AKTSAR
Jurnal Akuntansi Syariah

ISSN 2622-5255 (online) ISSN 2622-2345 (cetak)

*Volume 8 Nomor 2 (2025), Halaman 260-276*

DOI: 10.21043/aktsar.v8i2.34108

# Interpreting Waqf Accountability from The Perspective of Indonesian Waqf Managers

**Ade Irma Suryani Lating[1], Ratna Anggraini Aripratiwi[2], Mohammad Dliyaul Muflihin[3], Febry Fabian Susanto[4], Muhammad Auliya' Nurul Ilmi[5]**

[1,2,3,4,5] Faculty of Islamic Economics and Business, Universitas Islam Negeri Sunan Ampel Surabaya

Corresponding author:
Ratna Anggraini Aripratiwi
ratna.anggraini@uinsa.ac.id

**ABSTRACT**

*This transcendental phenomenological study aims to interpret the meaning of waqf accounting through the lived experiences of Indonesian waqf managers (nazhir). Data were collected through in-depth interviews and active observation over approximately two months with three nazhirs representing different institutional settings (a waqf foundation, a waqf institution, and a mosque). The analysis followed phenomenological steps of epoche (bracketing), data horizontalization, clustering of meanings, and the synthesis of an "essence of meaning." The findings indicate that nazhirs primarily understand waqf accounting as a compulsory recording practice that ensures waqf transactions are properly documented, accountable, and communicable to the public. However, the operational forms vary, ranging from simple manual cashbook records to integrated website-based systems. At the essential level, waqf accounting is perceived as dual accountability: accountability to God (habluminallah) and accountability to people/the public (habluminannas), reflected in commitments to honest, fair, and transparent reporting and to safeguarding the trust (amanah) in line with the waqif's intention. These results highlight accountability and transparency as foundational mechanisms for strengthening public trust and preventing conflict in waqf management. Practically, the study suggests strengthening reporting capabilities, standardizing procedures, leveraging digital technology, and sustaining public outreach through collaborative efforts among government, waqf institutions, and communities to foster a healthier waqf ecosystem.*

***Keywords:*** *Accountability, Nazir, Phenomenology, Transparency, Waqf, Waqf Institution.*

**ABSTRAK**

Studi fenomenologi transendental ini bertujuan menginterpretasikan makna akuntansi wakaf dari pengalaman hidup pengelola wakaf (nazir) di Indonesia. Data dikumpulkan melalui wawancara mendalam dan observasi aktif selama kurang lebih dua bulan terhadap tiga nazir yang mewakili konteks lembaga berbeda yakni yayasan wakaf, lembaga wakaf, dan masjid. Analisis dilakukan melalui tahapan epoche (*bracketing*), horizontalisasi data, pengelompokan makna (*clusters of meaning*), hingga perumusan "esensi makna". Hasil menunjukkan bahwa nazir memaknai akuntansi wakaf terutama sebagai praktik pencatatan yang wajib dilakukan untuk memastikan transaksi wakaf terdokumentasi, dapat dipertanggungjawabkan, dan disampaikan kepada publik, meskipun bentuknya bervariasi, mulai dari pencatatan manual sederhana berbasis buku kas hingga sistem terintegrasi berbasis website. Pada level esensial, akuntansi dipahami sebagai instrumen akuntabilitas ganda: tanggung jawab kepada Allah (*habluminallah*) dan tanggung jawab kepada manusia/publik (*habluminannas*), yang diwujudkan melalui komitmen pada pelaporan yang jujur, adil, transparan, serta menjaga amanah sesuai niat wakif. Temuan ini menegaskan akuntabilitas dan transparansi sebagai pilar penguatan kepercayaan publik dan pencegahan konflik dalam pengelolaan wakaf. Implikasi praktisnya adalah perlunya penguatan kapasitas pelaporan, standardisasi prosedur, pemanfaatan teknologi, serta sosialisasi berkelanjutan melalui kolaborasi pemerintah, lembaga wakaf, dan masyarakat untuk membangun ekosistem wakaf yang sehat.

**Kata kunci:** Akuntabilitas, Nazir, Fenomenologi, Transparansi, Wakaf, Lembaga Wakaf.

| Received | Received in revised from | Accepted |
|---|---|---|
| 10 October 2025 | 5 November 2025 | 11 December 2025 |

## INTRODUCTION

Waqf is one of the Islamic financial instruments that play a vital role in supporting community welfare and caring for each other. Caring for each other is a daily application carried out together as individuals or groups based on awareness that arises spontaneously and brings about positive changes for fellow citizens. This is a form of solidarity and strength to build society into a society that cares about social matters (Muflihin et al., 2023). In an economic context, waqf is a source of financial drivers that can improve the community's quality of life through various social and economic programs. The practice of waqf is growing in Indonesia, along with increasing public awareness of the importance of waqf in supporting economic growth. As a country with the largest Muslim population in the world, waqf has excellent potential.

Economic growth is important in reducing poverty and producing the resources needed for human development and environmental protection (Junaedi et al., 2022). National Waqfs continue to develop positively, no longer dominated by social affairs, but have transformed into more productive forms of management and support community empowerment; throughout 2023, the development of Waqfs shows progress in Indonesia. Figure 1 shows a graph of the 2020-2023 National Waqf Index (IWN) survey results. In 2023, the IWN figure reached 0.318, with a good category. This figure has increased from several previous years, 2020 to 2022, which were respectively 0.123, 0.139, and 0.274, with a sufficient category (2023 National Waqf Index). This is in line with the need for transparent and accountable resource management. Transparent and accountable management of waqf funds is the primary key to maintaining trust and ensuring the sustainability of waqf benefits. The managers of the waqf institution must carry out fundraising activities, which are the main activities of a waqf institution (Soleh, 2019).

