



Waqf Management in the Madura Islands: Analysis of the Implementation of PSAK 112 from a Sharia Economic Perspective

Mubarak^{1*}, Dian Berkah², Khairul Jannah³

^{1,2} Universitas Muhammadiyah Surabaya, Surabaya

³ Sekolah Tinggi Agama Islam Al Mujtama, Pamekasan

*Correspondence: Mubarak

Email: mubarakusman113@gmail.com

Received: 28-03-2026

Accepted: 07-04-2026

Published: 15-05-2026



Copyright: © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

Abstract: *This study aims to analyze the implementation of the Statement of Financial Accounting Standards (PSAK) 112 on Waqf Accounting at the Majelis Pendayagunaan Wakaf Muhammadiyah (MPWM) Pamekasan and its compliance with Islamic economic law provisions. The research employs a descriptive qualitative method with a case study approach. Primary data were obtained through in-depth interviews and document observation of financial reports, while secondary data were derived from annual reports, regulations, and scholarly literature. The analysis was conducted using content analysis by comparing field practices with PSAK 112 and Islamic legal regulations (Law No. 41/2004 on Waqf, Government Regulation No. 42/2006, and the DSN-MUI fatwas). The findings reveal that MPWM Pamekasan has presented financial statements in accordance with the PSAK 112 format, including the statement of financial position, statement of activities, cash flow statement, and notes to the financial statements. However, gaps remain in the recognition and measurement of waqf assets, particularly in applying fair value and conducting periodic revaluations. Information disclosure has yet to fully include revaluation policies and waqf management risks. From the perspective of Islamic economic law, regulatory compliance exists, yet public transparency remains limited. This study recommends improving asset valuation accuracy, enhancing disclosures, and increasing report transparency to strengthen accountability in waqf management.*

Keywords: *Islamic Economics, PSAK 112, Waqf, Waqf Management.*

Introduction

Waqf is one of the Islamic financial instruments that has a strategic role in supporting the economic development of the Ummah. In the perspective of Islamic history, Waqf has contributed greatly to the provision of public services, such as education, health, and social infrastructure. Waqf is not only seen as social worship (amal jariyah), but also as an instrument of sustainable wealth redistribution. Waqf assets that are managed productively can encourage the creation of economic independence, reduce social inequalities, and strengthen the foundation of people's welfare. Dengan demikian, wakaf tidak semata bernilai spiritual, tetapi juga strategis dalam pembangunan sosial-ekonomi modern ([Aryana and Muthya 2024](#)).

Nazhir's role in the management of Waqf became very crucial. Nazhir is the party who is given the mandate to manage, develop, and distribute the Waqf to remain in accordance with the objectives of Sharia and the will of the wakif. In practice, a professional

nazhir is not only required to have integrity and honesty, but also must have managerial competence and technical ability in managing waqf assets. Nazhir's duties include administrative recording, financial reporting, asset development through investment instruments, to establish cooperation with Islamic financial institutions. Tanpa adanya profesionalisme, wakaf berisiko menjadi tidak produktif dan kehilangan nilai keberlanjutannya (Putra 2023). This is in line with the needs of modern society that demands transparency, accountability, and good governance-based management.

Accountability and transparency constitute one of the most critical issues in waqf management, as these aspects have become central public expectations toward waqf institutions in ensuring proper stewardship of entrusted assets (Mohaiyadin et al., 2022). Financial statement disclosure is not merely a technical accounting requirement but also a determinant of public trust, which constitutes an important form of social capital (Hisham & Muwazir, 2022). Community participation in waqf activities is strongly influenced by the credibility of waqf institutions in presenting reliable and standardized financial reports, as evidenced by substantial cash waqf collections reaching IDR 1.4 trillion in Indonesia by March 2022 (Ningsih et al., 2023). Consequently, waqf financial reporting requires specific accounting standards that accommodate the unique characteristics of waqf as a socio-religious entity (Sholihah et al., 2023).

In response to the escalating requirements for standardized and transparent financial practices within Islamic social finance institutions, the Sharia Accounting Standards Board of the Indonesian Institute of Accountants issued PSAK 112 on Waqf Accounting on November 7, 2018, which became effective on January 1, 2021 (Yudithia et al., 2025). This standard furnishes comprehensive directives concerning the recognition, measurement, presentation, and disclosure of waqf assets while mandating that waqf entities produce distinct financial statements separate from those of their parent organizations (Dewi & Amrizal, 2023). As a result, waqf reports administered by foundations or encompassing Islamic organizations must be isolated from other philanthropic resources such as zakat, infaq, and sadaqah (Ikram et al., 2024). Consequently, PSAK 112 furnishes both normative and technical underpinnings that substantially bolster accountability and transparency in waqf management, as demonstrated by empirical evidence indicating that its implementation accounts for 90.4% of the variance in productive waqf growth within relevant institutions. This implies that waqf reports managed under foundations or larger Islamic organizations must remain separated from other philanthropic funds such as zakat, infaq, and sadaqah (IAI 2018). Accordingly, PSAK 112 establishes both normative and technical foundations for enhancing accountability and transparency in waqf management.

