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Internal Audit and Risk Management Practices among Public Universities in Malaysia

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ABSTRACT

This paper aims to explore the level of risk management practices and the role of internal audit in such practices in Malaysian public universities. It is one of the few studies on risk management in emerging economies context. It provides insights on changes in internal audit and risk management practices in public universities in response to external and internal forces. In gathering the perceptions of internal auditors on the subject matter studied, the questionnaire survey was distributed by hand to internal auditors of twenty Malaysian public universities. Due to the exploratory nature of the study, the perceptions of internal auditors were analysed using descriptive statistical analysis. The findings show that all Malaysian public universities have an internal audit unit, which is in line with the requirement of Treasury Circular Nos. 9/2004 and PS 3.1/2013. Two-thirds of the respondents are involved in evaluating the effectiveness of the risk management process. An older public universities already achieved an advanced level with an established risk management practices. Meanwhile, majority of the newer public universities still have a basic or developing level of risk management practices.

Keywords: Internal audit, risk management, public universities, Malaysia

INTRODUCTION

The education system in Malaysian public universities (PUs) is overseen by the Ministry of Education (MOE), and their operations are mainly funded by the Malaysian government. According to MOE (2015), about 90 percent of the annual expenditure of PUs is funded by the government and the amount of funding is increasing at a rate of 14 percent per annum. However, recent financial crisis and competitive global market have increased the burden on the overall government budget, which has affected the financial allocation to the education sector. This has resulted in greater control being exerted by PUs over their expenditure of the allocated funding and budget cuts across all agencies under MOE. Therefore, the financial sustainability of PUs is one of the critical issues that received attention in the recent Malaysian Education Blueprint 2015–2025 (Higher Education) (MOE, 2015).

The appropriate sustainable funding model is critical for PUs, but this creates a new challenges to them. In particular, PUs need to determine the strategic direction in order to balance up between teaching, research and innovation activities. Besides gaining a greater level of financial independence than before, PUs are also involves with the government's effort to decentralise its governance system. For instance, PUs have been granted greater autonomy in decision making, generating their own funds by diversifying their financial resources, which simultaneously reduces reliance on government funding. However, any new business strategy adopted by PUs will increase their exposure to risk of uncertainty. This is because, PUs are also competing against 700 other public colleges and private PUs in the country at the same time (MOE, 2015).

The evidence revealed an increasing trend of malpractice among the PUs between 2010 and 2012. As reported by the National Audit Department (NAD), four cases were identified in 2010, five in 2011 and six in 2012 (NAD 2010, 2011, 2012). Among the issues highlighted in the reports includes, the mismanagement and delay of construction projects and the mismanagement of the recruitment of lecturers under the scholarship scheme. Furthermore, the Ministry of Higher Education has reported the occurrence of repeated cases of mismanagement, misappropriation, lavish spending and wastage in PUs' financial management practices (KPT, 2011). For example, there

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have been failures in the project implementation in PUs due to poor financial management and inadequate progress monitoring as per required specifications as well as misuse of funds. All of these have resulted to a significant loss of public funds. Such failures are keep increasing and this trend has raised their concerns about the identification of the potential risks that may tarnish their image and reputation in future

The abovementioned issues underscore the importance of ensuring accountability and transparency in PUs. Accountability and transparency are crucial in the PUs because they are among the public organisations which utilising the public funds. The general public and other stakeholders expect good practice from them especially on integrity in delivering their educational services. Therefore, prior evidence shows there is a growing interest among PUs in finding ways to promote effective governance and good financial management. Higher learning institutions, particularly PUs, are striving to improve accountability and transparency in their services, operations and financial management through effective risk management practices, which they believe could reduce the occurrence of malpractice and ultimately enhance the public trust. By doing this, possible risks could be identified earlier and preventive measures could be taken to mitigate or avoid problems altogether. Hence, the establishment of an internal audit function is required in order to ensure the effectiveness of risk management practices in PUs (Zakaria *et al.*, 2006).

However, prior studies have found that the internal audit function in PUs are mainly focuses on operational audits, compliance audits and the assessment of internal control (Azad, 1994; Zakaria *et al.*, 2006; Arena, 2013). Others have investigated the factors that affect the effectiveness of internal audit in PUs (Mihret & Yismaw, 2007) and the impact of internal audit practices on risk management in PUs (Vijayakumar and Nagaraja, 2012). There is only limited studies have examined the implementation of risk management in PUs (Christopher & Sarens, 2015, 2017; Verdina, 2011). Therefore, Schmidt and Gunther (2016) suggested that in-depth study on this area is highly recommended, especially within the context of emerging economies.

In light of the above, the present study is significant because it extends the scant literature on the level of risk management practices and the role of internal audit in risk management practices in PUs. It contributes to filling a gap in this area by looking at the development of risk management and internal audit practices in the Malaysian public sector. Specifically, it aims to examine the level of risk management practices in PUs in response to changes in the external and internal environments of the education sector. Furthermore, the emergence of risk management practices recently has changed the scope of audit work to cover beyond the financial sphere. For instance, internal auditor need to review the risks related to the strategic initiatives besides the operational activities of organisations (Arena & Jeppesen, 2015). Indeed, internal audit and risk management practices are now quite varied (Abuazza *et al.*, 2015; Arena & Jeppesen, 2015) and as in the case of South Africa, these activities are still in infancy stage among public sector organisations (Coetze, 2016). Hence, the objectives of the present study are twofold. The first objective is to examine the current level of risk management practices in PUs. The second objective is to assess the role of internal audit in risk management practices in PUs. This is important as it provides useful input for the Malaysian government in enhancing internal audit practices in the public sector. At broader level, the findings could provide useful insights for the Malaysian Treasury and Auditor General's Office in improving the policies on risk management practices and defining the roles of internal audit in public organisation.

The remainder of this paper is organised as follows: first, the development of public sector auditing in Malaysia is briefly explained and then the phases of risk management and internal audit practices in the public sector and in PUs is discussed. Next, the research methodology is explained and followed by the findings and discussion of the results. In the final section, recommendations are made specifically to improve the risk management and internal audit practices in Malaysian PUs.

PUBLIC SECTOR AUDITING IN MALAYSIA

Public sector auditing is an avenue for observing and verifying the accountability and transparency of the public sector's organisation in managing public funds. This is to ensure that there is no misappropriation of public funds and the funds are used in an effective, efficient and economical way. The ministries, departments and agencies of Malaysian government are subject to be audited by external and internal auditors. The external audit function is performed by the NAD under the authority and responsibilities of the Auditor General (AG), who is appointed by Articles 106 and 107 of the Federal Constitution and Section 6 of the Audit Act 1957. Under this constitution the AG has the power to conduct an inquiry, an examination and audit of government entities.

Afterwards, the AG's reports are required by the Audit Act 1957 to be presented to parliament, at the federal level and to the state legislative assembly, at the state level. Once the AG's reports being tabled, the Public Accounts Committee will take charge with regards to prepare follow-up action on the AG's findings. In order to carry out this duty, the AG is supported by the audit committee, internal auditor and public sector accountant.

With regard to internal audit function, this is part of management control function that acts as a resource for top management in the public sector (Treasury Circular, 2013). The establishment of internal audit units in the public organisation is part of the government's efforts to strengthen the internal control and financial management system. This is in line with the latest developments of financial management in the public sector which aims to strengthen accountability and transparency in the managing the public funds. In fulfilling that aim, they will carry out independent assurance, consulting, suggest improvements and make recommendations to government agencies (Treasury Circular, 2013). There are two types of audit performed by the internal audit unit, the financial management audit and the performance audit (Treasury Circular, 2004). The financial management audit will evaluates financial records, internal control and financial management to ensure it complies with procedures and regulations, whilst the performance audit examines the effectiveness, efficiency and economy of the activities undertaken by the organisation in achieving the desired goals. According to Treasury Circular (2013), the roles and responsibilities of internal auditors should include:

- 1) ensuring that management achieves target objectives and that there is accountability in financial management;
- 2) ensuring that financial operations are in compliance with rules, laws and regulations;
- 3) ensuring the implementation of good internal control and information technology;
- 4) ensuring that the activities implemented are effective, efficient and economical;
- 5) reporting audit findings to the Secretary General of Ministries;
- 6) providing recommendations; and
- 7) preparing an annual internal audit plan and yearly internal audit report for the approval of the Secretary General

The Treasury in the Ministry of Finance of Malaysia is the main authority responsible for setting up, monitoring and coordinating the implementation of internal audit units among the ministries, departments and government agencies (Treasury Malaysia, 2013). At the same time, the Treasury also responsible in issuing general policy directions, providing audit guidelines, giving advice and guidance on the implementation of audits and evaluating the effectiveness of the internal audit function. The establishment of the internal audit unit was initially enforced through Treasury Circular No. 2 of 1979. This circular was then replaced by Treasury Circular No. 9 of 2004. In recent moves to centralise circulars, Treasury Circular PS 3.1/2013 further clarifies the enforcement of establishing an internal audit unit in all government agencies, departments and ministries. As stipulated in this latest Treasury Circular, the power and responsibilities of the internal audit unit are administratively determined by the respective head of each government agency (Treasury Circular, 2013). However, for the purpose of monitoring at the Treasury level, an approved audit plan must be submitted to them in annual basis. At the level of ministry, the findings highlighted in the internal audit reports need to be presented to the Secretary General of Ministries or the Director General of Agencies. This is because, the head of each agency is required by the latest circular to responsible for overseeing matters related to human resources, follow-up actions taken by management, and ensuring that free access is granted to the internal audit unit.

LITERATURE REVIEW

Risk management and internal audit practices in the public sector

The public sector organisation is more accountable and open to scrutiny by the public than is the private sector (Vincent, 1996). The earlier is entrusted by larger stakeholders in managing the public funds and should only spend them in accordance with the approved budget. Hence, there should be less involvement in risk-taking activities. However, recent developments in new public management which emphasise the adoption of best practices in private sector have changed the approach taken in managing the risk in the public sector environment (Vinnari & Skaerbaek, 2014). The establishment of risk management practices in the public sector tends to be initiated by either regulation (Hood & Smith, 2013; Wood, 2009), external forces (Crawford & Stein, 2004; Power, 2004) or internal forces (Vinnari & Skaerbaek, 2014). As stated by Power (2004), changes in the regulatory framework and the emergence of good governance might stimulate the need to establish risk management practices. In fact, risk management practices are critical due to the need for public entities to be accountable to a range of stakeholders and wider society (Crawford & Stein, 2004).

The impact of risk in the public sector adversely affects reputation and can lead to high litigation costs due to negligence or loss of public funds (Crawford & Stein, 2004; Power, 2004). This view is supported by Vinnari and Skaerbaek (2014), who found that the occurrence of fraud (i.e. embezzlement) as well as poor governance and control are factors that contribute to the existence of a risk management framework. In fact, Hood and Smith (2013) conclude that improper risk management may have detrimental effects on the effectiveness and efficiency of an organisation or even its survival. Hence, risk management is believed to be able to improve the performance of an organisation and to improve the delivery of good-quality services to the public. This is in line with the study conducted by Wood (2009), which revealed the importance of risk management in Birmingham City Council in the UK, where the risk management practices were largely driven by the introduction of Treasury guidance in 2001 by the Council.

The main reason for establishing risk management practices in public sector organisations is to enable them to achieve better performance delivery and to be more responsive to the public. In many countries, internal audit is the central function that acts as a monitoring mechanism to ensure that risk management practices are operating effectively (Zakaria *et al.*, 2007). As highlighted by Vijayakumar & Nagaraja (2012), internal audit has recently become an integral function that assists an organisation in ensuring the effectiveness of risk management, the achievement of target objectives, the safeguarding of assets and the enhancement of the reliability of information. In a similar vein, Badara and Saidin (2012) claimed that the raison d'être of internal audit is mainly to act as monitoring mechanism in which the unit oversees the efficiency of the financial and internal control procedures, which in turn should allow internal audit to assist the organisation to achieve its objectives. More recently, Vinnari and Skaerbaek (2014) concluded that internal audit could heighten risk and control awareness through the provision of training to both the users and employees of an organisation. Thus, the establishment of an internal audit unit is crucial in ensuring the effectiveness of several systems within an organisation (Zakaria *et al.*, 2007; Abuazza *et al.*, 2015).

Nevertheless, the study by Ahmad *et al.* (2009) and Abuazza *et al.* (2015) found that the internal audit unit in developing countries is often understaffed, lacked of competence and received inadequate management support. These factors may cause inaction to adequately respond to audit findings. Furthermore, internal audit involvement is mainly restricted to auditing financial matters in emerging economies (Abuazza *et al.*, 2015). Their role in the assessment of risk is considered an activity for the future (Ali *et al.*, 2007). In contrast, the study of internal auditor's role in one of developed countries by Goodwin (2004) found that that internal audit in Australia has a higher involvement in operational and strategic risk as compared to financial, environmental and other risks. However, this research found that most of the prior studies on risk management and internal audit practices have mainly been conducted in the context of local authorities (Zakaria *et al.*, 2007; Wood, 2009; Vinnari & Skaerbaek, 2015) and the implementation of risk management is mostly guided by the introduction of a risk policy (Wood, 2009; Vinnari & Skaerbaek, 2015). Although PUs have some similarities with local authorities in which they considered as not-for-profit entities and are highly subsidised by the government, the recent changes in the governance system and pressure to achieve financial sustainability may expose PUs to unexpected uncertainties and complexities. Moreover, in Malaysia PUs are governed by statutory bodies. Studies also illustrate that the extent of the risk management structure is varied; it can be fragmented or integrated and this largely depends on management support, internal audit resources, and organisational size and activities (Vinnari & Skaerbaek, 2014; Abuazza *et al.*, 2015; Coetze, 2016). The next section explains the current level of risk management and internal audit practices in PUs and introduces the questions addressed in the present study.

Risk management and internal audit practices in public universities

Traditionally, the role of internal audit in PUs has been mainly to evaluate the efficiency and effectiveness of the allocation of resources and their utilisation. However, the present challenges faced by PUs are very similar to those of many other private organisations. Declining resources, increasing operating costs and a competitive market are among the internal and external forces that place pressure on PUs to be more effective and efficient in managing their funds (Azad, 1994). For instance, higher education institutions are facing higher risk exposure from internationalisation initiatives (Beecher & Streitwieser, 2017) as well as the accreditation process and entrepreneurialism (Hommel *et al.*, 2016). Furthermore, colleges and universities are striving to improve transparency in their services, operations and finances for stakeholders and the public (Azad, 1994). In overcoming this issues, there is growing interest among PUs in gaining better control over their processes, activities and procedures through the establishment of risk management and internal audit (Protiviti, 2008). Hence, risk management is considered as a new paradigm for managing the risks faced by an organisation (Musig & Kunsrison, 2012).

Prior studies indicate that the structure of risk management in PUs very much depends on top management support, budget resources and leadership (Mihret & Yismaw, 2007; Arena, 2013). In particular, it has been argued that congruence between top management values

and corporate culture would further encourage the adoption of risk management practices (Christopher & Sarens, 2015, 2017). In the case of Malaysia, Ariff *et al.* (2014) discovered that risk management in PUs is less developed, while the study by Christopher and Sarens (2015) in the context of Australia reported a mixed findings. The adoption of risk management is seen at the strategic level (i.e. decision makers and top management) but not at the operational level (i.e. process owners). This is in line with the study by Verdina (2011), which indicates that the risk management structure in PUs is mostly fragmented rather than integrated on a continuous or systematic basis. Thus, the identification and management of risks is often done for certain type of risks at different levels of the organisation. Overall, prior literature seems to indicate that the structure of risk management in PUs ranges from fragmented to integrated, and the implementation of such a structure still depends on a 'buy-in' from the leadership of the organisation. Hence the first question that the present study seeks to answer is:

RQ1: What is the level of risk management practices in PUs?

As highlighted earlier, sound risk management practices assist an organisation in achieving its target objectives and goals. According to the Institute of Internal Auditors ([IIA], 2013), risk management practices can be categorised into risk assessment, risk management and risk communication. Risk assessment is a systematic process of evaluating the potential risks that may be involved in any operational activity. Risk management involves a process of identifying procedures to mitigate or avoid the impact of potential risks. Risk communication refers to the dissemination of risk-related information as well as creation of risk awareness. Since the existence of an internal audit unit is crucial in ensuring the effectiveness of these risk management practices (Zakaria *et al.*, 2006; Abuazza *et al.*, 2015), the internal auditor should act as a monitoring mechanism by providing assurance in respect of risk identification and the risk management process, and in providing that assurance, they need to recognize different stakeholders' expectations (Christopher & Sarens, 2015). Moreover, agency theory supports the idea that the internal auditor's role is to act as an oversight mechanism (Adams, 1994).

Studies show that the role of internal audit in risk management practices evolves over time. In the case of Malaysia, a quantitative study conducted by Zakaria *et al.* (2006) examined the formation of the internal audit department in Malaysian PUs. The researchers found that 88.2 percent of PUs had formed an internal audit department, while the remaining 11.8 percent of PUs had yet to establish an internal audit department because they themselves had just been established recently. As for private universities, the researchers found that a significant number of them lacked an internal audit function. They also found that the reason for the restriction of the scope of internal audit activities might be due to the limited amount of budget allocated to the internal audit department. Based on their findings, the researchers suggested that policy makers consider revising the Treasury Circular guidelines to include a focus on risk management in order to better address the various risks that PUs may encounter.

Subsequently, a study by Mihret and Yismaw (2007), which focused on the public higher educational institutions in Ethiopia, examined the factors that influence the effectiveness of internal audit in terms of internal audit quality, management support, organisational setting and auditee's attributes. The results highlighted that internal audit quality and management support strongly influence internal audit effectiveness while organisational setting and auditee attributes do not have a strong impact on internal audit effectiveness. Moreover, a study by Verdina (2011) on risk management in Latvia's higher education institutions indicates that there is an absence of risk management policy and strategy as a tool for securing internal control over the implementation of the study programme process. The result is based on students' opinions that were collected in a survey of six PUs across Latvia. The study also found that risk management practices are being implemented only when it is deemed to be relevant and that the focus is on certain types of risk.

More recently, a study on risk management practices in higher education at Thailand was conducted by Musig and Kunsrison (2012). The study revealed that assurance activity efficiency and consulting practice effectiveness influence the continuous improvement of enterprise risk management (compliance risk, strategic risk and operational risk). Moreover, the researchers found that both assurance and consulting have a positive impact on the success of internal audit work. This demonstrates that internal auditors should not only test internal control, which is an established activity of internal audit, but should also provide advisory services to management.

From the review of the prior studies, it is evident that the emergence of risk management in PUs is not formalised by any regulatory requirement. Rather, the adoption of risk management is probably initiated due to recurring internal issues of malpractice, mismanagement and wastage, which raise concerns in relation to the public interest regarding the appropriate management of public funds. These are mainly caused by the lack of management competency, negligence in performing duties, poor internal control and lack of supervision by management (KPT, 2011). Hence, similar to the private sector, the adoption of internal audit requirements tends to be strengthened subsequent to financial scandals (Abuazza *et al.*, 2015). In view of these, internal audit in the public sector in general has

undergone dramatic changes in which they should act as the three lines of defence (Chambers & Odar, 2015). It is no longer confined to its traditional roles of checking compliance and control but has encompassed new ones in value-added services (Abuazza *et al.*, 2015). Thus, the moves by the Malaysian Government to reduce the budget allocation to the PUs and the consequent need for alternative sources of finance have increased the risk exposure to them. However, there is scant literature that discusses the development of internal audit and risk management in PUs. Therefore, the present study attempts to answer the following research question:

RQ2: What are the roles of internal audit in risk management practices in PUs?

RESEARCH METHODOLOGY

The questionnaire used in the present study was mainly adapted from IIA (2013). The original specifically referred to the roles of internal audit in risk management practices in the private sector setting. Therefore, the adapted questionnaire was further validated by internal auditors in PUs to ensure that the questions were relevant to the context. These experts confirmed that the questionnaire items were compatible with the existing activities practised by internal auditors in PUs. In fact, all internal auditors of PUs are required to be professional members of the internal audit professional body in Malaysia, i.e. the Institute of Internal Auditors Malaysia (Treasury, 2013), and members of this professional body must follow the requirements of the internal audit professional standards. As shown in **Appendix A**, the questionnaire consisted of five sections. Part A concentrated on the background of the internal audit unit. Parts B to D covered the roles of internal audit in the three components of risk management practice, namely risk assessment, risk management, and risk communication, respectively. Open-ended questions were also included in the questionnaire in order to gather information on the rationales for having established risk management practices in PUs. Part E consisted of questions to obtain demographic information.

Due to the exploratory nature of the present study and the small population of PUs in Malaysia, this study covered all of the 20 PUs. All of the 20 PUs have established an in-house internal audit function. Data collection was done through the distribution of the abovementioned questionnaire by hand to internal auditors (including all chiefs or heads of internal audit and assistant auditors). Each target respondent received a copy of the questionnaire together with a covering letter that clearly stated that the anonymity of responses would be ensured and the data collected was strictly for educational purposes. Internal auditors were the target respondents because of their level of expertise and involvement in the area of interest to the present study. A total of 219 questionnaires were delivered to the internal audit units in all the PUs and 127 were completed and returned, which equates to a 58 percent response rate. The Cronbach's α test was applied to the responses to the questionnaire survey, resulting in a score of more than 0.7 (internal auditor role in risk management = 0.90; internal auditor role in risk assessment = 0.83; internal auditor role in risk communication = 0.79), indicating that there is consistency of measurement. The next section discusses the descriptive findings only as the two main objectives of the study are to explore the level of risk management practices and the roles of internal audit in risk management practices in PUs.

FINDINGS AND DISCUSSION

Descriptive statistics

Table 1 shows the different levels of maturity of the internal audit function across the 20 PUs. The majority (approx. 55 percent) of them are between 10 and 20 years old, while 15 percent are less than 10 years old and 30 percent are more than 21 years old. From the results, it seems that the establishment of an internal audit unit very much depends on how long the PU itself has been in existence. The finding on the time of the establishment of an internal audit unit is in line with the earlier work of Zakaria *et al.* (2006), who found that the majority of PUs in Malaysia had set up their internal audit function. This shows that the establishment of an internal audit unit in PUs was mostly driven by the requirements of Treasury Circular 9/2004 and Treasury PS 3.1/2013. From the 20 PUs, only 61.9 percent of the PUs have established a separate risk management unit (see **Table 2**).

Table 1: Age of Internal Audit Unit

Age (years)	Frequency	Percent
1–5	2	10
6–10	1	5
11–15	5	25
16–20	6	30
21–25	3	15
26–30	0	0
31–35	3	15
Total	20	100

Table 2: Establishment of Risk Management Unit

Detail	Yes	No
Does your institution have a risk management unit?	61.9%	38.1%

RQ1: What is the level of risk management practices in PUs?

The first objective of the present study was to ascertain the level of risk management practices in PUs. This can be categorised into basic, developing, established and advanced (Beasley *et al.*, 2005). According to this categorisation, the basic level refers to PUs that have not yet established risk management practices but are considering doing so. The developing level refers to PUs that have decided to establish risk management practices and are in the process of planning the development of risk management practices. The established level refers to PUs that have implemented risk management practices and have applied them in selected areas or activities. The advanced level refers to PUs that have properly implemented risk management practices and applied them in all their activities.

As displayed in **Table 3** below, 50 percent of PUs have a basic level of risk management practices, 40 percent have a developing level and 5 percent have an established and an advanced level. The results also indicate that most PUs are in the initial phase of planning and considering establishing a risk management process. From these, research found that although no formal policy has been imposed on the public sector to setting up a risk management unit or risk management process, most PUs have started to develop risk management practices.

Table 3: Level of Risk Management Practices

Level of risk management practices	Frequency	%
Basic	10	50
Developing	8	40
Established	1	5
Advanced	1	5
Total	20	100

Apart from the level of risk management practice, the study also compare the level of risk management practices and the age of internal audit in PUs. **Table 4** indicates that the PUs with either an advanced or an established level of risk management practices are in the category of older institutions (more than 20 years old). The newer PUs (less than 15 years old) are mostly at the basic level and therefore do not have proper risk management practices in place. The respondents also revealed that the risk assessment activities are undertaken by the internal audit unit when developing the annual audit plan in such cases.

Table 4: Comparison of Level of Risk Management Practices and Age of Internal Audit Unit

Level of risk management practices	Basic		Developing		Established		Advanced	
	Freq	%	Freq	%	Freq	%	Freq	%
1-5								
6-10	2	10						
11-15	1	5	1	5				
16-20	4	20	4	20				
21-25	2	10	1	5				
26-30	1	5					1	5
31-35			2	10	1	5		
Total	10	50	8	40	1	5	1	5

These findings imply that most PUs, particularly the newly established PUs, are in the initial stage of considering the implementation of risk management practices. This is mostly perhaps due to the influence of trends in the private sector, recent developments in new public sector management and the recent financial crisis. These findings are in line with Arena (2013) and Christopher and Sarens (2015). Moreover, the current moves made by PUs in establishing a risk management unit is in line with the approach of local authorities. This finding supports that of Crawford and Stein (2004), in which they emphasised on the strong need to improve public confidence and trust through the introduction of risk management practices in the public sector. Hence, the findings of present study indicate an urgent need to introduce the appropriate policy on risk management practices and the specific role of internal audit in risk management, the PUs in particular and in the public sector in general. This is also align with the earlier suggestion made by Zakaria *et al.* (2006).

RQ2: What are the roles of internal audit in risk management practices in PUs?

