

Analysis of the Position of Non-Halal Funds in the Financial Statements of the National Amil Zakat Agency (Baznas) of Gresik Regency

Viqyh Anggono Putra

Universitas Islam Negeri Sunan Ampel Surabaya
email: viqyhanggono@gmail.com

DOI: 10.15642/johs.2024.1.1.23-30

Abstract

This research is a qualitative study aimed at identifying and understanding the position of non-halal funds in the financial statements of the National Amil Zakat Agency (BAZNAS) of Gresik Regency and their compliance with the Financial Accounting Standards Statement (PSAK) 109. The research methodology used is qualitative non-positivism with a case study approach. BAZNAS Gresik Regency receives non-halal funds from interest earned on conventional bank deposits and recognizes them as profit-sharing income, equivalent to the profit-sharing received from Islamic banks, in accordance with the policy of BAZNAS Central. The position of non-halal funds is included in the balance of zakat and infaq/sadaqah receipts. In terms of presentation and measurement, the non-halal funds align with PSAK 109. However, in terms of recognition, they are indicated to be inconsistent with PSAK 109, as the interest from bank deposits is not recognized as non-halal funds in the financial statements.

Keywords: Non-halal funds, Financial Statements, PSAK 109.

Introduction

Surah An-Nisa' verse 29 contains a warning against consuming wealth acquired through wrongful means. Such wealth includes that obtained by seizing, stealing, usury, gambling, and other unlawful methods, all of which are harmful to both the taker and the person whose wealth is taken. The verse explains that a contract is valid whether made verbally or through action, provided it is based on mutual consent and conducted voluntarily, not under duress. Allah *Subhanahu Wa Ta'ala* requires that wealth be acquired with approval or through permissible means such as work, trade, and transactions (*muamalah*) conducted on the basis of mutual consent. This includes wealth used in transactions.

In the context of modern-day muamalah, the majority of individuals and entities use banking facilities, whether conventional or Islamic banks, for their

economic activities. It is undeniable that the purpose of a bank is to seek profit, which it achieves by paying interest. Conversely, banks provide credit to external parties while charging a higher interest rate than they pay (Salam, 2016). In practice, Islamic banking sometimes still relies on activities that generate non-halal funds (Lenap, 2019). The sources of non-halal funds can be both internal and external to the bank. External sources include penalties, bank interest, and others, while internal sources comprise donations, alms, and grants (Hisamuddin & Sholikhah, 2014).

The DSN MUI Fatwa Number 01 of 2004 on Interest (Interest/*fa'idah*) states that interest is an additional charge applied in money lending transactions (*al-qardh*), calculated from the principal amount without considering the utilization or return of that principal, based on a time period, determined upfront, and generally calculated as a

percentage. Therefore, any loan that requires an additional charge is considered interest, and interest is deemed as *riba*, which is prohibited (Yusuf, 2012). The fatwa further explains that the current practice of charging interest meets the criteria for *riba* that existed during the time of the Prophet Muhammad (peace be upon him), specifically *riba nasi'ah*. Consequently, the practice of charging interest is considered a form of *riba*, which is forbidden, whether practiced by banks, insurance companies, pawnshops, capital markets, cooperatives, other financial institutions, or individuals (Fatwa MUI Nomor 1 Tahun 2004 tentang Bunga (Interest/Fa'idah), 2004).

Ibnu Shalah, as quoted by as-Suyuthi in his book *Al-Aybah wa al-Nadzair*, states that if unlawful wealth is mixed with lawful wealth and cannot be distinguished, the unlawful portion should be separated, and the remaining lawful part can be used as a way out. If the owner of the unlawful wealth is known, it must be returned to them. If the owner is unknown, the unlawful wealth should be donated as alms. This opinion serves as a solution to deal with unlawful wealth obtained through activities that do not align with Sharia principles (Lenap, 2019).

The National Amil Zakat Agency (BAZNAS) of Gresik Regency manages zakat, infaq, and alms funds from *muzakki* collected through the Zakat Collection Unit (UPZ). UPZ is established as an organizational unit to assist BAZNAS in collecting zakat funds (Undang-Undang Republik Indonesia Nomor 23 Tahun 2011 Tentang Pengelolaan Zakat, 2011). In its operations, in addition to using Islamic banking to receive funds, BAZNAS still utilizes conventional banking. This results in income received from banking activities.