The implementation of PSAK 112 is closely connected to Indonesia's broader legal framework governing waqf, as regulated through Law No. 41 of 2004 concerning Waqf, Government Regulation No. 42 of 2006, and several fatwas issued by the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) (Marsawal et al., 2021). PSAK 112 complements these regulations by providing standardized accounting procedures that align with Sharia principles, thereby supporting the effective management of waqf assets (Nawirah & Fikri, 2022). The integration of Sharia accounting standards and Islamic

economic law is essential to ensure that waqf governance fulfills both legal and religious obligations, particularly as Indonesia's waqf assets encompass over 52,000 hectares with substantial untapped economic potential ([Dewi & Amrizal, 2023](#)). In this regard, PSAK 112 functions as a bridge between modern accounting practices and the normative framework of Islamic law in Indonesia ([Dhihan Arwin et al., 2024](#)). The integration of Sharia accounting standards and Islamic economic law is essential to ensure that waqf governance fulfills both legal and religious obligations. In this regard, PSAK 112 functions as a bridge between modern accounting practices and the normative framework of Islamic law in Indonesia ([Putra 2023](#)).

Despite the availability of these regulations and accounting standards, empirical evidence indicates that the implementation of PSAK 112 remains far from optimal. Several studies reveal that many nazhirs have not fully applied PSAK 112 in waqf financial reporting. For instance, waqf reports in Yayasan Al-Hilal and Mizan Amanah are still combined with zakat, infaq, and sadaqah reports without clear separation. Similarly, the Daarut Tauhid waqf institution only presents activity reports and asset details without providing statements of financial position, cash flow statements, or notes to financial statements. Research conducted at LWP PBNU and PCNU Cirebon also demonstrates that although the recognition and measurement of waqf assets are relatively appropriate, the presentation and disclosure aspects have not fully complied with PSAK 112 provisions ([Nadhif Waliyudin 2024](#); [Permatasari 2024](#); [Salviani 2023](#); [Setiawan 2023](#)). These findings indicate a persistent discrepancy between regulatory standards and practical implementation, which is influenced by limited human resource capacity, insufficient socialization, and weak institutional supervision.

Although previous studies have examined waqf accounting practices and legal compliance, most remain fragmented and sectoral in nature ([Lestari et al., 2023](#); [Yudithia et al., 2025](#)). Existing research generally focuses only on one dimension, either the accounting compliance aspect of PSAK 112 or the normative legal framework of Sharia economic law, without comprehensively integrating both dimensions with the professional competence of nazhir ([Dewi, 2023](#)). Furthermore, prior studies tend to emphasize technical reporting issues while paying limited attention to how managerial professionalism influences the successful implementation of PSAK 112 ([Effendi, 2023](#)). As a result, there is still limited scholarly understanding regarding the interrelationship between accounting compliance, Sharia legal conformity, and nazhir professionalism within waqf governance; therefore, a more integrative study is needed to examine PSAK 112 implementation from these interconnected perspectives simultaneously.

This study is conducted to analyze the implementation of PSAK 112 in waqf institutions from the perspective of Sharia economic law and nazhir professionalism. Specifically, the study aims to: (1) evaluate the extent to which waqf financial reporting complies with PSAK 112 standards in terms of recognition, measurement, presentation, and disclosure; (2) examine the conformity of waqf management practices with the principles of Sharia economic law, including Law No. 41 of 2004, Government Regulation No. 42 of 2006,

and DSN-MUI fatwas; and (3) analyze the role of nazhir professionalism in supporting accountability, transparency, and effective waqf governance.

The significance of this study is both theoretical and practical. Theoretically, this research contributes to the development of literature on Sharia accounting and waqf governance, particularly by offering a more comprehensive analytical framework that integrates accounting standards, legal compliance, and managerial professionalism. Practically, the findings are expected to provide recommendations for waqf institutions in improving governance quality and financial reporting practices. In addition, this study may support policymakers and regulators in strengthening supervision mechanisms, capacity-building programs, and the broader institutionalization of PSAK 112 implementation in Indonesia. Consequently, research on PSAK 112 implementation is not only academically relevant but also strategically important for supporting the advancement of the national Sharia economy.