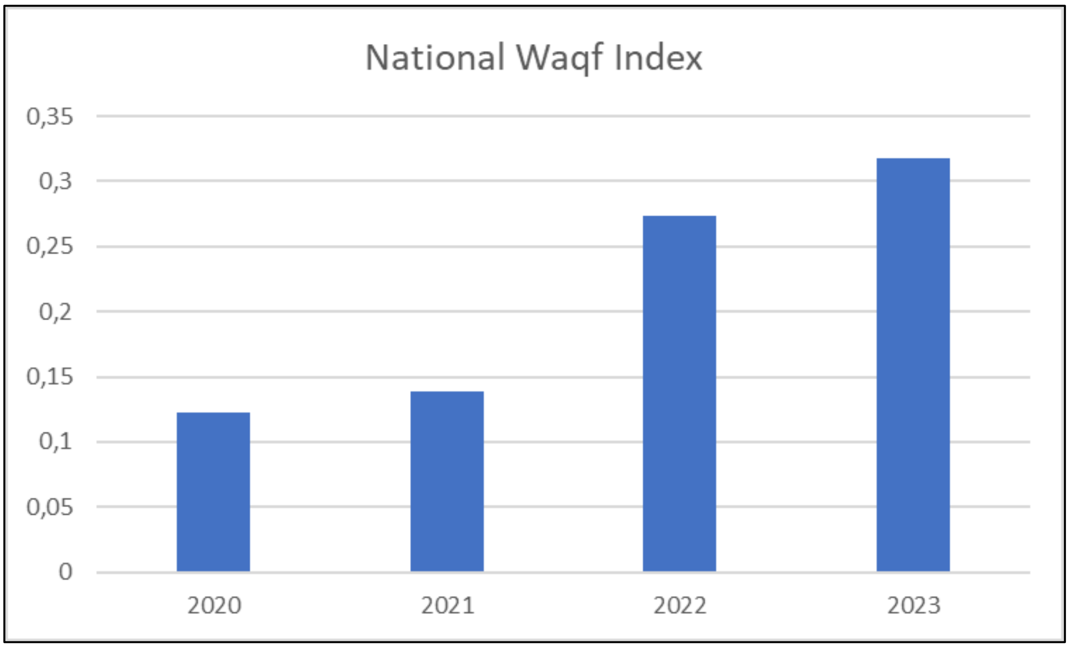



**Figure 1. National Waqf Index 2020-2023**

In 2021, the Indonesian Waqf Board announced the possibility of cash waqf (money) reaching IDR 180 trillion annually. According to the March 2023 report, cash waqf collection was successful at IDR 2.07 trillion, which included waqf through money and cash waqf, as well as the accumulation of IDR 678.15 billion in Cash Waqf Linked Sukuk (CWLS) issue. The success of cash waqf collection is inextricably linked to the several institutions that manage it, which are currently carried out by 311 cash waqf nazir institutions and 37 Sharia Financial Institutions Receiving Cash Waqf (LKS PWU). In addition to financial waqf, waqf land has enormous potential. According to the Ministry of Religion's Waqf Information System, Indonesia has 440.5 thousand points of waqf land, totaling 57.2 hectares. Waqf land is used to build mosques, prayer rooms, schools, graveyards, Islamic boarding schools, and other social infrastructure.

The waqf manager, known as the waqf nazir, is responsible for managing and reporting the use of waqf funds to interested parties. However, in real life, waqf management often faces various problems, including accounting and financial reporting. To ensure that waqf assets are appropriately managed and waqf objectives can be achieved, transparent and accountable waqf accounting is very important (Rafly et al., 2024). From an Islamic perspective, accounting is related to recognizing, measuring, recording transactions, and disclosing rights and obligations fairly (el halabi). As with the excerpt of the word of Allah SWT contained in Surah Al-Baqarah (2) verse 282, namely:

” يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى فَٱكۡتُبُوهُۚ وَلۡيَكۡتُب بَّيۡنَكُمۡ كَاتِبُۢ بِٱلۡعَدۡلِۚ وَلَا يَأۡبَ كَاتِبٌ أَن يَكۡتُبَ
كَمَا عَلَّمَهُ ٱللَّهُۚ فَلۡيَكۡتُبۡ وَلۡيُمۡلِلِ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ وَلۡيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبۡخَسۡ مِنۡهُ شَيۡـٔٗا

"*O you who believe! When you make a debt (transaction) for a specified period, write it down (record and book it)*"

Accounting in Islam focuses on making honest financial reports about an entity's financial status based on the results of its operations that distinguish between haram and halal. As Allah SWT says in Surah Al-Ma'idah (5) verse 2, namely:

ٱلۡيَوۡمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُۖ وَطَعَامُ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حِلّٞ لَّكُمۡ وَطَعَامُكُمۡ حِلّٞ لَّهُمۡۖ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلۡمُؤۡمِنَٰتِ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلَّذِينَ
أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّ مُحۡصِنِينَ غَيۡرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِيٓ أَخۡدَانٖۗ وَمَن يَكۡفُرۡ بِٱلۡإِيمَٰنِ فَقَدۡ حَبِطَ عَمَلُهُۥ
وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ

"O you who believe, do not violate the syiar (sanctity) of Allah, do not (violate the honor of) the haram months, do not (disturb) hadyu (sacrificial animals) and qalā'id (sacrificial animals marked), and do not (nor disturb) the visitors to the Baitul Haram while they seek the grace and pleasure of their Lord! When you have completed Tahallul (finished ihram), go hunting (if you want). Never let your hatred for a people, because they obstruct you from the Grand Mosque, encourage you to go beyond your limits (toward them). Help you in (doing) righteousness and piety, and do not help in committing sins and enmity. Fear Allah, indeed Allah is very severe in punishment."