In managing its finances, BAZNAS applies the PSAK (Statement of Financial Accounting Standards) 109 regarding zakat, infaq, and alms accounting as the applicable Sharia financial accounting standard. PSAK 109 states that all receipts originating from activities not in accordance with Sharia provisions are classified as non-halal funds,

such as giro services or interest earned from conventional banks (Ikatan Akuntan Indonesia, 2020). Amil is required to disclose the existence of non-halal funds related to the policy on the receipt and distribution of these funds, including the reasons and the amounts involved, as stated in PSAK 109, paragraph 41, point (a) (Ikatan Akuntan Indonesia, 2020).

The National Amil Zakat Agency (BAZNAS) of Gresik Regency continues to use or utilize conventional banking facilities, resulting in interest from the balance of funds deposited. In the financial statements published by BAZNAS Gresik Regency in 2017-2018, the interest earned from conventional banks was recognized as non-halal or non-Sharia funds. Starting from the year 2019, in the statement of changes in funds, the source of funds received from banking or bank interest is recognized as revenue from zakat, infaq/alms. Revenue derived from Islamic banks is recognized as zakat fund revenue, while revenue from conventional banks is recognized as infaq/alms fund revenue. Both are included in the account of revenue from the placement of funds in the statement of changes in funds.

This indicates a policy change in the recognition of bank interest funds from previously being recognized as non-halal funds to being recognized as zakat, infaq/alms revenue. This policy change raises interest in understanding the reasons behind the change in the recognition of non-halal funds by BAZNAS Gresik Regency.

The disclosure and presentation of non-halal fund income are crucial to be included in financial statements in accordance with the application of Sharia standards and principles. As stated by Saiful Muchlis and Husain Soleh Utomo in their 2018 study on non-halal fund income, they concluded that individuals or entities with an Islamic label should avoid non-halal income that is clearly prohibited by Islamic Sharia (Muchlis, 2018). Institutions must provide transparent and accountable information regarding the management and distribution of non-halal



funds to prevent any misunderstandings within the community (Lenap, 2019). This aligns with one of the goals of BAZNAS, which is "To achieve planning, control, reporting, and accountability in zakat management with good and standardized governance" (Badan Amil Zakat Nasional (BAZNAS), 2021). Additionally, BAZNAS Gresik Regency has formulated the goal of "Creating a transparent, trustworthy, and professional zakat organization" (Badan Amil Zakat Nasional (BAZNAS) Gresik, 2021).

Transparency and accountability in disclosure and presentation are expected to maintain public trust in the zakat management institution (Sholihah, 2019). BAZNAS, as a Sharia institution, should continue to operate in accordance with applicable Sharia rules and principles. If the separation is unclear, there is a concern that halal and haram funds may become mixed, which would contradict the Quranic injunction against consuming wealth that is haram or prohibited by Sharia. To accurately understand this issue, a thorough study is necessary.

Several previous studies have investigated the topic of non-halal funds. In 2019, Uswatul Choir conducted a study titled "Analysis of PSAK 109 on the Recognition, Measurement, Presentation, and Disclosure of Non-Halal Funds for the Period January-December 2017" based on the financial statements of LAZ Dompot Amanah Umat. Using a qualitative research method with a case study approach, the study concluded that the Zakat Management Institution had not fully complied with PSAK 109 because the institution had not disclosed the existence of non-halal funds. Instead, these funds were classified as other income, and at the time of disclosure, the non-halal funds were not presented separately by the Amil (Choir, 2019).

In 2018, Saiful Muchlis and Husain Soleh Utomo published a journal article titled "Study of Non-Halal Income and Its Impact on the Reputation and Trust of Islamic Banking Customers," which investigated non-halal income and its impact on customer

trust through an empirical study at Bank Muamalat using a qualitative method based on the interpretive paradigm. The study revealed that Bank Muamalat earned non-halal income from current account revenues originating from other banks, and when this non-halal income was discovered, customer trust decreased, negatively affecting the bank's reputation (Muchlis, 2018).

In 2019, Indria Puspitasari Lenap published a journal article titled "Disclosure of Non-Halal Income: PSAK 109 vs. Practice." In this journal, the researcher examined the financial statements of Islamic commercial banks in Indonesia for the period 2015-2017 using a qualitative interpretive approach. The results of this study indicated that Islamic banks in 2015-2017 generally disclosed non-halal income in accordance with the application of PSAK 109 (Lenap, 2019).

