
Zakat accounting and public accountability: Evidence from Indonesia

Devi Narulitasari^{a*}, Andwina Sekar Mawarni Mulya^a Tamrin Subagyo^b

^aDepartment of Sharia Accounting, Faculty of Islamic Economics and Business, UIN Raden Mas Said Surakarta, Indonesia

^bDepartment of English, Faculty of Arts and Humanities, Suez Canal University, Egypt

Article Info

Article history:

Received 24 May 2023

Revised 13 June 2023

Accepted 19 June 2023

Published 20 June 2023

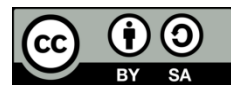
Keywords:

Public Accountability; Zakat Accounting; Internal Control; Organizational Culture

ABSTRACT

To what degree does *muzakki* enforce accountability on zakat institutions to verify the proper transmission of their zakat payments, as posited by the theory?. The primary objective of this research is to examine the impact of zakat accounting, internal control, leadership, and organizational culture on public accountability within zakat institutions. The survey was carried out among managers of zakat institutions operating in the Yogyakarta and Surakarta regions. A purposive sampling technique was employed to determine the sample for this study. The research utilized the statistical method of Structural Equation Modeling (SEM) based on variance to analyze the collected data. The findings of the study indicate that zakat accounting, internal control, and organizational culture have a positive influence on public accountability, while leadership does not significantly affect public accountability in zakat institutions. The additional testing conducted in this study further validates the significance of zakat accounting, internal control, and organizational culture as the primary predictors of public accountability. Theoretically, this research contributes by proposing a new construct, namely zakat accounting. The practical implications derived from this research underscore the importance of implementing zakat accounting practices within zakat institutions as a means to bolster public accountability.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



* Corresponding Author:

Devi Narulitasari

Department of Sharia Accounting

Faculty of Islamic Economics and Business

UIN Raden Mas Said Surakarta, Indonesia

Email: devi.narulitasari@gmail.com

INTRODUCTION

Zakat, a prominent instrument in Muslim countries, serves as a poverty alleviation measure and catalyst for societal welfare enhancement (Herianingrum et al., 2023). Given its significant contribution to national development, it is imperative for all stakeholders to engage in collaborative efforts, both academically and practically (Setianingsih et al., 2022). While scholarly research on

zakat has been extensive, it has predominantly centered around topics such as zakat compliance (Sadallah et al., 2023; Aligarh et al., 2021), zakat payment technology (Islam et al., 2023; Bin Nashwan et al., 2023; Aligarh et al., 2023), and the governance of zakat institutions (Shenkoya, 2023; Sawmar & Mohammed, 2021). Nonetheless, one emerging area in zakat management that remains largely underexplored in the existing literature pertains to public accountability. The concept of public accountability within the zakat context has received limited attention, despite its growing importance. This research gap is also reflected in practical aspects, as the general public exhibits a strong desire for transparent and accountable practices from non-governmental zakat institutions. Addressing this gap and fostering a deeper understanding of public accountability in zakat management would not only enrich academic discourse but also align with societal expectations and aspirations.

Public accountability is a critical factor for the long-term viability of any organization, particularly non-profit institutions like zakat management organizations that rely heavily on public trust for their sustainability (Rinaldi et al., 2018; Trisnaningtyas et al., 2020). Within zakat management institutions, public accountability signifies a form of responsibility not only towards the donating public but also towards Allah, who is considered the ultimate trustee and owner of the entrusted wealth (Triuwono, 2006; Yasmin et al., 2014). Ultimately, the promotion of public accountability in zakat management will reinforce public trust, optimize the impact of zakat programs, and contribute to the socio-economic development of Muslim communities

In Indonesia, zakat management institutions comprise both government-established bodies, namely the National Board of Zakat (BAZNAS), and community-based organizations known as Regional Zakat Institutions (LAZ). This research holds significant importance as the sustainability of BAZNAS and LAZ institutions is crucial in realizing societal welfare, as mandated by Law Number 23 of 2011 on zakat management. However, studies by Rini (2016) indicate that zakat institution accountability in Indonesia is still weak. Additionally, instances such as the alleged misappropriation of 1.1 billion zakat funds in 2019-2020, where the treasurer of BAZNAS Bengkulu Selatan District was implicated (Firmansyah, 2022), and the case of Aksi Cepat Tanggap (ACT) using 13.7% of donation funds for organizational operations, surpassing government regulations (Muhid, 2022), have raised concerns about compromised accountability. Such incidents undermine public trust, making it challenging for non-profit organizations involved in fraudulent activities to sustain themselves (Archambeault and Webber, 2017). Consequently, the objective of establishing zakat institutions to contribute to societal prosperity becomes difficult to achieve.

Previous study on public accountability, particularly in the context of zakat institutions, remains significantly limited, with most studies primarily concentrating on the government sector (Shenkoya, 2023). Accountability towards the government is inherently obligatory, necessitating mandatory reporting. Conversely, social institutions involved in zakat, donations, and similar activities operate under a voluntary framework (Ismail, 2023). The distinct motivations for reporting undoubtedly yield a range of responses, highlighting the importance of examining public accountability within zakat institutions as a critical issue (Priyadi et al., 2023).

Multiple factors influence the public accountability of zakat institutions, including zakat accounting, internal controls, leadership, and organizational culture. Law Number 23 of 2011 on zakat management emphasizes the significance of financial reporting as a means of zakat institution accountability towards the general public (Arlianti et al., 2018). Enhancing accountability can be achieved through the preparation of sound financial reports (Nurhasanah, 2018). Financial reporting in zakat institutions is based on the Statement of Financial Accounting Standards (PSAK) 109, which enhances trust and credibility, thus improving accountability (Astuti, 2018). Achieving robust accountability is crucial for bolstering the credibility of non-profit organizations, particularly zakat

institutions (Siswanto et al., 2018). Research has demonstrated that zakat accounting significantly influences the accountability of BAZNAS and LAZ institutions in South Sumatra Province, accounting for 73.9% of the variation (Alkahfi et al., 2020). However, some zakat institutions have not fully implemented zakat accounting practices (Hasibuan, 2016; Wati et al., 2017; Nugraha et al., 2018).

