, such as mandatory versus voluntary, and based on scholars' provisions, accounting records, or its relationship with taxes.

2. Challenges and Obstacles in the Distribution of Corporate Zakat at Islamic Commercial Banks in Aceh

This study's findings reveal that certain Islamic banks neglected to distribute their corporate zakat. One of the obstacles identified pertains to the fact that in that particular year, the global pandemic known as CoVID-19 was at its peak, which resulted in a decline in income for the bank. Alternatively, the economic paralysis induced by the pandemic could be considered a contributing factor. Ultimately, the zakat management organization experienced a decrease in its revenue. Prior to the emergence of the pandemic, the institution's operational status was characterized by normality, enabling the company to function openly and expansively. However, in the context of the pandemic, it becomes imperative for the company to assess the institution's capacity. This involves the implementation of various measures, including the transition to remote work for some employees and the continuation of operations in field settings.

Consequently, the zakat that would typically be remitted by the company to Baitul Mal has been redirected to support the efforts of the coronavirus public health center in addressing the pandemic. This assistance has been allocated to address critical needs

arising from the pandemic, including the procurement of personal protective equipment, immunizations, vitamins, tools, and medications, as well as life insurance for economically disadvantaged citizens experiencing emergency hardships. The primary objective of these measures is to safeguard the community against the consequences of the ongoing outbreak (Fahmi et al., 2023).

The annual report of the Islamic Commercial Bank indicates that the bank did not upload data regarding the zakat/grants it issued to help the victims of COVID-19. Data regarding zakat/grants issued to help the victims of COVID-19 should be applied in Islamic banks in recording their transactions. This data has two functions: it provides information to report users, and it also functions to calculate how much the obligations that Islamic banks must issue in one period. The obligation referred to here is zakat that must be paid by Islamic banks. The application of corporate zakat is therefore expected to maximize the potential of zakat funds (Kasri & Sosianti, 2023).

Moreover, the underrepresentation of corporate zakat funds in annual reports can be attributed to a lack of awareness among company owners and managers regarding the importance of disclosing these funds. Many companies regard zakat as a personal matter rather than a corporate responsibility. Additionally, the absence of legislation mandating sanctions for noncompliance further contributes to this issue (Azhar et al., 2023)..

One of the issues that has emerged is the question of why Islamic banks do not pay zakat. First, it must be noted that Islamic banks have not implemented sharia principles in their operational activities. This has led to the obstruction of the development of Islamic banks themselves. Second, the public is largely unaware of the identity of Islamic banks and does not believe that they operate based on sharia principles.

3. Analysis of Corporate Zakat Accounting Treatment in Islamic Commercial Banks

a. Company Size

Company size is a value that shows the size of the company which can be used as a factor that determines the company's ability to be seen from total assets considering that the main product of banking is financing and investment and also the total assets of a company are more stable from year to year. Company size can be measured using ratio indicators, with the formula:

$$\text{Company Size} = \text{Ln} (\text{Total Assets})$$

From the data that the authors have obtained, the size of the company or the company's total assets at Islamic Commercial Banks in Aceh can be seen in the following table:

Table 1. Comparison of Company Size

No.	Name of Islamic Commercial Bank	Total Assets	
		Year	
		2020	2021
1.	PT. Bank Aceh Syariah	25.480 T	28.170 T
2.	PT Bank Muamalat Indonesia, Tbk	51.241 T	58.899 T
3.	PT Bank BCA Syariah	9.720 T	1.064 T

b. Zakat Expenditure

So in this study, researchers will calculate the company's zakat in accordance with the provisions that have been generally accepted or in accordance with the accounting

principles in PSAK (Statement of Financial Accounting Standards) Number 109 concerning accounting for zakat and infaq/sedeqah. The calculation method of zakat expenditure can be measured using ratio indicators, with the formula:

$$\text{Zakat} = \text{income/profit} \times 2.5\%$$

From the data that the author has obtained, the expenditure of zakat on Islamic Commercial Banks in Aceh can be seen in the following table:

Table 2. Comparison of Zakat Expenditure

No.	Name of Islamic Commercial Bank	Profit Before Tax		Ratio	
		2020	2021	2020	2021
1.	PT. Bank Aceh Syariah	420 M	502 M	10,50 M	12,55 M
2.	PT Bank Muamalat Indonesia	15 M	12 M	0,38 M	0,30 M
3.	PT Bank BCA Syariah	92 M	107 M	2,30 M	2,68 M

c. Profitability ratio

This profitability is used to determine the company's ability to earn profits through all abilities and also from existing data sources. Its effectiveness and efficiency can be seen from the profit generated by a company on sales and investment from the elements of the financial statements. The higher the ratio value, the better the condition of the company based on its profitability ratio. Profitability is measured using *Return On Assets* (ROA).