Based on the foregoing discussion, waqf possesses significant potential to contribute to the socio-economic development of the Ummah, yet its implementation continues to face substantial challenges. PSAK 112 serves as an important instrument for bridging the demands of accountability, legal compliance, and professional governance within waqf institutions. Nevertheless, without stronger institutional commitment, improved compliance, and enhanced nazhir capacity, the objectives of productive, transparent, and sustainable waqf management will remain difficult to achieve. Therefore, examining the implementation of PSAK 112 from the perspectives of Sharia economic law and nazhir professionalism is essential to ensure that waqf can effectively function as a credible and sustainable Islamic financial instrument.

Research Method

Types and approaches of research

This research uses descriptive qualitative approach with case study design. The qualitative approach was chosen because the problems studied cannot be fully explained through numbers, but rather require a deep understanding of the social, cultural, and regulatory context surrounding Waqf accounting practices. [Bogdan & Taylor \(1992\)](#) dalam [Moleong \(2019\)](#) menekankan bahwa penelitian kualitatif bertujuan menghasilkan data deskriptif berupa kata-kata tertulis maupun lisan dari orang-orang serta perilaku yang dapat diamati. In other words, this study seeks to explore how Waqf accounting practices are carried out, rather than simply measuring the level of numerical compliance.

Case studies are chosen as a methodological framework because they allow researchers to explore a phenomenon in depth in its real context. [Yin \(2018\)](#) menjelaskan bahwa studi kasus relevan digunakan ketika pertanyaan penelitian berbentuk “how” dan “why”, serta ketika peneliti tidak memiliki kontrol atas peristiwa yang diteliti. This study examines the implementation of PSAK 112 on Waqf accounting at the Muhammadiyah Waqf utilization Council (MPWM) Pamekasan, and connects it with the provisions of Sharia economic law. Therefore, this approach allows for a holistic analysis, both from the

perspective of regulation, institutional practice and the experience of the individuals involved.

Research Location

The research was conducted at Muhammadiyah Waqf Empowerment Council (MPWM) Pamekasan, Madura Islands, East Java. This institution was chosen purposefully for several reasons. First, MPWM is one of nazhir institutions that has a formal organizational structure, a structured reporting mechanism, and an extensive social network under the Muhammadiyah organization. Second, this institution has made productive Waqf management efforts so that the potential for research within the framework of PSAK 112. Third, the existence of internal sharia supervision makes MPWM a strategic location to analyze the relationship between Waqf accounting standards and Sharia economic law.

This site selection is also relevant academically because previous research has focused more on large national-based waqf institutions, while studies at the regional level, especially in Madura, are relatively limited. Thus, this study has the potential to make a unique empirical contribution to the literature of Sharia accounting and Sharia economic law.

Subject Of Research

Subjek penelitian ditentukan menggunakan teknik purposive sampling, yakni pemilihan berdasarkan kriteria relevansi dengan tujuan penelitian (Sugiyono 2017). Three categories of subjects were selected for their direct involvement in the implementation of PSAK 112 and sharia principles, namely:

1. Financial managers-parties who prepare Waqf financial statements, understand transaction details, and operate the PSAK 112 standard.
2. Internal sharia Auditor-a party that checks and evaluates the compliance of reports with Sharia principles and accounting standards.
3. Sharia supervisor-the party in charge of ensuring that all waqf management practices are in accordance with the provisions of jurisprudence, DSN-MUI fatwas, and statutory regulations.

The selection of this subject is important in order to obtain a comprehensive overview: from the technical practice of recording, internal audit mechanisms, to the normative aspects of Sharia. Thus, the study can integrate technical, professional, and religious perspectives in the analysis.

Data Analysis Techniques

Data analysis is done by content analysis, which is a technique to identify, classify, and interpret the meaning in qualitative data. Menurut Krippendorff (2013), Content Analysis enables researchers to draw valid conclusions from texts or documents by considering their context.

The data analysis steps in this study are:

1. Data reduction: organize interviews, observations, and documents into relevant categories.
2. Categorization: creating codes based on PSAK 112 indicators (recognition, measurement, presentation, disclosure) and principles of Sharia economic law.
3. Data Display: presents data in the form of matrices, tables, and narratives.
4. Interpretation: comparing actual practice with PSAK 112 standards and Sharia regulations to find suitability, gaps, and implications.
5. Conclusion: formulate the main findings related to the implementation of PSAK 112 and its implications for accountability.