The various fraud cases occur in Indonesia (Waromi et al., 2024). Therefore, implementing appropriate accounting standards is crucial to maintaining public trust and anti-fraud in waqf institutions. Waqf accounting, as a financial management and reporting tool, is a crucial element in ensuring transparency and accountability. The existence of waqf nazir has an important position in the waqf management process in

Indonesia, so in its development, the waqf law mandates that nazir both institutions and individuals must be listed in the waqf pledge deed, this will also support the accountability and transparency that exists in waqf institutions which are considered to have an impact on the increasing strength of social legitimacy, where the institution will receive public trust.

The implementation of waqf management accountability in Indonesia is also supported by the issuance of Accounting Standards Statement (PSAK) 112 concerning waqf on May 22, 2018, by the Sharia Accounting Standards Board of the Indonesian Accounting Association (Agung Abdullah). However, understanding waqf accounting can vary depending on each nazir's experience and perspective. Therefore, it is important to explore and understand the meaning of waqf accounting from the perspective of Waqf Institution managers in Indonesia.

According to Research (Mukadar & Salman, 2022), the understanding of nazir for the Nurul Hayat Foundation and BMT Sri Sejahterah is still lacking, so the Indonesian Waqf Board needs intensive training and coaching. On the other hand, the understanding and application of nazir at Airlangga University Surabaya has been under and complies with PSAK 112. The results of this previous study found that the problems faced by each nazir differed according to the level of understanding of the nazir regarding PSAK 112, which was applied to the waqf financial report. Therefore, this study aims to understand the meaning of waqf accounting from the perspective of Waqf Institution managers based on their personal experiences.

By exploring the views and experiences of waqf nazir, this study is expected to reveal the deep meaning they give to waqf accounting. In addition, this study also aims to identify best practices in transparent and accountable waqf fund management, as well as the challenges waqf managers face in carrying out their duties. This study is important in developing waqf accounting practices in Indonesia. By understanding the perspectives and experiences of Waqf Institution managers, this study is expected to provide more comprehensive insights into effective and accountable waqf accounting practices. In addition, the results of this study can also provide policy recommendations that can support increased transparency and accountability in waqf fund management in Indonesia.

## LITERATURE REVIEW

Waqf contributes greatly to social welfare and community development in Indonesia. As waqf assets grow, high-quality accounting practices become essential. This literature review reviews previous research on waqf accounting concentrating on the views of Indonesian waqf managers, the problems they face, and the practices they use.

### Theory of Waqf

Waqf is a legal act in which a person (waqif) donates and sets aside part of their property to be used permanently or for a certain period of time for religious purposes and/or public welfare in accordance with Islamic law. Simply put, waqf means preserving the principal of an asset while distributing its benefits for charitable and social purposes. (Ashiddieqi, 1970). Furthermore, Ashiddieqi explains that there are four essential pillars (*arkān*) of waqf, namely: the person who donates the waqf (*waqif*), the property endowed (*mauqūf*), the beneficiary or purpose of the waqf (*mauqūf ʻalayhi*), and the declaration or statement of Waqf (*ṣīghah*).

In the case of an individual waqf administrator (naẓir), scholars have determined several requirements that must be fulfilled, namely that the person must be of sound mind, have reached legal adulthood, be trustworthy, and be capable of managing all matters related to waqf assets. If these requirements are not met, a judge must appoint a person who has a familial relationship with the waqif, with supervision carried out by the waqif himself. If no such relative exists, the judge shall appoint another qualified individual (Basyir, 1987).

**Transcendental Phenomenology**

Transcendental phenomenology provides a methodological and philosophical lens to understand how meaning is constructed from participants' lived experiences. Rooted in Husserlian thought, this tradition emphasizes *epoche* (bracketing) to suspend researchers' prior assumptions, followed by phenomenological reduction and imaginative (eidetic) variation to arrive at the essential structure of a phenomenon. In empirical qualitative inquiry, these principles are operationalized through a systematic movement from significant statements to thematic meaning units and, ultimately, to an "essence of meaning" that reflects the shared core of experience across participants (Bengtsson, 2016).

Phenomenological inquiry is particularly suitable when the research objective is not to test variables but to interpret how actors understand and live a practice—such as accounting—as part of ethical, social, and spiritual life. Within the phenomenological tradition, descriptive approaches (e.g., Giorgi's method) underscore careful movement from whole-text reading to meaning units and psychologically sensitive descriptions, reinforcing the need for disciplined reduction and transparent analytic steps. This theoretical grounding supports the use of phenomenology in waqf studies where accounting meanings are embedded in religious duties, trust (amanah), and public accountability (Cresswell & Poth, 2018).

**Fiqh-Based Foundations of Waqf and Accountability**

Beyond managerial definitions, waqf is normatively anchored in Islamic jurisprudence (fiqh) as an act of worship and a perpetual social commitment, which carries moral obligations for safeguarding the endowed asset and ensuring its benefits reach the intended beneficiaries. This normative base implies that waqf management is inseparable from accountability (pertanggungjawaban) because nazhirs act as trustees who must maintain integrity in stewardship, prevent misuse, and communicate the use of waqf resources to relevant stakeholders. Therefore, accounting in waqf institutions can be positioned not merely as an administrative tool but as an accountability mechanism consistent with sharia-oriented governance (Sholihah & Heradhyaksa, 2025).

Waqf, which comes from Arabic, in terms of language (etymology), means "stopping" or "holding back." Waqf, according to Sharia' is holding property that may be used for benefit without using up or damaging the object (*ain*) and is used for good (Fauzia et al., 2018). There are several differences in its utilization, but according to the Syafi'i school of thought, the utilization of waqf can be managed by the appointed waqf nazir. Waqf is still understood as an activity of handing over part of one's property to be used forever or for a certain period to be used for worship purposes, which, in fact, cannot be traded and become a non-profit organization founded by individuals or groups in addition to being an organization that provides services to the community to provide goods or services that are needed socially. The purpose of a non-profit organization is to serve the community to access public places used by the community (Lating, 2023).