ROA is the most objective measurement method based on available accounting data and the amount of ROA can reflect the results of a series of company policies, especially banking. The profit of a company can be calculated by the formula:

$$\text{ROA} = \frac{\text{Laba Sebelum Pajak}}{\text{Total Aset}} \times 100\%$$

From the data that the authors have obtained, the profitability of Islamic Commercial Bank companies in Aceh can be seen in the following table:

Table 3. Comparison of Profitability Ratio

No.	Name of Islamic Commercial Bank	Profit Before Tax		Total Assets		Ratio	
		2020	2021	2020	2021	2020	2021
1.	PT Bank Aceh Syariah	420 M	502 M	25.480 T	28.170 T	0,02	0,02
2.	PT Bank Muamalat Indonesia	15 M	12 M	51.241 T	58.899 T	0,00	0,00
3.	PT Bank BCA Syariah	92 M	107 M	9.720 T	1.064 T	0,01	0,10

DSN-MUI has not yet issued a fatwa that would justify the practice of corporate zakat, therefore IAI cannot formulate accounting standards for corporate zakat. Islamic commercial banks still lack completeness and comparability of corporate zakat information. However, certain companies in Indonesia have adopted the calculation method established by AAOIFI, which has devised two approaches to calculate corporate zakat for financial institutions. The purpose of these approaches is to ensure consistency in the result, provided that the zakat-eligible assets are correctly classified. The two

approaches to calculate corporate zakat are as follows: The first approach is the income method, which is also known as the capital ownership approach. In companies that adopt shares, such as Islamic banks, the allocation of zakat is determined by the number of shares held by the shareholders. In practice, two conditions must be met. First, shareholders must appoint a representative to manage the payment on their behalf. Second, shareholders may opt to pay zakat directly.

Presently, the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) has established several regulations for the implementation of corporate zakat. AAOIFI offers two alternative methods for calculating corporate zakat, which are outlined as follows:

1) Net Asset Method

Summing up zakat-obligatory assets: [(cash + net receivables (total receivables - doubtful debts) + trading assets (inventory/securities/real estate) + financing (mudharabah, musyarakah, etc.)). Reduce zakat-obligatory assets by : Current debt + unrestricted investment capital + minority participation + government participation + social institution participation + endowment + non-profit institution)].

2) Net Investment Fund Method

Adding up Zakat-obligatory assets: [(Paid-up capital (plus capital) + undeducted reserves + retained earnings + net income + long-term debt. Reduce zakat required assets with: Fixed assets + non-trading investments + losses)].

There are other sources that argue that the accounting treatment of zakat is not appropriate, this is because zakat is different in terms of concept and implications from other expenses or expenses. The payment of zakat has a specific purpose, which is to be given to people who are entitled to receive zakat. From the specific objectives described, the closest to zakat payment is dividends because dividends are not considered as non-operating expenses of the company. (Komarudin et al., 2023)..

The difference in zakat object, whether using net profit from the BMI method or net working capital from AAOIFI, is still in debate, especially in relation to company profit and zakat obligation based on sharia. The BMI calculation method, compared to other methods, is the lowest amount of zakat calculation. However, looking at the amount of zakat generated from the calculation put forward by AAOIFI, it will be difficult to apply because the amount of potential zakat generated is much greater than the ability of Islamic banks to generate profits. (Ag Omar et al., 2021)..

Finally, this study reveals that all Islamic Commercial Banks perform zakat accounting calculations using the zakat calculation method of 2.5% of net profit before/after tax because they have the lowest zakat potential, namely the method of Bank Muamalat Indonesia and Syarikat Takaful Malaysia Sdn Berhad. (Chairunesia, 2023). The potential of using the Bank Muamalat Indonesia and Syarikat Takaful Malaysia Sdn Berhad method is lower than the other zakat calculation methods, because it only uses

the zakat object based on net profit before/after tax. While other calculation methods add asset accounts, liabilities, capital or net working capital as zakat objects.

CONCLUSION

The obligation to collect and distribute corporate zakat falls upon every company, given its status as a legal entity. As outlined in Law No. 23 of 2011, the most recent legislation governing zakat management, zakat is defined as "an asset that must be issued by a Muslim or business entity to be given to those entitled to receive it in accordance with Islamic requirements." According to Qanun No. 3 of 2021, the assets subject to zakat are those engaged in trade and commercial activities. Furthermore, the resolution of the Ijtima 'Ulama Fatwa Commission across Indonesia stipulates that companies that have fulfilled the mandatory zakat obligations are obligated to discharge their zakat obligations, which is equivalent to the nisab of 85 grams of gold per year. The zakat is to be remitted at a rate of 2.5% of the annual profits. An examination of financial reports reveals that of the three Islamic commercial banks, only Bank Muamalat Indonesia has historically paid corporate zakat, while the other two banks have exclusively paid employee zakat. However, in 2020, both banks failed to transfer their zakat to Baitul Mal.

The Islamic Commercial Bank's decision not to transfer zakat to Baitul Mal can be attributed to a decline in revenue resulting from the adverse impact of the pandemic. Consequently, the zakat management organization experienced a reduction in its financial resources. As a result, the zakat that would have otherwise been remitted by the company to Baitul Mal was reallocated to support the efforts of the public health center in combating the pandemic. This assistance has been allocated to address critical needs arising from the pandemic, including the procurement of personal protective equipment, immunizations, vitamins, essential tools, and medications. Additionally, financial support in the form of life insurance has been extended to economically disadvantaged individuals experiencing emergency hardships due to the outbreak. The primary objective of these measures is to safeguard the well-being of the community against the consequences of the ongoing pandemic.

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