Internal controls play a significant role in influencing public accountability. Consistent implementation of internal controls by zakat institutions ensures that their operations adhere to relevant regulations, thereby reducing the risk of fraudulent activities and fostering trust among stakeholders, including the public (Mustofa et al., 2021). Several studies, such as those conducted by Juwita (2014), Agustina (2019), Hamidi and Suwardi (2013), Arlianti et al. (2018), and Savitri et al. (2020), have demonstrated a substantial correlation between internal controls and public accountability. However, a study by Alam et al. (2019) produced different findings.

Leadership also has an impact on public accountability within zakat institutions. Leaders who uphold good values, exhibit ethical behavior, and possess a clear vision and mission can inspire their employees to embrace similar values, thereby promoting accountability within the organization. Ethical and morally upright leaders are more likely to be respected and followed by their followers, facilitating the achievement of organizational goals, including the cultivation of accountability (Alam et al., 2019; Savitri et al., 2020). However, research by Atan et al. (2017) and Mahayani (2017) suggests that leadership does not significantly influence public accountability.

Organizational culture is another factor that affects public accountability. Organizational culture represents a shared system of values upheld by members of an organization, differentiating it from other organizations (Hamidi & Suwardi, 2013). A positive organizational culture can internalize the organization's vision, mission, and strategies among its members, safeguarding resources and enhancing public accountability (Said et al., 2016). Conversely, a failure to instill an organizational culture among members can create opportunities for resource misappropriation and conflicts of interest (Karim et al., 2015), ultimately leading to decreased accountability. However, contrary to this viewpoint, research by Arlianti et al. (2018) and Hamidi and Suwardi (2013) suggests that organizational culture does not significantly influence public accountability.

This study specifically focuses on zakat institutions in the Yogyakarta Special Region and Solo Raya region. The Yogyakarta Special Region comprises five regencies/cities: Yogyakarta City, Kulon Progo Regency, Sleman Regency, Gunung Kidul Regency, and Bantul Regency. Meanwhile, Solo Raya consists of seven regencies/cities: Surakarta City, Boyolali Regency, Wonogiri Regency, Klaten Regency, Karanganyar Regency, Sukoharjo Regency, and Sragen Regency. These regions were chosen due to the relatively low level of public accountability exhibited by zakat institutions in the Yogyakarta Special Region. Currently, out of a total of 44 registered zakat institutions, only seven officially licensed institutions submit their financial reports to BAZNAS DIY (Febriarni, 2019). This situation is inconsistent with the zakat management regulations stated in Law Number 23 of 2011, Article 29, Paragraph 3, which mandates that Regional Zakat Institutions (LAZ) regularly submit financial reports on the management of zakat, infak, sedekah, and other religious social funds to BAZNAS.

In the Solo Raya region, a zakat institution called LAZ Solopeduli received three awards in 2019, including the prestigious Best Annual Report award in the BAZNAS Award (Wijanarko, 2019). Another notable achievement was earned by BAZNAS Sragen, which received the Jateng Award 2019 in the category of best institutional operations in Central Java and for its management of the BAZNAS Information System (SIMBA) (BAZSragen, 2019). In light of these accomplishments and the existing challenges, a pertinent question arises: Is the level of public accountability in zakat institutions in the DIY and Solo Raya regions satisfactory, or is there still an imbalance where not all BAZNAS and LAZ adequately implement public accountability.

This research significantly contributes by providing evidence that fosters the enhancement of public accountability within zakat institutions. A stronger public accountability instills greater trust among the public in zakat institutions (Van Hulle and Dewaelheyns, 2014; Yanuar and Priyono, 2020). Consequently, it becomes easier for muzakki (those who give zakat) to entrust their funds to these institutions (Weipking et al., 2021). The funds entrusted to zakat institutions ensure the long-term sustainability of these organizations (Rinaldi et al., 2018), ultimately enabling them to achieve their primary objectives of poverty reduction and improving the welfare of society in Indonesia (Abdullah et al., 2015). The study subsequently proposes a new research model as depicted in Figure 1.

Hypotheses Development

Zakat Accounting and Public Accountability

Zakat accounting is a process of recording, classifying, and presenting sharia-based zakat, infaq, and alms transactions using PSAK No. 109 to prepare financial reports (Rahman, 2015). Public accountability is a form of accountability for the financial performance and activities of zakat institutions. So that when an institution is able to apply zakat accounting properly, it will be able to provide information correctly and public accountability can be achieved. Alkahfi et al. (2020) and Sari (2019) in their research results prove that zakat accounting has a positive influence on the public accountability of zakat institutions. Therefore, the researcher hypothesizes that:

H1: Zakat accounting has a positive effect on public accountability

Internal Control and Public Accountability

The Committee of Sponsoring Organizations of the Treadway Commission (COSO, 2013) stated that “Internal control is a process, affected by an entity's board of directors, management, and other personnel, designed to provide reasonable assurance regarding the achievement of objectives relating to operations, reporting and compliance.” Internal control is made to ensure operational, financial information, and compliance with regulations can be realized so that the goals of zakat institutions can be achieved. If internal control can run well, zakat institutions will be able to account for what has been entrusted to them so that their public accountability will be even better. Research from Arlianti et al. (2018); Savitri et al. (2020); Juwita (2014); and Agustin (2019) prove that internal control affects public accountability. Therefore, the researcher submits the hypothesis:

H2: Internal control has a positive effect on public accountability

Leadership and Public Accountability

Leadership is a method for influencing others to understand and accept what and how to carry out their work, as well as facilitating the collective efforts of members in achieving common goals (Yulk, 2013). A good leader will realize that he has a great responsibility for the mandate given to him and in the future must be accountable for this mandate both to God and also to stakeholders who trust him. Therefore, leaders who have good leadership will encourage themselves and their subordinates to work as well as possible, in accordance with the mandate that has been given so as to encourage the creation of public accountability. Alam et al. (2019) and Savitri et al. (2020) in their research proved that leadership can positively influence public accountability. Therefore, the authors take the hypothesis:

H3: Leadership has a positive effect on public accountability

Organizational Culture and Public Accountability

Organizational culture is a value system held by members of the organization collectively so that it characterizes one organization from another (Hamidi and Suwardi, 2013). A good organizational culture can internalize the vision, mission, and strategy of the organization to members so that they can protect resources and increase public accountability (Said et al., 2016). Zakat institutions whose members in their daily activities are able to apply the established organizational culture will run according to the expected goals. That way it will be easier to be accountable for the mandate it carries so that public accountability will be more easily achieved. Atan et al., (2017) and Said et al. (2016) in their research stated that organizational culture can positively influence public accountability. So, the writer submits the hypothesis as follows:

H4: Organizational culture has a positive effect on public accountability

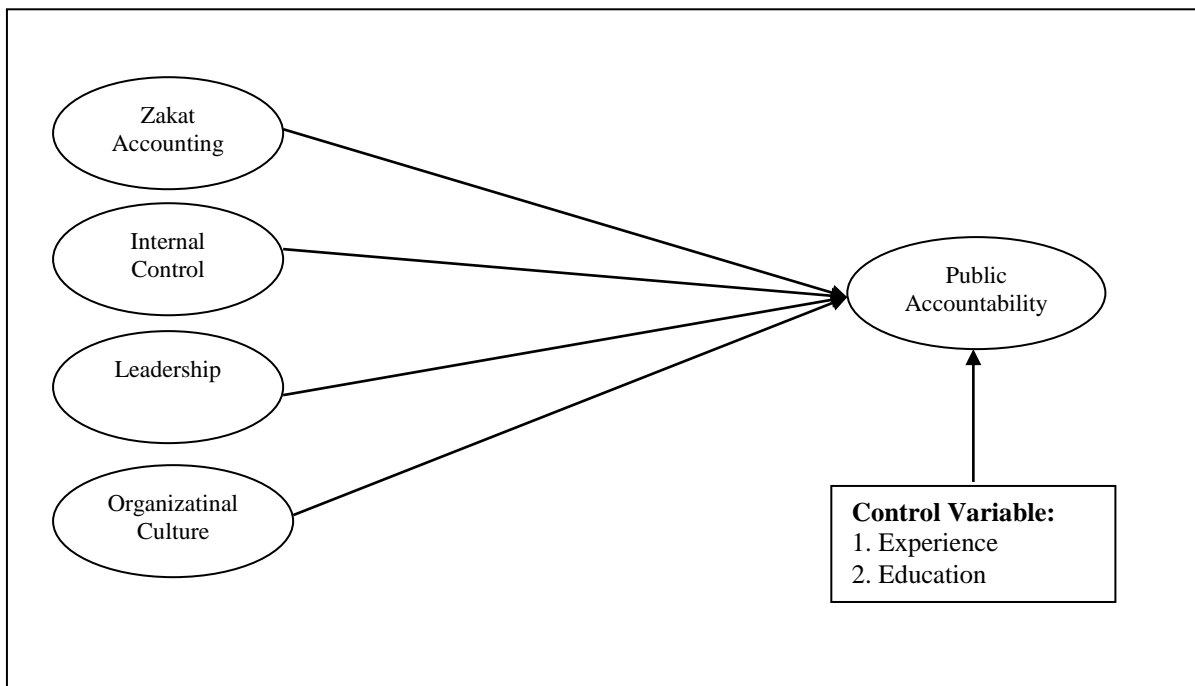


Figure 1: Proposed Model

METHOD

This study is quantitative research conducted on the population of BAZNAS and LAZ organizations in the Yogyakarta Special Region and Solo Raya area. The research focuses on 36 BAZNAS or LAZ organizations within the specified region. The sampling technique employed was purposive sampling, ensuring that the criteria for selection were met by three types of respondents: leaders, heads of the finance department, and/or finance staff from each zakat institution. The sample size of 96 respondents was determined using the Cochran Formula (Sugiyono, 2019) based on an unknown population. Out of a total of 96 questionnaires distributed, some questionnaires were not returned and some had incomplete data. As a result, only 62 questionnaires were suitable for data processing and analysis.

$$n = \frac{z^2 pq}{e^2}$$

Notes:

n: Required sample size

z: Value in the normal curve for a 5% margin of error, with a value of 1.96 (in this context, used for a 95% confidence level)

p: Probability of success or the expected event, in this case, 50% (0.5)

q: Probability of failure or the unexpected event, also 50% (0.5)

e: Sampling error level or margin of error

The variables in the study are described in [Table 1](#). The data was analyzed.