Validity and reliability of Data

To maintain the validity and reliability, the research applied triangulation strategy:

1. Triangulation of sources: comparing information from financial managers, Sharia auditors, and Sharia supervisors with official documents and regulations.
2. Triangulation method: combining interviews, observations, and document studies to make the findings more comprehensive.
3. Triangulation theory: comparing research results with the theoretical framework of Islamic accounting, Islamic Economic Law, and previous literature.

In addition, the researchers also applied member check, which is to confirm the results of the interview to the respondent to ensure the accuracy of the interpretation. Audit trail in the form of field notes, interview recordings, and analysis documents are kept as evidence of reliability.

Research Ethics

Research ethics are maintained through informed consent, maintaining confidentiality of identity, and the use of data only for academic purposes. It is important to maintain scientific integrity while building trust with the research subject.

Resulted and Discussion

Profile Nazhir

Muhammadiyah Waqf Empowerment Council (MPWM) Pamekasan is a professional nazhir institution that operates under the organizational structure of Muhammadiyah Pamekasan area. Its existence reflects the commitment of Muhammadiyah in managing waqf assets productively and transparently. Institutionally, MPWM has formal organizational tools with a clear structure, including financial managers, internal sharia auditors, and Sharia supervisors.

Nazhir in MPWM has a big mandate, namely managing waqf assets in the form of land, buildings, and money Waqf so that it can be used sustainably. The waqf assets managed are not only directed to the interests of worship, but also the economic empowerment of the people through productive efforts, such as the management of rental buildings, shops, and educational business units. The underlying principle of management

is to maintain the mandate of wakif while ensuring the benefits of Waqf can be felt by mauquf 'alaih in the long term.

The existence of internal sharia auditors and supervisors indicates a systematic effort to maintain sharia compliance. This distinguishes MPWM from some other waqf institutions that still rely on traditional mechanisms. However, in practice, the success of nazhir is determined not only by the formal structure, but also by the competence of the Human Resources (HR) involved, especially in the application of modern accounting standards such as PSAK 112.

Implementation of PSAK 112 in MPWM Pamekasan

a. Recognition and measurement of waqf assets

The results showed that the recognition of waqf assets in MPWM was carried out based on official documents in the form of Waqf pledge deed (AIW) or proof of legal ownership. For new assets, such as newly vested land and buildings, the agency takes measurements based on fair value at the time of acquisition. This is in accordance with the provisions of PSAK 112 on nazhir entities.

However, constraints arise on old assets that have been donated since decades ago. Most of these assets do not have a complete cost document, so institutions are forced to use the historical value of old documents or rely on the selling value of the tax object (NJOP) as a basis for estimation. While this helps maintain records, the results often differ from the actual fair value in the market.

In addition, the policy of asset revaluation has not been carried out periodically. This results in the risk of a mismatch between the value of recorded assets and the actual economic value. Technical constraints in reassessment, such as limited human resources and appraisal costs, are the main inhibiting factors.

b. Presentation Of Financial Statements

MPWM has presented a relatively complete annual financial report, including:

1. Statement of financial position – separates waqf assets from non-waqf assets.
2. Activity report-contains receipts and expenditures from Waqf management, including surplus/deficit information.
3. Cash flow statement-prepared using the direct method, showing cash flows from operating, investing, and financing activities.
4. Notes to financial statements (CALK) – describes Accounting Policies and asset details.

Although this structure is in accordance with PSAK 112, there are weaknesses in the details of the activity report. The classification of receipts from productive Waqf and social Waqf has not been clearly separated, making it difficult to assess the contribution of each type of Waqf to the sustainability of the institution. This is an important improvement space so that financial statements are not only formal according to standards, but also informative for stakeholders.

c. Disclosure Of Waqf Informatio

Disclosure is made through CALK which includes information on the type of waqf assets, location, carrying value, management policies, and beneficiaries. However, there are two aspects that are still lacking, namely:

1. Asset revaluation policy-the institution has not described the procedure or frequency of revaluation in CALK.
2. Management risk-not yet described in detail, such as market risk, operational risk, or legal risk.

In fact, PSAK 112 on recognition of waqf assets requires institutions to transparently disclose accounting policies and risks that may affect the sustainability of waqf assets. These shortcomings indicate a gap that must be corrected in order for accountability to increase.