The second objective of the present study is to examine the roles of internal audit in implementing the risk management practices in PUs. According to internal audit professional standards, the role of internal audit in risk management practices within the private sector context should focus on three different components of the risk management process, namely risk assessment, risk management and risk communication (IIA, 2013). Applying the same requirement in public sector context, the internal auditor should play their roles in risk management at the respective PU by identifying the risk, preparing the assessment and reporting processes. With this regards, this research gathered the responses from internal auditors in PUs as presented in **Table 5**.

With respect to the risk assessment as one of the component in risk management process, majority of the internal auditors, which is 70 percent of them applied a macro risk assessment in developing audit planning for critical areas. As elaborated in the open-ended question section, their critical areas in this activities are the registry and treasury units. In contrast, only 47 percent of the respondents are involved in developing the internal control risk assessment questionnaire, using the micro risk assessment approach in the individual audit plan. The results also show that approximately 50 percent of internal auditors are involved in facilitating the development of risk assessment activities through consultation. Although utilising a different approach, all of them highlight that the need for risk assessment is mostly driven by the competitive environment of the education sector and rapid changes in the financial activities in which PUs are involved.

Regarding the role of internal auditors in risk management, the findings indicate that about 68 percent of the respondents perform an independent evaluation of the effectiveness of risk management practices and provide recommendations on areas for improvement. Meanwhile, only 50 percent of them evaluate the practices of mitigating the risks which links to strategic objectives.

In communicating the risk identified, the internal audit should create awareness of best practices in risk management across the organisation through the moderate use of formal documents such as reports, manuals, etc. In this study, the results show that 80 percent of the internal auditors play a role in disseminating and recommending the best practices in risk management within their organisation. However, only 62 percent of them has distribute the findings on weaknesses in internal control and risk within their institution. Finally, 46

percent of the respondents perform self- assessment activities for control and risk and 50 percent of the respondents maintain a centralised database on risk. These results show that the internal audit function is actively involved in promoting greater understanding and awareness of risk management practices among employees of PUs.

Overall, the above findings are consistent with Christopher and Sarens (2015), who found that in the early stage of implementing the risk management process, the internal auditors often has higher responsibilities in creating risk awareness across the organisation as compared to the later stage. In fact, the internal auditor also plays a significant role as a facilitator in developing risk management practices. This is also similar to the findings highlighted by Abuazza *et al.* (2015), Christopher and Sarens (2017) and Vinnari and Skaerbaek (2014). The results of the present study suggest that the implementation of risk management practices needs the strong support from the top management to facilitate the allocation of resources and to recognise the internal audit findings and recommendations.

Table 5: Roles of Internal Audit in Risk Management Practices

Roles of internal audit in:	Yes	No	Not Sure
Risk assessment			
Involved in the identification of the most critical areas based on the audit profile in order to define the audit plan	70.1%	16.4%	13.5%
Evaluates the risk assessment process	61.9%	26.1%	12.0%
Assists management in fulfilling their risk assessment responsibilities	59.0%	22.4%	18.6%
Facilitates the development of a system approach that management could use in dealing with risk	54.5%	25.4%	20.1%
Provides consultation in the risk assessment process	51.5%	32.8%	15.7%
Involved in identifying risks in individual audits	47.8%	25.4%	26.8%
Involved in the facilitation of risk self-assessment and assists with the implementation of these questionnaires	47.0%	29.1%	23.9%
Risk management			
Provides an independent and objective evaluation of the institution's risk management process	67.9%	20.1%	12.0%
Facilitates the improvement of risk management practices	63.4%	19.4%	17.2%
Reviews and appraises the adequacy, effectiveness and efficiency of the institution's risk management practices in order to provide its independent opinion	62.7%	24.6%	12.7%
Evaluates the development of risk management practices	56.7%	26.1%	17.2%
Evaluates whether all identified risks are mitigated properly by management	53.7%	23.9%	22.4%
Evaluates whether the inherent risks in the strategic objectives are being identified by management	52.2%	26.1%	21.7%
Risk communication			
Disseminates best practices within the institution	80.6%	10.4%	9.0%
Recommends a benchmarking source to improve the effectiveness and efficiency of risk assessment and internal control practices	76.9%	14.9%	8.2%
Disseminates reports on risk and internal controls within the institution	61.9%	22.4%	15.7%
Distributes internal control manuals within the institution	57.5%	22.4%	20.1%
Develops and maintains a centralised risk database	50.0%	34.3%	15.7%
Distributes risk and control questionnaires for self-assessments	45.5%	33.6%	20.9%

CONCLUSION

An increasing trend of malpractice in PUs in Malaysia has raised major concerns about the integrity and accountability of PUs in managing public funds. This may adversely affect the reputation and image of PUs and the public sector in general. Hence, the main objective of the present study was to examine the level of risk management practices in PUs and the role of internal audit in risk management practices. The findings discussed above indicate that all PUs do have an internal audit unit, which is in line with the requirements of Treasury Circular Nos. 9/2004 and PS 3.1/2013. However, the age of the internal audit unit varies across PUs, and this mostly depends on how many years the PU itself has been established. Moreover, despite the absence of an authoritative policy from the Ministry of Finance, almost two-thirds of the PUs have developed a separate risk management unit.

The introduction of risk management practices is mostly driven by the needs and competitive environment of the education sector which currently experiencing rapid changes in terms of financial and operational activities. The findings indicate that most PUs still have a basic or developing level of risk management practices. Only one PU has reached the level of established practices and another one at an advanced level. Based on feedback obtained via the open-ended questions in the questionnaire, the PU with the advanced level of risk management practices established these through consultation with a professional audit firm. The above findings underline the growing interest among all PUs in moving forwards in improving their performance and accountability in managing public funds and enhancing their service delivery to the public through better risk management practices. The results also indicate the significant involvement of internal audit in throughout this process. In addition, they signify that internal auditors has performs a facilitator role in enhancing awareness of the importance of risk management within PUs.

The empirical evidence of the present study offers several contributions to the field of risk management. First, the establishment of a separate risk management unit and risk management practices among PUs may have implications for annual audit planning. Specifically, the NAD may want to consider expanding the scope of risk assessment and its impact on annual audit planning. This would further improve the effectiveness and efficiency of allocating audit resources. The preventive measures could also be taken with respect to any critical issues identified during risk assessment activities. Second, based on the results of the present study, the Treasury may want to consider the establishment of comprehensive risk management policies for the public sector at higher level and PUs in relation to the improvement of risk management practices at lower level. In particular, the present study highlights the need for the internal auditor to play an active roles in monitoring and facilitating the implementation of risk management practices. Also, there is a need for a clear definition of the specific roles of the internal auditor, which may prevent any conflicts in relation to the issue of auditor independence. Furthermore, PUs may wish to exploit the expertise and skills of internal auditors in managing potential risks and enhancing risk and control awareness in their organisation. This would help the PUs to prevent the occurrence of risky activities and improve accountability in relation to those activities. Finally, it is worthwhile to enhance awareness among the top management in PUs on the importance of risk management in any strategic initiatives taken. A top management that has relevant experience and skills such as income diversification or cost management would appreciate the importance of risk evaluation in any strategic decisions made.

When considering the evidence presented in this paper, it should be noted that the present study has some limitations. First, the sample size of 20 PUs means that the data analysis is limited in terms of its comprehensiveness. Perhaps, future research could investigate both public and private universities and compare the practices of those two sectors. This is because, private universities often act as profit-making entities. Second, the present study used a survey method which gives limited information and a lack of in-depth information on the studied area. Third, respondents may have lacked commitment in answering the questions due to time constraints, lack of sufficient knowledge about the issues being investigated and fear of negative consequences. Therefore, future research could adopt an interview or case study approach which would enable direct interaction with respondents. This could also provide the opportunity to obtain richer information such as on the extent of management support and the allocation of resources to risk management and internal audit practices.

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QUESTIONNAIRE

Internal auditor's role in risk assessment

The internal auditor's role in risk assessment is to identify and assess both the likelihood and potential impact of various risks to the institution.

The following are items of the internal auditor's role in risk assessment:		Yes	No	Not Sure
a.	Evaluates the risk assessment process			
b.	Provides consultation in the risk assessment process			
c.	Assists management in fulfilling their risk assessment responsibilities			
d.	Facilitates the development of a system approach that management could use in dealing with risk			
e.	Involved in the identification of the most critical areas based on the audit profile in order to define the audit plan (macro risk assessments)			
f.	Involved in identifying risks in individual audits (micro risk assessment)			
g.	Involved in the facilitation of risk self-assessment (development of risk assessment questionnaires) and assists with the implementation of these questionnaires			

Internal auditor's role in risk management

The internal auditor's role in risk management is to evaluate the risk management process in terms of risk identification and risk mitigation, where decisions need to be made on how to manage the perceived consequences of that risk.

The following are items of the internal auditor's role in risk management:		Yes	No	Not Sure
a.	Provides an independent and objective evaluation of the institution's risk management process			
b.	Reviews and appraises the adequacy, effectiveness and efficiency of the institution's risk management process in order to provide its independent opinion			
c.	Evaluates the development of the risk management (risk identification and risk mitigation) practices			
d.	Evaluates whether the inherent risks in the strategic objectives have been identified by management (Responsibility Centre @ PTJ)			
e.	Evaluates whether all identified risks are mitigated properly by management			
f.	Facilitates improvement in the risk management practices			

Internal auditor's role in risk communication

The internal auditor's role in risk communication is to spread risk information within the institution.

The following are items of the internal auditor's role in risk communication:		Yes	No	Not Sure
a.	Disseminates best practices within the institution			
b.	Recommends a benchmarking source to improve the effectiveness and efficiency of risk assessment and internal control practices			
c.	Develops and maintains a centralised risk database			
d.	Disseminates reports on risk and internal controls within the institution			
e.	Distributes internal control manuals within the institution			
f.	Distributes risk and control questionnaires for self-assessments			

Open ended questions:

1. To what extent the risk management unit focuses their exposure. Please specify (i.e. treasury unit, registry unit etc.)

2. Do you think that risk management practices is needed in your institution and why?

3. How risk management practices are being developed in your institution?

Disclosure of Non-Financial Information in Discharging Accountability of *Waqf* Trustee

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ABSTRACT

As trustees, *waqf* institutions are not only accountable to Allah SWT but also to individuals and society. It has been recognised in prior studies that financial reports are the main medium to discharge accountability. In order to discharge the dual accountability obligation, financial information alone is insufficient. Instead, non-financial information also needs to be disclosed in the financial report. Through questionnaire survey to accountants and management of *waqf* institutions, auditors, academicians and representatives of accounting professional bodies in Malaysia, this paper has identified the importance of disclosure of a list of non-financial information related to *waqf*. Overall, the results show that almost 90 percent of the non-financial information is regarded as having high level of disclosure importance. It is identified that the most important item for disclosure is the information within the category related to accounting policy whilst the least important information for disclosure is the information within the category of employee and employment. The findings indicate the importance of justification of accounting figures as well as explanation of the performance of *waqf* assets management and social responsibility of *waqf* institutions. The findings may be used, particularly by *waqf* trustees, as disclosure guidelines for better discharging accountability through reporting.

Keywords: Islamic accountability, Accountability reporting, Disclosure of non- financial information, Accounting for *waqf*, *Waqf*

INTRODUCTION

Accounting for *waqf* (Islamic endowed trust funds) has been extensively practiced since the Ottoman Empire with the use of book keeping to record *waqf* transactions and the use of accounting record to measure performance of *waqf* management (Yayla, 2007). History has proven that the use of accounting had resulted in the success of *waqf* management and the importance of accounting in the development of *waqf* assets to support economic growth (Yayla, 2007; Toruman *et al.*, 2007). The contribution of *waqf* to the economy has been well recognised. As argued by Mohd Hisham Dafterdar at the 8th World Islamic Economic Forum (WIEF) in Malaysia from 4 to 6 December 2012, ‘the importance of the *awqaf* sector is seen in terms of the huge assets it controls...and its significant contribution to the economy which accounts for as much as 10 per cent of the GDP of some countries’. Given the economic importance which the *waqf* system carries and the nature of endowment in *waqf* that requires integrity and trust, the expectation on accountability from *waqf* managers is therefore imperatively crucial.

As a trustee (or *mutawali* in Arabics), a *waqf* manager must ensure that *waqf* assets are properly managed and developed, *waqf* deeds are well regarded and the usufructs are delivered to the intended beneficiaries (Yaacob *et al.*, 2015). From the Islamic perspective, an individual or organisation as a trustee is accountable not only to individuals and the society at large but more importantly to the almighty Allah SWT (Baydoun & Willet, 2000; Shahul Hameed, 2000). Hudaib and Mirza (2004) emphasise that preparing an

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account in discharging accountability from the Islamic perspective is part of *ibadah* (servitude to Allah) and *amal soleh* (virtuous deeds) in achieving *al-falah* (success in the world and hereafter). In a similar vein, Nahar and Yaacob (2011) infer that in Islam, accounting and reporting is vital for greater accountability not only to Allah SWT but also to individuals and society at large. In this respect, disclosure from the Islamic perspective is based on the concepts of social accountability and full disclosure (Baydoun & Willet, 1997, 2000; Haniffa, 2002; Haniffa & Hudaib, 2002).

Full disclosure according to Baydoun and Willet (1997, 2000) does not mean the disclosure of all information in detail but it refers to the disclosure of all important information. In other words, accounting and reporting in accordance with *Shariah Islamiah* is more than just numbers and qualitative aspects. Instead, any relevant information including non-financial information should be disclosed as long as it is true and whether it is mandated or not by the accounting standards (Yaacob *et al.*, 2012, 2015). For greater accountability purpose, financial information alone is insufficient, non-financial information should also be disclosed (Coy, *et al.*, 2001; IFAC, 1991; Murni *et al.*, 2014; Ryan & Mack, 2006; Tooley *et al.*, 2010). Sofyan (2003) argues that the financial reports of an Islamic organisation should also be a medium for promoting Islamic values not only for reporting general financial statements. This purpose may not merely be achieved through disclosure of financial information, in fact other narrative information such as information that expresses concerns of organisations about their employees and environment are also important to be disclosed. Thus, in fulfilling dual accountability obligations (accountability to Allah and accountability to individuals and the society at large) through reporting, an Islamic-based organisation including *waqf* institutions should disclose true and fair as well as relevant and comprehensive information which includes both financial and non-financial items (Haniffa & Hudaib, 2002; Yaacob *et al.*, 2012; Rosnia & Zurina, 2013).

Despite the substantial claims of the importance of reporting in discharging accountability, there are limited studies that examine the link between accounting, reporting and accountability in Islamic-based organisations (Hasan & Siti Nabihah, 2010), such as *waqf* institutions in the context of this paper. Specifically, the accounting literature that examines accounting and reporting for *waqf*, has been relatively scant (Yaacob *et al.*, 2012). The limited empirical prior studies (e.g. Abdul Rahim *et al.*, 1999; Siti Rokyah, 2005) indicate that the accountability aspects of *waqf* managers as trustees in the context of Malaysia are lacking which among others due to lack of transparency. The studies found that the level of *waqf* disclosure in the financial reports of the State Islamic Religious Councils (SIRCs), the institutions responsible for religious matters such as *waqf* management, is comparatively low. Hence, in order to address this issue, particularly in Malaysia, Siti Rokyah (2005) suggests that specific guidelines for *waqf* reporting are important and need to be developed. With the specific guidelines for *waqf* disclosure, the discharge of greater accountability through reporting by *waqf* institutions as trustees could be improved.

For financial information, at least the relevant accounting standards and the best reporting practices applied by the SIRCs or their specific agencies responsible for *waqf* management, have stipulated minimum disclosure requirements. For non-financial information, however, to date, there are no disclosure guidelines or standards specifically for the reporting of *waqf* institutions as trustees. A recent study by Mohd Fairuz *et al.*, (2016) has recommended a list of information items to be disclosed in the financial reports of *waqf*, *zakat* and *baitulmal* institutions in Malaysia. Based on the list of disclosure items suggested by Mohd Fairuz *et al.* (2016), this paper focuses only on non-financial information items related to *waqf* with the objective to identify the perceived disclosure importance of each of the items. This paper provides new input to the ongoing debate about the role of non-financial disclosure in discharging greater accountability specifically within the context of Islamic-based organisations such as *waqf* institutions.

This paper is structured as follows: the next section provides the reader the insights from literature. Thereafter, the research methods employed are presented followed by a discussion about the study findings. The paper ends with a conclusion along with the study limitations and suggestions for future research.

INSIGHTS FROM LITERATURE

Accountability is the duty to provide an account (by no means necessarily a financial account) or reckoning of those actions for one is held responsible (Gray *et al.*, 1996). Similarly, Cutt and Murray (2000) defines accountability by highlighting the existence of at least two parties, one who allocated responsibility, and another one who accepts it with understanding to account for the manner in which it has been discharged. In Islam, accountability is of utmost importance as stated in the Quran [2:284] "*To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to*

account for it.”. The Quran also states, “*To Him belong the dominion of the heavens and earth. And to Allah are returned [all] matters*” [57:5]. The verses indicate that all belongings of human on this earth are a mere trust (*amanah*) from God, in which human will be accounted for it and human is individually accountable for their actions on the day of Judgement.

In addition, the Quran emphasised that any deeds, either positive or negative and even the deeds with the size of an atom will be measured and rewarded accordingly. Referring to this, Nahar and Yaacob (2011) reckon that accounting and reporting from the Islamic perspective is vital for greater accountability as it affects the life of the Muslims in this world and hereafter. By highlighting these, they suggest that accounting and reporting are provided beyond the worldly objectives. In this regards, the purpose of accounting and reporting is to ensure the accountability to Allah SWT and accountability to individuals and society at large have been discharged (Baydoun & Willet, 2000; Shahul Hameed, 2000). In order to discharge this dual accountability obligation, a wider scope of reporting should be provided by the reporting entities (Haniffa & Hudaib, 2004; Rosnia & Zurina, 2013). Hence, the disclosure of financial information alone is insufficient, non-financial information should also be disclosed (Rosnia & Zurina, 2013; Ihsan & Adnan, 2009; Che Azmi & Hanifa, 2015). In a similar vein, the Canadian Institute of Chartered Accountants (CICA) (2011) emphasises that since financial statements cover only a small component of performance information, non-financial information is needed in communicating comprehensive information related to an organisation and its roles, especially for a non-profit organisation, such as *waqf* institution in the context of our study. In addition, Dhanani and Connolly (2012) and Yasmin *et al.* (2014) state that accountability discharged through reporting is crucial as it may influence perceptions about the reporting entities. If an organisation could enhance its accountability through reporting, the confidence of stakeholders towards the organisation may be increased (Lee, 2004). In the context of a *waqf* institution, the discharged of enhanced accountability may consequently strengthen the institution’s role as a trustee.

Prior studies also relate transparency and accountability. The study by Ihsan and Mohamed Ibrahim (2011) for instance, compares two *waqf* institutions in Indonesia and finds that the institution that is more transparent in their financial reporting practices indicates better accountability. For dual accountability purpose, Sofyan (2003) emphasises that financial reports of Islamic-based organisations should become an intermediary in promoting Islamic values such as ethics, moral and spiritual values. In this respect, besides financial objectives, the disclosure of information regarding *shariah* compliance is also important. According to Yaacob *et al.* (2012), reporting that is *shariah* compliant involves more than just figures and quantitative aspect. It also involve qualitative aspect consist of relevant narrative statements and non-financial information.

With regard to the above, Haniffa and Hudaib (2002) argue that the Islamic-based organisations should provide a comprehensive report beyond the mandated financial report. According to them, there has to be substantial additional disclosure of non-financial information including the disclosure about social information that shows the non-involvement of *riba* and *gharar* elements in financing and investments, information about products or services resulted from prohibited (*haram*) or uncertain activities, information that shows the extent to which an entity has taken care of its employees’ welfare, information related to the fulfilment of society needs such as *sadaqah*, *zakat* and *waqf*, and finally information about environment. In addition to the information put forward by Haniffa and Hudaib (2002), Othman and Md. Thani (2010) suggest the disclosure of non-financial information related to an entity’s governance. In the context of *waqf* specifically, non-financial information includes the information that informs stakeholders about the achievement of objectives and the progress of *waqf* programmes (Rosnia & Zurina, 2013). This information is useful to stakeholders especially *waqf* donors and their beneficiaries to observe that *waqf* institutions have fulfilled their roles as *waqf* trustees or *mutawalli*. In addition, non-financial information may be useful to other stakeholders such as property developers for their decision making purposes for example whether or not to participate in the development of *waqf* assets.

Despite the importance of disclosure of comprehensive information, studies by Abdul Rahim *et al.* (1999) and Siti Rokyah (2005) find the low level of disclosure of *waqf* information in the State Islamic Religious Council’s (SIRC) annual reports. Besides no separate disclosure for *waqf* account, Hisham (2006) also finds that there is no disclosure on various *waqf* assets. Hence, the specific guidelines for *waqf* disclosure including the disclosure for non-financial information is critically required (Siti Rokyah, 2005).

A recent study by Mohd Fairuz *et al.*, (2016) fill the need for disclosure guidelines by recommending a list of items, both financial and non-financial information, for disclosure in the financial reports of *waqf*, *zakat* and *baitulmal* institutions in Malaysia. The items which include information related to *waqf*, *zakat* and *baitulmal* were identified based on Al-Quran, Hadith, *Ijma*’and/or *Qiyas*. They were also identified based on an extensive review of literature related to Islamic accounting and reporting, recommendation of the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) *sharia standards* and suggestions from the

accountants and management of SIRC's and their agencies. The final list of disclosure items was subsequently validated by the experts of *fiqh muamalat* and Islamic accounting. Nevertheless, the study did not identify the importance of information items to be disclosed in the financial reports of the institutions. Hence, we extend the study of Mohd Fairuz *et al.*, (2016) by examining the disclosure importance of the information items from the views of financial report preparers (i.e. the accountants of SIRC's and their related agencies), oversight bodies, academicians and other parties directly related to the institutions. In this paper, we report only the disclosure importance of non-financial information items related to *waqf* and *waqf* institutions as trustees or *mutawalli*.

METHODOLOGY

Our study involved primary data collected through a questionnaire survey. The questionnaires were distributed and collected during the conference (*Seminar Penyelidikan Perakaunan Dan Pelaporan Kewangan Islam Bagi Institusi Wakaf, Zakat Dan Baitulmal Di Malaysia*) organised by the Accountant General Department of Malaysia, held in Putrajaya International Convention Centre (PICC) on 25th October 2016. As shown in **Table 1**, a total of 182 questionnaires were distributed and 92 questionnaires (51%) were received and suitable for analysis. Specifically, the respondents include accountants and assistant accountants of SIRC's and their agencies related to *waqf*, *zakat* or *baitulmal*, State Government treasurers and the management of State Government Finance and Account Committee, representatives of Federal Government bodies governing the Islamic matters (including the Department of *Waqf, Zakat* and Hajj (JAWHAR), the Department of Islamic Advancement of Malaysia (JAKIM), National Fatwa Council and *Waqf* Foundation), auditor of the National Audit Department of Malaysia, lawyer of the Attorney General's Chambers of Malaysia, academicians, Islamic accounting and finance experts, a representative of the Treasury of Malaysia, representatives of accounting professional bodies in Malaysia, Chief Accountants of various Ministries as well as the top management and accountants of the Accountant General's Department of Malaysia. The majority of the respondents are the preparers of financial reports of SIRC's and their related agencies and those who have direct and identifiable relationship with SIRC's as well as those who have knowledge in accounting and Islamic matters including *waqf*.

Table 1: Response Summary

Respondent Group	Number of Questionnaire Distributed	Number of Usable Response	Response Rate %
Accountants and Assistant Accountants of SIRC's and Their Agencies	46	38	83
State Government Treasurers and Management of State Government Finance and Account Committee,	28	14	50
Federal Government bodies related with Islamic matters	8	5	63
National Audit Department	1	1	100
Attorney General's Chambers	1	1	100
Academicians	21	9	43
Islamic accounting and finance experts	3	3	100
Treasury	1	1	100
Accounting professional bodies	4	2	50
Chief Accountants of various Ministries	18	5	28
Accountant General's Department	51	13	26
Total	182	92	51

Each respondent was presented with a questionnaire that consists of a list of information items for disclosure. Using the list of information items to be disclosed by *waqf*, *zakat* and *baitulmal* institutions as suggested by Mohd Fairuz *et al.* (2016), the respondents were asked to indicate their perceptions on the importance of disclosure of each of the information item using a likert scale of 1 (unimportant and should not be disclosed) to 5 (extremely important to be disclosed). As mentioned earlier, this paper reports only the disclosure importance of non-financial information items related to *waqf* and *waqf* institutions.

The scores gathered for each information item were then analysed with reference to descriptive statistics of mean score. The interpretation of mean score used in our study were adapted from Bahril and Wahid's (2012) study as shown in **Table 2**.

Table 2: Interpretation of Mean Score in Reporting Descriptive Statistics Results

Mean Score	Interpretation
1.00 to 2.40	Low level of disclosure importance
2.41 to 3.80	Intermediate level disclosure importance
3.81 to 5.00	High level of disclosure importance

RESULTS AND DISCUSSION

The objective of the study is to identify the importance of disclosure of non-financial information related to *waqf*. **Table 3** summarises the mean score of importance for disclosure according to category of information while **Table 4** provides item-by-item scores for each category.