Waqf which has become one of the teachings of Islam is oriented as an investment in the afterlife because in general, the meaning of waqf is handing over the property that we have in the way of Allah to be used for the empowerment and welfare of Muslims (Fauzia et al., 2018).

In contemporary governance discourse, accountability and transparency in waqf administration are increasingly treated as legal–institutional requirements that strengthen trust and reduce governance risk. Empirical and normative discussions highlight that reporting obligations, standardized records, and periodic disclosure to oversight bodies are practical manifestations of trustee responsibilities, while digital reporting is frequently proposed to increase accessibility and credibility of waqf information in the public sphere. This aligns with the broader argument that strengthening nazhir governance (including professionalism, reporting discipline, and transparency) is a necessary condition for realizing waqf's socio-economic impact (Ningsih et al., 2023).

In Islamic law, waqf is an asset given for religious or charitable purposes. Waqf is based on the principle of mutual benefit and social justice. State regulations and Islamic law govern the management of waqf in Indonesia, which creates differences in accounting practices.

Accounting practices related to waqf have developed, but significant gaps remain. Arifin (2020) stated that waqf accounting in Indonesia often does not follow standards, which leads to inconsistent reporting and management of waqf assets. A special framework is needed since traditional accounting methods cannot meet all waqf needs.

Islamic economics will greatly benefit anyone who practices it (Mujiatun, 2023). However, a poor understanding of Islamic finance principles and a lack of accounting training are some of the problems faced by waqf managers in Indonesia. As shown by F. S. Rahman (2019), many waqf managers do not have formal accounting education, which hinders them from producing good financial reports. In addition, due to the lack of adequate oversight mechanisms, transparency and accountability remain significant problems.

Studies show that waqf managers have different perspectives, which are influenced by their cultural and religious circumstances. Many managers emphasize waqf's moral and ethical aspects because they see their function as financial guardians and facilitators of social impact. Their accounting approach is influenced by this perspective, which often shifts from profit maximization to community benefits.

Understanding Nazir's problems in implementing waqf accounting based on PSAK 112 is needed to improve accountability and compatibility. With the implementation of PSAK 112 in early 2021 in financial reporting entities, there needs to be a review of the implementation that has been running for the past year. Is Nazir's understanding of PSAK 112 consistent in implementing financial reports, or are there problems in its implementation that may be constrained by this understanding (Mukadar & Salman, 2022).

According to the President of the Islamic Development Bank (IDB), Ahmad Mohammed Ali, Indonesia is classified as a country with the most enormous waqf potential because the majority of its population is Muslim. He said that waqf is one of the Islamic philanthropic funds with great potential for the country's welfare, but this potential will be a pipe dream if it is not managed thoughtfully (Syamsuri et al., 2020). Figure 2 shows the uses of land waqf. According to data from the Ministry of Religion of the Republic of Indonesia, Indonesia has a waqf land area of 48,812.62 ha in 348,916 points. In contrast, the use of waqf land is 44.99% used for mosques, 28.23% used for prayer rooms, 10.59% used for schools, 8.40% used for other social purposes, 4.59% for graves, and 3.21% used for Islamic boarding schools (Hilaliyah & Noer, 2018).

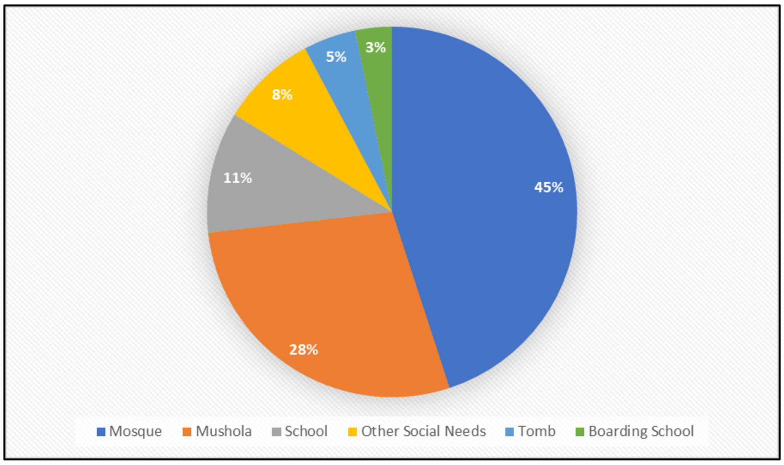



**Figure 2. The Uses Of Land Waqf**

Waqf can be one of the funds that can be used by the government to strengthen state finances and finance state needs to accelerate development. just like improving infrastructure, health, education, and investment (Syamsuri et al., 2020). Concerning improving infrastructure, health, education, and investment, well-managed waqf (cash or money waqf) is needed. This waqf has a flexible nature so that it is easier to use for productive things. Funds that are managed productively will be used for the development of sectors such as infrastructure, health, education, and others, with fixed capital and not decreasing with the following assumptions:

**Table 1. Waqf Fund Simulation**

| Income Level (in Rupiah) | Number of Muslims | Waqf Rate per Month (in Rupiah) | Potential Waqf Funds per Month (in Rupiah) | Potential Waqf Funds per Year (in Rupiah) |
|---|---|---|---|---|
| 500 thousand | 4 million | 50 thousand | 20 billion | 240 billion |
| 1 - 2 million | 3 million | 100 thousand | 30 billion | 360 billion |
| 2 - 5 million | 2 million | 500 thousand | 100 billion | 1,2 trillion |
| 5 - 10 million | 1 million | 1 million | 100 billion | 1,2 trillion |
| Total | | | | 3 trillion |

Table 1 shows the potential for cash waqf based on income level and the number of participating Muslims, with assumptions of waqf funds from 10 million Muslims with an average monthly income of Rp 500,000 - Rp 10,000,000. Each row shows a different income category, the number of Muslims in that category, the monthly waqf rate, and the potential for cash waqf per month and year. The total potential for cash waqf per year reaches 3 trillion, and if managed with a productive waqf model, it will grow.