As institutions managing zakat, infaq, and sadaqah funds, BAZNAS and PKPU have not yet disclosed or presented reports on non-halal income derived from the salaries of civil servants, which are indicated as non-halal funds because they are deducted for zakat payments through conventional banks and transferred via conventional banks (Hisamuddin & Sholikha, 2014). Ria Anisatus Sholihah, in her research focused on non-halal funds managed by BAZNAS Kota Yogyakarta in 2019, found that BAZNAS Kota Yogyakarta's financial reports for the 2016-2018 period complied with PSAK 109. This study also emphasized that zakat management institutions must uphold principles regarding non-halal funds in their receipt, use, and distribution to ensure compliance with existing regulations. The institution must strictly separate non-halal income from conventional banks from zakat funds, infaq, sadaqah funds, and amil funds.

Based on previous literature, it is evident that Zakat Management Institutions and banks receive non-halal funds, and there are indications that some Zakat Management Institutions and Zakat Agencies have not yet fully implemented the applicable financial accounting standards. Moreover, most

studies investigating non-halal funds in Zakat Management Institutions or BAZNAS primarily focus on the application of the Statement of Financial Accounting Standards (PSAK 109) within these institutions, without delving into the actual phenomena occurring.

Nur Hisamuddin and Iva Hardianti Sholikha, in their 2014 study titled "Perception, Presentation, and Disclosure of Non-Halal Funds in BAZNAS and PKPU of Lumajang Regency," highlighted that the policy regarding the receipt or income of non-halal funds by BAZNAS had not been previously researched or analyzed. Therefore, this topic is interesting and deserves further investigation to better understand the issues mentioned above.

Research Method

This research employs a non-positivist qualitative research method. Qualitative research studies something from a natural perspective, interprets it, and examines a phenomenon in terms of the meanings understood by humans. It explores the real-world context, discovering how people cope with challenges and evolve within those situations, thereby depicting contextual human life (Azmi dkk., 2018).

The research approach uses an interpretive paradigm that emphasizes understanding various issues in social life based on the conditions of reality. This paradigm focuses on language, the interpretation of symbols, and the comprehension of social sciences and human thought. It aims to explain the relationship between actions and meanings, where interpretation is an active, creative, and disciplined process to ascertain the potential meanings of actions and messages (Darmayasa & Aneswari, 2015).

This study also employs a case study approach. According to Basuki, a case study is a form of research or inquiry focused on a specific issue that has particular characteristics. It can be conducted using either qualitative or quantitative approaches, targeting individuals or groups, and even broader communities (Basuki, 2006).

The data needed in this research are obtained through interviews with individuals directly involved in the financial report management process at BAZNAS Gresik Regency, as well as through journals, regulations, articles, and other supporting literature relevant to the research topic, to acquire theories and knowledge as reference materials.

The data collection techniques in this research include several methods, namely Interview Methods, Document Study, Literature Study, Internet Searching, and Audio-visual Materials.

To present the data in an easily understandable manner, the data analysis technique used in this research is the Interactive Model Analysis by Miles and Huberman, which divides the data analysis procedure into several stages: data reduction, data display, and drawing conclusions or verification (Matthew B. Miles & Amichael Huberman, 2007).

The triangulation used in this study is data source triangulation, which verifies the truth of specific information by using various methods and sources of data collection (Komariah & Satori, 2011).

Results and Discussion

The data obtained from interviews conducted regarding the reality of the position of non-halal funds in the financial statements was with Ms. Sari, Head of Planning, Finance, and Reporting at BAZNAS Gresik Regency, who is responsible for all accounting activities. The interview revealed several findings related to the position of non-halal funds. Non-sharia or previously termed non-halal funds are derived from bank interest and giro services from several bank accounts held by BAZNAS. Up until 2018, BAZNAS Gresik Regency still used manual accounting records. In 2019, they began using SIMBA (BAZNAS Information Management System) as an accounting information system for recognition and reporting purposes.

The National Amil Zakat Agency (BAZNAS) Gresik Regency is an



organization that manages zakat, infaq, and alms funds from the community based on government regulations and is guided by PSAK 109 (Statement of Financial Accounting Standards) regarding zakat infaq and alms accounting as its financial accounting standard. Through various programs, BAZNAS Gresik collects funds and distributes them to mustahik in accordance with Islamic sharia rules, specifically the 8 categories of recipients. In its operations, BAZNAS Gresik has employees responsible for its accounting system, including Ms. Sari as Head of Planning, Finance, and Reporting, and Mr. Joko as the Internal Audit Unit (SAI).