Compliance with Sharia Economic Law

a. Compliance with DSN-MUI law and Fatwa

In general, MPWM Pamekasan has complied with the provisions of Law No. 41 of 2004 on Waqf, PP No. 42 of 2006, and DSN-MUI Fatwa No. 72/DSN-MUI/VI / 2008 on money Endowments. The Waqf pledge process always involves the Waqf pledge deed officer (PPAIW) as a form of legality. The distribution of Waqf results is also carried out in accordance with the mandate of the wakif, for example for education, mosques, and social assistance.

b. Identify practice gaps with Sharia regulations

Nevertheless, the study found some gaps:

1. Public transparency: annual financial statements have not been publicly published. The distribution of reports is still limited to the internal organization. In fact, Sharia economic law emphasizes openness as part of the mandate.
2. Independent supervision: Sharia supervision is still internal. There is no independent external audit mechanism that routinely assesses sharia compliance.

This gap shows that although normative compliance already exists, concrete steps are still needed to strengthen aspects of public accountability.

Gap analysis: causes and effects of non-compliance

The results of the study identified several causes of gaps in the implementation of PSAK 112 and Sharia regulations, namely:

1. HR limitations-not all managers have Islamic accounting expertise.
2. Technical constraints of asset valuation-especially on old, undocumented assets.
3. The lack of an Integrated Reporting System-reports are still prepared manually without the support of a special Waqf accounting application.

The impacts of this gap include:

1. Potential low accuracy of financial statements.

2. Limited public transparency.
3. Risk of reduced trust of the donor or Deputy.

Tabel 1 Analisis Implementasi PSAK 112 di MPWM Pamekasan

Aspects of PSAK 112	provisions of PSAK 112	practice in MPWM Pamekasan	Status of Conformity	notes/gaps
Recognition	of waqf assets waqf assets are recognized upon receipt, based on fair value on the date of receipt	recognizing assets based on Waqf pledge deed; fair value is used for new assets, old assets using NJOP or estimation.	Partly as per	historical price data limitations of old assets reduce the accuracy of fair value.
The measurement	of fair value assets is used at acquisition; revaluation if	revaluation is required has not been carried out periodically.	Not yet in accordance	there is no policy of revaluation of waqf assets on a regular basis.
The presentation	of the minimum financial statements consists of a statement of financial position, activity report, cash flow statement, and CALK	presents a statement of financial position, activity report, cash flow statement, and annual CALK.	According	to the structure of the report has been referred to PSAK 112.
Disclosure Of Information	Mandatory disclosure of information disclosing asset type, location, value, management policy, beneficiaries, and management risk	disclosing some information (asset type, location, value, beneficiaries), but not complete for reassessment and risk policy.	Partially corresponding	risk disclosure and reassessment policy is not yet complete.
Transparency and accountability	Waqf Financial Statement Information should be accessible to the public.	The report has not been publicly published; distribution is limited to internal.	Not according	to the lack of public openness has the potential to reduce public confidence.

Source: research results

Comparison with previous research

The research same the study by [Rusydziana et al., \(2021\)](#) which found that most nazhir institutions already referred to PSAK 112, but difficulties in disclosing complete Waqf asset information. Penelitian ini juga memperkuat hasil [Ramadhani \(2022\)](#) yang menekankan bahwa penerapan PSAK 112 berkontribusi terhadap peningkatan akuntabilitas, meskipun keterbatasan SDM dan hambatan teknis masih menjadi tantangan utama.

However, this study provides additional new perspectives, namely highlighting the close relationship between the implementation of PSAK 112 and the principles of Sharia

economic law. If the previous study emphasizes the aspects of accounting, this study emphasizes the importance of synchronization between accounting standards with Sharia mandate, including public disclosure and independent supervision.

Discussion

This study aims to analyze the implementation of PSAK 112 on Waqf accounting at the Muhammadiyah Waqf utilization Council (MPWM) Pamekasan and assess its compliance with the principles of Sharia economic law. Based on the results of the study, it can be concluded that the implementation of PSAK 112 in MPWM Pamekasan has shown a strong commitment in the preparation of Waqf financial statements in accordance with the provisions of accounting standards. Waqf assets are recognized based on the Waqf pledge deed or legal ownership document, while the initial measurement is carried out at fair value at the time of acquisition. The financial statements presented include statements of financial position, activity statements, cash flow statements, and notes to financial statements, which basically follow standard provisions. However, behind these achievements, there are several important limitations that still need serious attention, such as revaluation of old waqf assets that have not been carried out regularly, disclosure of information in the notes to the financial statements that have not been comprehensive, and publication of financial statements that are still more focused on the internal interests of the institution and have not been.