## RESEARCH METHODS

This study employs a transcendental phenomenological design complemented by a brief survey to map nazhirs' initial views regarding the meaning of waqf accounting in the waqf management process. The survey functions as a preliminary orientation tool to capture respondents' general perceptions and to support the selection and structuring of interview probes, while the main evidentiary basis and interpretation are derived from the phenomenological inquiry. The overall aim is to provide a richer portrayal of how nazhirs understand and apply accounting within the context of waqf management.

A phenomenological approach was selected because it enables researchers to explore the deeper meaning of participants lived experiences and how reality is constructed naturally through individual consciousness and everyday practice (Cresswell & Poth, 2018). Accordingly, this study focuses on how nazhirs interpret waqf accounting based on their experience, knowledge, and institutional context. This choice is consistent with the study's objective to reveal the depth of meaning of waqf accounting, where the "visible meanings" in participants' consciousness are explored and interpreted into a more essential understanding (Aripratiwi, 2020). In conducting phenomenological research, the researcher documents social conditions and examines how informants make sense of their experiences and practices, then interprets the meaning of their actions and thoughts. In-depth interviews were therefore conducted to explore nazhirs' understanding of waqf accounting, the challenges they encounter, and the strategies they adopt in managing waqf accounting (Smith et al., 2022).

**Research Framework and Procedural Steps**

To ensure methodological transparency, the research process is organized into sequential steps that reflect the operationalization of transcendental phenomenology, from data preparation to the synthesis of meanings. The study follows the logic that phenomenological analysis examines participants' actions and accounts to describe how they understand themselves and their experiences based on their knowledge and context (Finlay, 2009). In line with qualitative phenomenological procedures, the analysis proceeds through reduction, thematic development, and synthesis to construct a coherent understanding of the phenomenon under study (Bengtsson, 2016). The research framework is presented in Figure 3 and consists of the following steps:

1. Pre-field Orientation (Survey and Preparation): administering a brief survey to map initial perceptions about waqf accounting and to guide the formulation of interview questions; preparing interview protocols and observation focus.

2. Data Collection: conducting in-depth interviews with nazhirs and performing active observation of relevant accounting/recording practices and reporting routines (Smith et al., 2022).

3. Epoche (Bracketing): suspending personal assumptions and prior judgments to approach participants' accounts as openly as possible (Cresswell & Poth, 2018).

4. Data Horizontalization: treating all significant statements as having equal initial value before determining their relevance to the phenomenon.

5. Clustering of Meanings (Thematization): grouping significant statements into meaning units/themes that represent essential aspects of the nazhirs' lived experience.

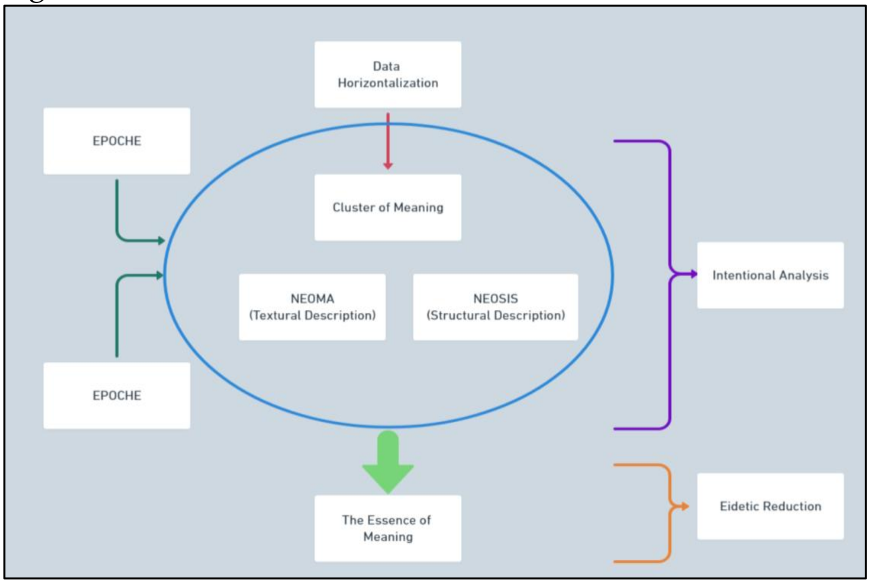
6. Noema–Noesis Description: constructing (a) noema as the textural description of *what* was experienced and (b) noesis as the structural description of *how* it was experienced in consciousness and practice.

7. Intentional Analysis: interpreting the intentionality of experience—how meanings are directed toward accountability, transparency, and institutional practice.

8. Eidetic Reduction: refining and filtering the thematic structure to identify invariant constituents and eliminate irrelevant elements.

9. Essence of Meaning (Synthesis): integrating the textural and structural descriptions to produce an essential synthesis of the core meaning of waqf accounting as experienced by nazhirs.

Figure 3 thus illustrates the phenomenological analysis process in qualitative research, where researchers seek to understand the deep meaning of participants' experiences. The process begins with Epoche to minimize researcher bias, proceeds through Data Horizontalization and Clusters of Meaning to form essential thematic structures, and then elaborates Noema (what is experienced) and Noesis (how it is experienced). Subsequently, Intentional Analysis and Eidetic Reduction are conducted to reveal the purposive structure and the invariant essence of the phenomenon. The final output is the Essence of Meaning, which represents a deep, coherent understanding of the core meaning of waqf accounting in the lived practice of waqf managers.