BAZNAS holds several bank accounts, both in conventional and sharia banks, to store funds. This results in income from bank interest and giro services, which are classified as non-halal funds. The source of non-halal income comes from the funds deposited by BAZNAS Gresik Regency in several bank accounts, which generate interest. According to an agreement among the leaders, accounts in sharia banks are designated specifically for zakat funds, while accounts in conventional banks are used for infaq/alms funds. However, there are cases where mustahik may transfer infaq/alms funds to sharia bank accounts or zakat funds to conventional bank accounts. This can be identified through recognition and recording based on confirmations from the mustahik themselves. BAZNAS Gresik has a total of 9 bank accounts (4 for zakat and 5 for infaq/alms). In the past year, 2020, BAZNAS received nearly IDR 25 million from bank interest and profit-sharing.

In 2018, BAZNAS Gresik recognized funds from bank accounts that generate interest as non-halal funds, recorded in the non-halal fund receipt account. For this recognition, BAZNAS Gresik still used manual recording, as they had not yet adopted the special system available for BAZNAS across Indonesia. Starting in 2019, BAZNAS Gresik fully implemented SIMBA (BAZNAS Information Management System) for financial recognition and reporting.

Income from bank interest and giro services is now recognized as zakat, infaq, and alms income under the profit-sharing account for fund placement. Mr. Joko also mentioned that this change required BAZNAS Gresik to make adjustments to align with SIMBA.

SIMBA (BAZNAS Information Management System) was introduced to BAZNAS in 2014 for the first round of training, with regular updates being provided annually. According to Ms. Sari, BAZNAS Central had previously used the term "non-halal funds," which can also be seen in the financial statements published by BAZNAS Central on its website.

There was a change in terminology from "non-halal funds" to "non-sharia funds." Ms. Sari explained that the term "non-halal" (haram) was considered too extreme, and this change can be seen as a form of moderation in religious practices, which has been widely promoted.

Regarding the reason or motive behind the policy change in recognizing non-halal funds from BAZNAS Central, Ms. Sari mentioned that BAZNAS Gresik Regency does not fully understand the details. As a branch institution, they simply follow and refer to BAZNAS Central. Mr. Joko, the Internal Audit Unit (SAI), also noted that the changes at BAZNAS Gresik occurred because of adjustments to the accounts in the financial statements in SIMBA by BAZNAS Central, which was also implemented by other BAZNAS branches (regencies/cities) as part of the central policy implementation. Mr. Joko further mentioned that since this policy comes from BAZNAS Central, BAZNAS Gresik, as an implementer, only makes adjustments because their financial statements will be consolidated into BAZNAS Central's report.

Mr. Joko stated that BAZNAS Central had conducted some socialization efforts with BAZNAS City/Regency branches, but the socialization was limited to delivering information on the topics, without any reciprocal communication. Meanwhile, according to Ms. Sari, BAZNAS Central never conducted socialization specifically

regarding the policy changes related to the recognition of non-halal or non-sharia funds. The finance team only became aware of the account through the SIMBA application and inquired with BAZNAS Central about the origin of the funds recognized in the account on another occasion when implementing the SIMBA application.

BAZNAS Gresik Regency had allocated non-sharia funds for fuel costs, ambulance maintenance, tax payments, and bank administration fees. The latest policy from BAZNAS Gresik Regency states that these funds are not to be used for zakat or infaq/alms expenditures due to the principle of caution in their usage. Whether to use these funds or not is an internal policy decision of each institution, in this case, BAZNAS City/Regency. There is still a balance of non-sharia funds remaining since the use of the SIMBA application. Another reason BAZNAS Gresik has not disbursed these funds is that they consider the funds purely from *muzakki* contributions for zakat and infaq/alms to be sufficient to distribute to mustahik. The funds now recognized in the profit-sharing account for fund placement are still being used for bank administration fees associated with each account.

Mr. Joko, as the Internal Audit Unit (SAI), stated that according to PSAK 109, these should be recognized as non-halal funds. He further explained his subjective opinion regarding the appearance of the profit-sharing account for fund placement to recognize such income as infaq/alms receipts because infaq/alms funds confirmed by *muzakki* are stored in sharia banks, generating bank interest, which is then recognized as income in the profit-sharing account, as reflected in the financial statements. He also explained that non-halal funds received from the balance of conventional bank interest are recognized in the miscellaneous income account under infaq/alms, below the profit-sharing account. Conversely, zakat receipts from both sharia and conventional banks are similarly explained. To determine whether the received funds are zakat or infaq/alms, it

is confirmed by the *muzakki* who made the transfer.