Table 3: Mean Importance for Disclosure

Non-Financial Information Items	Mean Score
Basic Information about the institution	4.50
Governance (6)	4.34
Internal Control (6)	4.43
Employee and Employment (7)	3.73
Shariah Advisory Committee (5)	4.28
Fatwa Committee (4)	4.33
Risk Management Committee (6)	4.22
Related party transactions (2)	4.29
Environment (2)	4.03
Society (3)	4.27
Accounting Policy and Changes in Accounting (5)	4.66
Waqf Highlights (2)	4.58
'Ain Perpetuation of Waqf Asset (4)	4.46
Istibdal (Exchange) of Waqf Asset (3)	4.38
Development/Investment of Waqf Asset (2)	4.56

Note: "0" = unimportant and should not be disclosed ; "1" = minor importance; "2" = quite important; "3" = very important; "4" = extremely important.

As summarised in **Table 3**, there are 15 categories of non-financial information items related to *waqf* and the *mutawalli* (*waqf* institution). Each category consists of certain number of related information (as shown in parentheses). Based on the mean scores, the information category of “accounting policy and accounting changes” is the most important category for disclosure. The second and third important categories are the information categories pertaining to “*waqf* highlights” and “development/investment of *waqf* assets” respectively. The least important information category for disclosure as summarised in **Table 3** is the category related to employee and employment.

The analysis of data was expanded by examining item-by-item score for each category of information. In total (as shown in **Table 4**), 61 non-financial information item were specified in accordance with their importance for disclosure. Based on the mean scores, within the information category of “accounting policy and accounting changes” which is the most important category for disclosure, the information regarding specific policy of accounting for *waqf* is rated by the respondents as the most important item for disclosure.

Table 4: Item-by-item Score and Level of Disclosure Importance

Non-Financial Information Item by Category	Mean Score	Level of Disclosure Importance
Basic information about the institution		
a) Organisation structure	4.50	High level
b) Management Team	4.47	High level
c) Specific Department/Unit/Agency for <i>waqf</i> management	4.39	High level
d) Key roles of institution	4.62	High level
Governance		
a) Structure of Board of Director/ Board of Trustee (including composition, qualification and experience of members)	4.32	High level
b) Work scope of Board members	3.98	High level
c) Policy of Remuneration to Board members	4.04	High level
d) Anti-Corruption Policy	4.55	High level
e) Reporting line of <i>waqf</i> institution/department to the SIRC	4.61	High level
f) Ownership of SIRC in <i>waqf</i> institution	4.52	High level
Internal Control		
a) Audit Committee Members	4.59	High level
b) Qualification and experience Audit Committee members	4.39	High level
c) Work scope of Audit Committee (role and responsibility)	4.37	High level
d) Audit Committee report (including number of meetings per year and Audit Committee role to the institution).	4.39	High level
e) Audit Committee communication with Board of Directors/ trustees, management and other stakeholders.	4.18	High level
f) Report on internal control (to ensure proper management and development)	4.65	High level

Non-Financial Information Item by Category	Mean Score	Level of Disclosure Importance
Employee and Employment		
a) Number of employee by scope of duty	3.72	Intermediate Level
b) Employee development (training and education)	3.63	Intermediate Level
c) Equal Opportunities	3.55	Intermediate Level
d) Involvement of employee in decision making	3.44	Intermediate Level
e) Working environment	3.50	Intermediate Level
f) Employee benefits	3.99	High level
g) Code of conduct/ standard operating procedure	4.27	High level
Shariah Advisory Committee		
a) The Committee/Panel members	4.54	High level
b) Member Qualification and Experience	4.29	High level
c) Work Scope (Role/Responsibility)	4.22	High level
d) Member's remuneration policy	3.92	High level
e) Committee's Opinions about <i>shariah</i> compliance.	4.43	High level
Fatwa Committee		
a) The committee members	4.61	High level
b) Member Qualification and Experience	4.44	High level
c) Work Scope (Role/Responsibility)	4.29	High level
d) Member's remuneration policy	3.97	High level
Risk Management Committee		
a) The committee members	4.40	High level
b) Member Qualification and Experience	4.19	High level
c) Work Scope (Role/Responsibility)	4.20	High level
d) Member's remuneration policy	3.96	High level
e) Communication Channel between Risk Management Committee, Audit Committee and <i>Waqf</i> Officials	4.26	High level
f) Statement on types of risk involved	4.34	High level
Related party transactions		
a) Type of relationship between related parties.	4.26	High level
b) Type of related party transactions/activities	4.32	High level
Environment		
a) Policy of environment preservation	3.96	High level
b) Report of environmental audit	4.10	High level

Non-Financial Information Item by Category	Mean Score	Level of Disclosure Importance
Society		
a) <i>Sadaqah</i> /Contribution	4.47	High level
b) Involvement in community activities	4.15	High level
c) Public financing in healthcare, culture, sports etc.	4.18	High level
Accounting Policy and Accounting Changes		
a) Significant policy of accounting and reporting	4.68	High level
b) Specific policy of accounting for <i>waqf</i>	4.74	High level
c) Valuation method	4.69	High level
d) Highlights on changes and their justifications	4.62	High level
e) Highlights on error and statement on corrections	4.59	High level
Waqf Highlights		
a) Key points of current fatwa related to <i>waqf</i>	4.60	High level
b) Report of <i>waqf</i> management performance	4.56	High level
'Ain Perpetuation of Waqf Asset		
a) List of <i>waqf</i> assets that involve 'ain perpetuation	4.55	High level
b) Information on how 'ain is preserved (e.g. maintenance and renovation/modification)	4.43	High level
c) Monitoring of supervision of <i>waqf</i> management	4.44	High level
d) Type of approved <i>waqf</i> lease	4.42	High level
Istibdal (exchange) of waqf assets		
a) Members of <i>Istibdal</i> Committee	4.38	High level
b) Qualification and experience of the committee members	4.26	High level
c) <i>Istibdal</i> Policy	4.51	High level
Development/Investment of waqf assets		
a) Policy of development/investment	4.63	High level
b) Development/Investment Committee	4.48	High level

Within the category of “*waqf* highlights” (i.e the second most important information category as shown in **Table 3**), the respondents perceived the information that shows the key points of current *fatwa* related to *waqf* is more important for disclosure in comparable to report of *waqf* management performance. Meanwhile, within the third most important information category that is the category related to *waqf* assets development, the information regarding the policy of development and investment was perceived by the respondents to be more important information item that need to be disclosed as compared to information that describes the development/investment committee.

The least important information category for disclosure as summarised in **Table 3** is the category related to employee and employment. Within this category (as shown in **Table 4**), the item rated as the most important information for disclosure is the information about code of conduct or standard operating procedure followed by the information related to employee benefits. The majority of information items within this category are classified as having intermediate level of disclosure importance. The second least important for disclosure is the category of “environment” where the information that provides report on environmental audit was regarded as the most important item.

The summary provided in **Table 3** also shows that amongst the first four information categories in relation to *waqf* institutions, the most important information category that need to be disclosed is the category of “basic information about the institution”. Within this category (see **Table 4**), the respondents considered the most important information item for disclosure is the information that describes the key roles of institution as *mutawalli*. This indicates that for the stakeholders to understand the accountability obligation of the SIRC’s they need to really understand the role of a *waqf* trustee or *mutawalli*. In terms of the committees that have been set up by *waqf* institution, the information category of the *fatwa* committee is regarded as the most important disclosure item where within this information category, the respondents were more interested in knowing the details about the *fatwa* committee members.

Amongst the information categories that link the institution with external matters, the information category of “related party transactions” was regarded as the most important information category that need to be disclosed. Comparing society and environment, the information that indicates the relationship between *waqf* institution and the society is clearly more important to be disclosed. The respondents also recognised the disclosure importance of information category related to *waqf* assets development and investment. Within this information category, as shown in Table 4, the respondents concerned more on the policy of development and investment of *waqf* assets as compared to the information about the respective committee. This is probably because in order to assess the development and investment of *waqf* assets, a clear understanding of the policy is indeed important.

Following Bahril and Wahid’s (2012) (see **Table 2**), the mean score results can be interpreted and categorised into three levels of disclosure importance namely low level, intermediate level and high level. As shown in **Table 4**, none of the information items can be categorised as low level of disclosure importance (mean scores 1.00 to 2.40). Out of 61 non-financial information items, only 5 items are categorised as having intermediate level of disclosure importance (mean scores of 2.41 to 3.80) and all of them are within the category of “employee and employment”. The rest of the information items are all at the high level of disclosure importance (mean scores of 3.81 to 5.00).

Overall, the most important item for disclosure is the information related to specific policy of accounting for *waqf*. Amongst the information items at the top ten highest level of disclosure importance, four out of ten items are related to accounting which indicates the importance of narrative information to explain and justify accounting figures or financial information particularly those related to *waqf*. Moreover, respondents were also concerned about the progress of development and investment of *waqf* assets and wanted to know more about the stand of the institution as *mutawalli* regarding this matter. In order to clearly understand the accounting for *waqf*, respondents also perceived the information about *fatwa* that gives implication to accounting treatment as very important to be disclosed. In addition, the disclosure of basic information about *waqf* institutions, their internal control and governance are indeed significantly important to understand whether the institutions have fulfilled their obligations as trustees to the *waqf* donors and their beneficiaries specifically. In sum, the findings support prior studies (Rosnia & Zurina, 2013; Ihsan & Adnan, 2009; Che Azmi & Hanifa, 2015) whereby to discharge greater accountability, disclosures need to be comprehensive to demonstrate the extent to which the institution’s commitment to *shariah* has been translated into actions and outcomes including proper management and accounting of *waqf* assets and commitment to fulfil social obligations. For this purpose, the role of non-financial information is undoubtedly important.

CONCLUSIONS

This paper argues the importance of non-financial information as additional element to financial information to be disclosed in financial reports of Islamic-based organisations such as *waqf* institutions for discharging greater accountability. As a trustee, a *waqf* institution is accountable to Allah SWT and to *waqf* donors and their beneficiaries in particular and generally to the society at large. It is argued that the discharge of this greater accountability obligation could be realised through the medium of reporting such as financial reports which disclose relevant comprehensive information including non-financial information. Since accountability requires explanation and justification of conducts, the disclosure of non-financial information is indeed necessary, particularly to provide explanation about the management of *waqf* and justification of its performance in the context of *waqf* institutions as trustees. This paper has provided a list of non-financial information that is necessary to be disclosed by *waqf* institutions. This paper has also identified the information disclosure importance as perceived by groups of people who are directly involved in preparing the financial reports, who

have vast knowledge of *waqf* management and reporting as well as those of other stakeholders of *waqf* institutions. The study findings may be useful in guiding the relevant institutions particularly the *waqf* institutions to decide on the disclosure of non-financial information items for the purposes of discharging the institutions' accountability as trustees.

Our study however is not without its limitations. The study focused only on financial reports as the main medium to discharge accountability. Other means of reporting through which accountability may also be discharged including reports on *waqf* institutions' websites, printed or online media such as newspapers and circulars, as well as service performance report or executive report separately published by the institutions were not examined. In addition, the study did not examine the perceptions of *waqf* donors and their beneficiaries and the general public. Future research may broaden the scope of study by identifying disclosure needs of broader groups of stakeholders including *waqf* donors, *waqf* beneficiaries as well as the public and determining the extent and quality of non-financial information disclosure in the financial reports of *waqf* trustees. The context of this study may also be extended to other institutions that manage *zakat* and *baitulmal* as well as other Islamic-based organisations such as mosques and charity-based organisations in Malaysia and other Muslim countries.

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Perakaunan Baitul Mal: Pengajaran Dari Tamadun Awal Islam

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ABSTRAK

Makalah ini mengkaji amalan ‘perakaunan’ dalam sejarah Islam dan bagaimana ia boleh memberi pemahaman tentang kemungkinan membangunkan amalan perakaunan dan pelaporan berkaitan harta kekayaan Islam. Perspektif sejarah berkaitan ketelitian pemisahan dalam aktiviti pengagihan dan penggunaan pelbagai jenis harta Islam boleh memberi petunjuk tentang bagaimana isu percampuran dana yang berbeza dapat ditangani. Kemiripan amalan ini berbanding perakaunan dana ditampikan disini. Isu bagaimana transaksi antara dana dalam pengurusan harta Islam di institusi seperti Majlis Agama Islam Negeri (MAIN) di Malaysia yang mungkin dipengaruhi oleh amalan sejarah dalam menguruskan kekayaan organisasi juga disentuh. Untuk lebih memahami amalan perakaunan bersandarkan sejarah, kajian ini meneliti dan menyorot penulisan terdahulu. Penelitian ini menggunakan lensa perakaunan dalam memahami kandungan penulisan berkenaan. Pengajaran yang diperoleh dari kajian mengenai pengurusan, perakaunan dan amalan semasa pada zaman Nabi Muhammad s.a.w. dan era para sahabat bagi pelbagai sumber kekayaan boleh memandu pengurus harta Islam kontemporari di Malaysia tentang bagaimana perakaunan dan perakaunan yang patuh Syari’ah perlu dibangunkan.

Kata kunci: Baitul mal, perakaunan dana, transaksi antara dana, Majlis Agama Islam Negeri (MAIN)

ABSTRACT

This paper reviews the ‘accounting’ practices in Islamic history and how it provides an understanding on the manner accounting and reporting practices of contemporary Islamic wealth may be developed. The historical perspective of the meticulous separation on the distribution and utilization of different types of Islamic wealth provides an insight on how the commingling of different funds was avoided. Similarities of such practices to that fund accounting are raised. Issues on how inter-fund transactions in contemporary Islamic wealth management in institutions such as the State Islamic Religious Councils (SIRCs) in Malaysia may have been influenced by the historical practices in managing the wealth of such organizations is also discussed. To better understand the practices, this paper reviews historical literatures using ‘accounting’ lenses. The insights gained from the review of management, accounting and governance practices during the Prophet Muhammad (peace be upon him) (pbuh) time and the companions’ era on the various sources of wealth, provides contemporary Islamic wealth managers in Malaysia a guide as to how Shari’ah compliant accounting and reporting practices should be developed.

Keywords: *Baitul mal*, fund accounting, inter-fund transactions, State Islamic Religious Councils (SIRCs).

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PENGENALAN

Perakaunan untuk wakaf, zakat dan baitul mal (WZB) menjadi isu penting di negara-negara Islam, termasuk di Malaysia. Institusi WZB berhadapan dengan kesukaran – dan juga mungkin keliru; dalam melaporkan harta berkaitan WZB. Ini mungkin disebabkan kekangan dalam penggunaan piawaian perakaunan sedia ada yang berasaskan keuntungan. Manakala kewujudan institusi-institusi ini pula bukanlah bermotifkan keuntungan. Bagi menangani kekangan tersebut, Jabatan Akauntan Negara Malaysia (JANM), dengan kerjasama 3 buah universiti, Universiti Kebangsaan Malaysia (UKM), Universiti Utara Malaysia (UUM) dan Universiti Islam Antarabangsa Malaysia (UIAM), sedang berusaha membangunkan kerangka kerja konseptual dan piawaian perakaunan dan pelaporan Islam di Malaysia untuk WZB (Bernama, 2016). Usaha membangunkan piawaian berkenaan mempunyai cabarannya yang tersendiri. Titik permulaan bagi usaha tersebut boleh tercetus dengan meneliti dan menyorot makalah/penulisan sejarah dan amalan masa lalu dengan menggunakan lensa perakaunan. Dalam hal ini, Zaid (2000a) dan Zaid (2000b) telah menggunakan pendekatan yang sama dengan memberi tumpuan kepada organisasi bukan berasaskan keuntungan. Penumpuan terhadap amalan institusi-institusi awal seumpamanya dalam sejarah Islam membolehkan kita memahami kerumitan kepelbagaian urusaniaga dan bagaimana pengalaman tersebut dapat dimanfaatkan dalam membentuk amalan dan piawaian perakaunan yang sedang dibangunkan. Walau bagaimanapun, penulisan mengenai perkara ini adalah agak terhad pada masa kini. Oleh itu, makalah ini memaparkan wacana singkat mengenai amalan perakaunan dalam sejarah Islam.

Makalah ini bermula dengan membincangkan konsep baitul mal dalam sejarah Islam, peranannya dalam menguruskan harta kekayaan mengikut jenis harta kekayaan. Kemudian ia akan memfokuskan kepada penerapan unsur sejarah terhadap amalan perakaunan kontemporari, manakala bahagian seterusnya akan membincangkan secara terperinci mengenai perakaunan dana. Bahagian yang terakhir pula akan menampilkan kesimpulan serta cadangan kepada pembuat polisi dalam menambahbaik mutu perakaunan dan pelaporan bagi insititisi WZB pada masa akan datang.

BAITUL MAL: ASAS DAN PENGURUSANNYA

Baitul mal, yakni perbendaharaan negara Islam, telah dimulakan oleh Nabi Muhammad S.A.W. dan seterusnya dikembangkan oleh para sahabatnya - *Khulafa 'ar-Rashidin*. Secara literalnya, baitul mal adalah gabungan dua kata nama Bahasa Arab; *bait* yang bermaksud 'rumah' dan *al-mal* yang bermaksud 'harta'. Oleh itu, baitul mal adalah bermaksud "Rumah Harta". Walaupun diterjemahkan sebagai "Rumah Harta", ia tidak semestinya mempunyai bentuk fizikal. Aktiviti menghimpunkan harta sudah dikira mencukupi dalam memaknakan baitul mal. Oleh itu, baitul mal tidak memerlukan kewujudan fizikal seperti bangunan atau pejabat (Al-Mawardi, 2005). Pengertian baitul mal dapat ditelusuri ketika zaman Nabi Muhammad S.A.W. di mana baginda mengagihkan kutipan cukai tanah (*kharaj*) dan cukai keselamatan (*jizyah*) yang dikenakan kepada orang bukan Islam (*kafir dhimmi*) yang dikumpulkan di Bahrain, Yaman dan Oman. Ia kemudiannya diagihkan kepada mereka yang berhak. Lokasi yang digunakan untuk menyimpan dan mengedarkan kutipan hasil ketika itu adalah di ruang Masjid Nabawi (Sadr, 2016). Walaupun tidak terdapat struktur tadbir urus yang lengkap sepertimana di zaman para sahabat, baitul mal yang wujud pada zaman Nabi Muhammad S.A.W. tetap berjaya mencapai matlamat dalam mengurangkan kemiskinan dan meningkatkan kemakmuran ekonomi ummah (Mughal, 2012).

Usaha untuk mengurus harta ummah diteruskan oleh khalifah pertama, Abu Bakr (ra) pada tahun 632 selepas hijrah (Possumah & Ismail, 2012). Apabila wilayah Islam berkembang ke Iraq, Syria, dan negara-negara lain, hasil yang diterima oleh kerajaan telah meningkat. Oleh itu, fungsi baitul mal sebagai perbendaharaan awam semasa era Abu Bakr (ra) turut diperkembangkan. Selepas pemerintahan Abu Bakr (ra), baitul mal telah menjadi institusi yang lebih hebat dalam memenuhi keperluan ummah di bawah kepimpinan Umar al-Khattab (ra) sebagai khalifah kedua.

Dalam tempoh kepemimpinan Umar (ra), terdapat peningkatan kekayaan yang ketara disebabkan oleh peningkatan wilayah yang dibebaskan oleh kaum Muslimin (Le Tourneau, 1986; Abu Ubayd al-Qasim, 2005). Ini kerana harta wilayah-wilayah berkenaan telah menyumbang kepada kekayaan negara Islam (Ibn-Khaldun, 2005). Sehubungan itu, terdapat keperluan bagi baitul mal untuk mempunyai pengurusan lebih yang kemas dan berstruktur dalam menguruskan harta yang semakin bertambah. Atas nasihat Khalid ibn al-Walid (ra), Umar (ra) telah menubuhkan *diwan* untuk menguruskan harta yang diterima dan dikumpulkan semasa pemerintahannya (Duri, 2011; Ibn-Khaldun, 2005). Pada asalnya *diwan* merujuk kepada daftar atau buku untuk merekodkan pendapatan dan perbelanjaan, tetapi setelah itu,

ianya lebih sinonim merujuk kepada tempat “yang dijadikan pejabat oleh para pegawai berkaitan”) (Ibn-Khaldun, 2005, ms 198). Takrifan ‘*Diwan*’ ini adalah dengan takrifan yang ditakrifkan dalam kamus Arab (al-ma’ani)¹, bermaksud jabatan, biro, atau majlis. Menurut Mughal (2012), baitul mal boleh dianggap sebagai jabatan atau biro yang ditubuhkan untuk melaksanakan dasar kewangan negara Islam. Ini menandakan permulaan penubuhan sebuah struktur khusus bernama baitul mal. Di samping itu, peristiwa ketibaan Abu Hurayrah (ra) dengan sejumlah besar wang dari Bahrain membuatkan penubuhan *diwan* ini menjadi lebih penting kerana kewujudannya memudahkan hal ehwal pengurusan harta. Selain itu, terdapat juga harta penganut Kristian yang dibebaskan tetapi kemudiannya mati yang juga dimasukkan ke dalam baitul mal (seperti yang dilaporkan dalam Muwatta’ oleh Imam Malik, Buku 27: hadith 13).²

PENUBUHAN BAITUL MAL

Dari perspektif sejarah, terdapat dua jenis baitul mal: *baitul mal al-khassa* (perbendaharaan peribadi pemimpin) dan *baitul mal al-muslimin* (perbendaharaan awam). Perbezaan ini amat penting untuk difahami kerana ia menunjukkan dengan jelas bahawa harta yang memberi manfaat kepada masyarakat umum harus dipisahkan dari harta peribadi pemimpin. Sumber perbendaharaan peribadi pemimpin termasuklah denda, harta yang dirampas (seperti rampasan perang) dan *fay’* (harta yang diagihkan kepada orang Islam tanpa pertempuran) (Le Tourneau, 1986). Perbezaan antara harta peribadi dan awam mungkin tidak terlalu penting pada masa itu kerana kurang atau tiada kejadian penyalahgunaan dana awam oleh pemimpin untuk kepentingan peribadi (Levy, 1957; Mez, 1937). Setiap pemimpin bertanggungjawab sepenuhnya terhadap rakyatnya. Apa yang lebih menarik, harta pemimpin walaupun bersifat peribadi, tetap juga boleh digunapakai sebagai rizab umum dalam situasi di mana harta awam tidak mencukupi (Le Tourneau, 1986; Mez, 1937). Kemungkinan ini juga menyebabkan kaburnya pemisahan antara harta peribadi dan harta awam yang kemudiannya menyebabkan baitul mal lebih dikenali sebagai perbendaharaan awam (Al-Mawardi, 2005; Ibn- Khaldun, 2005).

Seperti yang telah dibincangkan sebelumnya, baitul mal dianggap sebagai salah satu daripada *diwan* atau jabatan kewangan yang ditubuhkan pada era awal Islam untuk mengendalikan semua perkara kewangan dan kekayaan negara Islam (Duri, 2011). Menurut Al-Mawardi (2005), selain dari keperluan untuk mengurus kekayaan yang diterima dari wilayah-wilayah Islam yang lain, penubuhan baitul mal semasa zaman pemerintahan Umar (ra) juga digalakkan berdasarkan keperluan untuk menguruskan imbuhan tentera. Keperluan ini adalah berdasarkan cadangan Al-Hurmuzan, seorang pembesar berbangsa Parsi yang ditawan semasa penaklukan Iraq. Beliau mencadangkan kepada Umar (ra) supaya menyimpan daftar/senarai nama tentera dalam satu *diwan* khas (Sadr, 2016). Ini bertujuan untuk memastikan terdapat bukti rekod dimana tentera tersebut telah menerima bayaran bagi pertempuran yang disertai. Amalan penyimpanan rekod ini juga dilihat mampu memantapkan lagi pengurusan baitul mal di zaman Umar (ra) (Duri, 2011). Walau bagaimanapun, perbelanjaan baitul mal tidaklah hanya terhad kepada perbelanjaan ketenteraan. Seperti yang akan dibincangkan nanti, perbelanjaan lain termasuk juga bantuan yang diberikan kepada orang miskin. Suharto (2005) secara ringkasnya menyatakan bahawa jenis-jenis perbelanjaan baitul mal dapat dilihat dari pengertian *fay’* (harta rampasan) sebagaimana dinyatakan di dalam Al-Qur’an melalui ayat berikut,

“Dan apa yang Allah kembalikan kepada Rasul-Nya dari penduduk negeri-negeri - itu adalah untuk Allah dan Rasul dan bagi saudara-saudaranya dan anak-anak yatim dan pengembara yang berkelana, supaya ianya tidak hanya kekal berlegar di kalangan sikaya antara. Dan apa sahaja yang telah diberikan Rasul kepadamu - ambil; dan apa yang telah ditegah olehnya – maka janganlah. Dan bertakwalah kepada Allah; Sesungguhnya azab Allah amat berat” (Al Hashr: ayat: 7).³

Ayat di atas merujuk kepada tiga perkara penting; sumber harta, cara ianya dibelanjakan dan syarat penerima. Ini adalah peringatan jelas dari Allah bahawa kekayaan yang diberikan oleh Allah (dalam konteks ini, harta rampasan) mesti dibelanjakan bagi tujuan yang baik seperti memberikannya kepada orang miskin dan mereka yang memerlukan. Lebih utama lagi, Allah memberikan amaran tegas terhadap orang kaya bahawa mereka harus selalu berkongsi kekayaan mereka dengan orang miskin bagi merapatkan jurang perbezaan di antara mereka. Perbincangan berkaitan sumber harta kekayaan akan dibincangkan dalam perenggan seterusnya.