Source: Phenomenology Transcendental Huzerl

**Figure 3. Phenomenology Analysis Process**

## RESULTS AND DISCUSSION

This research was conducted intensively with 3 participants, or Nazir, through in-depth interviews and active observation. The interview and observation process took about 2 months, and the researcher was also actively shown the process of recording and managing waqf. The following are the names of the participants (not their real names):

**Table 2. Respondent Information**

| Name of Participant | Organization | Experiences |
|---|---|---|
| Brama Kumbara | Waqf Foundation | 4 years |
| Arya Kamandanu | Waqf Institution | 2-3 years |
| Angling Darma | Mosque | 3 years |

Source: Interview by Researcher (2024)

According to Kamayanti (2016), there are five ways to select informants or participants in qualitative research: relevance, recommendation, rapport, readiness, and reassurance. In this study, the researcher refers to relevance, namely experience as a nazir, which is relevant to the research. The three participants have different backgrounds and experiences as Nazirs. With these differences, each individual (nazir) has different perspectives according to their experiences. The second reason is the closeness between the researcher and each nazir, which is included in the concept of Rapport. This approach can make it easier to dig up in-depth interviews.

**Table 3. Analysis Stage - Cluster of Meaning**

| Participant 1: Brama Kumbara | Participant 2: Arya Kamandanu | Participant 3: Angling Darma |
|---|---|---|
| **Meaning Level 1:** | **Meaning Level 1:** | **Meaning Level 1:** |
| Transactions must be recorded | Recording is systematic through the website | Recorded manually |
| Recorded properly and completely | Sustainable management | Recorded simply not according to standards |
| All taxpayers are forced | Recorded according to purpose | Waqf funds are reported to the congregation |
| Important | Transparent & accountable | Transparent reports |
| To avoid conflict | Reports for the public | Trustworthy and responsible |
| Trusted | Overall responsibility | Well documented |
| Responsibility to the congregation | According to the intention of the waqif | Benefited for the common good |
| Shadaqah jariyah waqif | Beneficial | Prosperity of the mosque |
| **Synthesis of Meaning (Level 2)** | | |
| Responsibility to Allah (Habluminallah) | Responsibility to Man (Habluminannas) | |

Source: Interview by Researcher (2024)

The results of the cluster of meaning or meaning units were obtained from the results of intentional analysis, namely how noesis (structural description) forms noema (textural description) and through the "epoche" or "bracketing" process. The epoche process was carried out until it reached saturation point and produced level 1 meaning from each participant. Furthermore, the researcher synthesized the entire meaning holistically.

The data in Table 3 shows the results of the analysis of noema, noesis, and epoche into meaning units. The three participants each had their perspectives, Nazir, according to personal experience related to waqf management. Interview data stated a relatively high awareness of the importance of recording waqf transactions. Although there are differences of opinion regarding the ideal recording method, the ultimate goal is the same, namely to ensure that waqf fund management runs well, transparently, and accountable.

"... yes, it is crucial that all transactions are recorded because the funds of the people and the mandate for us as nazir, then we usually convey them to the waqif." (Brama Kumbara; 2024)

“We record all transactions related to the waqf fund every month, there are routine religious activities with the congregation, and at that time, we usually report...

The report is simple, using a cash book. what is certain is that we have been given trust, well, the report is one form of our responsibility as nazir, apart from the construction of the mushala" (Angling Darma; 2024)

"Management reports in our institution have used an integrated website-based system application. For example, a waqf transaction starts from the waqf asset measurement process and depends on the asset. After that, the pledge, then recording. Most importantly, the waqf asset is used according to its purpose and intention. As a nazir, we have the responsibility to manage it well." (Arya Kamandanu; 2024)

A sense of responsibility is the basis for Nazir to record waqf transactions. Responsibility shows the attitude of carrying out the trust given by the wakif. The waqf fund aims to be an Waqf fund from the wakif with the aim that the wakif will receive jariyah alms. Of course, with the differences in organization, each Nazir creates a different point of view.

With religious and social motives, Indonesians continue to compete to donate their best possessions to waqf. This is also backed by the publication of the Global Charities Aid Foundation in 2022, which declared that Indonesia is the most generous country globally, ranking first in the 2022 World Giving Index (Jamilullah, 2023). Research conducted by Jamilullah (2023) also states that the Revision of the Waqf Law needs to be carried out immediately to support a better Waqf ecosystem following current and future developments, especially in strengthening the institutionalization of the Indonesian Waqf Agency.

In recording financial reports, accountability and transparency must be fulfilled. Accountability indicators are the conformity between implementation and procedures, the existence of sanctions that have been set, and measurable output results. In social institutions, if people give alms, they do not need a report, but the nazir should report their financial reports. Wakif believes that they give alms, which are expected to be rewarded (Habluminallah). In contrast, the Nazirs should make a report, which would become a relationship with fellow human beings (Habluminannas). Transparency indicators consist of openness in the budget process, the announcement of each budget policy, budget documentation, and the openness of fiscal indications of information about the budget. In waqf institutions, openness is needed in making financial reports. The Nazir must fulfill the existing transparency indicators. Wakif only hopes for reward and heaven from the assets that are donated.

Each nazir's experiences shape the characters' meaning in decision-making and behavior (Aripratiwi et al., 2017). The first shows responsibility to Allah SWT, called Habluminallah. In general, accounting is an information system that produces reports to interested parties about all the company's economic activities as a means of manager accountability. The interested parties in an organization are shareholders, investors, creditors, and the public. The meaning of waqf accounting is that it shows the process of collecting, measuring, and recording all waqf transactions fairly and honestly. In the Nazir perspective, responsibility is a form of trust from the owner of waqf funds (wakif).

Trust is not only related to responsibility to humans but also responsibility to God. Habluminallah is the relationship between humans and Allah by following all His commands. One of the commands in question is to be trustworthy regarding the responsibilities that have been entrusted.

"…We, as Nazir, also trust in Allah. Not just with the wakif. With this responsibility, when you manage it, you also take responsibility for it well." (Brama Kumbara; 2024)

The significance of the results obtained from the study is that it is known that there are obstacles to the socialization of waqf. Then, in maximizing the potential of waqf, BWI has played a role in developing the waqf ecosystem through its programs. Transparency and accountability are also discussed in this study. Nazir believes in transparency and accountability to increase public trust in waqf institutions.