However, this statement was clarified by Ms. Sari and deemed to be misinformation. During the third interview, Ms. Sari explained that the "other income" account refers to zakat or infaq/sedekah funds that are restricted. Restricted means that the funds come from government agencies (OPD - Organisasi Perangkat Daerah) and are allocated with specific requests for their distribution, where the allocation has already been determined, and these restricted funds are not subject to deductions for amil (administrative costs). Therefore, following the directive from BAZNAS Central, these restricted funds are recognized as "other income" to ensure that the entire amount is disbursed without automatic deductions, as is the case with regular zakat and infaq/sedekah in SIMBA. The income from profit-sharing on fund placements is combined with other zakat and infaq/sedekah receipts. To differentiate them, they can be identified through bank statements, which will later be recorded as profit-sharing income. Thus, interest from conventional banks and profit-sharing from sharia banks will be recorded in the profit-sharing account on fund placements.

The National Amil Zakat Agency (BAZNAS) Gresik Regency receives non-halal funds, which originate from funds deposited by BAZNAS Gresik in several bank accounts, derived from *muzakki* deposits that generate interest. Profit-sharing from sharia banks and interest from conventional banks are now recognized as profit-sharing income from fund placements in both zakat and infaq/sedekah accounts. Previously, these were recognized as non-sharia income.

The term used is "non-sharia funds" rather than "non-halal funds" to avoid the use of language that is considered too extreme, aligning with the principle of religious moderation.

According to the information gathered, BAZNAS Gresik Regency does not fully understand the details or the reasoning



behind the policy change regarding the recognition of non-halal/non-sharia funds as income, as there was no detailed information or outreach explaining the change. The policy was made by BAZNAS Central and followed by BAZNAS branches (city/regency) as users or implementers of SIMBA (BAZNAS Information Management System), which was developed by BAZNAS Central.

The change in the recognition of non-halal funds in BAZNAS Gresik's financial statements occurred due to the transition from manual financial reporting to using the SIMBA application in 2019. As a result, BAZNAS Gresik had to adjust to the system used in SIMBA. As an implementer and user of SIMBA, BAZNAS Gresik only made adjustments to the accounts within the application, which would then be reflected in the financial statements.

BAZNAS Gresik Regency continues to disclose the non-sharia fund account in its financial statements, but it only includes the balance from the last receipt in 2018. There have been no disbursements, so the balance remains. To this day, no income or disbursements have been recorded under the non-halal/non-sharia fund account.

Conclusion

This study aims to identify and understand the position of non-halal funds in the financial statements of the National Amil Zakat Agency (BAZNAS) Gresik Regency and their compliance with PSAK 109 on Zakat and Infaq/Sedekah. The study concludes:

Position of Non-Halal Funds:

1. BAZNAS Gresik Regency receives non-halal funds, which have been rephrased as "non-sharia funds," originating from bank interest generated from deposits in conventional bank accounts, which are unavoidable.
2. BAZNAS Gresik recognizes bank interest and profit-sharing funds in the profit-sharing income account for fund placements in both zakat and infaq/sedekah receipts.

3. BAZNAS Gresik does not know the detailed reasons or motives behind the policy change regarding the recognition of non-halal funds, which were previously recorded as non-halal/non-sharia income, now being recognized as profit-sharing income from fund placements. This policy was made by BAZNAS Central, the highest authority and the developer of the SIMBA (BAZNAS Information Management System) application. As an implementer of SIMBA, BAZNAS Gresik only adjusted its financial reporting, transitioning from manual recording to using the SIMBA application, which resulted in changes in recognition policies in BAZNAS Gresik's financial statements.
4. Non-halal/non-sharia funds are only deducted for bank administrative fees. There is no specific distribution for zakat and infaq/sedekah due to BAZNAS Gresik's cautious policy. The position of non-halal funds in BAZNAS Gresik's financial statements is currently reflected in the balance of zakat and infaq/sedekah receipts.
5. In the Notes to Financial Statements (CALK), BAZNAS Gresik Regency still mentions that non-sharia funds include income from bank interest, giro services (from conventional banks), and other non-sharia funds, which must be separated from zakat, infaq/sedekah, and amil funds.