Furthermore, when viewed from the perspective of Sharia law, MPWM Pamekasan has basically complied with the applicable legislation and fatwa regulations, such as Law No. 41 of 2004 on Waqf, Government Regulation No. 42 of 2006, and DSN-MUI fatwa on Waqf. The Waqf pledge process has been carried out in accordance with the provisions through the Waqf pledge deed officer, the management of Waqf results has been oriented to utilization in accordance with the Wakif mandate, and internal sharia supervision mechanisms have also been implemented. Nevertheless, when compared to the normative principles of Sharia law that emphasize the importance of public transparency, practice on the ground still shows weaknesses. Financial statements are more directed to internal consumption of institutions, while the public as a beneficiary does not fully gain access to such information. This difference indicates a gap between regulative principles and practical implementation.

The gap certainly does not arise without cause. From the results of the study identified that the limited human resources, some of which do not have in-depth expertise in the field of Islamic accounting and the implementation of PSAK 112 became the dominant factor. In addition, technical constraints in the revaluation of old waqf assets that do not have adequate price records further increase the challenge. No less important, the lack of utilization of digital-based reporting system makes the process of recording and preparing reports is still done manually, potentially causing inefficiency. Thus, it can be understood that the gap that arises is not only a matter of administrative compliance, but also concerns aspects of institutional capacity and the availability of supporting technology.

The impact of this gap cannot be taken lightly. Financial statements that do not fully reflect the economic condition of Waqf can cause bias in strategic decision making. Limited public transparency can reduce public trust, which in turn has the potential to reduce participation in Waqf. Furthermore, the weak publication of financial statements can hinder the growth of productive Waqf because wakif candidates need transparency guarantees before distributing their assets. In other words, the existing gap not only raises technical problems, but also has a direct impact on the sustainability of Waqf management.

From the academic side, this research contributes to the enrichment of literature on Waqf accounting, especially in the application of PSAK 112 to institutions at the regional level. This is important because most previous research has focused more on national institutions or normative studies. This study shows that even at the regional level, waqf institutions have tried to adopt PSAK 112, although they still face a number of obstacles. Meanwhile, from the practical side, this study confirms that the implementation of PSAK 112 is not only important as a form of technical compliance, but also a strategic instrument to strengthen Sharia legitimacy, increase transparency, and encourage community participation in the development of productive Waqf. Therefore, this study not only records empirical phenomena, but also underlines the importance of synergy between accounting standards and Sharia law principles.

On the basis of the findings, several suggestions can be put forward. First, improving human resource capacity needs to be a priority agenda. MPWM Pamekasan and other waqf institutions in Indonesia should conduct training and certification related to Sharia accounting and the implementation of PSAK 112. In this context, cooperation with universities, the Indonesian Institute of accountants, and the Indonesian Waqf Board can be a strategic step to strengthen the competence of Waqf managers. Thus, the problem of limited human resources can be minimized gradually.

Second, from the technological aspect, waqf institutions need to develop a digital-based accounting information system so that the recording, preparation, and publication of financial statements can be done more quickly, accurately, and efficiently. This digitization not only increases internal effectiveness, but also strengthens public confidence because reports can be accessed transparently. In line with that, old waqf assets that are still recorded based on historical value need to be reassessed periodically by an independent appraiser. In this way, the financial statements will be more credible and reliable as a basis for decision-making.

In addition, the disclosure of information in the notes to the financial statements also needs to be expanded. If currently the information submitted is still limited to the type of asset, location, value, and beneficiaries, then in the future it is necessary to add details regarding reassessment policies, management risks, asset development strategies, and distribution of Waqf benefits. This kind of information disclosure will help stakeholders in evaluating the performance of the institution. Not only that, the involvement of independent auditors both in terms of Finance and Sharia is very necessary. An independent Audit will strengthen the credibility of the report, as well as being a guarantee

for the public that the Waqf management is truly in accordance with Sharia provisions and accounting standards.

On the other hand, the publication of financial statements openly through official websites or other public media also needs to be a priority. Publication transparency not only strengthens the value of amanah, but also encourages community participation to become more involved in Waqf. Here, the role of the Indonesian Waqf Agency and the government is also very important, both in strengthening supervision and in providing standard reporting applications based on PSAK 112 that can be used uniformly by all waqf nazhirs in Indonesia. With adequate regulatory and infrastructure support, Waqf accounting standards will be easier to implement consistently.

Finally, this study opens up space for further study. Future studies can be carried out by expanding the object of research to various waqf institutions in other regions or even conducting cross-regional comparisons to obtain a more comprehensive picture of the implementation of PSAK 112 nationally. In addition, quantitative approaches can also be used to measure the extent to which the implementation of PSAK 112 affects the level of public confidence, wakif participation, and the effectiveness of productive Waqf management. With further research, understanding of the dynamics of the implementation of PSAK 112 will be sharper.