The impact of this study is the emergence of statements of accountability and transparency from the perspective of Hablumminallah and Habluminannas. From the standpoint of Hablumminallah, there is a responsibility to Allah to maintain the cleanliness of the heart and avoid the torment of hell due to the nazir's responsibility for waqf assets. In the perspective of Habluminannas, there is a sense of building public trust, improving the quality of life of the community, and preventing conflict.

Meanwhile, from the perspective of Habluminannas, this study helps build public trust in waqf management. Non-transparency and lack of accountability can allow corruption practices (K. Rahman et al., 2024). But when Nazir shows accountability and transparency, the community will trust and support Waqf management efforts more. This is important because public trust is the main foundation for the sustainability of waqf institutions (Mohd Pauzi et al., 2022) and the success of the waqf program. In addition, good accountability will improve the community's quality of life by ensuring that waqf assets are used optimally for the common good. For example, waqf funds can be used to construct public facilities, education, health, and other social programs that benefit the wider community.

Vertical accountability is accountability related to habluminallah. Meanwhile, horizontal accountability describes a relationship that is habluminannas. The principle emphasized in vertical accountability is the principle of trust. Meanwhile, the principles emphasized in horizontal accountability are the principles of professionalism and transparency. In principle, trust is a form of accountability to Allah SWT as the Giver of Trust to use it in the manner and purpose specified (Mohd Pauzi et al., 2022).

Accountability and transparency are carried out to strengthen trust between the trust giver (waqif) and the trust recipient (nazir). With clear and open financial reports, the public can see how waqf funds are managed and used. This will reduce the potential for suspicion and dissatisfaction that could trigger conflict. Applying high levels of transparency and accountability can create a harmonious and collaborative relationship between Nazir and the community so that the main objective of waqf accounting, namely regulating the recognition, measurement, presentation, and disclosure of waqf transactions, can be fulfilled.

More than that, transparency in waqf management also positively impacts improving the quality of life in the community. Waqf funds managed professionally can be used for various programs that benefit the community, such as the construction of health facilities, education, places of worship, and other social projects. Using waqf funds that are right on target will help overcome various social and economic problems the community faces so that their quality of life can improve significantly.

In addition, with good transparency and accountability, the potential for conflict in society can be minimized. When waqf management is carried out openly and can be audited by related parties, the community will feel calmer and more confident that the funds they donate are appropriately used. Clear and open financial reports allow the community to see how waqf funds are managed and used, thereby reducing suspicion and dissatisfaction that can trigger conflict. This will also encourage active community participation in the waqf management process because they feel they are responsible for advancing the community's welfare.

Overall, this study shows that applying the principles of accountability and transparency in waqf management is important not only from a spiritual perspective but also from a social and economic perspective. By maintaining responsibility to Allah and building community trust, waqf management can provide greater and more sustainable benefits for the community. A suggestion for future research is to examine the application of PSAK 112 in financial statements.

## CONCLUSION

Based on this study, waqf accounting is understood by Indonesian nazhirs not merely as a technical reporting activity but as a concrete form of dual accountability: accountability to God (*habluminallah*) and accountability to the public (*habluminannas*). At the practical level, this meaning is reflected in the way nazhirs maintain records and disclose waqf transactions to sustain trust and prevent misunderstandings. The findings also show that waqf accounting practices vary across institutions: some nazhirs rely on simple manual cashbook records and periodic internal summaries, while others have adopted more structured and technology-based reporting through integrated website systems. Despite these differences, all participants emphasized that the core function of accounting is to document transactions transparently and to ensure that waqf assets are managed in line with the waqif’s intention and the principle of *amanah*.

These results highlight that accountability and transparency are not only governance principles but also lived ethical commitments that guide everyday waqf management decisions, including the disclosure of inflows and outflows and the communication of program outcomes to stakeholders. Therefore, improving waqf management requires targeted actions derived from the field evidence: (1)

strengthening basic record-keeping standards to reduce inconsistencies among institutions, (2) enhancing nazhirs' accounting and reporting competencies through continuous training, (3) expanding the use of digital tools to improve documentation and public access to information, and (4) intensifying public education and socialization to increase community trust and participation in waqf. Overall, this study contributes an experiential understanding of waqf accounting as a form of accountability practice grounded in religious and social responsibility, and it provides practical direction for policymakers and waqf institutions to improve reporting quality and governance in the Indonesian waqf ecosystem.

## REFERENCES

Arifin, N. R. (2020). Manajemen Wakaf Sebagai Pembiayaan Barang Publik Dan Barang Publik Campuran Di Indonesia. *Ar-Ribhu : Jurnal Manajemen Dan Keuangan Syariah*, *1*(2), 246–264. https://doi.org/10.55210/arribhu.v1i2.504

Aripratiwi, R. A. (2020). Integritas Kebenaran Akuntan Publik di KAP "ABC" Surabaya (Studi Fenomenologi). *AKTSAR: Jurnal Akuntansi Syariah*, *3*(2), 163. https://doi.org/10.21043/aktsar.v3i2.8738

Aripratiwi, R. A., Ludigdo, U., & Achsin, M. (2017). Memaknai Sikap Integritas Akuntansi Publik Di KAP "Cemerlang" Surabaya. *Jurnal Reviu Akuntansi Dan Keuangan*, *7*(1), 993–1002.

Ash-shiddieqy, H. (1970). Hukum-hukum Fiq Islam. (Jakarta: Bulan Bintang).