Table 1. Operational Definition

Variable	Code	Definition	Indicator	Scale
Zakat Accounting (X1)	ZA	Zakat accounting is the process of recording, classifying, and presenting zakat and charitable donations transactions based on Sharia principles to prepare financial reports in accordance with PSAK No.109.;	1. Recognition and Measurement 2. Presentation 3. Disclosure (Alkahfi et al., 2020)	Likert
Internal Control (X ₂)	IC	Internal control refers to procedures influenced by the board of directors, management, and other employees, designed to provide reasonable assurance regarding the achievement of operational objectives, reporting, and compliance	1. Control Environment 2. Risk Assessment 3. Control Activities 4. Information and Communication 5. Monitoring (Arlianti et al., 2018)	Likert
Leadership (X3)	LD	Leadership is a method of influencing others to understand and accept what needs to be done, how it should be done, and how to facilitate collective efforts in achieving common goals	1. Direction 2. Collaboration 3. Communication (Alam et al., 2019)	Likert
Organization Culture (X4)	OC	Organizational culture refers to the shared values, principles, traditions, and ways of working embraced by the members of an organization and influencing their actions	1. Risk Taking and Innovation 2. Attention to detail 3. Orientation on results 4. People orientation 5. Orientation to the team 6. Aggression 7. Stability (Robbins and Coulter, 2010)	Likert
Public Accountability	PA	Accountability is the provision of responsibility through the presentation, reporting, and disclosure of all entrusted activities to the stakeholders.	1. Legal Accountability and Honesty 2. Managerial Accountability 3. Program Accountability 4. Policy Accountability 5. Financial Accountability (Arlianti et al., 2018)	Likert

RESULTS AND DISCUSSION

Results

The initial step prior to conducting data analysis involves describing the demographic data of the respondents, as presented in Table 2. The demographic data indicates that the respondents consisted of 59.68% males and 40.32% females. The majority of respondents, comprising 58.06%, held a bachelor's degree as their highest educational attainment. Furthermore, within the educational background category, the majority of respondents, accounting for 14.52%, specialized in accounting, business, and management. Regarding the tenure category, the majority of respondents indicated having worked for more than 3 years.

Table 2. Demographic Analysis of The Respondents

Category	Indicator	Total	Percentage
Gender	Male	37	59,68
	Female	25	40,32
Education		13	20,97
	Senior High School		
	Diploma	8	12,90
	Bachelor	36	58,06
	Magister	5	8,06
	Doctoral	0	0,00
Education Background		11	17,74
	Accounting		
	Business and Management	9	14,52
	Law/Sharia	6	9,68
	Politics	2	3,23
	Education	5	8,06
	Psychology	1	1,61
	Engineering	4	6,45
	Law	2	3,23
	Others	22	35,48
Length of Work	>3 Year	35	56,45
	1-3 Year	22	35,48
	<1 Year	5	8,06

Convergent Validity, Discriminant Validity, and Reliability

Validity testing is a crucial step in assessing the accuracy and appropriateness of a questionnaire (Ghozali, 2016). This process involves evaluating the measurement model for convergent and discriminant validity. Convergent validity is ascertained by analyzing factor loadings, which indicate the strength of the relationship between each indicator and its underlying construct. The results presented in Table 3 provide evidence that all indicators possess loadings above the recommended threshold of 0.7, indicating satisfactory outcomes for the convergent validity assessment. Reliability testing, on the other hand, focuses on examining the consistency and dependability of the measurement model. This is achieved by assessing several statistical measures, including Cronbach's alpha, composite reliability (CR), and average variance extracted (AVE), following the guidelines proposed by Hair Jr et al. (2017). Construct reliability is established when the CR exceeds the threshold of 0.70, ensuring the internal consistency of the latent variables. Furthermore, the AVE, which should surpass 0.50, demonstrates the extent to which the indicators reflect their respective constructs, thus affirming construct validity (Abdillah and Hartono, 2015).

Tabel 3. Factor Loading

Indicator	Public Accountability	Zakat Accounting	Internal Control	Leadership	Organizational Culture
PA1	0,716				
PA2	0,889				
PA3	0,824				
PA4	0,733				
PA5	0,701				
ZA1		0,781			
ZA2		0,702			
ZA3		0,800			
ZA4		0,798			
ZA5		0,822			
ZA6		0,779			
IC1			0,757		
IC2			0,725		
IC3			0,769		
IC4			0,837		
IC5			0,778		
IC6			0,819		
LD1				0,785	
LD2				0,776	
LD3				0,782	
LD4				0,740	
LD5				0,786	
OC1					0,713
OC2					0,785
OC3					0,724
OC4					0,800
OC5					0,852
OC6					0,787
OC7					0,781

The findings presented in [Table 4](#) provide strong support for the validation of the measurement model. Both the average variance extracted (AVE) values and composite reliability coefficients exceed the established criteria, indicating that the measurement model demonstrates adequate construct validity and reliability. This suggests that the questionnaire effectively measures the intended constructs. Moreover, the high Cronbach's alpha values further enhance the reliability of the measurement model, indicating a high degree of internal consistency among the indicators. These results collectively reinforce the confidence in the accuracy and robustness of the measurement model.

Table 4. Construct Reliability and AVE

Construct	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Zakat Accounting	0,872	0,877	0,904	0,610
Internal Control	0,872	0,878	0,904	0,611
Leadership	0,835	0,843	0,882	0,599
Organizational Culture	0,891	0,893	0,915	0,606
Public Accountability	0,843	0,861	0,886	0,567

Furthermore, the fulfillment of discriminant validity can be established when the square roots of the AVE values for each factor surpass the inter-construct correlations observed in the factor correlation matrix, as suggested [Sholihin and Ratmono \(2021\)](#). The findings presented in [Table 5](#) indicate that the square root of the AVE values, denoted in bold along the diagonal, consistently surpasses the construct correlations between corresponding pairs of variables. Consequently, the measurement model exhibits satisfactory levels of both convergent and discriminant validity.

Table 5 Discriminat Validity

Construct	Organizational Culture	Internal Control	Leadership	Public Accountability	Zakat Accounting
Organizational Culture	0,779				
Internal Control	0,641	0,782			
Leadership	0,710	0,776	0,774		
Public Accountability	0,698	0,717	0,653	0,753	
Zakat Accounting	0,640	0,592	0,556	0,674	0,781

Coefficient of Determination Test (R^2)

The coefficient of determination (R^2) test is employed to measure the extent to which the independent variables in a model influence the dependent variable. The results of the coefficient of determination test are presented in [Table 6](#), indicating the level of influence exerted by the independent variables on the dependent variable.