Overall, it can be affirmed that the success of Waqf management is not only determined by adherence to sharia principles, but also by consistency in the application of modern accounting standards regulated through PSAK 112. This standard serves as a bridge between the normative aspects of Sharia law and the need for public accountability and transparency. Consistent implementation of PSAK 112 will strengthen legal legitimacy, increase public confidence, and expand community participation in Waqf. Thus, MPWM Pamekasan and other waqf institutions in Indonesia are expected to act as a driving force in strengthening productive Waqf as a strategic Sharia economic instrument for the welfare of the people.

Conclusion

The findings of this study demonstrate that the implementation of PSAK 112 in waqf management at MPWM Pamekasan has reached a substantive level of compliance, particularly in terms of the structure and presentation of financial statements. This indicates that waqf institutions at the regional level are capable of adopting standardized sharia accounting practices as mandated by contemporary regulatory frameworks. However, the study also reveals critical deficiencies in the domains of asset recognition accuracy, periodic revaluation, and comprehensive disclosure. From the perspective of Islamic economic law, although formal compliance with statutory regulations and DSN-MUI fatwas has been achieved, the principle of transparency as an essential element of amanah remains insufficiently operationalized. These findings confirm that accounting compliance alone is not adequate without being accompanied by broader institutional accountability and openness.

This research advances the current body of knowledge by integrating three analytical

dimensions simultaneously: the technical implementation of PSAK 112, conformity with Islamic economic law, and the institutional capacity of nazhir. Such a multidimensional approach provides a more holistic understanding of waqf governance, moving beyond prior studies that tend to examine these aspects in isolation. Empirically, the study highlights that gaps in implementation are not merely procedural but are structurally rooted in limitations of human resources, valuation mechanisms, and technological infrastructure. Theoretically, this reinforces the proposition that effective waqf management requires the convergence of sharia compliance, accounting standardization, and organizational professionalism. Consequently, PSAK 112 should be positioned not only as a technical guideline but also as a strategic instrument for strengthening legitimacy, enhancing trust, and fostering sustainable waqf development.

Future research should extend this inquiry by employing comparative and quantitative approaches to assess the broader impact of PSAK 112 implementation across diverse waqf institutions and regions. In particular, further studies may examine the relationship between accounting compliance, transparency levels, and public trust or participation in waqf. Additionally, experimental or longitudinal designs could be developed to evaluate the effectiveness of digital accounting systems and independent audit mechanisms in improving waqf governance. Such directions will contribute to refining both the theoretical framework and practical application of sharia accounting standards, ultimately supporting the transformation of waqf into a more accountable, transparent, and productive instrument within the Islamic economic system.

References

- Aryana, Ken Paramitha, and Rosyani Muthya. 2024. "Optimalisasi Transparansi Dan Akuntabilitas Nazhir Melalui Implementasi PSAK 112 Tentang Akuntansi Wakaf (Studi Kasus Pada Yayasan Dompot Dhuafa Republika)." *JEBI (Jurnal Ekonomi Dan Bisnis Islam)* 14(1). doi:<https://dx.doi.org/10.24198/jebi.v14i1.2276>.
- Bogdan, Robert, and Steven Taylor. 1992. *Pengantar Metode Kualitatif*. Surabaya: Usaha Nasional.
- Dewi, K., & Amrizal, A. (2023). Analysis of the application of waqf accounting standards (PSAK 112). *Proceeding Medan International Conference on Economic and Business*, 1, 675–694. <https://proceeding.umsu.ac.id/index.php/Miceb/article/view/174/203>
- Dhihan Arwin, N., Nawwar, F. A., & Br. Purba, V. (2024). Dampak PSAK 112 terhadap transparansi dan akuntabilitas lembaga wakaf. *Jurnal El Rayyan: Jurnal Perbankan Syariah*, 3(2), 149–160. <https://doi.org/10.59342/jer.v3i2.645>
- Effendi, M. R. (2023). Nazhir's professionalism in the management of cash waqf and community economic empowerment. *Lamaisyir: Jurnal Ekonomi Syariah*. <https://journal.uin-alauddin.ac.id/index.php/lamaisyir/article/view/19881>
- Hisham, M. F. B., & Muwazir, M. R. (2022). The analysis of waqf reporting practices and waqf information disclosure: A study at Perbadanan Wakaf Selangor, Malaysia. *Humanities and Social Sciences Letters*, 10(4), 593–605. <https://doi.org/10.18488/73.v10i4.3212>