Compliance with PSAK 109:

1. In terms of recognition, there is an indication that BAZNAS Gresik has not fully complied with PSAK 109 due to the policy change in recognizing non-halal funds as profit-sharing income from fund placements, both for zakat and infaq/sedekah.
2. The measurement of non-halal funds currently applied by BAZNAS Gresik is in accordance with PSAK 109, as it is based on the actual cash received, as

indicated in the respective bank account statements.

3. In presenting non-halal funds in its financial statements, BAZNAS Gresik complies with PSAK 109 by separately accounting for non-halal or non-sharia funds.]

References

- Azmi, Z., Nasution, A. A., & Wardayani. (2018). Memahami Penelitian Kualitatif Dalam Akuntansi. *Akuntabilitas*, 11(1), 159–168.
- Badan Amil Zakat Nasional (BAZNAS). (2021). Profil BAZNAS. www.baznas.go.id.
<https://baznas.go.id/baznas-profile>
- Badan Amil Zakat Nasional (BAZNAS) Gresik. (2021). Profil BAZNAS Gresik. www.baznasgresik.com.
<https://baznasgresik.com/tentang-kami/sejarah/>
- Basuki, S. (2006). *Metode Penelitian. Wedatama Widya Sastra.*
- Choir, U. (2019). Analisis PSAK 109 Terhadap Pengakuan, Pengukuran, Penyajian, Dan Pengungkapan Dana Non halal Periode Januari-Desember 2017 (Studi Kasus Pada LAZ Dompot Amanah Umat Sidoarjo). *AKUNTANSI: Jurnal Akuntansi Integratif*, 5(1), 1–17.
- Darmayasa, I. N., & Aneswari, Y. R. (2015). Paradigma Interpretif Pada Penelitian Akuntansi Indonesia. *Jurnal Akuntansi Multiparadigma JAMAL*, 6(3), 341–511.
- Fatwa MUI Nomor 1 Tahun 2004 tentang Bunga (Interest/Fa`idah), 1 (2004).
- Hisamuddin, N., & Sholikhah, I. H. (2014). Persepsi, Penyajian Dan Pengungkapan Dana Non Halal Pada BAZNAS Dan PKPU Kabupaten Lumajang. *Ziswaf*, 1(1), 1–36.
- Ikatan Akuntan Indonesia. (2020). *Pernyataan Standar Akuntansi Keuangan (PSAK) No. 109. Dewan Standar Akuntansi Keuangan Ikatan Akuntan Indonesia.*
- Komariah, A., & Satori, D. (2011). *Metode Penelitian Kualitatif.* Alfabeta.
- Lenap, I. P. (2019). Pengungkapan Pendapatan Non-Halal: PSAK 109 Vs Praktik. *Jurnal Aplikasi Akuntansi*, 3(2), 94–116.
- Matthew B. Miles & Amichael Huberman. (2007). *Analisis Data Kualitatif Buku Sumber tentang Metode-Metode Baru.* Universitas Indonesia.
- Muchlis, S. (2018). Kajian Pendapatan Non Halal Dan Dampak Penggunaannya Terhadap Reputasi Dan Kepercayaan Nasabah Perbankan Syariah (Studi Empiris Pada Bank Muamalat). *Jurnal Riset Akuntansi dan Keuangan (JRAK)*, 9(1), 75–101.
- Salam, A. (2016). Bunga Bank Dalam Perspektif Islam (Studi Pendapat Nahdlatul Ulama Dan Muhammadiyah). *JESI (Jurnal Ekonomi Syariah Indonesia)*, 3(1), 77–108.
- Sholihah, R. A. (2019). Penyajian Dan Pengungkapan Dana Non Halal Pada Laporan Keuangan BAZNAS Kota Yogyakarta. *Jurnal Dinamika Ekonomi & Bisnis*, 16(2), 1–12.
- Undang-Undang Republik Indonesia Nomor 23 Tahun 2011 Tentang Pengelolaan Zakat (2011).
- Yusuf, M. Y. (2012). *Dinamika Fatwa Bunga Bank Di Indonesia: Kajian Terhadap Fatwa MUI, Muhammadiyah Dan Nahdhatul Ulama. Media Syari'ah: Wahana Kajian Hukum Islam dan Pranata Sosial*, 14(2), 151–159.