¹ <https://www.almaany.com>

² <https://sunnah.com/urn/411220>

³ Sahih International, <https://Qur'an.com/59/7>

SUMBER HARTA

Perbincangan berkaitan sumber harta memfokuskan kepada dua tempoh iaitu zaman Nabi Muhammad s.a.w. dan zaman para sahabat.

i) Semasa zaman Nabi Muhammad S.A.W.

Menurut Abu Ubayd al-Qasim (1989), semasa zaman Nabi Muhammad S.A.W., sumber harta bagi masyarakat umum sebenarnya berasal dari sumber harta yang ditetapkan untuk baginda sendiri. Secara khususnya, terdapat tiga sumber harta Nabi Muhammad S.A.W. *fay'*, *safi*, dan *khums al-khums*. *Fay'* merujuk kepada harta orang bukan Islam yang diperolehi secara aman tanpa sebarang pertempuran (Al-Mawardi, 2005). Ketika itu, harta kekayaan ini adalah kepunyaan eksklusif Nabi Muhammad s.a.w.. Walau bagaimanapun, seperti yang telah dibincangkan sebelumnya, baginda tidak mengambil manfaat daripada harta ini untuk kepentingan diri baginda. Sebaliknya ia dibelanjakan untuk kepentingan umum. Sementara itu, *safi* adalah harta hasil perang sama ada alih atau tak alih buat Nabi Muhammad S.A.W. sebelum ia diagihkan kepada seluruh anggota tentera. Manakala, *khums al-khums* adalah hampir sama dengan *safi* kerana ia merupakan bahagian kekayaan para Nabi Muhammad S.A.W.⁴ (Abu Ubayd al-Qasim, 1989). Walau bagaimanapun, jika *safi* adalah bahagian Nabi Muhammad S.A.W. sebelum diagihkan, *khums al-khums* pula adalah bahagian baginda pasca agihan. *Khums al-khums* pada umumnya adalah satu perlima (1/5) daripada yang satu perlima⁵ (iaitu 4%) daripada baki lebih harta; dan baginda menerima sahaja sebarang bentuk baki yang ditinggalkan untuknya (*fahuwa lah, la yukhtar*) (Abu Ubayd al-Qasim, 1989). Walaupun keadaan ini mungkin dianggap sebagai 'ketidakadilan' (kerana Nabi Muhammad S.A.W. diberi kelebihan dalam pengagihan kekayaan), namun baginda tidak menggunakan harta tersebut untuk manfaat peribadinya. Dilaporkan bahawa Nabi Muhammad S.A.W. hanya menggunakan harta tersebut secukupnya bagi menampung perbelanjaan keperluan peribadi dan keluarga manakala lebihannya digunakan sama ada untuk kegiatan *fi sabilillah* (kegiatan yang dijalankan untuk jalan Allah) atau ianya diperuntukkan kepada "kantung harta kekayaan Allah" - *maj'al mal Allah* (Abu Ubayd al-Qasim, 1989; Suharto, 2005). Oleh kerana harta Nabi Muhammad S.A.W. tidak boleh diwarisi oleh ahli keluarganya⁶, semua harta peninggalan Nabi Muhammad s.a.w. dianggap sebagai pencetus kepada pembentukan konsep awal baitul mal. Dengan mengambilkira keadaan ini, Suharto (2005) mewacanakan bahawa sesungguhnya pengertian harta kekayaan awam bertitik tolak dari amalan ini (iaitu "pendapatan Nabi") semasa hayat Nabi Muhammad S.A.W..

ii) Tempoh pasca Nabi Muhammad S.A.W.: Zaman para sahabat

Perbincangan berkaitan pendapatan/harta awam dalam tempoh pasca nabi (iaitu semasa era para sahabat) hampir sama seperti zaman sebelumnya tetapi dengan tambahan satu lagi sumber harta iaitu zakat. Menurut Abu Ubayd al-Qasim (1989), semasa tempoh pemerintahan Umar (ra), terdapat *fay'*, *khums*, dan *zakat*. *Fay'* yang sebelum ini milik Nabi Muhammad S.A.W. kini disalurkan kepada orang awam (iaitu baitul mal) (Aghnides, 1916). Dalam tempoh ini, *fay'* lebih dikenali sebagai hasil awam dan ia terdiri daripada 80% (4/5) daripada jumlah kutipan hasil (Al-Mawardi, 2005; Suharto, 2005). Baki 20% adalah *khums*, dimana pengagihannya mengikut konsep *khums al-khums* seperti yang dijelaskan di bahagian ini. *Khums* 'diagihkan' kepada Allah, kepada Nabi Muhammad S.A.W., kepada kerabat terdekat baginda, anak yatim, orang miskin, pengembara dan juga tentera (Al-Mawardi, 2005). Sepertimana yang dipraktikkan sebelum ini, bahagian Nabi (SAW) diberikan kepada baitul mal. Selain *fay'*, *khums* juga dianggap sebagai harta awam kerana ia diperolehi daripada orang Islam dan bukan Islam (Suharto, 2005). Tambahan pula, *khums* dianggap harta awam sepertimana yang dihujahkan oleh Abu Ubayd al-Qasim (1989) berkaitan terdapatnya bahagian Allah didalam harta ini (Al-Qur'an, al-Hashr 59:7). Secara umumnya, jika "bahagian Allah" dinyatakan didalam Al-Qur'an, maka ia merujuk kepada bahagian awam (Suharto, 2005, nota kaki 13). Ini menunjukkan bahawa pihak berkuasa awam mempunyai budibicara dalam perkara-perkara yang berkaitan dengan pengagihan *khums*.

Sementara itu, sebagai sumber harta tambahan pada zaman ini, zakat merupakan hasil tertentu yang dikumpulkan daripada umat Islam apabila kekayaannya melebihi tahap minima (*nisab*). Semua benefisiari harta zakat jelas dinyatakan didalam Qur'an (at-Tawbah, 9:60). Ayat ini menetapkan bahawa terdapat 8 kategori penerima zakat (mengikut urutan ayat), iaitu golongan fakir (*fuqara'*); miskin (*masakin*); pekerja zakat (*amil*); mereka yang telah dijinakkan hati (*mu'allafu qulubuhum*); hamba (*riqab*); mereka yang berhutang (*gharimin*); pejuang di jalan Allah (*fi sabilillah*) dan pengembara (*ibnu sabil*). Dengan penetapan ini, pihak berkuasa awam tidak

4 Secara umumnya, pengagihannya agak bebas dan Nabi Muhammad SAW mempunyai beberapa kaedah berbeza dalam mengagihkan harta tersebut mengikut keperluan semasa. Walaubagaimanapun penggunaan istilah masih kekal. Untuk mengetahui lebih lanjut, sila lihat Suharto, U. 2005. **Kitāb al-amwāl : Abū 'Ubayd's concept of public finance**. Kuala Lumpur, Malaysia: International Institute of Islamic Thought and Civilization.

5 Empat perlima (80%) diagihkan secara eksklusif kepada tentera sebagai ghanecmah (rampasan).

6 Berdasarkan hadis "kami (para Nabi SAW), tidak tertakluk kepada pusaka. Apa yang kami tinggalkan adalah [dikira sebagai] sadaqah" (Suharto, U. 2005. **Kitāb al-amwāl : Abū 'Ubayd's concept of public finance**. Kuala Lumpur, Malaysia: International Institute of Islamic Thought and Civilization.

mempunyai budi bicara yang luas berkaitan dengan pengagihannya. Walaupun zakat mempunyai beberapa ciri harta awam, ia tidak boleh menjadi sebahagian daripada harta awam kerana konsep “awam” dalam zakat lebih spesifik daripada harta kekayaan lain, seperti *fay’* atau *khums* (Suharto, 2005). Oleh itu, harta zakat memerlukan pengurusan berbeza dan terpisah dari harta lain (Qaradawi, 2011). Mengenai zakat, Suharto (2005) seterusnya berpendapat bahawa,

“... zakat dianggap sebagai institusi kewangan awam yang berbeza dari fay’. Memang benar bahawa zakat telah sedia ada pada masa Nabi Muhammad S.A.W., tetapi ia bukanlah dikira institusi kewangan awam sepertimana yang kita fahami dalam erti kata moden”

Walaupun sumber-sumber pendapatan baru boleh disatukan di bawah satu kategori, (sebagai contoh *fay’*); kutipan zakat tidak boleh dihindarkan bersama (Suharto, 2005). Hal ini juga turut diperlihatkan melalui kisah Nabi Muhammad S.A.W. yang terjumpa sebiji tamar di jalanan. Pada ketika itu, baginda tidak tergamak untuk mengambilnya kerana bimbang jika ianya adalah harta zakat (Sunan Abi Dawud)⁷. Ini jelas menunjukkan ciri khas zakat dimana Nabi Muhammad S.A.W. sangat berhati-hati apabila berurusan dengan harta zakat.

Bagi harta wakaf pula, kewujudan istilahnya agak lewat dan para ulama mempunyai pendapat yang berbeza mengenai perkara ini. Secara umumnya, konsep asal wakaf dapat ditelusuri ketika zaman Rasulullah (S.A.W.) dan pemerintahan Umar (ra). Sebagai contoh, kewujudan tanah Fadak dan tanah Sawad sebagai tanah wakaf. Ketika zaman Nabi Muhammad S.A.W., tanah Fadak telah diberikan kepada baginda oleh orang-orang Yahudi yang diketuai Yusha ibn Nunin sebagai pertukaran demi menyelamatkan nyawa mereka (Suharto, 2005). Ia adalah tanah subur dengan hasil pertanian di kawasan oasis (Abu Ubayd al-Qasim, 1989). Separuh dari tanah dan hasilnya diberikan kepada Nabi Muhammad S.A.W. secara eksklusif, manakala selebihnya kekal buat masyarakat Yahudi. Ciri wakaf dilihat lebih terserlah apabila penggunaan manfaat tanah tersebut tidak terhad hanya kepada keluarga Nabi Muhammad S.A.W. sahaja, malah merangkumi para pengembara yang memerlukan (Suharto, 2005). Ciri wakaf ini menjadi semakin menonjol ketika zaman pemerintahan Umar (ra) apabila beliau memutuskan untuk membeli bahagian yang dipegang oleh orang-orang Yahudi. Penilaian wajar telah dibuat oleh Umar (ra) bagi tujuan pembelian tanah tersebut (Al- Mawardi, 2005). Hasilnya, tanah wakaf tersebut boleh digunakan oleh semua orang Islam dan tidak terhad kepada tentera sahaja.

Sementara itu, tanah Sawad⁸ pula adalah kawasan ladang yang luas yang merupakan sebahagian daripada negara Iraq. Umat Islam memiliki tanah tersebut dari Khusroes, sebuah kerajaan Parsi. Ciri-ciri wakaf disini adalah lebih jelas jika dibandingkan dengan tanah Fadak. Menurut Abu Ubayd al-Qasim (1989), ianya berdasarkan perbualan antara Umar (ra) dan Bilal (ra). Pada ketika itu, Bilal menegaskan bahawa Umar perlu membahagikan tanah yang ditawan kepada tentera mengikut amalan Nabi Muhammad S.A.W.. Bagaimanapun, Umar (ra) dengan jelas menunjukkan bahawa tanah ini perlu diletakkan sebagai ‘amanah’ seperti kenyataannya di bawah,

“Tidak, ini adalah sumber harta kekayaan. Namun saya akan menukarkannya menjadi [harta] amanah supaya faedahnya ditunjukkan kepada mereka dan kepada umat Islam umumnya” (Abu Ubayd al-Qasim, 2005)

Untuk lebih memahami perkara di atas dari sudut pandang perbincangan wakaf, kita perlu melihat teks asal tersebut didalam bahasa Arab. Bahagian pertama daripada jawapan Umar adalah *“la haza ‘ain al mal, wa la kinni ahbasahu fee ma yajri’ alayhim wa ala al muslimin “*. Perkataan *‘ain mal, ahbasahu* dan *yajri* dalam teks ini, semuanya merujuk kepada ciri-ciri wakaf. Secara terperinci, *‘Ain mal* menandakan bahawa harta tersebut akan dikekalkan sebaliknya hanya manfaat yang digunakan. Manakala, akar perkataan *ahbasahu* adalah *habs*. *Habs* adalah istilah lain merujuk pada wakaf (Kahf, 2007; Shirbini, 2015). Akhirnya, *yajri* bermaksud ‘mengalir’ yang mempunyai perkataan dasar *j-r*. Hadith terkenal mengenai wakaf menggunakan kata-terbitan yang sama iaitu *“sadaqatan jariyah”* yang bermaksud sadaqah yang “sentiasa mengalir”. Dasar pemerintahan Umar (ra) berkaitan dengan tanah Sawad ini mencetuskan idea penting dalam rangka pemikiran pengurusan berkaitan harta awam. Seperti yang dinyatakan sebelum ini, tanah itu dianggap sebagai harta awam yang menguntungkan semua umat Islam dan bukannya terhad kepada tentera. Di samping itu, orang bukan Islam juga dapat

⁷ Hadith No. 1651 (<https://sunnah.com/abudawud/9>)

⁸ Secara literalnya, ia bermaksud hitam. Ia merujuk kepada kawasan pertanian yang menghidu menandakan kesuburan tanaman.

mengekalkan hak mereka untuk bertani dan membayar *kharaj* kepada kerajaan Islam, dan bukannya membayar cukai kepada pemerintah Parsi. Oleh itu, kita dapati bahawa keadilan dalam pengagihan dapat ditegakkan kerana ianya tidak hanya memberi manfaat kepada umat Islam pada masa itu tetapi juga buat umat Islam pada masa hadapan (Suharto, 2005).

Perbincangan di atas telah memberikan kita pencerahan mengenai kewujudan pelbagai jenis harta dengan ciri-ciri uniknya yang terdapat ketika zaman Nabi Muhammad S.A.W. serta para sahabatnya. Perbincangan sebegini memberikan pemahaman yang lebih mendalam mengenai bagaimana kekayaan sesebuah Negara itu harus ditadbirurur memandangkan objektif kewujudan setiap harta adalah berbeza.

PERBELANJAAN

Sejarah awal Islam menunjukkan bahawa perbelanjaan yang dibuat daripada setiap jenis harta adalah berdasarkan ciri-ciri khusus harta tersebut. Ianya dibelanjakan berdasarkan sama ada terdapat perintah Syariah khusus atau tidak. Sekiranya wujud perintah syariah, pemimpin Islam tidak boleh menggunakan budi bicara dalam menggunakan harta tersebut. Sebaliknya, seperti harta *fay'*, kajian menunjukkan bahawa tidak ada larangan khusus mengenai cara perbelanjaannya. Ini membolehkan pemimpin menggunakan kebijaksanaannya dalam membelanjakan harta tersebut. Perkara ini telah menyebabkan banyak perbelanjaan 'bertujuan umum' diambil daripada sumber *fay'* (Suharto, 2005). Ia termasuk pembinaan masjid, jambatan, terusan, dan gaji penjawat negeri seperti hakim, saksi, fuqaha (ulama Islam), pembaca al-Qur'an, imam dan muazzin (Al-Mawardi, 2005). Menurut para ulama Hanafi, sumber *fay'* boleh digunakan untuk kegunaan umum masyarakat Islam (*masalih al muslimin*) termasuk memperkukuh pertahanan di kawasan sempadan, penyelenggaraan kemudahan dan keselamatan jalinan jalan raya bagi tujuan perlindungan dari perompak, pembinaan kota pertahanan di kawasan bandar, imbuhan para hakim, mufti, pegawai penguatkuasa (*hisbah*), guru, pelajar, pegawai percukaian, dan pentadbir setempat. Secara ringkasnya, perbelanjaan akan dibuat bagi sesiapa sahaja yang melaksanakan tanggungjawab yang boleh memberi manfaat kepada agama dan masyarakat Islam (Aghnides, 1916).

Bagi harta *khums* pula, skop perbelanjaan adalah agak terhad dan spesifik seperti yang dinyatakan dalam ayat Al-Qur'an (al-Hashr, 59: 7). Ini termasuk perbelanjaan untuk anak yatim, pengembara dan kerabat terdekat Nabi Muhammad (S.A.W). Sekiranya ayat Al-Qur'an cuba mentafsirkan keterhadan penggunaan terhadap sesuatu harta, ayat tersebut tidak menggunakan perkataan "untuk bahagian Allah" atau "untuk bahagian Nabi". Jika perkataan-perkataan sebegini digunakan, ia menandakan harta tersebut terletak di bawah budbicara baitul mal. Sementara itu, pengagihan harta zakat adalah sangat spesifik sebagaimana yang dinyatakan di dalam Al-Qur'an (At-Tawbah, 9:60) dan telah dinyatakan sebelum ini. Oleh itu, budi bicara pemimpin dalam pengagihan zakat (sekiranya ada), adalah amat terhad berbanding dengan harta-harta lain.

Penggunaan diwan dalam mengurus perbelanjaan

Perbincangan berkaitan pengurusan harta Islam mungkin dapat dihayati secara lebih tuntas jika kita memahami proses kenegaraan Islam pada zaman Umayyah dan Abbasiyah. Dalam tempoh tersebut, tumpuan para pemimpin (khalifah) adalah untuk menguruskan perkhidmatan ketenteraan, termasuk imbuhan dan peralatan ketenteraan. Ini membawa kepada penubuhan *diwan al-jund*⁹ (tentera) (Duri, 2011). Penjelasan lanjut telah diberikan oleh Al-Mawardi (2005) dimana beliau menyatakan bahawa senarai nama dalam *diwan al-jund* ditulis mengikut urutan tempoh keberadaan mereka sebagai Muslim dan perkhidmatan mereka kepada Islam. Senarai itu tidak hanya terhad kepada tentera sahaja, bahkan ia meliputi wanita dan kanak-kanak (Al-Mawardi, 2005; Duri, 2011). Atas dasar ini, kita boleh menyimpulkan bahawa terdapat jenis-jenis perbelanjaan yang tidak berada di bawah bidangkuasa baitul mal secara terus. Atas sebab peri-pentingnya perbelanjaan ketenteraan, ia memerlukan kategori perbelanjaan yang berbeza dan terletak dibawah *diwan* berbeza. Disamping *diwan al-jund*, terdapat juga *diwan al-nafaqat* yang menguruskan perbelanjaan selain ketenteraan (Le Tourneau, 1986). Namun penubuhan *diwan al nafaqat* dari segi urutan masa, agak lewat iaitu di zaman pemerintahan Umayyad (Duri, 2011). Walaubagaimanapun, ada ketikanya kewujudan *diwan* yang berbeza tidak boleh menjamin pengasingan perbelanjaan sepenuhnya. Ini kerana kadangkala terdapat *katib* (penulis) yang bekerja untuk kedua-dua *diwan* dalam masa yang sama, iaitu di *diwan al-nafaqat* dan *baitul mal*, (Al-Jahshiyari, 1938, seperti yang disebutkan dalam Duri, 2011).

Perbincangan mengenai perbelanjaan juga dilihat memberi penekanan yang lebih terhadap perbelanjaan yang dilakukan oleh penjawat awam seperti pemimpin, hakim, pegawai kewangan dan pihak-pihak yang bertanggungjawab. Al-Mawardi (2005) telah

⁹ Istilah *diwan al-jund* datang lebih lewat walaupun secara konsepnya ianya telah wujud seawal zaman Umar ra

membincangkan isu ini secara mendalam. Menurut beliau, setiap penjawat awam mempunyai skop pekerjaan yang ditetapkan dan sebagai balasan, mereka menerima imbuhan mengikut pelaksanaan tanggungjawab yang diamanahkan. Pegawai tersebut tidak dibenarkan mengambil lebih daripada apa yang diperlukan oleh dirinya dan keluarga mereka. Dalam erti kata lain, perbelanjaan penggajian dikawalselia dengan amat ketat. Mereka yang bertanggungjawab dalam mengutip hasil dan mengeluarkan belanja tidak dibenarkan mengumpul tanpa membelanjakan dengan sebab yang kukuh (Aghnides, 1916). Di samping itu, para pegawai tidak digalakkan mengambil gaji terlebih dahulu. Mereka hanya dibenarkan menerima gaji bagi bulan semasa. Tahap perincian dalam wacana di atas menunjukkan peripentingnya isu perbelanjaan penjawat awam dicerna secara mendalam. Selain itu, beliau membezakan antara pegawai yang menerima gaji tetap yang mempunyai skop tanggungjawab yang telah ditentukan dengan mereka yang mempunyai skop tanggungjawab yang agak luwes. Beliau juga menambah satu kategori lain dalam perbelanjaan iaitu ketika mana pembayaran imbuhan tidak dinyatakan secara khusus. Bagi tujuan mengawal perbelanjaan penjawat awam, Khalifah Umar (ra) menekankan,

“... sesungguhnya saya telah menemui kebaikan dalam kekayaan hanya pada tiga perkara - bahawa ia dikumpulkan dengan adil; bahawa ia diagihkan adil; dan bahawa ianya dihalang daripada dibelanjakan untuk hal-hal yang tidak dapat sepatutnya. Sudah tentu, [Peranan] saya seperti penjaga anak yatim berkaitan kekayaan anda. Sekiranya saya mampu, saya tidak akan menggunakannya. Dan jika saya memerlukan, maka saya hanya akan menggunakannya dengan cara yang munasabah; sepertimana haiwan Badwi menjamah makanan” (Al-Mawardi, 2005)

Dalam hal ini, kesimpulan dapat dibuat bahawa harta-harta baitul mal boleh dianggap sebagai mandat atau amanah dari Allah. Cara harta itu diperolehi dan bagaimana ia digunakan mestilah tidak bertentangan dengan undang-undang Islam. Lebih utama lagi, penubuhan baitul mal menjadi titik permulaan proses pengumpulan hasil negara Islam yang lebih teratur dan perakaunan yang lebih sistematik. Malah, kewujudan baitul mal juga sangat menyumbang kepada kewujudan iklim politik yang stabil dan ekonomi yang kuat terutamanya semasa kepimpinan Umar (ra).

PENGAJARAN

Sorotan karya yang telah ditinjau memberi petunjuk tentang cara baitul mal diurus dan bagaimana harta-harta awam direkodkan semasa zaman Nabi Muhammad S.A.W. serta zaman sahabat (ra). Nabi Muhammad S.A.W. telah menetapkan tanda aras mengenai perkara ini, di mana walaupun harta tersebut hanya bernilai sebiji tamar kering yang datang dari baitul mal, ianya tidak harus diambil oleh penjawat awam untuk kegunaan peribadi. Kesucian harta wakaf dan zakat telah dipelihara dengan tahap akauntabiliti yang tinggi. Tahap akauntabiliti sebegini dibuktikan dengan amalan pemisahan antara harta umum dan harta persendirian pemimpin. Pemisahan antara dana peribadi dan awam seperti baitul mal mirip kepada konsep entiti yang sedang diamalkan dalam perakaunan pada masa kini iaitu dalam konsep entiti pemisahan di antara harta pemilik dan harta perniagaannya. Manakala baitul mal di zaman awal pemerintahan Islam pula membezakan harta awam dan harta peribadi pemimpin. Dengan mengaplikasikan pengajaran di atas dalam konteks Malaysia, setiap Majlis Agama Islam Negeri (MAIN), perlu membezakan di antara dana yang dipegang bagi pihak awam dan dana milik MAIN sendiri. Sebagai satu badan yang ditubuhkan mengikut enakmen negeri dan Perlembagaan Persekutuan Malaysia, ia dipertanggungjawabkan untuk menguruskan hal ehwal agama termasuk harta Islam. Usaha membezakan harta seharusnya tidak terhenti setakat mengenalpasti dana awam atau dana milik MAIN. Malah pengasingan diantara satu dana awam dengan dana awam yang lain juga perlu dizahirkan seperti penubuhan dana wakaf dan zakat. Satu lagi perkara penting yang perlu diteliti adalah berkaitan dengan perbezaan pemahaman tentang konsep baitul mal dalam sejarah awal Islam, berbanding dengan apa yang difahami dan diamalkan di Malaysia pada masa kini. Walaupun baitul mal secara umumnya merujuk kepada keseluruhan harta negara Islam, di Malaysia baitul mal umumnya merujuk kepada harta yang diuruskan selain wakaf dan zakat.

Selain konsep entiti dan pengasingan dana, penubuhan beberapa *diwan* ketika zaman pemerintahan Umar (ra) dalam mengambilkira pelbagai jenis harta kekayaan yang diterima dan dibelanjakan oleh baitul mal perlu dijadikan asas dalam melaksanakan tanggungjawab dan akauntabiliti para pemimpin. Memandangkan harta seperti zakat dan wakaf mempunyai peraturan Syari'ah yang spesifik dan berbeza dari segi penggunaan dan pengagihannya, *diwan* yang berasingan bagi setiap jenis harta ini telah ditubuhkan. Ketiadaan *diwan* yang berasingan boleh mengakibatkan pengumpulan dan percampuran harta dalam satu dana, dan ini boleh menjejaskan objektif Shari'ah penggunaan sesuatu harta berkenaan. Penggunaan *diwan* di sini adalah mirip dengan perakaunan dana (*fund accounting*) dalam konteks kontemporari. Secara khusus, dalam perakaunan dana, setiap dana dianggap sebagai entiti perakaunan yang berasingan dan

disokong oleh mekanisme tadbir urus yang berkaitan termasuk tugas dan peranan pemimpin dalam mengumpul dan menggunakan dana. Ulama kontemporari seperti Qaradawi (2011) juga berhujah tentang keperluan pemisahan dana yang diterima terutama untuk zakat. Memetik Al Sarkhasi (dalam al Mabsut), Qaradawi (2011) menyatakan terdapat empat sub-perbendaharaan di dalam pemerintahan negara Islam awal iaitu *zakat*, *jizyah*¹⁰ dan *kharaj*¹¹, rampasan perang dan *rikaz*¹², dan *luqatah*¹³.