- IAI. 2018. "PSAK 112: Akuntansi Wakaf Telah Disahkan."
- Ikram, M., Aarsal, M., & Sahrullah, S. (2024). Management and reporting of wakaf assets based on PSAK number 112 (Study case at the Sulsel Ministry of Religion). *International Journal of Economic Research and Financial Accounting (IJERFA)*, 2(2). <https://doi.org/10.55227/ijerfa.v2i3.70>
- Krippendorff, Klaus. 2013. *Content Analysis An Introduction to Its Methodology*. 3th Editio. United States of America: SAGE Publications.
- Lestari, Y. D., Sukmana, R., Beik, I. S., & Sholihin, M. (2023). The development of national waqf index in Indonesia: A fuzzy AHP approach. *Heliyon*, 9(5), Article e16290. <https://doi.org/10.1016/j.heliyon.2023.e16290>
- Marsawal, S. H., Kara, M., & Bulutoding, L. (2021). Kajian PSAK 112 tentang akuntansi wakaf. *ISAFIR: Islamic Accounting and Finance Review*, 2(1), 21–33. <http://journal.uin-alauddin.ac.id/index.php/isafir/article/view/19856>
- Mohaiyadin, N. M. H., Aman, A., Palil, M. R., & Said, S. M. (2022). Addressing accountability and transparency challenges in waqf management using blockchain technology. *Journal of Islamic Monetary Economics and Finance*, 8(Special Issue), 53–80. <https://doi.org/10.21098/jimf.v8i0.1413>
- Moleong, Lexy. J. 2019. *Penggunaan Metode Studi Kasus Dalam Penelitian Deskriptif Kualitatif*. Bandung: PT. Teenagers.
- Nadhif Waliyudin, Muhammad. 2024. "Pemahaman Nazhir Terhadap Penerapan Akuntansi Wakaf Berdasarkan PSAK 112 (Studi Kasus Lembaga Wakaf Daruut Tauhid)." Universitas Ahmad Dahlan.
- Nawirah, & Fikri, M. C. (2022). Construction of waqf accounting based on PSAK 112. *Jurnal Akuntansi STIE Muhammadiyah Palopo*, 8(1), 77–94. <https://journal.stiem.ac.id/index.php/jurakun/article/download/992/516>
- Ningsih, F. M., Yulianto, J. G., & Muarrifah, S. (2023). Accountability and transparency of wakf in the management of social funds and empowerment of the people. *Munazzama: Journal of Islamic Management and Pilgrimage*, 3(2), 109–122.
- Permatasari, Adelia. 2024. "Nalisis Perlakuan Akuntansi Wakaf Berdasarkan PSAK 112 Pada Lembaga Wakaf Dan Pertanahan Pengurus Besar Nahdlatul Ulama (LWP PBNU)." UIN Sunan Gunung Djati Bandung.
- Putra, Reza Eka. 2023. "Penerapan PSAK 112 Standar Akuntansi Yang Transparan Dan Profesional Tentang Wakaf Di Indonesia."
- Ramadhani, Putri. 2022. "Analisis Implementasi Tata Kelola Wakaf Produktif Aparatur Sipil Negara Kementerian Agama Kabupaten Aceh Tengah (Studi Pada Ihmal Market)." Universitas Islam Negeri Ar-Raniry Banda Aceh.
- Rusydiana, Aam, and Solihah S. Rahayu. 2021. "Bagaimana Strategi Pengembangan Wakaf Tunai Di Indonesia." *Jurnal Ekonomi Dan Bisnis Islam* 5(1).
- Salviani, Meris. 2023. "Implementasi Akuntansi Wakaf Berdasarkan Psak 112 Dalam Pengelolaan Dan Peberdayaan Wakaf Produktif Pada Pengurus Cabang Nahdlatul Ulama (PCNU) Kota Cirebon." IAIN Syekh Nurjati.
- Setiawan, Fahrul Ramadhan. 2023. "Implementasi PSAK 112 Tentang Akuntansi Wakaf

Pada Yayasan Al- Hilal.” UIN Sunan Gunung Djati Bandung.

Sholihah, R. A., Arwani, A., & Zulfa, S. (2023). Accountability of micro waqf banks in the perspective of sharia enterprise theory. *Jurnal Akuntansi dan Keuangan Islam*.

Sugiyono. 2017. *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. Bandung: Alfabeta.

Yin, Robert. K. 2018. *Case Study Research and Applications Design and Methods*. Sixth. Singapore: SAGE Publications, Inc.

Yudithia, A. R., Erfiansyah, E., Zulkarnian, A. F. binti, & Supar, M. binti. (2025). Waqf accounting in Indonesia and Malaysia: An approach systematic literature review. *Greenation International Journal of Economics and Accounting*, 3(2), 316–328. <https://doi.org/10.38035/gijea.v3i2.454>