Table 6 Coefficient of Determination

Dependent Variable	R Square	R Square Adjusted
Public Accountability	0,664	0,628

Based on [Table 6](#), the R square value is 0.664. This indicates that the variables zakat accounting (X1), internal control (X2), leadership (X3), and organizational culture (X4) collectively explain 66.4% of the variance in Public Accountability (Y).

Hypotheses Testing

Hypothesis testing is conducted to examine the degree of influence that each independent variable has on the dependent variable. [Table 7](#) presents the results of hypothesis testing. Hypothesis 1 states that zakat accounting has a positive impact on public accountability, with a t-statistic value of 2.222 and a p-value of 0.027. Therefore, Hypothesis 1 is supported. Similarly, Hypothesis 2 shows

that internal control has a positive influence on public accountability, with a t-statistic value of 2.639 and a p-value of 0.009. In contrast, Hypothesis 3 suggests that leadership does not have a significant effect on public accountability, as indicated by a t-statistic value of 0.206 and a p-value of 0.837. Finally, Hypothesis 4 demonstrates that organizational culture has a positive impact on public accountability. This is supported by a t-statistic value of 2.052 and a p-value of 0.041.

Table 7. Hypothesis Results

H	Independent Variable → Dependent Variable	O	M	T-Stat	P-Values	Result
H1	Zakat Accounting -> Public Accountability	0,271	0,255	2,222	0,027	Supported
H2	Internal Control -> Public Accountability	0,357	0,380	2,639	0,009	Supported
H3	Leadership -> Public Accountability	0,032	0,013	0,206	0,837	Not Supported
H4	Organizational Culture -> Public Accountability	0,274	0,276	2,052	0,041	Supported

Additional Test

In order to strengthen the model's validity, an additional test is conducted during the developmental phase of this study. The purpose of this test is to demonstrate that the proposed independent variables possess substantial predictive capability regarding the dependent variable. To achieve this, additional variables such as experience and education are introduced. The results of the robustness test reveal that zakat accounting, internal control, and organizational culture continue to exhibit a consistent and positive influence on public accountability, reaffirming their predictive power. A summary of these findings can be found in [Table 8](#).

Table 8. Additional Test

H	Independent Variable → Dependent Variable	O	M	T-Stat	P-Values	Result
H1	Zakat Accounting -> Public Accountability	0,240	0,246	1,980	0,048	Supported
H2	Internal Control -> Public Accountability	0,388	0,405	2,852	0,005	Supported
H3	Leadership -> Public Accountability	-0,01	-0,02	0,057	0,954	Not Supported
H4	Organizational Culture -> Public Accountability	0,298	0,285	2,185	0,029	Supported
H5	Education -> Public Accountability	0,017	0,020	0,173	0,863	Not Supported
H6	Experience -> Public Accountability	0,125	0,126	1,320	0,188	Not Supported

Discussion

The zakat accounting variable has a significant positive influence of zakat accounting on public accountability. This means that higher zakat accounting leads to higher public accountability, and vice versa. This is in line with the sharia enterprise theory, where financial reporting using zakat accounting is not just a formality but a form of accountability to Allah SWT and stakeholders, including the community, for the entrusted funds ([Santoso et al., 2022](#)). This increased trust in Zakat institutions affects the success of zakat collection, ultimately achieving the goal of benefiting the community ([Alkahfi et al., 2020](#)). The results of this research support the findings of [Alkahfi et al. \(2020\)](#) and [Sari \(2019\)](#), which indicate that zakat accounting has a significant positive impact on public accountability. The variable of internal control demonstrates a substantial influence on public accountability. However, it should be noted that the presence of strong internal controls does not automatically ensure satisfactory public accountability within zakat institutions. Rather, organizations that are capable of implementing effective internal control measures are more likely to exhibit superior governance practices. By effectively managing financial practices through additional

test, the occurrence of poor financial practices can be minimized, leading to enhanced levels of accountability (Hardiningsih et al., 2020).

The leadership variable does not have a significant effect on public accountability. Good leadership does not guarantee high accountability for zakat institutions. It depends on how the leader leads and the resources available to the zakat institution. Limited personnel in zakat institutions often require leaders to share responsibilities, diverting their focus from their leadership function. These findings support previous studies by Atan et al. (2017) and Mahayani (2017), which found that leadership does not have a significant impact on public accountability. The organizational culture variable has a significant effect on public accountability. Zakat institutions must be consistent in implementing accountability values in all operational systems, procedures, and reporting. Inconsistent implementation and inadequate supporting systems or procedures hinder the optimal realization of organizational values and impede public accountability. These findings support previous studies by Moradi & Hamiri (2020), which found that organizational culture has a significant impact on public accountability.

This study also conducted a robustness test to provide additional confidence that the predictors used in the research truly determine public accountability. The results consistently indicate the importance of the examined variables, even after including the additional variables of experience and education. Zakat accounting, internal control, and organizational culture continue to demonstrate their robustness as strong determinants of public accountability.

CONCLUSION

The objective of this study is to examine the impact of zakat accounting, internal controls, leadership, and organizational culture on public accountability. The findings from the data analysis demonstrate that zakat accounting has a positive influence on public accountability, whereas internal controls, leadership, and organizational culture do not significantly affect public accountability. This research makes a theoretical contribution by enhancing the existing knowledge and research on the factors that drive the enhancement of public accountability in zakat institutions. As the level of public accountability increases, the trust of the public in zakat institutions also grows. Once trust is established, the public will readily place their funds with these zakat institutions, ensuring the sustainability of such organizations. Ultimately, the formation of zakat institutions aims to alleviate poverty in Indonesia and improve societal well-being, and this objective can be realized. In practical terms, it has been demonstrated that zakat accounting has a notable influence on public accountability. Therefore, zakat institutions should prioritize the implementation of zakat accounting to ensure optimal operations. The effective implementation of zakat accounting is influenced by factors such as human resources, educational background (preferably in the field of Islamic accounting or accounting), regular accounting training, and supportive information systems. By implementing these aspects, public accountability can be further enhanced.