Kewujudan *diwan* juga membayangkan terdapat beberapa amalan perakaunan yang dilaksanakan dalam sejarah awal Islam. Ini sebenarnya amat penting kerana elemen utama akauntabiliti boleh dilaksanakan melalui perakaunan dan pelaporan yang baik bagi membolehkan pihak berkepentingan memantau aktiviti yang dijalankan oleh institusi seperti baitul mal dalam menguruskan dana yang diamanahkan. Mengenai isu ketelusan dan tadbir urus, perbincangan terperinci oleh Al-Mawardi (2005) mengenai kepentingan penjawat awam dalam membelanjakan harta baitul mal boleh menjadi pencetus dalam memastikan pelaporan yang telus disamping menambahbaik struktur tadbir urus yang sesuai untuk MAIN. Bahagian seterusnya membincangkan perakaunan dana secara lebih terperinci.

Memandang ke hadapan: Perakaunan dana

Selaras dengan sorotan karya dan pengajaran yang dapat diambil, konsep *diwan* dilihat selari dengan perakaunan dana di institusi-institusi yang menguruskan wakaf, zakat dan baitulmal di Malaysia. Perakaunan dana biasanya merupakan salah satu ciri perakaunan bagi entiti yang bukan berasaskan keuntungan (Flynn & Koornhof, 2005). Perakaunan sebegini memerlukan semua aset, liabiliti dan sumber masuk dan keluar dikenalpasti bagi setiap dana. Objektif utama perakaunan dana adalah untuk membolehkan pemegang amanah memahami kelas-kelas dana yang berlainan yang perlu diuruskan oleh entiti yang diberi kepercayaan. Dengan menggunakan konsep perakaunan dana, ia dapat menunjukkan bagaimana akauntabiliti dilaksanakan oleh organisasi tersebut. Oleh yang demikian, kajian ini berpendapat bahawa perakaunan dana dilihat lebih mesra bagi entiti yang tidak menekankan keperluan membuat keuntungan.

Dalam konteks pengurusan semasa WZB di Malaysia, entiti seperti MAIN, boleh memegang dana terhad dan dana tanpa had. Sebagai contoh, dana zakat dan wakaf akan diambil kira sebagai dana berasingan dengan setiap satu dana dianggap sebagai entiti berasingan. Selanjutnya wakaf khas dan wakaf am juga perlu diambil kira sebagai dana yang berasingan. Sebarang keuntungan yang diperolehi daripada pelaburan daripada dana-dana yang berbeza perlulah dikembalikan untuk penggunaan dana tersebut dan tidak boleh digunakan bagi dana-dana berlainan. Sebagai contoh, jika dana wakaf dilaburkan dan memperolehi keuntungan, pulangan keuntungan tersebut perlulah dikembalikan semula kedalam dana wakaf; bukannya dana baitulmal. Layanan perakaunan juga boleh berubah mengikut objektif dan sifat tersendiri sesebuah dana. Oleh itu, perakaunan dana mungkin relevan dan sesuai untuk perakaunan dan pelaporan MAIN.

Sorotan karya sebelum ini turut mendedahkan tentang persamaan antara amalan semasa dan aktiviti baitul mal pada masa lalu. Khusus berkaitan wakaf, Ihsan and Ibrahim (2007), berasaskan ke atas amalan pelaporan dana wakaf di pelbagai institusi di Asia Tenggara, mereka mencadangkan bahawa pendapatan yang diterima untuk wakaf harus dikategorikan sama ada sebagai dana endowment, dana terhad (*restricted fund*) dan dana tanpa had (*unrestricted fund*). Mereka juga mencadangkan bahawa institusi wakaf mengamalkan amalan pelaporan kewangan seperti yang digunapakai oleh badan-badan amal di United Kingdom (UK) dengan menyelaraskan pelaporan mereka dengan Penyata Aktiviti Kewangan – nama singkatannya SORP (Statement of Recommended Practices). Sulaiman, Adnan, dan Megat Mohd Nor (2009) menyokong cadangan ini kerana mereka percaya bahawa amalan pelaporan kewangan bagi badan amal adalah lebih sesuai untuk digunapakai oleh institusi yang menguruskan wakaf. Dengan itu mereka mencadangkan amalan perakaunan dan pelaporan MAIN boleh menggunakan kerangka kerja yang serupa, sepertimana yang digunapakai oleh badan amal di UK. Namun, kajian lebih mendalam diperlukan berkaitan perkara ini kerana terdapat juga anak-anak syarikat MAIN yang ditubuhkan mempunyai tujuan membuat keuntungan. Namun, perkara ini dikira tidak menjadi halangan yang terlalu besar kerana institusi yang hampir sama juga wujud di UK. Disamping itu, peranan SORP adalah bagi membantu piawai induk, yakni IFRS¹⁴ dalam menjelaskan cara pelaporan bagi

¹⁰ Cukai per kapita yang dikenakan kepada orang bukan Islam yang tinggal di bawah undang-undang Islam

¹¹ Cukai yang dikenakan untuk tanah pertanian di bawah undang-undang Islam

¹² Bermaksud harta karun yang diperolehi.

¹³ Ibn Qudamah mendefinisikannya sebagai harta benda yang hilang dan kemudiannya dijumpai tetapi pemiliknya tidak dapat dikesan.

¹⁴ International Financial Reporting Standard

entiti badan amal. Namun begitu, persoalan sama ada penggunapakaian penuh pelaporan badan amal di UK masih perlu diperhalusi. Selain SORP, Manual Perakaunan Pengurusan yang dikeluarkan oleh Jabatan Wakaf, Zakat dan Haji (JAWHAR) juga dilihat menyokong pengaplikasian perakaunan dana; dalam hal ini JAWHAR mencadangkan bahawa lembaran imbalan dan penyata untung dan rugi perlu disediakan untuk wakaf am dan khas. Selanjutnya, JAWHAR turut mencadangkan bahawa pendapatan, perbelanjaan, agihan serta pergerakan dana juga perlu dimasukkan mengikut dana tertentu.

Pada masa kini, setiap MAIN di Malaysia sememangnya telah menggunapakai dana yang berasingan untuk zakat, wakaf dan baitul mal. Ini menunjukkan bahawa MAIN telah mengamalkan apa yang diamalkan dalam sejarah awal Islam melalui penggunaan *diwan* yang berasingan. Kebanyakan MAIN telah mematuhi beberapa piawaian dan garis panduan dalam penyediaan pelaporan kewangan. Walau bagaimanapun, kajian ini mendapati terdapat kepelbagaian dalam format pelaporan dan amalan perakaunan di kalangan 14 MAIN. Sebahagiannya telah menggunapakai piawaian yang diisytiharkan oleh Lembaga Piawaian Perakaunan Malaysia (MFRS dan MPERS), manakala sebahagian lagi menggunakan prinsip perakaunan yang diterima umum tanpa menyebut sebarang piawaian perakaunan tertentu. Pembelian aset, pemindahan antara dana dan geran kerajaan pusat/negeri kepada MAIN adalah beberapa contoh dinamik dalam menguruskan dana. Memandangkan tidak ada satu piawaian khas untuk membimbing MAIN dalam amalan perakaunan dan pelaporan, ini telah mengakibatkan kepelbagaian amalan dalam perakaunan dan pelaporan. Perbezaan dalam keputusan fatwa dan perundangan negeri turut mempengaruhi perbezaan amalan. Kepelbagaian amalan dalam menguruskan pelbagai dana dalam MAIN ini membuktikan bahawa usaha dan inisiatif strategik perlu dilaksanakan oleh MAIN demi kebaikan umat Islam di Malaysia. Oleh itu, usaha dalam penyediaan piawaian perakaunan bagi memenuhi keperluan pelaporan lengkap penyata kewangan, dan pendedahan baki dana terhad dan tanpa had untuk dana zakat, wakaf dan baitul mal di bawah kawalan MAIN dilihat perlu digiatkan. Inisiatif Jabatan Akauntan Negara Malaysia dalam membangunkan piawaian ini harus diberi pujian. Salah satu isu terpenting dalam perakaunan untuk WZB yang telah dikenalpasti adalah pemindahan antara tiga dana tersebut. Isu ini akan dibincangkan dalam perenggan seterusnya.

Transaksi antara-dana

Kewujudan dana yang berlainan beserta tahap budi bicara pengurus yang berbeza berkemungkinan menimbulkan beberapa cabaran dari segi pemantauan. Terdapat kemungkinan bilamana dana tertentu tidak mencukupi untuk membiayai perbelanjaannya. Dalam kes sedemikian, pihak pengurusan boleh menggunakan pinjaman daripada pihak luar atau mendapatkannya daripada dana lain sedia ada, secara dalaman. Penggunaan dana lain ini bagaimanapun perlu bergantung kepada sama ada terdapat sekatan khusus mengenai penggunaan dana tersebut. Ini sangat sesuai dengan konsep teori dana (*fund theory*) di mana aset ditakrifkan sebagai kewajipan dan sekatan terhadap penggunaannya (Jones & Belkaoui, 2010). Sebagai contoh, bagi wakaf khas, mungkin terdapat kekangan yang ditetapkan oleh penyumbang. Oleh itu, dana dari wakaf khas tidak boleh digunakan selain dari tujuan yang telah ditentukan. Dana ini tertakluk kepada tujuan khusus yang diputuskan oleh penyumbang. Ini juga terpakai untuk tanah, bangunan atau aset lain yang disumbangkan kepada entiti. Pemegang amanah akan dikira melanggar amanah jika mereka menggunakan pendapatan dari dana terhad selain daripada tujuan yang telah ditetapkan. Oleh yang demikian, maklumat terperinci mengenai perkara ini adalah penting bagi dana terhad tersebut untuk didedahkan secara berasingan dalam nota akaun. Walau bagaimanapun, jika dana ini tidak mempunyai kekangan maka penggunaannya juga dikira tidak terbatas. Dana am seperti ini juga dianggap sebagai dana tanpa had yang boleh digunakan secara umum mengikut objektif entiti.

Memandangkan terdapat kepelbagaian dana dengan ciri-ciri yang berbeza, pengurusan - atau lebih tepatnya tadbir urus dana sedemikian mesti dijelaskan untuk mengelakkan sebarang kekeliruan mengenai pemindahan antara dana. Dari perspektif perakaunan, ini memerlukan pemahaman yang lebih jelas mengenai sama ada transaksi itu dikira 'pinjaman' atau ianya adalah 'hadiah'. Transaksi antara dana ini tidak hanya tertumpu pada contoh di atas. Senario lain termasuk memindah pendapatan daripada dana terhad kepada dana tanpa had, pembelian aset/bekalan menggunakan gabungan kedua-dua dana terhad dan tidak terhad dan perkhidmatan yang digunakan secara bercampur antara kedua-dua dana iaitu dana terhad dan dana am (Gross, McCarthy, & Shelmon, 2005). Oleh itu, amat penting untuk kita amati seketika bahawa sememangnya terdapat peruntukan dalam perbincangan baitul mal di zaman awal Islam mengenai transaksi antara dana. Aghnides (1916) mendapati bahawa pada ketika itu, apabila terjadi situasi dimana salah satu dana tidak mempunyai harta yang mencukupi untuk menampung perbelanjaannya, maka dana itu dibenarkan "meminjam" daripada sumber yang mempunyai 'lebih'. Namun, kita perlu memastikan bahawa setiap transaksi tersebut mematuhi lunas-lunas shari'ah. Dengan ini, kita boleh mengandaikan bahawa amalan-amalan sejarah telah memberikan beberapa petunjuk tentang bagaimana transaksi antara dana ini boleh berfungsi.

KESIMPULAN

Wacana sejarah yang dibentangkan pada permulaan makalah ini bertujuan untuk menampilkan sifat baitul mal, sumber kekayaannya dan juga cara perbelanjaan. Jika diimbis kembali, wacana ini memberikan beberapa petunjuk penting dalam usaha merangka garis panduan bagi perakaunan, pengurusan dan tadbir urus bagi entiti yang serupa. Amalan kontemporari yang terdapat dalam MAIN dengan sumber harta yang berbeza memerlukan kita mengkaji bagaimana sumber-sumber ini diambil kira - dan yang lebih penting, bagaimana ianya diambil kira dengan lebih berakauntabiliti. Kewujudan sumber kekayaan yang berlainan dengan tujuan yang berbeza; disamping kekangan dari penyumbang dan juga Shari'ah memerlukan akauntabiliti berasingan untuk dana yang berasingan. Dalam erti kata lain, MAIN hendaklah menunjukkan bahawa mereka bertanggungjawab terhadap sumber setiap harta ini mengikut tujuan kewujudannya.

Bagi mencapai hasrat di atas, perakaunan dan pelaporan untuk dana berasingan dilihat sesuai dengan struktur pentadbiran MAIN, secara amnya. Memandangkan ciri-ciri perakaunan dana dilihat telahpun diamalkan di MAIN, keperluan penambahbaikan antara lain perlu berkisar tentang penzahiran pemisahan anatar dana-dana tersebut. Oleh kerana amalan ini dilihat tidak terlalu asing - seperti yang telah dibincang dalam sejarah baitul mal; MAIN mungkin boleh mengambil beberapa petunjuk daripada amalan sejarah yang telah dibincangkan dalam makalah ini. Usaha ini bagaimanapun tidak boleh terhenti setakat mendampingi pengajaran sejarah semata-mata. Sebaliknya, langkah seterusnya perlu diambil oleh MAIN dengan memberi penekanan kepada tadbir urus dana, kejelasan yang lebih berkaitan budi bicara pengurus harta, dasar mengenai cara perbelanjaan, dan lain-lain perkara yang berkaitan. Selain itu, amalan-amalan yang selari dengan konsep-konsep yang diperolehi dari sejarah Islam harus dipertimbangkan dalam pembangunan piawaian perakaunan dan pelaporan untuk WZB. Kemudian, ia harus diterima pakai oleh MAIN bagi menambah keyakinan pengguna pelaporan bahawa amalan sedemikian adalah memenuhi keperluan Syariah bagi kesejahteraan sejagat.

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Isu-Isu Dalam Pengurusan dan Pelaporan Wakaf, Zakat dan Baitulmal Di Malaysia

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ABSTRAK

Tujuan kajian ini adalah untuk mengkaji isu-isu berkaitan dengan pengurusan dan pelaporan kewangan bagi institusi wakaf, zakat dan baitulmal. Kajian ini telah dijalankan berikutan terdapat kajian yang terhad dalam mengupas isu-isu tersebut di Malaysia. Dapatan kajian diperoleh melalui kaedah penyelidikan dokumentasi dengan menggunakan laporan kewangan institusi utama yang menguruskan wakaf, zakat dan baitulmal di empat buah negeri yang terpilih. Di samping itu, kaedah temubual juga telah dijalankan dengan menemubual pihak yang terlibat secara langsung dengan aktiviti pengurusan dan penyediaan laporan kewangan institusi berkenaan iaitu wakil pengurusan dan akauntan di setiap Majlis Agama Islam Negeri. Dapatan kajian menunjukkan terdapat isu-isu penting yang menghadkan penyediaan laporan kewangan yang memenuhi keperluan syariah. Ia termasuk perbezaan model tadbir urus, perbezaan amalan perakaunan dan pelaporan, isu pendedahan serta penilaian semula aset. Pengenalpastian isu-isu ini boleh menjadi platform untuk mencari penyelesaian terbaik dan kajian pada masa hadapan, bagi merungkai isu-isu ini secara terperinci ia memerlukan perbincangan lanjut dengan pihak berkuasa agama Islam dan pakar dalam bidang perakaunan serta syariah Islam. Ini akan dapat membantu institusi wakaf, zakat dan baitulmal dalam mengemaskini sistem tadbir urus serta memperbaiki tatacara pelaporan kewangan dan perakaunan agar ia dapat menepati keperluan syarak bagi kesejahteraan umat di Malaysia.

Kata kunci: Wakaf, zakat, baitulmal, perakaunan Islam, tadbir urus.

ABSTRACT

The purpose of the study is to examine pertinent issues related to the management accounting and financial reporting for waqf, zakat and baitulmal institution. The study has been carried out because very limited studies that elaborate these issues in Malaysia. The findings were collected from documentation research method using the annual reports of main institutions that manage waqf, zakah and baitulmal in four selected states. In addition, the interview method has been carried out by interviewing the parties directly related to management activities and preparing financial reporting of those institutions which are the accountants for each Majlis Agama Islam Negeri. The findings reveal that there are important issues that restrict the preparation of financial reporting that comply with the syariah requirement. The findings could be used as a platform to find a best solution in a practical manner. In investigating these issues in future, it requires further discussion with Islamic authorities and experts in accounting and syariah. This will help the waqf, zakah and baitulmal institutions in updating their governance system and also improve the procedures of financial reporting and accounting so that it will meet syariah requirement for betterment of ummah in Malaysia.

Keywords: *waqf, zakah, baitulmal*, Islamic accounting, governance.

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PENGENALAN

Isu mengenai pengurusan wakaf, zakat dan baitulmal sedang menjadi perhatian banyak pihak pada masa kini. Di Malaysia, senario ini terjadi kerana Agama Islam merupakan agama rasmi Persekutuan dan majoriti daripada penduduk Malaysia adalah beragama Islam. Selain itu, terdapat peningkatan kesedaran di kalangan umat Islam di negara ini terhadap peranan institusi-institusi yang berkaitan dalam menyumbang ke arah kesejahteraan umat. Sementara itu, penyata kewangan merupakan medium utama yang dapat menyalurkan maklumat aktiviti dan transaksi insitituti-institusi berkenaan. Selaras dengan kepentingan penyata kewangan kepada sesebuah institusi, kebanyakan isu yang menjadi topik hangat dalam perbincangan khususnya oleh para penyelidik, pengurusan tertinggi Majlis Agama Islam Negeri (MAIN), Lembaga Zakat Negeri, pemegang taruh dan secara amnya oleh umat Islam seluruhnya, adalah melibatkan tadbir urus, perakaunan dan pelaporan kewangan bagi institusi yang terlibat. Misalnya, Ahmad Fathi, Hairunnizam & Mohd Ali (2017) menyatakan beberapa isu negatif timbul melibatkan kecekapan MAIN. Mereka mendapati bahawa, ketidakpercayaan terhadap institusi zakat oleh masyarakat adalah kerana pengurusan kewangannya (Ahmad Fathi *et al.*, 2017).

Dalam konteks Malaysia, pengurusan wakaf, zakat dan baitulmal ditadbir urus oleh institusi-institusi yang diberi kuasa sama ada kerajaan negeri atau kerajaan persekutuan. Institusi- intituti perlu memastikan urusan kutipan, pengagihan dan pentadbiran dana atau harta yang dipertanggungjawabkan oleh penyumbang berjalan lancar demi ekonomi dan kesejahteraan umat Islam. Dalam hal ini, gambaran sebenar mengenai isu-isu melibatkan aspek tadbir urus dan pengurusan kewangan serta perakaunan bagi institusi-institusi yang berkaitan amat diperlukan oleh pihak berkepentingan bagi membolehkan segala isu tersebut dapat disantuni dengan cara yang paling ampuh. Namun demikian, kajian ini mendapati bahawa tidak banyak kajian yang telah dijalankan mengenai isu-isu berkenaan meskipun ketiga-tiga aspek penting ekonomi Islam ini (iaitu wakaf, zakat dan baitulmal) telah terbukti memberi kesan langsung terhadap kehidupan seharian umat Islam (ketiga-tiga jenis transaksi ekonomi Islam ini dipercayai sedang dan akan terus membantu memacu kesejahteraan ekonomi umat Islam terutama di negara yang majoriti penduduknya beragama Islam). Secara khususnya, kajian ke atas institusi wakaf, zakat dan baitulmal adalah sangat terhad terutamanya di Malaysia. Kebanyakan kajian sebelum ini telah memberi tumpuan kepada isu-isu tadbir urus dan pengurusan pelaporan di institusi konvensional. Sehubungan itu, makalah ini akan mengenalpasti dan membincangkan secara terperinci isu-isu berkaitan dengan tadbir urus, pelaporan kewangan dan perakaunan bagi wakaf, zakat dan baitulmal yang mana cukup penting bagi umat Islam Malaysia.

Bagi maksud tersebut, kajian ini akan memahami amalan semasa institusi-institusi utama yang terlibat dengan pengurusan wakaf, zakat dan baitulmal di Malaysia iaitu di empat buah MAIN yang terpilih. Pemfokusan kepada keempat-empat buah MAIN berkenaan akan membantu kajian dalam mengenalpasti isu-isu penting dalam tadbir urus, pelaporan kewangan dan perakaunan di institusi- institusi berkenaan. Diharapkan melalui dapatan kajian ini, tindakan susulan dapat dilakukan dalam menangani isu-isu terpilih yang mungkin tidak selari dengan kehendak Islam yang akhirnya boleh memudaratkan keadilan sosial sebagaimana yang ditetapkan oleh syariah.

Bahagian seterusnya menjelaskan tentang sorotan karya dan diikuti dengan kaedah penyelidikan. Ini disusuli dengan dapatan kajian dan perbincangan yang meliputi perbezaan struktur dan model tadbir urus, perbezaan dalam perakaunan dan pelaporan kewangan, isu pendedahan dan penilaian semula aset. Bahagian akhir menyimpulkan kajian ini.

SOROTAN KARYA

Kajian sedia ada yang membincangkan isu-isu wakaf, zakat dan baitulmal di Malaysia secara terperinci adalah amat terhad. Sebagaimana yang dinyatakan oleh Eza Ellany, Mohd Rizal & Radiah (2014) bahawa betapa kurangnya kajian terhadap prestasi kecekapan institusi zakat. Lebih- lebih lagi melibatkan aspek tadbir urus, pelaporan kewangan dan perakaunan Islam. Hal ini berlaku sedemikian rupa kerana kesukaran untuk mendapatkan ilmuwan yang pakar dalam ketiga-tiga bidang iaitu; tadbir urus, perakaunan dan agama Islam yang boleh membincangkan isu-isu wakaf, zakat dan baitulmal dengan sebaik mungkin dalam ruang lingkup berkenaan. Isu ini adalah selari dengan isu yang pernah ditimbulkan oleh Ketua Jabatan Pengurusan Syariah, Maybank Islamic, Ustaz Muhd Ramadhan Fitri Elias bahawa institusi kewangan Islam tagih tenaga pakar (Muhd. Ramadhan Fitri, 2015).

Kebanyakan kajian berkaitan tadbir urus di institusi yang terlibat adalah tertumpu kepada urusan kutipan dan agihan zakat sahaja. Antara lain kajian yang telah dijalankan di Malaysia oleh Hairunnizam, Sanep & Radiah (2009), Kaslam (2009), Sanep (2010) dan Mahyuddin (2012). Kajian-kajian ini membincangkan isu zakat terutamanya melibatkan agihan zakat dan

tadbir urus zakat. Di peringkat global pula, Kenneth, (2007) telah melaksanakan kajian mengenai kawalan kerajaan terhadap agihan dana zakat dan lain-lain di Thailand. Sementara itu, Arif (2006) telah mengenal pasti faktor-faktor yang menjadi halangan dana zakat sebagai ejen membasmi kemiskinan dan meningkatkan taraf hidup penerima zakat di Pakistan. Bagi pengurusan baitulmal pula, kajian mengenainya pernah dilakukan oleh Possumah dan Abdul Ghafar (2012). Melalui kajian berkenaan, mereka telah melihat tentang batasan perundangan dalam mengurus harta-harta baitulmal di Malaysia. Dalam hal ini, mereka telah menyatakan dengan jelas bahawa Jadual Kesembilan [Perkara 74, 77] Perlembagaan Persekutuan Malaysia telah menyebabkan terdapat batasan kuasa dan perundangan kerajaan persekutuan terhadap pengurusan harta baitulmal bagi negeri-negeri di Malaysia. Bagi wakaf pula, seawal tahun 70-an, kajian mengenai pengurusannya dalam konteks Malaysia pernah dijalankan oleh Chowdhury, Muhammad dan Yasoa (1970). Kajian mereka berkisar kepada masalah pengurusan harta wakaf serta penyelesaiannya. Sementara itu, satu kajian terkini berkaitan wakaf di peringkat global telah dibuat oleh McChesney (2014) dan hasilnya telah ditulis secara terperinci menerusi buku bertajuk *“Waqf in Central Asia: Four hundred years in the history of a Muslim shrine, 1480-1889”*. Kajian beliau adalah berkaitan sejarah dan peranan institusi wakaf di Asia Tengah dalam tempoh 400 tahun, iaitu dari 1480-an hingga 1880-an.