Basyir, A. A. (1987). Hukum Islam Tentang Wakaf, Ijarah, Syirkah. (Bandung: PT. Al Maarif)

Bengtsson, M. (2016). How to plan and perform a qualitative study using content analysis. *NursingPlus Open*, *2*, 8–14. https://doi.org/10.1016/j.npls.2016.01.001

Fauzia, A., Mostowlansky, T., & Yahaya, N. (2018). Muslim Waqfs in Asia: Waqf, charity and circulations. *Muslim World*, *108*(4), 587–592. https://doi.org/10.1111/muwo.12264

Finlay, L. (2009). Debating Phenomenological Research Methods. *Phenomenology & Practice*, *3*(1), 6–25. https://doi.org/10.29173/pandpr19818

Hilaliyah, L., & Noer, K. U. (2018). Mendorong Produktivitas Lahan Wakaf Di Yayasan Attaqwa: Analisis Bisnis Menggunakan Smini Market Dan Ahp. *Journal of Business and Entrepreneurship*, *1*(1), 1–12. https://doi.org/10.54268/BASKARA.V1I1.5289

Jamilullah. (2023). PERKEMBANGAN WAKAF DI INDONESIA. *Al-Muqtashid : Jurnal Ekonomi Syariah*, *3*(1), 53–61.

Junaedi, D., Norman, E., Salistia, F., Arsyad, M. R., & Paramansyah, A. (2022). The Analysis of the Impact of Debt on the Indonesian Economy for the Period 1976-2021. *ManBiz: Journal of Management and Business*, *1*(1), 1–18. https://doi.org/10.47467/manbiz.v1i1.1627

Kamayanti, A. (2016). *Metodologi Konstruktif Riset Akuntansi - Membumikan Religiositas* (A. D. Mulawarman, Ed.). Yayasan Rumah Peneleh.

Lating, A. I. S. (2023). Penyajian Laporan Keuangan Masjid Sesuai ISAK No. 35 Untuk Peningkatan Transparasi dan Akuntabilitas. *Owner : Riset Dan Jurnal Akuntansi*, *7*(1), 489–511. https://doi.org/10.33395/OWNER.V7I1.1222

Mohd Pauzi, N. F., Ahmad, K., Shamsudin, A., Md Thani, A., Karim, M. syazwan, & Syed Ibrahim, S. N. (2022). Hybrid financial reports for waqf projects towards enhancing accountability and transparency of waqf institutions in Malaysia: A conceptual paper. *Journal of Islamic, Social, Economics and Development (JISED)* , *7*(46), 207–214. https://academicinspired.com/jised/article/view/1427

Muflihin, M. D., Khunaifih, R., & Khosyatillah, N. I. W. S. R. (2023). Pendampingan Penghimpunan Dan Pendistribusian Dana Zis Melalui Upz Stei Kanjeng Sepuh Di Masa Pandemi Covid-19. *Jurnal Pengabdian Kepada Masyarakat MEMBANGUN NEGERI*, *7*(1), 191–200. https://doi.org/10.35326/pkm.v7i1.2734

Mujiatun, S. (2023). The Role Of The Community In Increasing Sharia Financial Literature And Inclussion. *International Journal of Accounting & Finance in Asia Pasific*, *6*(1), 1–11. https://doi.org/10.32535/ijafap.v6i1.2119

Mukadar, A. F., & Salman, K. R. (2022). Pemahaman Nazhir dan Penerapan Sistem Akuntansi Wakaf Berdasarkan PSAK 112. *Jurnal Ilmiah Ekonomi Islam*, *8*(02), 1169–1180. https://doi.org/10.29040/JIEI.V8I2.4814

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. https://doi.org/10.21580/mz.v3i2.18582

Rafly, M., Habibbullah, A., Waqqosh, A., Fadillah, T. D., Hasan Binjai, H., & Utara, S. (2024). Analisis Implementasi Akuntansi Wakaf Pada Lembaga Wakaf Yayasan Darul Wakaf Al-Hady. *Journal of Economic, Bussines and Accounting (COSTING)*, *7*(5), 1452–1463. https://doi.org/10.31539/COSTING.V7I5.11796

Rahman, F. S. (2019). Manajemen Wakaf Produktif dan Kontribusinya Terhadap Penguatan Pondasi Ekonomi Masyarakat. *Tafáqquh: Jurnal Penelitian Dan Kajian Keislaman*, *7*(2), 17–34. https://doi.org/10.52431/tafaqquh.v7i2.208

Rahman, K., Hasibuan, A. A., Madjid, A., & Qodri, L. A. (2024). *The Role of Fiqh in Anti-Corruption Education as an Effort to Realize Good Governance in the Context of Halal City Concept*. *7*(2), 47–60.

Sholihah, F., & Heradhyaksa, B. (2025). *Legal Analysis of Accountability and Transparency in the Distribution of Waqf Management Returns*. https://doi.org/10.33084/jhm.v12i2.10884

Smith, J. A., Flowers, P., & Larkin, M. (2022). Interpretative Phenomenlogical Analysis 2nd Edition. In *International Political Economy in the 21st Century*. Sage Publications. https://doi.org/10.4324/9781315837246-12

Soleh, M. (2019). Zakat Fundraising Strategy: Opportunities and Challenges in Digital Era. *Journal of Nahdlatul Ulama Studies*, *1*(1), 1–16. https://doi.org/10.35672/jnus.v1i1.1-16

Syamsuri, Perdi, P. F. R., & Aris Stianto. (2020). Potensi Wakaf di Indonesia (Kontribusi Wakaf dalam Mengurangi Kemiskinan). *Malia (Terakreditasi)*, *12*(1), 79–94. https://doi.org/10.35891/ml.v12i1.1939

Waromi, J., Salle, A., & Fonataba, N. A. (2024). The Effect of Whistleblowing and Professional Skepticism on Fraud Detection Fraud and Fraud Audit Training as a Moderating. *International Journal of Accounting & Finance in Asia Pasific*, *7*(1), 92–109. https://doi.org/10.32535/ijafap.v7i1.2911