Similar to any other study, this research also has its limitations. Firstly, it did not encompass all BAZNAS (National Board of Zakat) and LAZ (Regional Zakat Institutions) in the Yogyakarta Special Region and Solo Raya area, as it only included a subset of them as research samples. Secondly, the representation of institutions in the questionnaire responses was not proportional, with only one executive, one head of the accounting department, and one finance staff member participating. This discrepancy arose due to the busy schedules and program commitments of the potential respondents. Future research endeavors should aim to enhance these limitations by considering external factors of zakat institutions that can potentially influence public accountability. Moreover, involving respondents beyond zakat institutions, such as muzakki (zakat payers), mustahik (zakat recipients), or the general public, would contribute to a more comprehensive understanding of the subject matter.

REFERENCES

- Abdullah, N., Mat Derus, A., & Al-Malkawi, H.-A. N. (2015). The effectiveness of zakat in alleviating poverty and inequalities. *Humanomics*, 31(3), 314–329. <https://doi.org/10.1108/H-02-2014-0016>
- Agustin, N. (2019). Pengaruh Perencanaan Anggaran dan Pengendalian Intern terhadap Akuntabilitas Publik pada Pemerintah Daerah Provinsi Riau. *Akuntansi dan Manajemen*, 14(2), 109-118. <https://doi.org/10.30630/jam.v14i2.49>
- Alkafhi, B. D., Taufiq, T., & Meutia, I. (2020). Pengaruh akuntansi zakat terhadap akuntabilitas publik (Studi kasus di Badan Amil Zakat Nasional (BAZNAS) dan Lembaga Amil Zakat (LAZ) Kabupaten/Kota Provinsi Sumatera Selatan). *Amwaluna: Jurnal Ekonomi dan Keuangan Syariah*, 4(1), 112-126. <https://doi.org/10.29313/amwaluna.v4i1.5326>
- Alam, M. M., Said, J., & Abd Aziz, M. A. (2019). Role of integrity system, internal control system and leadership practices on the accountability practices in the public sectors of Malaysia. *Social Responsibility Journal*, 15(7), 955-976. <https://doi.org/10.1108/SRJ-03-2017-0051>
- Aligarh, F., Nugroho, A., Raharja, B. S., Pratama, B. C., & Wirayuda, A. W. (2021). Do Individual Factors, Religiosity Factors, and Demographic Factors Predict Intention to Pay Zakat?. *Al-Uqud: Journal of Islamic Economics*, 5(1), 151-165. <https://doi.org/10.26740/al-uqud.v5n1.p151-165>
- Aligarh, F., Falikhatun, F., & Nugroho, A. (2023). Zakat, Infaq And Shadaqah (Zis) Digitalization: A Case Study Using Technology Organization Environment Framework. *EL DINAR: Jurnal Keuangan dan Perbankan Syariah*, 11(1), 78-95. <https://doi.org/10.18860/ed.v11i1.18916>
- Astuti, M. (2018). Peran Psak 109 Dalam Peningkatan Akuntabilitas Dan Transparansi Pelaporan Zakat di Indonesia. *Jurnal Akuntansi Bisnis*, 10(1), 31–54. <http://dx.doi.org/10.30813/jab.v10i1.986>
- Atan, R., Alam, Md.M., dan Said, J. (2017). Practices of Corporate Integrity and Accountability of Non-Profit Organizations in Malaysia. *International Journal of Social Economics*, 15 (12), 2271-2286. <https://doi.org/10.1108/IJSE-09-2016-0260>
- Archambeault D. S, Webber, S. (2018). Fraud survival in nonprofit organizations: Empirical evidence. *Nonprofit Management and Leadership*, 29(1), 29-46. <https://doi.org/10.1002/nml.21313>
- Arlianti, M.A., Wafirotn, K.Z., dan Marsiwi, D. (2018). Pengaruh Pengendalian Intern dan Budaya Organisasi Terhadap Akuntabilitas Publik Pengelola Amil Zakat (Badan dan Lembaga Amil Zakat di Kabupaten Madiun dan Ponorogo). *Isoquant: Jurnal Ekonomi Manajemen dan Akuntansi*, 2(1), 71-81. <https://doi.org/10.24269/iso.v2i1.128.g179>
- Bin-Nashwan, S. A., Shah, M. H., Abdul-Jabbar, H., & Al-Ttaffi, L. H. A. (2023). Social-related factors in integrated UTAUT model for ZakaTech acceptance during the COVID-19 crisis. *Journal of Islamic Accounting and Business Research*. ahead-of-print (ahead-of-print) <https://doi.org/10.1108/JIABR-02-2022-0038>
- Committee of Sponsoring Organizations of the Treadway Commission (COSO). (2013). *Internal Control – Integrated Framework, Executive Summary*. New York: COSO
- Febriarni, U. (2019). *Dari 44, Baru 7 Lembaga Amil Zakat yang Berizin*. Retrieved at 15 Oktober 2020 from www.jogjapolitan.harianjogja.com.
- Firmansyah. (2022). Korupsi Dana Zakat Rp 1,1 Miliar, Bendahara Baznas Bengkulu Selatan Jadi Tersangka. 12 Februari 2022. Retrieved at 10 Juli 2022 from <https://regional.kompas.com/read/2022/12/02/092817478/korupsi-dana-zakat-rp-11-miliar-bendahara-baznas-bengkulu-selatan-jadi>.
- Ghozali, I. (2016). *Aplikasi Analisis Multivariate Dengan Program IBM SPSS 23* (Ed. Ke-8). Semarang: Badan Penerbit Universitas Diponegoro.
- Hamidi, N., & Suwardi, E. (2013) Analisis Akuntabilitas Publik Organisasi Pengelola Zakat Berdasarkan Aspek Pengendalian Intern Dan Budaya Organisasi (Survei pada Organisasi Pengelola Zakat di Indonesia). *Ekbisi: Jurnal Ekonomi dan Bisnis Islam*, 8(1). 13-34. <https://ejournal.uin-suka.ac.id/syariah/Ekbisi/article/view/350>