Dalam membicarakan mengenai tadbir urus, pelaporan kewangan dan perakaunan bagi institusi wakaf, zakat dan baitulmal, aspek pemahaman ekonomi Islam perlu dijadikan sebagai asas. Ini adalah kerana prinsip pengoperasian ketiga-tiga aspek berkenaan melibatkan aturan sistem ekonomi Islam yang berbeza dengan sistem ekonomi konvensional. Dalam sistem ekonomi konvensional, perbincangan mengenai wakaf, zakat dan baitulmal telah dikaitkan dengan *“endowment”*, cukai dan bank pusat. Manakala sistem tadbir urus, pelaporan kewangan dan perakaunan Islam perlu dipasak dengan asas dalam ekonomi Islam itu sendiri, iaitu elemen keadilan sosial. Sebagaimana yang dinyatakan oleh Shafi (1979), keadilan sosial ini bertujuan untuk membantu mengurangkan jurang di antara yang kaya dan miskin. Agama Islam amat menitikberatkan keadilan sosial kerana melalui objektif ini kesejahteraan ummah secara keseluruhannya akan dapat dinikmati secara samarata. Nikmat ini mustahil dapat dicapai melalui amalan sistem ekonomi konvensional yang berasaskan pemahaman Barat yang tidak selari dengan objektif Islam (Hameed dan Yaya, 2005). Sistem ekonomi konvensional bertunjangkan sistem ekonomi kapitalis yang lebih menekankan kesejahteraan dari sudut kebendaan dan bermotifkan keuntungan kepada sesuatu pihak semata-mata. Sebaliknya dalam memastikan keadilan sosial, sistem ekonomi Islam amat menekankan prinsip keadilan, keikhlasan dan beretika. Sehubungan itu, keperluan syariah perlu diikuti sepenuhnya oleh institusi wakaf, zakat dan baitulmal dengan tidak melakukan perkara haram, tidak memanipulasi, tiada riba dan tiada unsur-unsur perjudian demi kesejahteraan fizikal, mental dan rohani.

Ketidakpatuhan ke atas syariah Islam oleh sistem ekonomi konvensional menyebabkan Islam tidak mengiktiraf beberapa item perakaunan. Sebagai contoh, hutang ragu (Clarke, Craig dan Hamid, 1996). Dalam konteks konvensional, sebarang hutang boleh diberikan peruntukan hutang ragu jika dapat diyakini si berhutang tidak mampu membayar kembali hutangnya. Namun, dalam konteks Islam, hutang tetap akan menjadi hutang yang wajib dibayar oleh si peminjam dalam apa jua keadaan. Menurut Ahmad dan Badran (2010), pensyariatian transaksi hutang dapat dilihat melalui Al-Quran, As-Sunnah dan ijma'. Adapun Al-Quran telah membicarakan dengan banyak sekali perbincangan tentang hutang. Antaranya, firman Allah S.W.T.:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً. وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

Siapakah yang mahu memberi pinjaman kepada Allah, pinjaman yang baik (menafkahkan hartanya di jalan Allah), maka Allah akan melipatgandakan pembayaran kepadanya dengan lipat ganda yang banyak. Dan Allah menyempitkan dan melapangkan (rezeki) dan kepada-Nya-lah kamu dikembalikan.

(Al-Baqarah: 245)

حَدَّثَنَا أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرِيحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْرًا فَقَدِمَتْ عَلَيْهِ إِبِلٌ مِنْ إِبِلِ الصَّدَقَةِ فَأَمَرَ أَبُو رَافِعٍ أَنْ يُقْضِيَ الرَّجُلَ بَكْرَهُ فَرَجَعَ إِلَيْهِ أَبُو رَافِعٍ فَقَالَ لَمْ أَجِدْ فِيهَا إِلَّا خَيْارًا رِبَاعِيًّا . فَقَالَ " أَعْطِهِ إِيَّاهُ إِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً " .

Dari sudut penglihatan As-Sunnah pula seperti perbuatan Nabi S.A.W. yang telah diriwayatkan oleh Abu Rafi' ra, bahawasanya Rasul S.A.W. pernah meminjam seekor unta daripada seorang lelaki. Aku datang menemui beliau membawa seekor unta dari sedekah. Beliau menyuruh Abu Rafi' untuk mengembalikan unta milik lelaki tersebut. Abu Rafi' kembali kepada beliau dan berkata: "Wahai Rasulullah S.A.W.! yang aku dapatkan hanyalah seekor unta ruba'i terbaik?" lalu beliau bersabda: "Berikan saja kepadanya. Sesungguhnya orang yang terbaik adalah yang paling baik dalam mengembalikan hutang".

(HR. Al-Muslim, 1600 a)

Selain dari Al-Qur'an dan sunnah, Ahmad dan Badran (2010) juga menyatakan bahawa terdapat persepakatan daripada ijma' yang mengatakan bahawa transaksi hutang adalah harus. Hal ini demikian disabitkan melalui sejarah Nabi Muhammad S.A.W. yang mempunyai tabiat manusia biasa iaitu berhutang. Contohnya dalam memenuhi keperluannya, baginda kadang-kadang memiliki keperluan yang mengharuskan dirinya untuk berhutang atau meminjam kepada orang lain yang mempunyai kelengkapan. Semua peristiwa mempunyai pengajaran dan pelajaran bagi umat Islam tentang bagaimana etika baginda dalam bermuamalah dengan perkara tersebut. Di antara hadith yang menunjukkan bahawa baginda juga pernah berhutang ialah:

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَجُلًا، تَقَاضَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَغْلَظَ لَهُ، فَهَمَّ أَصْحَابُهُ، فَقَالَ " دَعُوهُ، فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا. وَاشْتَرَوْا لَهُ بَعِيرًا، فَأَعْطُوهُ إِيَّاهُ ". وَقَالُوا لَا نَجِدُ إِلَّا أَفْضَلَ مِنْ سِنِّهِ. قَالَ " اشْتَرَوْهُ فَأَعْطُوهُ إِيَّاهُ، فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً ".

Ada seorang laki-laki datang kepada Rasulullah untuk menagih hutang kepada beliau, namun orang tersebut memintanya dengan nada keras yang membuat para sahabat beliau marah. Lantas Nabi berkata, "Biarkan saja, sesungguhnya si empunya hak memiliki hak untuk mengatakan apa saja, belikan unta untuknya dan berikan kepadanya". Para sahabat berkata, "Kami tidak mendapatkan unta yang sepadan, melainkan yang lebih baik dari untanya". Nabi berkata, "Beli saja unta itu dan berikan kepadanya, sesungguhnya sebaik-baik kalian adalah yang paling baik dalam pengembalian (hutang)".

(HR. Al-Bukhari: 2390)

Selain itu, hadith riwayat Bukhari dari sahabat Jabir bin Abdillah yang mengatakan:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. رَضِيَ اللَّهُ عَنْهُمَا. قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ. قَالَ مِسْعَرُ أَرَاهُ قَالَ صَحِي. فَقَالَ. وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَيْتَنِي وَرَادَنِي. " صَلِّ رُكْعَتَيْنِ "

"Aku mendatangi Nabi yang waktu itu sedang berada di Masjid, dimana beliau memiliki hutang kepadaku. Kemudian beliau melunasi hutang itu dan menambahkannya."

(HR. Al-Bukhari: 2394)

Hadith di atas jelas memberikan pengajaran bahawa Nabi Muhammad S.A.W. juga pernah melakukan transaksi hutang dengan orang lain untuk memenuhi keperluan dan keinginannya. Di samping itu, baginda juga telah memberikan petunjuk bahawa orang yang paling baik saat melangsaikan hutangnya ialah orang yang melebihi dari jumlah pinjamannya, selama kelebihan itu murni atas inisiatif dari dirinya dan bukan syarat yang diberikan oleh orang yang meminjamkannya. Kerana jika lebihan itu merupakan syarat yang diberikan oleh pihak yang meminjamkan, tambahan tersebut akan dikategorikan sebagai riba.

Dalam hal pelunasan hutang ragu pula, sudut perakaunan Islam dan konvensional sangat berbeza. Sistem perakaunan konvensional mengkehendaki bahawa hutang yang masih belum dilunaskan selepas beberapa tahun amat diragui. Walau bagaimanapun, dari pandangan Islam terdapat hadith yang menyatakan bahawa ketika sesuatu transaksi hutang itu berlaku, seseorang itu mula mempunyai tanggungjawab untuk melangsaikan hutang tersebut. Sekiranya hutang tersebut tidak sempat dijelaskan ketika di dunia ini, maka ianya akan terus dibawa ke hari pengadilan di akhirat kelak. Perkara ini adalah selaras dengan sabda Rasulullah S.A.W. melalui ayat:

عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم قال: "نفس المؤمن معلقة بدينه حتى يقضي عنه" ((رواه الترمذي وقال: حديث حسن)).

Daripada Abu Hurairah r.a sabda Rasulullah S.A.W.: "Jiwa orang mukmin itu tergantung dengan hutangnya (iaitu dia belum dihukum sama ada kebajikannya atau kejahatannya) sehinggalah dia menjelaskan hutangnya.

(Riyad as-Salihin, Hadith 943)

Menerusi ayat di atas, Rasulullah S.A.W. mengingatkan bahawa melangsaikan hutang adalah wajib bagi orang yang berhutang ketika hidup. Ini adalah kerana apabila seseorang yang berhutang itu meninggal dunia dan masih menanggung hutang, rohnya akan tergantung di antara langit dan bumi sehingga hutang itu dilangsaikan. Dengan ini, kita dapati bahawa terdapat perbezaan yang amat ketara di antara sistem ekonomi Islam dan konvensional dalam memberi layanan terhadap kes hutang ragu. Tetapi, bagaimanakah perkara ini di perakaunkan oleh institusi yang terlibat apabila terdapat hutang yang dijangka tidak dapat dikutip semula? Berkemungkinan terdapat institusi wakaf, zakat dan baitulmal yang masih menggunakan pendekatan konvensional dengan menganggar dan merekod transaksi hutang ragu. Begitu juga dijangkakan layanan ke atas isu-isu pelaporan kewangan dan perakaunan Islam yang lain. Setakat ini, kita masih belum dapat memastikan sejauh manakah institusi wakaf, zakat dan baitulmal memenuhi tuntutan syariah ke atas hal amalan tadbir urus, pelaporan kewangan dan perakaunan. Dalam hal ini, satu fatwa perlu dibuat dalam menjelaskan isu berkenaan kerana wujudnya percanggahan di antara amalan perakaunan konvensional dan sistem perakaunan yang mengikut syarak. Bagi membolehkan perkara di atas dilaksanakan secara berkesan, usaha yang sewajarnya perlu dilakukan untuk menjalankan kajian terperinci dalam mengenalpasti isu-isu yang dihadapi oleh institusi-institusi yang menguruskan wakaf, zakat dan baitulmal di Malaysia. Perenggan seterusnya akan menjelaskan bagaimana objektif berkenaan dapat dicapai melalui kajian ini.

KAEDAH PENYELIDIKAN

Kajian ini menggunakan kaedah kualitatif seperti yang disarankan oleh Creswell (2007). Menurut Merriam (2009), penggunaan pendekatan "*Generic Inquiry Method*" dalam kajian berbentuk kualitatif adalah bersesuaian dengan objektif kajian seperti yang difokuskan dalam kajian ini. Bagi maksud tersebut, empat buah MAIN di Semenanjung Malaysia telah dipilih untuk menjadi kajian kes. Ia dipilih dengan mengunapakai persampelan seragam seperti yang dinyatakan oleh Patton (2002) dan Padgett (2008), iaitu untuk mendapatkan maklumat terperinci dari institusi berkaitan pengurusan dana atau harta wakaf, zakat dan baitulmal di Malaysia. Data-data primer dan sekunder telah diperolehi melalui kaedah penyelidikan dokumentasi dan temu bual (Creswell, 2007; Merriam, 2009). Laporan kewangan tahunan MAIN dan Lembaga Zakat bagi tiga tahun terkini iaitu 2014, 2015 dan 2016 telah menjadi sumber data untuk diteliti dan dianalisis kandungannya. Selain menganalisis laporan kewangan, 12 orang pegawai perakaunan yang bertanggungjawab iaitu akauntan dan wakil pengurusan dari MAIN dan Lembaga Zakat telah ditemu bual bagi mengenalpasti isu-isu penting berkaitan pelaporan kewangan dan perakaunan. Selain itu, lima pegawai yang bertanggungjawab dalam menguruskan wakaf, zakat dan baitulmal di institusi berkenaan turut ditemubual. Bilangan tersebut telah menjadikan jumlah keseluruhan peserta kajian ini seramai 17 orang. Semua perbualan berkenaan telah dirakam dengan menggunakan perakam suara bagi dijadikan transkripsi supaya dapat dianalisis oleh penyelidik. Proses temubual ini telah dijalankan pada pertengahan tahun 2017 bagi memastikan maklumat yang diperolehi dan isu-isu yang terkini dapat dikenalpasti. Semua data yang terkumpul seterusnya dianalisis menggunakan kaedah analisis kandungan seperti yang dicadangkan oleh Miles & Huberman, 1994, Silverman, 2001 dan Merriam, 2009.

DAPATAN KAJIAN DAN PERBINCANGAN

Perenggan ini akan membincangkan tentang isu-isu utama yang telah dikenalpasti oleh para peserta kajian ini berkaitan dengan tadbir urus, pelaporan dan perakaunan di empat buah MAIN terpilih.

Perbezaan Struktur dan Model Tadbir Urus

Data menunjukkan bahawa punca dan bidang kuasa institusi wakaf, zakat dan baitulmal dalam mengurus dana atau harta yang diamanahkan tertakluk pada enakmen dan rang undang-undang di bawah undang-undang tubuh masing-masing. Berdasarkan semakan, keempat-empat buah MAIN memiliki kuasa mutlak terhadap pengurusan wakaf, zakat dan baitulmal kecuali bagi negeri (A) yang mana lembaga zakatnya adalah merupakan sebuah entiti yang berasingan daripada MAIN. Lembaga Zakat bagi negeri (A) ini memiliki kuasa

sepenuhnya dalam mentadbir urus aspek zakat yang dikutip di negeri tersebut. Bagi negeri (B) pula, urusan zakat dikutip oleh sebuah entiti yang ditubuhkan sebagai sebuah syarikat. Negeri-negeri lain iaitu (C) dan (D), aspek wakaf, zakat dan baitulmal ditadbir urus oleh MAIN masing-masing yang mana tiada anak syarikat mahupun sebuah entiti lain yang berasingan ditubuhkan khusus untuk mentadbir mana-mana aspek yang berkaitan. Ini bermakna, terdapat perbezaan dari segi struktur dan model pentadbiran di antara MAIN yang terlibat.

Perbezaan model pengurusan wakaf, zakat dan baitulmal bagi setiap negeri yang dikaji boleh menimbulkan isu mengenai sejauh manakah kecekapan setiap institusi berkenaan dalam mentadbir urus aspek yang berkaitan. Susulan itu, timbul pula persoalan dikalangan MAIN dalam memilih model manakah yang paling cekap, iaitu sama ada tiga aspek yang berbeza iaitu wakaf, zakat dan baitulmal wajar diurus secara berpusat oleh sebuah entiti sahaja atau terdapat keperluan dari segi syariah untuk mewujudkan entiti-entiti yang berbeza untuk setiap aspek yang berbeza? Isu ini timbul memandangkan terdapat kebarangkalian wujudnya perbezaannya kecekapan dalam mentadbir urus aspek wakaf, zakat dan baitulmal oleh institusi-institusi yang dikaji disebabkan perbezaan dalam model pengurusan masing-masing. Sehingga kini, sepengetahuan para penyelidik tiada kajian khusus yang mengkaji secara mendalam kecekapan bagi setiap model institusi yang mentadbir urus wakaf, zakat dan baitulmal dalam mengenalpasti model terbaik dalam mentadbir urus ketiga-tiga aspek ekonomi umat Islam yang penting ini.

Satu lagi isu yang cukup penting mengenai perbezaan model tadbir urus adalah berkenaan dengan struktur yang melibatkan perjawatan tertinggi bagi pegawai yang bertanggungjawab menyediakan pelaporan kewangan dan perakaunan Islam di institusi berkenaan. Berasaskan dapatan kajian, setiap perjawatan adalah berbeza berasaskan skim masing-masing. Apa yang mengejutkan, data menunjukkan bahawa terdapat pegawai yang menyediakan pelaporan kewangan yang bukannya berasaskan skim akauntan iaitu gred N. Gred jawatan N telah diwujudkan di dalam perkhidmatan awam bagi perkhidmatan pentadbiran. Meskipun mereka ini memiliki latar belakang pendidikan perakaunan dan terlibat secara langsung dalam urusan penyediaan pelaporan kewangan dan perakaunan Islam, namun gred W tidak diwujudkan di institusi berkenaan. Ia tidak menggambarkan kepakaran mereka dalam mengurus kewangan institusi wakaf, zakat dan baitulmal. Misalnya, jawatan akauntan digelar sebagai pegawai tadbir gred N41. Kajian ini berpendapat bahawa, perkara ini boleh memberi kesan negatif terhadap kualiti laporan kewangan yang dihasilkan serta motivasi kerja secara tidak langsung kepada mereka. Ini adalah kerana peluang dalam mempertingkatkan pengetahuan melalui latihan yang berterusan berkaitan dengan perakaunan adalah kurang bagi gred N berbanding W. Selain itu, terdapat perbezaan dalam struktur gaji di antara pegawai yang memegang gred N dan gred W. Gred yang dilantik tidak mengikut kelayakan gred gaji yang setaraf boleh menyebabkan akauntan-akauntan berkenaan tidak dilantik mengikut gred gaji yang sepatutnya. Tambahan lagi, peluang kenaikan pangkat juga dalam kalangan mereka adalah rendah. Gred gaji yang diterima masih di takuk lama meskipun sudah begitu lama bekerja di institusi wakaf, zakat baitulmal berkenaan. Menurut peserta kajian, perkara ini telah memberi kesan tidak baik terhadap motivasi dalam menyediakan pelaporan kewangan dan perakaunan yang berkualiti bagi insitisi wakaf, zakat dan baitulmal.

Perbezaan dalam perakaunan dan pelaporan kewangan

Selain itu, data menunjukkan bahawa perbezaan dalam model tadbir urus boleh memberi impak secara langsung terhadap amalan perakaunan dan pelaporan kewangan bagi institusi-institusi berkenaan. Misalnya, penyata kewangan mengenai zakat di negeri (A) disediakan secara berasingan berbanding negeri-negeri lain yang menggabungkannya bersama-sama dengan penyata kewangan wakaf dan baitulmal. Ini boleh membuka ruang perbincangan bagi perbezaan yang wujud dari sudut pelaporan kewangan bagi setiap negeri. Ramai peserta kajian memaklumkan bahawa perbezaan ini berlaku kerana tiada piawaian perakaunan yang sama digunakan sebagai asas penyediaan laporan kewangan oleh setiap institusi wakaf, zakat dan baitulmal yang terlibat.

Sebagaimana yang ditunjukkan oleh **Jadual 1**, piawaian perakaunan yang digunakan oleh keempat-empat buah MAIN dan Lembaga Zakat negeri (A) adalah berbeza. Secara umumnya, kebanyakan MAIN dan Lembaga Zakat negeri (A) menggunakan *Malaysian Private Entiti Reporting Standard* (MPERS) dan *Private Entity Reporting Standard* (PERS) bagi klausa-klausa piawaian yang tidak bercanggah dengan syarak. Tidak kurang juga, terdapat MAIN yang mengguna pakai *International Accounting Standard* (IAS). Apa yang menariknya, terdapat juga MAIN yang telah menggunapakai *Malaysia Public Sector Accounting Standard* (MPSAS) terutamanya piawaian mengenai keperluan pendedahan yang terkandung dalam MPSAS 1 dan MPSAS 2. Memandangkan tiada piawaian khas yang dapat memenuhi keperluan khas pelaporan mereka, setiap MAIN dan Lembaga Zakat negeri (A) telah merujuk kepada peraturan yang ditetapkan oleh Jabatan Audit Negara melalui Amalan Terbaik yang dipersetujui oleh setiap negeri.

Jadual 1: Piawaian Perakaunan Yang Digunakan oleh MAIN A, B, C, dan D dan Lembaga Zakat Negeri A

Negeri	Kategori Institusi	Piawaian Perakaunan	Laporan Disatukan
A	Wakaf	PERS & Amalan terbaik	/
	Baitulmal		
	Zakat	PERS	Berasingan
B	Zakat	PERS & tidak bercanggah dgn syarak	/
	Wakaf	MPERS	/
	Baitulmal		
C	Wakaf	PERS & MPSAS 1,2	/
	Zakat		
	Baitulmal		
D	Wakaf	PERS & IAS	/
	Zakat		
	Baitulmal		

Selain daripada PERS, IAS, MPERS dan MPSAS, berdasarkan temubual yang dijalankan, terdapat juga institusi berkenaan yang menggunakan piawaian yang diwarisi daripada pihak pengurusan terdahulu. Keadaan ini diburukkan lagi dengan ketiadaan prosedur perakaunan dan kewangan yang jelas bagi wakaf, zakat dan baitulmal yang menepati hukum syarak yang telah menyebabkan mereka menyediakan pelaporan kewangan berasaskan pandangan dan intepretasi masing-masing. Keadaan di atas telah mendatangkan kesukaran kepada sesetengah pihak dalam membuat perbandingan dari sudut pelaporan kewangan dan perakaunan antara institusi. Oleh yang demikian, kajian mendapati bahawa satu piawaian perakaunan yang terselaras amat diperlukan bagi membolehkan para pengguna penyata kewangan dapat mentafsir dan memahami serta membandingkan antara institusi wakaf, zakat dan baitulmal berkenaan.

Isu Pendedahan

Isu pendedahan bagi aktiviti wakaf, zakat dan baitulmal adalah merupakan isu yang paling kerap dibincangkan oleh para peserta kajian. Isu pendedahan ini timbul dalam konteks sensitiviti negara Malaysia, ekoran kemajmukan pelbagai etnik dan kaumnya. Isu pendedahan maklumat berkaitan pengurusan kewangan harta-harta agama Islam dianggap cukup penting kerana ia boleh mencetuskan rasa kurang senang dan perdebatan antara kaum. Menurut kajian terdapat daripada kemungkinan berlakunya salah tanggapan kaum-kaum lain terhadap institusi wakaf, zakat dan baitulmal. Hal ini berlaku sedemikian rupa kerana kurangnya pemahaman tentang fungsi institusi berkenaan wakaf kalangan masyarakat bukan beragama Islam. Di sini letaknya punca kepada percanggahan pendapat sama ada sesuatu maklumat itu perlu didedahkan atau sebaliknya perlu dirahsiakan. Dalam keadaan ini, bagaimana institusi wakaf, zakat dan baitulmal dapat memberi maklumat yang mencukupi buat pemegang taruh walhal terdapat elemen kerahsiaan yang membuat mereka terpaksa tidak mendedahkan maklumat-maklumat tertentu? Terdapat dilema yang dihadapi oleh para akauntan dalam menguruskan perkara ini.

Selain sensitiviti, peserta kajian juga memaklumkan bahawa perkara ini berlaku disebabkan tahap kerahsiaan bagi sesetengah transaksi yang memainkan peranan penting dalam memastikan maklumat yang didedahkan tidak tersalah tafsir oleh pemegang taruh. Isu ini lebih ketara dalam hal kutipan dan agihan wang zakat berbanding dana lain kerana mengikut syaria Islam, kutipan dana hendaklah diserahkan kepada asnaf seberapa segera. Misalnya, dalam konteks hartanah pelaburan bagi dana zakat. Ia boleh mencetuskan polemik dikalangan sesetengah pemegang taruh kerana apabila institusi berkenaan terikat dalam aktiviti pelaburan ia dianggap seolah-olah institusi zakat berkenaan tidak mengagihkan wang zakat kepada asnaf sebagaimana yang ditetapkan oleh agama Islam. Polemik sebegini akan mewujudkan rasa curiga dan mengurangkan keyakinan pemegang taruh terhadap institusi zakat. Oleh itu, sebarang pendedahan yang akan dibuat dalam penyata kewangan perlu diteliti secara terperinci kerana ketidakwajaran sesuatu pendedahan kepada aktiviti yang boleh membawa implikasi negatif terhadap institusi zakat yang seterusnya akan mencetuskan suasana yang tidak harmoni buat kemaslahatan umat Islam.

Misalnya, maklumat dalam **Jadual 2** berikut menunjukkan amalan semasa pengurusan zakat termasuklah agihan zakat kepada asnaf dan peratusan agihan yang tidak sama banyak bagi setiap negeri. Secara perbandingan, maklumat ini boleh menimbulkan persoalan seolah-olah pengiraan agihan zakat itu tidak saksama sebagaimana yang ditetapkan oleh syaria mengikut setiap asnaf. Walhal dalam keadaan sebenar ia telah mengikut keperluan bagi setiap asnaf. Sebagai contoh, peratusan agihan zakat di negeri (D) hanyalah sekitar 62 peratus sahaja berbanding 96 peratus di negeri (B) daripada jumlah kutipan bagi kedua-dua buah negeri. Dalam keadaan sebenar,

perbezaan ini berlaku disebabkan jumlah kutipan zakat adalah tinggi di penghujung tahun berikutan pembayar zakat ingin mendapatkan rebat bagi cukai pendapatan individu. Jadi, kutipan wang zakat tersebut tidak dapat diagihkan pada tahun semasa dan dibawa ke tahun berikutnya. Sebagai bukti, di negeri (A) agihan kutipan pada tahun 2014 hanyalah 94 peratus daripada jumlah kutipan zakat, manakala pada tahun 2015 jumlah agihannya adalah sebanyak 112 peratus. Ini bermaksud wang zakat yang dikutip pada penghujung tahun 2014 telah dibawa ke tahun 2015 untuk diagihkan.