- Hardiningsih, P., Udin, U., Masdjojo, G. N., & Srimindarti, C. (2020). Does competency, commitment, and internal control influence accountability?. *The journal of Asian finance, Economics and Business*, 7(4), 223-233. <https://koreascience.kr/article/JAKO202014862061258.pdf>
- Hasibuan, H. T. (2016). Statement of Financial Accounting Standard (PSAK) No. 109 and Its Implementation in Several Zakat Management Organizations in Malang, East Java. *Shirkah: Journal of Economics and Business*, 1(3), 339. <http://dx.doi.org/10.22515/shirkah.v1i3.89>
- Herianingrum, S., Supriani, I., Sukmana, R., Effendie, E., Widiastuti, T., Fauzi, Q., & Shofawati, A. (2023). Zakat as an instrument of poverty reduction in Indonesia. *Journal of Islamic Accounting and Business Research*. ahead-of-print (ahead-of-print) <https://doi.org/10.1108/JIABR-11-2021-0307>
- Islam, M. K., Mitu, S. T., Munshi, R., & Khanam, R. (2023). Perceptions about the common malpractice of Zakat paying in Bangladesh during Covid-19 pandemic: evidence from the supply side. *Journal of Islamic Accounting and Business Research*, 14(3), 361-378. <https://doi.org/10.1108/JIABR-09-2021-0253>
- Ismail, S. (2023). Perception of the Malaysian Federal Government accountants of the usefulness of financial information under an accrual accounting system: a preliminary assessment. *Meditari Accountancy Research*, 31(3), 658-674. <https://doi.org/10.1108/MEDAR-04-2020-0845>
- Juwita, R. (2014). Pengaruh Perencanaan Anggaran dan Pengendalian Intern terhadap Akuntabilitas Publik pada Pemerintah Daerah Provinsi Banten. *Jurnal Reviu Akuntansi dan Keuangan*, 4(2), 615-622. <https://ejournal.umm.ac.id/index.php/jrak/article/view/4946/5005>
- Karim, Z. A., Said, J., & Bakri, H. H. M. (2015). An exploratory study on the possibility of assets misappropriation among royal Malaysian police officials. *Procedia Economics and Finance*, 31, 625-631. [https://doi.org/10.1016/S2212-5671\(15\)01150-8](https://doi.org/10.1016/S2212-5671(15)01150-8)
- Mahayani, N. L. A. (2017). Prosocial behavior dan persepsi akuntabilitas pengelolaan dana desa dalam konteks budaya Tri Hita Karana. *Jurnal Ilmiah Akuntansi dan Bisnis*, 12(2), 129-144. <https://doi.org/10.24843/JIAB.2017.v12.i01.p07>
- Moradi, A., & Amiri, M. (2020). The Relationship between Organizational Culture and Accountability: staff of Kermanshah city. *Journal of Economic & Developmental Sociology*, 9(1), 261-282. https://sociology.tabrizu.ac.ir/article_10628.html?lang=en
- Muhid, H. (2022). *Kasus ACT: Simak Aturan Lengkap Donasi dari Syarat hingga Sanksi*. Retrieved at 18 Juli 2022 from <https://nasional.tempo.co/read/1609839/kasus-act-simak-aturan-lengkap-donasi-dari-syarat-hingga-sanksi>
- Mustofa, A. F., Muntiah, N. S., & Susanti, F. D. (2021). The Effect of Competence and Internal Control System on Village Government Accountability with Organizational Commitment as Moderating Variable. *JIFA (Journal of Islamic Finance and Accounting)*, 4(2), 129-142. <https://doi.org/10.22515/jifa.v4i2.4929>
- Nugraha, S., Wardayati, S., & Sayekti, Y. (2018). Implementation of Zakat Accounting In Amil Zakat Institute (LAZ) In Jember (Reviewed From Zakah Shariah: PSAK 101 And PSAK 109). *International Journal of New Technology and Research (IJNTR)*, 4(1), 52-57. <https://www.ijntr.org/vol-4issue-1>
- Nurhasanah, S. (2018). *Akuntabilitas Laporan Keuangan Lembaga Amil Zakat Dalam Memaksimalkan Potensi Zakat*. 11(2), 327-348. <https://doi.org/10.15408/akt.v11i2.8826>
- Priyadi, U., Achiria, S., Imron, M. A., & Zandi, G. R. (2023). Waqf management and accountability: Waqf land financing models for economic wellbeing. *Asian Economic and Financial Review*, 13(1), 74-84. <https://doi.org/10.55493/5002.v13i1.4696>
- Rahman, T. (2015). Akuntansi Zakat, Infak dan Sedekah (PSAK 109): Upaya Peningkatan Transparansi dan Akuntabilitas Organisasi Pengelola Zakat (OPZ). *Muqtasid: Jurnal Ekonomi dan Perbankan Syariah*, 6(1), 141-164. <https://doi.org/10.18326/muqtasid.v6i1.141-164>
- Rinaldi, L., Unerman, J., & de Villiers, C. (2018). Evaluating the integrated reporting journey: insights, gaps and agendas for future research. *Accounting, Auditing & Accountability Journal*, 31(5), 1294-1318. <https://doi.org/10.1108/AAAJ-04-2018-3446>
- Rini. (2016). Penerapan Internet Financial Reporting Untuk Meningkatkan Akuntabilitas Organisasi Pengelola Zakat. *Jurnal Akuntansi Multipradigma*, 7(2), 288-306. <http://dx.doi.org/10.18202/jamal.2016.08.7022>

- Robbins, Stephen P. dan Coulter, Mary. (2010). *Manajemen Edisi Kesepuluh*. Jakarta: penerbit Erlangga
- Said, J., Alam, M., & Khalid, M. A. (2016). Relationship between good governance and integrity system: Empirical study on the public sector of Malaysia. *Humanomics: The International Journal of Systems and Ethics*, 32(2), 151-171. <https://doi.org/10.1108/H-02-2016-0008>
- Sari, D. P. (2019). *Pengaruh Penerapan Standar Akuntansi Zakat, Transparansi dan Sistem Pengendalian Intern terhadap Akuntabilitas Keuangan*. Skripsi. Jurusan Akuntansi Fakultas Ekonomi dan Ilmu Sosial Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru.
- Savitri, E., Andreas, A., Diyanto, V., & Gumanti, T. A. (2020). The Effect of Leadership, Internal Control System, and Organizational Commitment on Accountability of Village Financial Management. *Jurnal Aplikasi Manajemen*, 18(3), 522-532. <http://dx.doi.org/10.21776/ub.jam.2020.018.03.12>
- Sawmar, A. A., & Mohammed, M. O. (2021). Enhancing zakat compliance through good governance: a conceptual framework. *ISRA International Journal of Islamic Finance*, 13(1), 136-154. <https://doi.org/10.1108/IJIF-10-2018-0116>
- Shenkoya, T. (2023). Can digital transformation improve transparency and accountability of public governance in Nigeria?. *Transforming Government: People, Process and Policy*, 17(1), 54-71. <https://doi.org/10.1108/TG-08-2022-0115>
- Sholihin, M., & Ratmono, D. (2021). *Analisis SEM-PLS dengan WarpPLS 7.0 untuk hubungan nonlinier dalam penelitian sosial dan bisnis*. Penerbit Andi.
- Siswanto, 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>
- Sadallah, M., Abdul-Jabbar, H., & Aziz, S. A. (2023). Promoting zakat compliance among business owners in Algeria: the mediation effect of compliance intention. *Journal of Islamic Marketing*, 14(6), 1603-1620. <https://doi.org/10.1108/JIMA-11-2021-0366>
- Santoso, S., Cahyono, Y., Wafirotn, K. Z., & Ayutika, R. D. N. (2022). An Analysis of Muzaki's Behavior in Paying Zakat Mal and Factors Influencing It: The Perspective of The Theory of Planned Behavior. *JIFA (Journal of Islamic Finance and Accounting)*, 4(2), 94-107. <https://doi.org/10.22515/jifa.v4i2.4912>
- Setianingsih, H. E., Irsyad, M., & Velayati, A. A. (2022). Exploring the predictors of zakat compliance in the community of farmers. *JIFA (Journal of Islamic Finance and Accounting)*, 5(1), 15-28. <https://doi.org/10.22515/jifa.v5i1.5295>
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung : Alfabeta.
- Trisnaningtyas, Y. M., Rapini, T., & Farida, U. (2020). Analisis Pengendalian Internal, Transparansi, Akuntabilitas Pengelolaan Zakat dan Kualitas Lembaga Amil Zakat. *ISOQUANT: Jurnal Ekonomi, Manajemen dan Akuntansi*, 4(1), 82-96. <https://doi.org/10.24269/iso.v4i1.417>
- Triuwono, I. (2006). *Perspektif, Metodologi, dan Teori Akuntansi*. Penerbit Rajawali Press. Jakarta
- Van Hulle, C., & Dewaelheyns, N. (2014). Why do private non-profit organizations provide information on the Internet?. *Social Enterprise Journal*, 10(1), 69-86. <https://doi.org/10.1108/SEJ-12-2012-0047>
- Wati, S., Arief, H. S., Manossoh, H., & Alexander, S. W. (2017). Analisis Penerapan Psak No. 109 Tentang Akuntansi Zakat, Infaq/Sedekah Pada Badan Amil Zakat Nasional Kota Manado. *Riset Akuntansi Going Concern*, 12(1), 98-107. <https://doi.org/10.32400/gc.12.01.17142.2017>
- Wiepking, P., Handy, F., Park, S., Neumayr, M., Bekkers, R., Breeze, B. & Yang, Y. (2021). Global philanthropy: Does institutional context matter for charitable giving?. *Nonprofit and Voluntary Sector Quarterly*, 50(4), 697-728. <https://doi.org/10.1177/0899764021989444>
- Wijanarko, M. (2019). *BAZNAS Award 2019, SOLOPEDULI Raih Tiga Penghargaan Terbaik*. Retrieved at 7 July 2022 from <https://timlo.net/baca/56342/baznas-award-2019-solopeduli-raih-tiga-penghargaan-terbaik/>
- Yanuar, F. & Priyono. (2020). Upaya Penguatan Transparansi dan Akuntabilitas Badan Amil Zakat Infaq dan Sadaqoh (BAZIS) Berbasis PSAK 109 dalam Kajian Literatur. *Journal of Economic, Management, Accounting and Technology (JEMATech)*, 3(2), 108-119. <https://doi.org/10.32500/jematech.v3i2.1284>

- Yasmin, S., Haniffa, R., & Hudaib, M. (2014). Communicated Accountability by Faith-Based Charity Organisations. *Journal of Business Ethics*, 122(1), 103-123. <https://doi.org/10.1007/s10551-013-1759-2>
- Yulk, G.A. (2013). *Leadership in Organizations*. New Jersey: Pearson Education