Dalam konteks wakaf pula, kajian mendapati bahawa tidak semua harta yang diwakafkan telah didedahkan dalam penyata kewangan tahunan institusi. Amalan semasa yang tidak mendedahkan sebahagian dari harta wakaf telah ditegur oleh Jabatan Audit Negara. Dalam maklumbalas yang diterima daripada beberapa peserta kajian, mereka memaklumkan bahawa ia berlaku kerana institusi tersebut mempunyai terlalu banyak aset untuk didedahkan. Temubual dengan peserta kajian yang lain pula memaklumkan bahawa mereka berpendapat tidak semua aset wakaf perlu didedahkan. Hal ini berlaku sedemikian kerana terdapat persoalan tentang sejauh manakah relevannya maklumat mengenai aset itu didedahkan kepada pemegang taruh. Terdapat dua persoalan penting yang timbul susulan daripada isu pendedahan ini iaitu, yang pertama, adakah pemegang taruh benar-benar ingin mengetahui segala aktiviti institusi wakaf, zakat dan baitulmal dan yang kedua, adakah pendedahan hanya perlu dibuat terhadap transaksi-transaksi yang dianggap penting oleh sesetengah individu sahaja?.

Jadual 2: Amalan Semasa Pengurusan Zakat

ISU	Negeri A	Negeri B	Negeri C	Negeri D
Pembahagian	7 asnaf	7 asnaf	7 asnaf	8 asnaf
Agihan	Tidak sama banyak			
% Agihan	94% (2014) 112% (2015)	96% (2014)	92% (2014)	62% (2014)
Tawaqquf* / lebih	RM14 juta	RM48 juta* / RM3.2 juta	RM10.2 juta	RM 61.5 juta
Agihan kpd amil/ Agen Kutipan*	1/8 3/8*	1/8		1/8
Keputusan Fatwa	Ahli Lembaga Zakat Negeri	Majlis Fatwa Negeri	Majlis Fatwa Negeri	Majlis Fatwa Negeri
Pendedahan	Kumpulan Zakat	Kumpulan wang amanah/Penyata perubahan dalam ekuiti yang disatukan	Kumpulan wang Baitulmal	Kumpulan wang zakat dan fitrah

Penilaian Semula Aset

Isu penilaian semula aset timbul ekoran daripada tafsiran dan pandangan yang berbeza bagi setiap institusi wakaf, zakat dan baitulmal negeri yang dikaji. Secara asasnya, institusi wakaf, zakat dan baitulmal bukanlah institusi komersial yang ditubuhkan untuk mendapatkan keuntungan sebanyak mungkin tetapi ia adalah sebuah institusi yang diamanahkan untuk menjaga kemaslahatan ekonomi umat Islam. Dengan mengambilkira perkara ini, sebahagian daripada peserta kajian berpendapat bahawa penilaian semula aset terutama berkaitan harta wakaf yang mana diperoleh secara percuma oleh MAIN adalah tidak perlu. Pada pendapat mereka, adalah tidak wajar untuk aset berkenaan dinilai semula kerana aset berkenaan tidak dibeli oleh MAIN. Malah, terdapat aset wakaf yang berbentuk wakaf khas untuk tujuan khusus seperti tanah perkuburan dan pembinaan masjid yang tidak memiliki nilai komersial. Maka adakah wajar penilaian semula terhadap aset- aset tersebut dilakukan? Pada masa yang sama, aktiviti penilaian semula nilai aset selalunya akan melibatkan kos yang tinggi buat institusi. Selain itu, terdapat persoalan asas berkaitan dengan isu ini, iaitu tentang sejauh manakah nilai aset-aset berkenaan perlu diukur dan didedahkan pada nilai saksama untuk memberikan gambaran sebenar kepada pemegang taruh? Justeru, terdapat dilema mengenai keperluan penilaian semula bagi aset-aset berkaitan wakaf. Kajian ini berpendapat bahawa pertimbangan sewajarnya perlu diberikan dalam menyelesaikan isu ini secara adil dan saksama. Hal ini kerana Islam adalah agama yang sangat menjaga keseluruhan aspek kehidupan manusia.

Salah satu aspek yang dititikberatkan dalam Islam yang melibatkan aspek kehidupan manusia adalah berkaitan dengan hal pengurusan harta. Tambahan pula, harta yang diuruskan itu adalah merupakan harta amanah. Berkaitan hal ini, Khin, Bugha, & Ali

Asy Syarbaji (2008) menyatakan bahawa isu cagaran (dhoman) telah dibahaskan di bawah perbincangan benda atau orang yang menjamin (yad ad-dhoman) tentang nilai yang perlu diganti bagi sesiapa yang merosakkan sebarang harta amanah. Hal ini memberikan impak yang besar dalam penilaian semula setiap aset dalam sistem perakaunan Islam yang mana sekiranya barang yang diamanahkan itu rosak dalam tanggungan. Hal ini telah dijelaskan melalui hadith Rasullullah S.A.W.:

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، وَسَلَمَةُ بْنُ شَبِيبٍ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعٍ، عَنْ أُمِّيَّةَ بْنِ صَفْوَانَ بْنِ أُمِّيَّةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعَارَ مِنْهُ أَدْرَاعًا يَوْمَ حُنَيْنٍ فَقَالَ أَغْصَبُ يَا مُحَمَّدُ فَقَالَ " لَا بَلْ عَارِيَةٌ مَضْمُونَةٌ ". قَالَ أَبُو دَاوُدَ وَهَذِهِ رِوَايَةٌ يَزِيدُ بِبَغْدَادَ وَفِي رِوَايَتِهِ بِوَاسِطِ تَغْيِيرٍ عَلَى غَيْرِ هَذَا

"Nabi Muhammad S.A.W. pernah meminjam perisai-perisai dari Shafwan bin Umayyah radhiallahu'anhu. Shafwan berkata kepada Nabi: Apakah sebagai harta rampasan? Nabi bersabda: Bukan, ini adalah pinjaman yang dijamin pengembaliannya"

(Sunan Abi Dawud, Hadith 3555)

Hadith di atas menunjukkan bahawa dari segi pengukuran nilai ganti rugi yang perlu digantikan oleh si pemegang amanah, sekiranya kerosakkan telah dibuat pada barang yang diamanahkan tersebut, maka si pemegang amanah perlulah dikenakan had dhoman. Khin, Bugha, & Ali Asy Syarbaji (2008) berpendapat bahawa nilai pengukuran ganti rugi mestilah dikira berdasarkan hari barang itu dirosakkan iaitu nilai yang adil padanya. Keadaan di atas membuktikan bahawa setiap aset perlu dinilai pada nilai saksama dalam perakaunan Islam. Ini menunjukkan betapa agama Islam menitikberatkan aspek keadilan dalam perletakkan nilai semua aset yang diamanahkan termasuklah dalam hal aset yang dinilai semula.

KESIMPULAN

Makalah ini membincangkan tentang isu-isu utama berkaitan dengan tadbir urus, amalan perakaunan dan pelaporan termasuk isu pendedahan dan penilaian semula aset di empat institusi yang menguruskan wakaf, zakat dan baitulmal di keempat-empat buah negeri di Malaysia. Berkenaan dengan tadbir urus, struktur dan model yang berbeza telah diamalkan di negeri-negeri tersebut, secara khususnya, terdapat negeri yang mengasingkan urusan pentadbiran zakat dengan institusi yang mentadbir urus wakaf dan baitulmal. Terdapat juga negeri yang menggabungkan tadbir urus wakaf, zakat dan baitulmal di bawah satu bumbung MAIN. Persoalannya, model yang manakah lebih bersesuaian dan cekap untuk diamalkan oleh MAIN dalam menyediakan pelaporan kewangan dan perakaunan Islam. Selain itu, isu gred pegawai yang terlibat dalam menyediakan pelaporan kewangan dan perakaunan bagi MAIN juga perlu diselaraskan berasaskan kelayakan yang dimiliki. Ini bagi memastikan layanan yang adil kepada semua pegawai kewangan yang telah dilantik oleh MAIN berikutan tanggungjawab yang sama di kalangan mereka. Apa yang lebih penting, perbezaan ini telah memberi implikasi kepada amalan perakaunan dan pelaporan kewangan yang berbeza.

Sebagai kesan langsung kepada perbezaan model tadbir urus dan pelaporan kewangan, kajian ini mendapati bahawa ia telah mendatangkan impak kepada isu pendedahan yang perlu diberi perhatian utama oleh MAIN. Isu ini perlu disemak secara teliti adalah kerana ia melibatkan sensitiviti dalam kalangan masyarakat. Ia mampu untuk membawa kepada salah tanggapan dalam kalangan pengguna penyata kewangan terutamanya golongan bukan Islam. Dalam masa yang sama, kajian ini turut menyentuh tentang isu penilaian semula aset yang boleh memberi implikasi besar terhadap kedudukan kewangan MAIN dan lembaga zakat. Ini berikutan terdapat sesetengah aset yang dimiliki atau diamanahkan kepada MAIN yang tidak mempunyai nilai komersial seperti tanah-tanah wakaf khas untuk tanah perkuburan dan pembinaan masjid. Maka, terdapat persoalan yang timbul mengenai isu ini iaitu adakah wajar aset-aset tersebut dinilai semula walaupun ia akan melibatkan kos penilaian yang cukup tinggi?.

Perbincangan makalah ini hanya terhad kepada empat isu utama. Masih terdapat ruang yang luas untuk mengenalpasti dan membincangkan isu-isu lain yang melibatkan wakaf, zakat dan baitulmal di Malaysia. Tambahan pula, kajian ini hanya terhad kepada empat buah negeri sahaja. Oleh yang demikian, kajian selanjutnya boleh diperluaskan kepada negeri-negeri lain di Malaysia menerusi data yang lebih terperinci yang boleh didapati melalui temubual dengan pakar-pakar dalam bidang tadbir urus, pelaporan kewangan dan perakaunan Islam.

Namun demikian, secara keseluruhannya, kajian ini memberi platform kepada penyelidik dan ilmuwan dalam bidang wakaf, zakat dan baitulmal agar menjalankan kajian lanjutan ke atas persoalan-persoalan baru dalam konteks seperti yang dinyatakan di atas. Hasil

kajian ini juga perlu diteliti oleh para pengamal perakaunan dan pengurusan di institusi yang berkaitan tentang bagaimana isu-isu ini dapat ditangani melalui pendekatan yang bersesuaian bagi menjaga kemaslahatan pihak berkepentingan termasuklah penyedia pelaporan kewangan, pemegang taruh dan umat Islam di Malaysia. Perkara ini penting bagi memastikan aktiviti pengurusan dana wakaf, zakat dan baitulmal dapat memenuhi tuntutan ajaran Islam agar nikmat kesejahteraan itu dapat dikecapi oleh keseluruhan ekosistemnya, serta masyarakat amnya.

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Compensation Management as a Determinant of Job Satisfaction

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ABSTRACT

The aim of this research is to assess the relationship between compensation management and job satisfaction. A survey method was employed to gather self-report questionnaires from employees at one of the public sector agencies in Malaysia. The data were arranged and analysed using SPSS program. The results of linear regression analysis shows three important findings: first, communication was significantly correlated with job satisfaction. Second, involvement was significantly correlated with job satisfaction. Finally, performance appraisal was significantly correlated with job satisfaction. These result shows that the ability of management to appropriately implement communication, involvement and performance appraisal in managing compensation programs may act as important predictors of job satisfaction in the studied organization. The findings of this research could be used by researchers to strengthen the existing theory in the area of compensation management, the employers to enhance their existing compensation models, the practitioners to effectively plan and administer a suitable compensation programs which helps to improve the organizational competitiveness and performance.

Keywords: Compensation management, job satisfaction, linear regression analysis, Malaysia

INTRODUCTION

In a recent economic situation, many small-medium and domestic organizations have been transformed to become global and international organizations. This transformation has motivated them to enhance the organizations competitiveness, performance and sustainability through compensation management system. They have chosen compensation system as an important vehicle to attract, retain and motivate employees to reach the predetermined strategies and goals. From organizational behaviour perspective, compensation is known as salary and wage, remuneration, reward and/or pay scheme (Aimi et al., 2014; Newman et al., 2017), which often viewed as a crucial human resource management function. It covers two major types of compensation: financial compensation and non-financial compensation. These types of compensation are provided by employers as recognitions for their employee's services, efforts and/or contributions (Martocchio, 2016; Newman et. al., 2017). Recognizing the importance of compensation to the continuity of organization's operation, most organizations design compensation systems based on two major variables: internal alignment (e.g., corporate strategy, management philosophy, types of job and level of productivity) and external competitiveness (e.g., economic compressions, government policies and procedures) (Martocchio, 2014; Newman et al., 2017). These variables have been used by employers to plan and implement two essential compensation schemes: pay for job (e.g., tenure, length of service and/or seniority) and pay for performance (e.g., merit pay, variable pay, incentive and/or profit sharing). By doing this, they believe that the capability of administrators of human resource management function to appropriately implement pay for job and pay for performance may strongly motivate employees to improve organizational competitiveness and performance in a global economy condition.

Reflecting of this global movement, a large growing body of strategic human resource management literatures published in the 21st century has recognized the importance of compensation system in achieving organization's goals. Many studies claimed that the effective compensation management will encourage employees to become more productive in producing a better product or service quality. As a result, this situation may boost the organizational productivity and competitiveness levels (Milgo *et al.*, 2014; Ismail & Siti, 2015). For examples, a study conducted by Takao and Naomi (2017) revealed that the awareness of Japanese organizations about the

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importance of good compensation management has increased by 30% since 2000. Most importantly, the study found that the implementation of good compensation management has successfully increased employee's productivity between 26% to 30%. Supporting this point, the research conducted by PayScale (2017) on the Compensation Best Practices Report 2017 reported that from 54 million respondents throughout the world, 57% organizations believed that compensation management is important to their employees, 25% organizations are planning to change their compensation strategy to accommodate millennials, 51% organizations pay differently for competitive jobs and 49% organizations moving for pay transparency (i.e., sharing more about compensation policy, procedure and practices with their employees).

Consistent with that, the recent research on human resource management reminds that a well-designed compensation systems will not achieve the organization's goals if management does not able to appropriately manage the compensation systems (Pacheco & Webber, 2016; Newman *et al.*, 2017). Regarding this, some of them highlight that the effective compensation management normally focuses on three major dimensions: communication, involvement and performance appraisal (Azman *et al.*, 2011; Mahdiah Darehzereshki, 2013; Tariq, 2013; Siti Salwa *et al.*, 2015; Newman *et al.*, 2017). Rather than independent dimension, some scholars view these dimensions have different meanings, but interconnected. The first dimension, communication. In a compensation management viewpoint, communication is frequently executed in two major types: communication from employees to the organization and communication from the organization to employees (Colquitt *et al.*, 2013; Siti Salwa *et al.*, 2015). In practice, communication from employees to the organization is recognized when employees deliver and share broad information, feedback and suggestions to organization (Henderson, 2009; Newman *et al.*, 2017). In a meanwhile, communication from the organization to employees is usually refers to the extent of compensation information were circulated by the organization in order to improve employees understanding about the value of compensation, compensation policy and its detail procedures (Henderson, 2009; Martocchio, 2014). If this communication is openly and honestly practiced within the organization, it will reveal the importance of the compensation package quantitatively and qualitatively. This will also encourage the employer to provide the correct information about compensation and performance relationship, allow the employees to voice out their idea in the compensation system as well as increase the employee's ability to understand organization's compensation system. As a result, the two way communication can enhance the credibility of compensation systems implemented by the organizations (Ismail *et al.*, 2014; Milkovich *et al.*, 2014; Salim *et al.*, 2015).

Secondly, the involvement. The involvement in compensation management system is commonly described as employees participation in the process of making decisions particularly regarding the establishment and the detail operation of compensation systems (Aimi *et al.*, 2014; Siti Salwa *et al.*, 2015; Newman *et al.*, 2017). This is to help the organization to achieve the main objectives of compensation systems, stakeholder's aspirations and/or organization's strategies and goals. Such involvement in compensation systems will strongly motivate employees to become more honest in sharing individual perceptions and uphold the organization's compensation management package (Colquitt *et al.*, 2013; Aimi *et al.*, 2014). Thirdly, the dimension of performance appraisal. This dimension is often related to assessment methods used by management to determine performance ratings. The performance ratings will be used by the administrators in human resources department to recommend the appropriate type, level and/or amount of pay for employees who have achieved job targets and/or high performing employees (Azman *et al.*, 2011; Mahdiah Darehzereshki, 2013). If administrators are able to sufficiently allocate compensation according to the actual performance of the employee, this process will strongly stimulate the employee to support the organizational compensation goals (Milkovich *et al.*, 2014).

Although many studies emphasized that the role of compensation management as an important predictor for job satisfaction, the research found that this issue is insufficiently discussed in the compensation management research literature (Tariq, 2013; Pacheco & Webber, 2016). Most of them argued that this situation occurred due to several reasons. First, previous studies has largely discussed on the characteristics of the compensation management in general. Second, they have employed a simple relationship model to analyze the correlation between certain features of the compensation management and general individual attitudes and behavior. Third, some studies ignored to measure the effect size of compensation management towards specific individual attitudes and behavior. As a result, these studies had failed to provide satisfactory outcomes and did not offer much help to practitioners in understanding the complexity of compensation management, and formulating affirmative actions in order to enhance organizational competitiveness and performance especially in the era of globalization, where the competition among the organizations within the same industry become more tough than before (Anuar *et al.*, 2014; Ismail *et al.*, 2014). Inspiring by that limitations, this research will further discover the nature of job satisfaction by focusing its relationship with three important independent variable. First, to assess the relationship between communication and job satisfaction. Second, to assess the relationship between involvement and job satisfaction, and finally to assess the relationship between performance appraisal and job satisfaction.

This paper is structured as follows: the next section provides the reader the insights from literature. Thereafter, the research methodology employed are presented, followed by a discussion about the research findings. The paper ends with a conclusion along with the study limitations and suggestions for future research.

REVIEW OF LITERATURE

Prior studies claimed that the capability of management to appropriately implement communication openness, willingness to encourage employees involvement and fairly implement performance appraisal in managing compensation systems may have a significant impact on employee outcomes, especially job satisfaction (McClausland *et al.*, 2005; Azman *et al.*, 2014). From organizational behavior viewpoint, job satisfaction is often evaluated from cognitive and/or affective. This perspective indicate that pleasurable emotions and/or positive attitudes of employees resulting from the process of their work's evaluation may enhance the notion of job satisfaction (Colquitt *et al.*, 2013, Azman *et al.*, 2014). Therefore, Bednarska & Szczyt (2015) argued that job satisfaction plays an important role in fostering many work-related values such as productivity, job performance, turnover and absenteeism.

The role of compensation management as an important predictor of job satisfaction is consistent with the idea of organizational behavior theory. For example, Vroom's (1964) expectancy theory explainsthatemployees will behave incertain ways if he/she understands the value of outcomes. If employees clearly understand the policies, procedures and compensation packages implemented by the organization, these will motivate them to demonstrate positive behaviors. Besides expectancy theory, Lawler's (1971) discrepancy theory posits that employees usually make a comparison between the amount of compensation that they receive with others (e.g., effort and/or contribution). If they find that the actual compensations that they receive are equally allocated based on their actual performance and expectations, this situation will inspire them to show positive behavior in fulfilling their duty in future. In a similar vein, Folger and Cropanzano's (1998) procedural justice theory suggest that receiving adequate information about reward distribution procedures may strongly evoke positive behavior to a employees. If employees feel that the method of compensation allocation implemented by organization is fair then they will further support the strategies and objectives of the organization's compensation system. This situation in turn will increase the feelings of satisfaction among employees in that organization. Based on the recommendations from these theories, it can be concluded that organization's capability to effectively manage compensation systems will affect employee's behavior positively. The main idea of these theories was subsequently supported by several research compensation's literature.

The idea of the above theories was subsequently supported by many recent literatures on compensation management. Numerous of them examine the compensation management system using a direct effects model at various organizational settings covering developed to less developed countries and public sector to private sector environments. For example, the surveys about perceptions of 20,000 employees in manufacturing companies in Singapore and China (Tariq, 2013), 22,547 employees in European countries (Pacheco & Webber, 2016), 331 employees in private higher education organizations in Malaysia (Aimi *et al.*, 2014), 133 employees at multinational companies in Malaysia (Mahdieh Darehzereshki, 2013), and 50 employees at a district council in Malaysia (Azman *et al.*, 2014). Although at different settings, most of them shared the similar outcomes. Some of them reported that the capability of management to openly communicate the information about pay systems will significantly influence the job satisfaction. In particular, they found that the organizations were trying to achieve that through an active discussions, clarifications and negotiations between the employee and employer. Similarly, some others highlighted that the active involvement of employees in making pay decisions (e.g. by providing suggestion and feedback) could lead to higher job satisfaction. Besides that, many claims that the appropriate use of performance appraisal systems in determining pays according to employee's performance had been important predictors of job satisfaction in the respective organizations (Maddeh Darehzereshki, 2013; Tariq, 2013; Aimi *et al.*, 2014; Azman *et al.*, 2014; Pacheco & Webber, 2016).

From the above discussion, the study hypothesized that:

- H1: Communication was positively correlated with job satisfaction.
- H2: Involvement was positively correlated with job satisfaction.
- H3: Performance appraisal was positively correlated with job satisfaction.

RESEARCH METHODOLOGY

In gaining the data for the above-mentioned three hypotheses, the research employed a cross-sectional research approach. According to Sekaran & Bougie (2013), this approach will allow the researchers to incorporate the compensation literature, the semi-structured interview and the real survey altogether as a main procedure of gathering the data for this research. Elaborating this point, Creswell (2014) claimed that by utilising the cross-sectional approach it will assist the researcher to collect precise data, reduce bias and enhance the value of the data. Consistent with that, the cross-sectional research approach was performed by this study by focussing at one of the Malaysian public sector agencies. This agency were chosen for a detailed investigation because it is one of the Malaysian public organizations in which the research within this context are still limited to date.

At the initial stage of this research, the survey questionnaire was drafted based on the literature review. Second, the semi-structured interview was conducted with four officials who had working experience of more than 10 years in the organizations. The interview was conducted in order to assist the researcher to obtain background information about the nature and features of compensation management system, as well as its relationship with job satisfaction and other potential variables in the organization. In this process, each interview were conducted at the convenience time of the informants. During the interview session, the informants had the opportunity to stop and continue the session according to their willingness. Based on the recorded interview, the researchers transcribed and began the initial analysis of data even after the first interview by building the categories and themes before the next interview session start. Transcription of each interview session were reviewed and examined for several times and not less than twice to ensure the consistencies and all of the important information has been taken into account. Next, the researcher triangulate the data gathered through the interview with the related literature. The information were constantly compared in order to obtain a clear understanding of the particular phenomena under study and put the research results in a proper context. The results of the triangulated process were used as a guideline to develop the content and format of survey questionnaires for an actual study. According to Denzin and Lincoln (2005), triangulation method is another technique used to establish dependability in the study and involves the use of a variety of sources to provide a deep understanding of the events and the research process. In applying such technique in this study, the interviewed information was used to improve the format and content of survey questionnaire for an actual study. In other words, the researcher used the results gained from the interviews as a basis to develop another finding through survey questionnaire. The data collected in this process were continued until the research achieve saturation point of information.

Subsequent to interview sessions, the survey questionnaires were distributed among 400 employees at the headquarters of the organizations. A purposive sampling was utilized to distribute the survey questionnaires to all employees in different divisions/departments through the administration office of the organization. This sampling technique was chosen because the management of the organizations was unable to provide the record of their employees for confidentiality reasons. This circumstances did not allow the researchers to apply a random sampling method in selecting respondents for this research. After one month of distributing the survey questionnaires, the administrative office of the organizations had returned 179 (44.75 percent of the total number) useable survey questionnaires to the researchers. In this case, the respondents answered the survey questionnaires based on their consent and a voluntary basis.

The survey questionnaire used in this research consisted of four main parts (see **Appendix A**). First, the communication dimension consisted 7 questions listed in Section 2A, which improvised the variable highlighted by the three prior literature on performance based compensation management (Sharon Kaur & Garib Singh, 2009; Aimi *et al.*, 2014; Newman *et al.*, 2017). For the second part, it is focussing on the involvement dimension which comprised of 5 items introduced by Brown *et al.* (2010), Azman *et al.*, (2011) and Newman *et al.* (2017), which listed in Section 2B. In a third part, the 5 items as listed in Section 2C relating to performance appraisal had been asked to the respondents. These questions are based on the findings highlighted in the research conducted by Azman *et al.*, (2011) and Newman *et al.*, (2017). Finally, the part examining the job satisfaction in Section 3, covering both the extrinsic and intrinsic satisfaction. For extrinsic satisfaction, 3 questions were asked and for the intrinsic satisfaction, 5 related questions in this section. The questions in this part were adopted from the study by Warr, Cook and Wall's (1979) on job satisfaction scale. All items were rated using a 7-item scale ranging from "strongly disagree/dissatisfied" (1) to "strongly agree/satisfied" (7). Demographic variables were utilized as controlling variables because their roles of predicting variables in the research model were not supported by the compensation management research literature.

In analyzing the data gathered from the survey questionnaire, this research utilized the Statistical Package for Social Science (SPSS) version 23.0. The process involved in this approach involve three main steps. As a first step, the research implements exploratory factor analysis to evaluate the validity and reliability of instrument (Hair *et al.*, 1998). In a second step, Pearson correlation analysis and descriptive statistics were performed to verify the collinearity problems and assess levels of all constructs used in this research (Tabachnick *et al.*, 2001; Yaacob, 2008). Finally, linear regression analysis was used to investigate the significant relationships between the independent variables (communication, involvement and performance appraisal), and dependent variable (job satisfaction) based on beta standardized value (β) and significant level ($p < 0.05$; $p < 0.01$; $p < 0.001$). As suggested by Cohen (1988), R^2 values for exogenous latent variables are assessed as based on the baselines: 0.26 (substantial effect), 0.13 (moderate effect), 0.02 (weak effect).

In order to ensure the data of this study is reliable and possess trustworthiness, the researchers has considered four main aspects of validity, which covers credibility, transferability, dependability and conformability. Throughout the data collection and analysis process, the researchers compares between the description and explanation, and whether or not these explanations fit perfectly to the description. This is aligned with the suggestion made earlier by Janesick (2000). In addition, Guba and Lincoln (1994) and Creswell (2014) has recommended that the validity and reliability can be assured through the use of audit trail, member checks and peer examination. For this purpose, the interview sessions and the questionnaires answers in this study have been assessed in depth and ensured whether the findings are accurate from the standpoint of the researchers and respondents. Besides that, the researchers examined every step, from the early stages, the preparation of proposal, construction of interview protocol and questions, data collection as well as the process of analyzing data. In order to confirm the data interpretation, the informants of the study were contacted for clarification of the facts that they had provided. At the same time, the researchers also seek feedbacks and consultation from a specialist for peer examination technique.

FINDINGS

Respondents Profile

Based on the data gathered, the research summarised the respondents profile in **Appendix B**. As indicated in **Appendix B**, the majority of respondents were female (65.4%), age between 25 to 34 years old (62.6%), employees who held diploma (41.3%), clerical and support staff (57.5%), working experiences between 5 to 14 years (63.1%), monthly gross salary between Malaysian Ringgit RM2500 to 3999 (45.8%), monthly household expenses between Malaysian Ringgit RM1000 to 2499 (42.5%) and married (69.3%).

Validity and Reliability of Instrument

As highlighted earlier, the research focus on three independent variables using exploratory factor analysis. **Table 1** below shows the results of this analysis. Consistent with that, the survey questionnaires consisted of 25 items, which associated to three independent variables and one dependent variable: communication (7 items), involvement (5 items), performance appraisal (5 items) and job satisfaction (8 items). The factor analysis with the varimax rotation was done for all variables. The outcomes of factor analysis and Kaiser-Meyer-Olkin tests displayed that: first, the values of Kaiser-Meyer-Olkin for all variables were greater than 0.6, and were significant in Bartlett's test of sphericity. This result indicates that all variables meet the standards of sample adequacy (Hair *et al.*, 1998). Second, the items for each variable had factor loadings more than 0.40, and all variables had eigenvalues larger than 1. This result indicates that all items which representing each variable and all variables meet the standards of validity analysis (Hair *et al.*, 1998). Third, the values of Cronbach alpha for all variables were greater than 0.70, indicating that all variables had high internal reliability (Nunnally & Bernstein, 1994). These statistical outcome display that the instrument used in this study meet the criteria of validity and reliability analyses.

Descriptive Statistics and Pearson Correlation Analysis

In verifying the collinearity problems and assess the levels of all constructs used in this research, the study perform the Pearson correlation analysis and descriptive statistics. The outcome of this test is display in **Table 2**. As shown in **Table 2**, means for the variables ranged from 4.2 to 5.1, indicating that the levels of communication, involvement and performance appraisal ranging from high (4) to highest (7). The correlation coefficients for the relationship between the independent variable (i.e., communication, involvement and performance appraisal) and the dependent variable (i.e., job satisfaction) were less than 0.90, signifying the data were not influenced by

serious collinearity problem. This interpretation is consistent with Hair *et al.*'s (1998) guideline. This result further proves that the instrument has met the criteria of validity and reliability analyses.

Table 1: Validity and Reliability of Instrument

Construct	Item	Factor Loadings	KMO	Bartlett's Test of Sphericity	Eigenvalue	Variance Explained	Cronbach's Alpha
Communication	7	0.566 to 0.959	0.776	1045.338	4.790	59.876	0.882
Involvement	5	0.669 to 0.865	0.839	656.932	3.646	72.912	0.899
Performance appraisal	5	0.576 to 0.801	0.856	522.610	3.508	70.164	0.886
Job satisfaction	8	0.569 to 0.927	0.827	555.879	3.543	70.862	0.896

Table 2: Descriptive Statistics and Pearson Correlation Analysis

Variables	Mean	Standard Deviation	Pearson Correlation (r)			
			1	2	3	4
1. Communication	5.0	.79	(1)			
2. Involvement	4.2	1.11	.405**	(1)		
3. Performance Appraisal	4.9	.90	.478**	.516**	(1)	
4. Job Satisfaction	5.1	.85	.405**	.561**	.652**	(1)

Note: Correlation Value is significant at * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$
Reliability estimation is shown in a diagonal (value 1)

Results of Testing Hypotheses 1, 2 and 3

In a final stage of analysis, the research performed linear regression analysis to investigate the significant relationships between the independent variables and dependent variable. **Tables 3, 4 and 5** show the outcomes of testing research hypotheses using a linear regression analysis in Step 2 of the tables. For the first hypothesis, the research found that the communication was significantly correlated with job satisfaction (See **Table 3**: $\beta = 0.381$; $p < 0.001$), therefore H1 was supported. For the second hypothesis, the result shows that the employee's involvement was significantly correlated with job satisfaction (see **Table 4**: $\beta = 0.547$; $p < 0.001$), therefore H2 was supported. Regarding the third hypothesis, the performance appraisal was significantly correlated with job satisfaction (see **Table 5**: $\beta = 0.643$; $p < 0.001$), therefore H3 was supported. In terms of explanatory power, **Table 4** shows the contribution of communication in enhancing job satisfaction was 29 percent, indicating that it provides a substantial effect. Meanwhile, the result summarized in **Table 5** shows that the contribution of involvement in enhancing job satisfaction was 43 percent. This indicate that it provides a substantial effect. **Table 6** shows the contribution of performance appraisal in enhancing job satisfaction was 45 percent, indicating that it provides a substantial effect. Although these variables have different amounts of effect, the results of testing the research hypotheses confirm that compensation management able to act as effective predictors of job satisfaction in the studied organizations.

As an extension of the testing the research hypothesis in **Table 3**, the value of variance inflation factor for the relationship between communication and job satisfaction was 1.092. This value was less than 10.0, indicating that the relationship was not affected by a collinearity problem (Hair *et al.*, 1998).

Table 3: Linear Regression Analysis Results Showing the Relationship between Communication and Job Satisfaction

Variables	Dependent Variable (Job Satisfaction)	
	Step 1	Step 2
<u>Control Variables</u>		
Sex	-.189**	-.168
Age	-.207	-.190*
Education	-.003	-.089
Position	.427***	.306
Length of service	.150	.157
Income	.273**	.195*
Expenses	-.128	-.067
Marital Status	.037	.020
<u>Independent Variables</u> Communication		0.381***
<i>R Square</i>	0.160	0.293
Adjusted R Square	0.120	0.255
R Square Change	0.160	0.133
F	4.042***	7.7779***
F Δ R Square	31.815***	31.815***

Note: *p<0.05, **<0.01, ***p<0.001 β = Standardized Beta

Table 4: Linear Regression Analysis Results Showing the Relationship between Involvement and Job Satisfaction

Variables	Dependent Variable (Job Satisfaction)	
	Step 1	Step 2
<u>Control Variables</u>		
Sex	-.189**	-.111
Age	-.207*	-.291***
Education	-.003	-.069
Position	.427***	.287***
Length of service	.150	.171**
Income	.273**	.305***
Expenses	-.128	-.114
Marital Status	.037	.020
<u>Independent Variables</u> Involvement		0.547***
<i>R Square</i>	0.160	0.431
Adjusted R Square	0.120	0.401
R square change	0.160	0.271
F	4.042***	14.225***
F Δ R Square	4.042***	80.560***

Note: *p<0.05, **<0.01, ***p<0.001 β = Standardized Beta

As an extension of the testing the research hypothesis in **Table 4**, the value of variance inflation factor for the relationship between involvement and job satisfaction was 1.104. This value was less than 10.0, indicating that the relationship was not affected by a collinearity problem (Hair *et al.*, 1998).

Table 5: Linear Regression Analysis Results Showing the Relationship between Performance Appraisal and Job Satisfaction

Variables	Dependent Variable (Job Satisfaction)	
	Step 1	Step 2
<u>Control Variables</u>		
Sex	-.189**	-.189**
Age	-.207*	-.207*
Education	-.003	-.003
Position	.427***	.427***
Length of service	.150	.150
Income	.273**	.273**
Expenses	-.128	-.128
Marital Status	.037	.037
<u>Independent Variables</u>		0.643***
Performance Appraisal		
<i>R Square</i>	0.160	0.453
Adjusted R Square	0.120	0.424
R Square Change	0.160	0.294
F	4.042***	15.580***
F Δ R Square	4.042***	90.731***

Note: * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$ β = Standardized Beta

As an extension of the testing the research hypothesis in **Table 5**, the value of variance inflation factor for the interactions between performance appraisal and job satisfaction was 1.409. This value was less than 10.0, indicating that the relationship was not affected by a collinearity problem (Hair *et al.*, 1998).

DISCUSSION AND IMPLICATIONS

Based on the findings reported above, this research indicate that the communication, involvement and performance appraisal are important predictors of job satisfaction. The management of this organisation has taken proactive actions in planning and implementing compensation systems according to broad policies and procedures as set up by the stakeholders. Most respondents view that the levels of communication, involvement, performance appraisal and job satisfaction as high. This situation explains that the ability of managers to openly and honestly communicate about compensation system, willingness of manager to encourage employees involvement in compensation decision making activity (i.e., design and administration compensation system) and the ability of manager to conduct fairly performance appraisal, as well as use the outcomes from performance appraisal to determine employees compensation may lead to higher job satisfaction in the organization.

This research provides two important implications: theoretical contribution and practical contribution. In terms of theoretical contribution, the data of this research has highlight that communication, involvement and performance appraisal are important predictors of job satisfaction in the organizations. This finding is consistent with the notion of Vroom's (1964) expectancy theory, Lawler's (1971) discrepancy theory and Folger & Cropanzano's (1998), which reveals the capability of management to appropriately implement communication, involvement and performance appraisal systems in handling compensation systems may lead to greater job satisfaction in organizations (Boardman & Sunquist, 2009; Azman *et al.*, 2011, 2014; Mahdieh Dareehzereshki, 2013).

In terms of practical contribution, the outcomes of this research can be utilized to improve the management of compensation systems in public organizations particularly in Malaysia. This objective can be achieved if management considers the following aspects: first, the type, level and/or amount of compensation packages should be revisited according to present demands and challenges of job structure. This effort will help employees to receive adequate pays and this may retain and motivate them to perform better and achieve job targets, as well as fulfil key performance indicators (Martin & Ottemann, 2015; Shin, 2016). Second, the type, level and/or amount of compensation packages based on performance should be revised according to current organizational expectations and needs. This change will enhance high performers' feelings of recognitions and this feeling may motivate them to achieve the organizational goals (Gomez-Mejia, Berrone & Franco-Santos, 2014; Azman, Ismail, Zalina, Leng & Kiong, 2016). Third, relationship based training such as mentoring, coaching and counselling should be promoted to management employees because they can enhance the capability of management employees to appropriately deliver accurate and honest pay information, handle diverse employees' complaints and demands, and facilitate employees to enhance their job performances (Mone & London, 2014; Van, Mathafena & Ras, 2017). Finally, performance appraisal systems should be used as a developmental tool where management can use performance ratings to improve employees' weaknesses in doing daily job, recommend alternatives in enhancing employees' future careers, and determine suitable training programs to inspire employees using their intellectuals in performing daily tasks (Martocchio, 2016; Newman *et al.*, 2017). These suggestions should be given more attention as this could strongly motivate employees to support the organizational compensation strategies and goals.

CONCLUSION

This research used a conceptual framework developed by prior scholars on the workplace compensation system (Maddeh Darezhereshki, 2013; Tariq, 2013; Aimi *et al.*, 2014; Azman *et al.*, 2014; Pacheco & Webber, 2016). The instrument employed in this study met the criteria of validity and reliability analyses. The outcomes of this study reveal that communication, involvement and performance appraisal were important predictors of job satisfaction in the studied organization. These results supported and extended previous studies which as mostly published in the Western countries. It further suggests that the present research and practice in workplace compensation needs to consider communication, involvement and performance appraisal as fundamental dimensions of compensation management domain.

This research provides several suggestions for future research. First, other potential organizations and individual features such as gender, age, position and departments/divisions should be further investigated, where it will probably show a more significant results in understanding on how individual similarities and dissimilarities can affect the implementation of compensation systems in organization. Second, other research designs such as longitudinal studies should be considered because it may describe the shapes of change and the trend and degree of causal interactions between variables of interest. Thirdly, to enhance understanding about the effect of compensation management on job satisfaction, more than one organizational sectors could be included. Fourth, a bigger sample size of respondents may be used to better represent the population features and this may reduce the response bias and common-method variance. Fifth, other particular components of compensation management such as leadership style and managerial responsibility should be considered by future research because they are found to become important determinants of job satisfaction in recent economic situation (Pacheco & Webber, 2016; Newman *et al.*, 2017;). Sixth, two major components of job satisfaction facets, such as intrinsic and extrinsic job conditions should be given more attention because they are widely recognized as important outcomes of compensation management (Siti Salwa *et al.*, 2015; Newman *et al.*, 2017;). The importance of these issues needs to be further investigated in future research.

However, the usage of the findings of this study has several limitations. First, this research used a cross-sectional method to collect the data once within the period of this study. Second, this research has not tested specific indicators for the independent variable and the dependent variable. Third, the statistical tools utilised in this study only predict the strength of hypothesized model based on the variables of interest. Fourth, this research only focussed in one organization in public sector environment. Finally, a purposive sampling technique employed in this study may not avoid response bias. All of these limitations may decrease the ability to generalize the results of this study to other organizational settings.

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SURVEY QUESTIONNAIRE

SECTION 1: PERSONAL DATA

Please answer the questions below by **TICKING (/)** in the appropriate bracket or by writing your answer in the space provided.

1. I am:

<input type="checkbox"/> Male	<input type="checkbox"/> Female
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2. My age:

<input type="checkbox"/> Less than 25 years old	<input type="checkbox"/> 45 to 54 years old	<input type="checkbox"/> 55 years old and above	<input type="checkbox"/> 35 to 44 years
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3. My highest education level:

<input type="checkbox"/> LCE/SRP	<input type="checkbox"/> Degree
<input type="checkbox"/> MCE/SPM	<input type="checkbox"/> Other: _____
<input type="checkbox"/> HSC/STP	
<input type="checkbox"/> Diploma	

4. My position:

<input type="checkbox"/> Management & professional group	<input type="checkbox"/> Supervisory group
<input type="checkbox"/> Technical st	<input type="checkbox"/> Clerical and Supporting Staff
<input type="checkbox"/> Others: _____	

5. My length of service:

<input type="checkbox"/> Less than 5 years	<input type="checkbox"/> 5 to 14 years
<input type="checkbox"/> 15 to 24 years	<input type="checkbox"/> 25 years and above

6. My gross monthly salary (Ringgit)

<input type="checkbox"/> Less than 1000	<input type="checkbox"/> Less than 1000
<input type="checkbox"/> 1000 to 2499	<input type="checkbox"/> 1000 to 2499
<input type="checkbox"/> 2500 to 3999	<input type="checkbox"/> 2500 to 3999
<input type="checkbox"/> 4000 to 5499	<input type="checkbox"/> 4000 to 5499
<input type="checkbox"/> 5500 to 6999	<input type="checkbox"/> 5500 to 6999
<input type="checkbox"/> 7000 and above	<input type="checkbox"/> 7000 and above

7. Monthly Household Expenses (Malaysian Ringgit)

<input type="checkbox"/> Less than 1000	<input type="checkbox"/> Less than 1000
<input type="checkbox"/> 1000 to 2499	<input type="checkbox"/> 1000 to 2499
<input type="checkbox"/> 2500 to 3999	<input type="checkbox"/> 2500 to 3999
<input type="checkbox"/> 4000 to 5499	<input type="checkbox"/> 4000 to 5499
<input type="checkbox"/> 5500 to 6999	<input type="checkbox"/> 5500 to 6999
<input type="checkbox"/> 7000 and above	<input type="checkbox"/> 7000 and above

8. Marital Status

<input type="checkbox"/> Single	
<input type="checkbox"/> Married	

Use the scale below to answer questions in all sections. Please **CIRCLE** the most appropriate response for the following statements.

1=Strongly Disagree/Dissatisfied
2=Disagree/Dissatisfied
3=Slightly Disagree/Dissatisfied
Sure/Neutral

5=Slightly Agree/Satisfied
6=Agree/satisfied
7=Strongly Agree/Satisfied 4=Not

SECTION 2: PERCEPTION ON THE ADMINISTRATION OF REWARDSYSTEM

2A	I clearly understand:	Strongly Disagree	Disagree	Slightly Disagree	Not Sure/Neutral	Slightly Agree	Agree	Strongly Agree
2.1A	The salary level for my position.	1	2	3	4	5	6	7
2.2A	The annual pay increment is based on employee performance.	1	2	3	4	5	6	7
2.3A	The types of reward offered to high performer	1	2	3	4	5	6	7
2.4A	The criteria for excellent service award.	1	2	3	4	5	6	7
2.5A	The high performer has better promotion opportunity	1	2	3	4	5	6	7
2.6A	The performance based reward is consistent with my organization's goals and strategy	1	2	3	4	5	6	7
2.7A	The performance based reward motivates employees' creativity and innovations	1	2	3	4	5	6	7
2B	I am given the opportunity to:	Strongly Disagree	Disagree	Slightly Disagree	Not Sure/Neutral	Slightly Agree	Agree	Strongly Agree
2.1B	Ask questions pertaining to the performance-based reward practiced.	1	2	3	4	5	6	7
2.2B	Express my opinion regarding the amount of salary I received relative to my performance.	1	2	3	4	5	6	7
2.3B	Be involved in determining the candidates for excellent service awards.	1	2	3	4	5	6	7
2.4B	Ask questions about the reward level received by staff who has different performance level	1	2	3	4	5	6	7
2.5B	Involve in the planning of recognitions	1	2	3	4	5	6	7

2C	In the administration of reward system in my organization, my immediate supervisor uses performance appraisal systems as an instrument to:	Strongly Disagree	Disagree	Slightly Disagree	Not Sure/Neutral	Slightly Agree	Agree	Strongly Agree
2.1C	Choose deserving employees for excellent service awards	1	2	3	4	5	6	7
2.2C	Determine appropriate reward level	1	2	3	4	5	6	7
2.3C	Determine higher annual pay increment.	1	2	3	4	5	6	7
2.4C	Provide better promotion opportunities	1	2	3	4	5	6	7
2.5C	Provide better training opportunities	1	2	3	4	5	6	7

SECTION 3: LEVELS OF YOUR SATISFACTION

3. To what extent are you satisfied or dissatisfied with your job:		Strongly Dissatisfied	Dissatisfied	Slightly Dissatisfied	Not Sure/Neutral	Slightly Satisfied	Satisfied	Strongly Satisfied
3A	Extrinsic Satisfaction							
3.1A	The physical working condition.	1	2	3	4	5	6	7
3.2A	Your fellow employees.	1	2	3	4	5	6	7
3.3A	Your immediate supervisor.	1	2	3	4	5	6	7
3B	Intrinsic Satisfaction							
3.1B	The recognition you get for good work.	1	2	3	4	5	6	7
3.2B	The freedom to choose your own method of working	1	2	3	4	5	6	7
3.3B	The amount of responsibility you are given.	1	2	3	4	5	6	7
3.4B	Your opportunity to use your abilities.	1	2	3	4	5	6	7
3.5B	The attention paid to suggestions you make.	1	2	3	4	5	6	7

APPENDIX B

Table 1: Respondent Profiles (n = 179)

Respondents	Sub	Percentage
Gender	Male	34.6
	Female	65.4
Age	< 25	2.2
	25 – 34	62.6
	35 – 44	23.5
	45 – 54	10.1
	> 55	1.7
Level of Education	LCE / SRP / PMR	0.6
	MCE / SPM	25.1
	HSC / STPM	11.2
	Diploma	41.3
	Degree	17.9
	Others	3.9
Position	Management & professional group	15.1
	Supervisory group	13.4
	Technical staff	2.2
	Clerical & support staff	57.5
	Other	11.7
Length of service (years)	< 5	22.9
	5 – 14	63.1
	15 – 24	11.7
	> 25	2.2
Gross monthly salary (MYR)	< 1000	0.6
	1000 – 2499	44.1
	2500 – 3999	45.8
	4000 – 5499	5.0
	5500 – 6999	1.1
	> 7000	3.4
Monthly household expenses (MYR)	< 1000	14.5
	1000 – 2499	42.5
	2500 – 3999	20.1
	4000 – 5499	15.1
	5500 – 6999	2.8
	> 7000	5.0
Marital status	Single	28.5
	Married	69.3
	Divorced	2.2

Call for Papers

IPN Journal of Research and Practice in Public Sector Accounting and Management, Volume 8, 2018

Manuscript Submission Deadline: 31st May 2018

Scope of this Journal

The *IPN Journal of Research and Practice in Public Sector Accounting and Management* is a scholarly, peer reviewed journal of the National Accounting Institute, Accountant General's Department, Malaysia. Manuscripts appropriate for publication in this journal include critical reviews of practices, theoretical and conceptual syntheses, literature reviews and empirical research in public sector accounting and financial management using quantitative or qualitative methods. Manuscript length should be in the range of 5,000 to 9,000 words, exclusive of tables, figures and appendices. Manuscripts submitted to this journal should not have been published or being considered for publication elsewhere. However, revision or re-publication of a manuscript that has been published in conference proceedings or under equivalent circumstances will be considered. Manuscripts can be written in English or Bahasa Malaysia.

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Manuscripts should be typed double-spaced on only one side of the paper.

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Include a separate title page with the title of the manuscript, author's name, affiliation, address, phone number, fax number and email. All correspondence will be directed only to the first author.

Abstract

An abstract of 150 to 200 words outlines the purpose methodology, scope and conclusions of the manuscript as well as five selected keywords. If the manuscript is written in Bahasa Malaysia, an abstract in English should be provided.

Figures and Tables

All figures (charts, graphs, drawings etc) and tables should be titled and numbered. Figures and Tables should supplement the text and not duplicate it. Here are some examples:

Figure 2.5 Evolution of Training's Role

Source: Noe, RA 2005, Employee Training and Development, p.41.

Table 6.20 Fit Indices for Hypothesised Structural Model

Appendices

Use a separate page for appendices (if required). Provide each appendix with a title.

Reference Citations

Use author-date method (Harvard Style). Here are some examples:

If one author: the citation consists of the author's surname and the date of publication. Laker (1990) proposed

If two authors: both names should be given. For example. Broad and Newstrom (1992) also noted that

If two or more works cited at the end of the text:

Transfer of training is generally defined as the degree to which trainees apply the knowledge, skills and attitudes gained in training to their job (Ford and Weissbein 1997; Tannenbaum and Yulk 1992; Wexley and Latham 1991).

If more than two authors and their work is again cited in the text, use 'et al.' For example,

The definition provided by Tziner et al. (1991) links the acquisition of knowledge and skills gained through training to an application in the workplace.

Reference List

All references in the reference list must be cited in text and should be arranged in an alphabetical order. Here are some examples:

Books

Cohen, JW 1988, *Statistical power analysis for the behavioural sciences*, 2nd edn, Lawrence Erlbaum Associates, Hillsdale, NJ.

Cormier, SM and Hagman, J 1987, *Transfer of learning: contemporary research and applications*, Academic Press Inc, London.

Book Chapters

Kozlowski, SW and Salas, E 1997, 'An organisational systems approach for the implementation and transfer of training', in Ford, JK., Kozlowski, SW., Kraiger, K., Salas, E and Teachout, MS (eds), *Improving training effectiveness in work organization* (pp.247-87), Lawrence Erlbaum, New Jersey

Encyclopaedia

Tuijnman, AC (ed.) 1996, *International Encyclopaedia of Adult Education and Training*, Pergamon, NY .

Journals

Bates, RA 2001, 'Public sector training participation: an empirical investigation', *International Journal of Training and Development*, vol.5, no.2, pp.136-152

Connelly, CE and Kelloway, EK 2003, 'Predictors of employees' perceptions of knowledge sharing cultures', *Leadership & Organisation Development Journal*, vol.24, no.5, pp.294-301.

Colquitt, JA., LePine, JA and Noe, RA 2000, 'Toward an integrative theory of training motivation: a meta-analytic path analysis of 20 years of research', *Journal of Applied Psychology*, vol.85, pp.679-707

Internet

Ahmad Badawi, A 2006, 'Strengthening resilience, meeting challenges', The 2006 Budget Speech, viewed 20 February 2007, <http://www.treasury.gov.my/index.php?ch=12&lang=eng>

Proceedings

Bates, RA and Holton, EF III 1999, 'Learning transfer in a social service agency: test of an expectancy model of motivation', in KP Kuchinke (eds.), Academy of Human Resource Development 1999 Conference Proceedings (pp.1092-1099), Academy of Human Resource Development, Baton Rouge, LA.).

Dissertation

Chen, CH 2003, Cross cultural construct validation of the learning transfer system inventory in Taiwan, Unpublished Doctoral Dissertation, Louisiana State University.



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