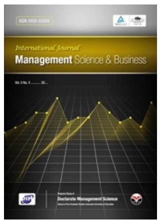
International Journal Management Science and Business
Journal homepage
https://ejournal.upi.edu/index.php/msb



Implementation of Recognition Recording Based on PSAK 105 in Sharia Financial Institutions in Indonesia

Afifah Nur Fu'adah[1], Ida Farida Adi Prawira[2], Arim Nasim[3]

Program Studi Magister Manajemen, Fakultas Pendidikan Ekonomi dan Bisnis, Universitas Pendidikan Indonesia, Bandung, Indonesia
Program Studi Akuntansi, Fakultas Pendidikan Ekonomi dan Bisnis, Universitas Pendidikan Indonesia, Bandung, Indonesia[1,2]

Correspondence*: afifahnrfdh@upi.edu

A B S T R A C T

Basically, every activity related to financial transactions requires the preparation of financial reports, including Islamic financial institutions. In recording financial reports at Islamic financial institutions, it refers to PSAK Syariah, such as PSAK 105 which regulates the recognition, measurement, presentation, and disclosure of Mudharabah transactions, both as owners of funds and managers of funds. This study aims to determine the application of recognition records based on PSAK 105 in Islamic financial institutions in Indonesia. The research method used is literature review or literature review. The data collection method in this article uses a comprehensive strategy, such as searching articles in research journal databases, searching the internet, and reviewing articles. The author found 39 related scientific journals and selected 16 relevant journals which were used as the main references in preparing this article. The results of the study reveal that there are still Islamic financial institutions in Indonesia that record acknowledgments not in accordance with PSAK 105. This article has limitations, namely the research is only based on 16 integrated journals and in accordance with the topics to be discussed. The findings from the results of this study open space for further theoretical studies regarding PSAK 105 so that it has implications for the development of science, especially in the field of study of Islamic accounting..

How to cite article
Afifah Nur Fu'adah (2023). Implementation of Recognition Recording Based on PSAK 105 in Sharia Financial Institutions in Indonesia. International Journal Management Science and Business, Page 79-88

A R T I C L E I N F O

Article History:
Submitted/Received 03 Feb 2022
Revised 12 March 2022
Accepted 07 April 2023
First Available online 1 May 2022
Publication Date 31 May 2022

Keyword:
Islamic financial institutions
PSAK 105
Recording of recognition

Paper Type:
Research Paper

1. INTRODUCTION

There are two types of financial institutions in Indonesia, namely conventional financial institutions and Islamic financial institutions. Islamic financial institutions are institutions engaged in the financial sector based on Islamic teachings (Al-Qur'an and Sunnah) with most of the financing used for business sector activities and have the ability to reach micro-enterprises and other rarely done by conventional banking (Muheramtohadi, 2017). Islamic financial institutions are basically divided into two parts, namely bank Islamic financial institutions and non-bank Islamic financial institutions.

Basically, every activity related to financial transactions requires the preparation of financial reports, including Islamic financial institutions. Financial reports for an Islamic financial institution are an illustration of the Islamic financial institution itself (Hadi, 2017). (Nurhayati, 2015) in her book explains that financial reports in Islamic financial institutions use the rules set by the Indonesian Accounting Standards Board (DSAK), namely PSAK Syariah regarding the basic framework for preparing and presenting Islamic financial reports. As an organization that develops accounting and auditing for Islamic financial institutions at the world level, AAOIFI (Accounting and Auditing Organization for Islamic Financial Institutions) issues an accounting statement regarding the objectives of financial accounting and the concept of financial accounting for Islamic banks and financial institutions. Islamic entity financial statements consist of Islamic financial position presented as a balance sheet, information on the performance of Islamic entities presented in the income statement, information on changes in the financial position of Islamic entities can be prepared based on all financial resources, working capital, and liquid assets or cash.

In recording financial reports at Islamic financial institutions, it refers to PSAK Syariah, such as PSAK 105 which regulates the recognition, measurement, presentation, and disclosure of Mudharabah transactions, both as owners of funds and managers of funds. Mudharabah is a cooperation contract between the first party (fund owner) who provides the funds and the second party (fund manager) who acts as the fund manager regarding an agreement in the distribution of profits which are shared according to a mutual agreement and losses will be borne by the first party (Indonesian Accounting Association,2007)

Financial reports should be prepared in a quality, easy to understand, and in accordance with the characteristics of qualitative financial reports (relevant, reliable, comparable, and easy to understand). Because, the lack of quality financial reports is a problem for the entity itself (Astrini et al., 2017). Not all Islamic Financial Institutions can produce financial reports in accordance with the regulations set out in PSAK 105. As is the case (Sholihin, 2020)) in his research on BMT UGT Sidogiri Yosowilangun explained that the recognition of BMT UGT Sidogiri Yosowilangun was not in accordance with PSAK 105 rules. Because, BMT recognized Mudharabah funds as Mudharabah financing. Whereas in PSAK 105 mudharabah funds distributed to members in a Mudharabah financing contract must be recognized as a Mudharabah investment.

Bank BTN Syariah Makassar branch also has not implemented PSAK 105 properly. This is supported by research from (Maharani, 2020) which explains in the results of his research that the recognition of investment in the Makassar branch of Bank BTN Syariah is not appropriate because when the funds are transferred to customers, the bank records them as Mudharabah financing. This is said to be inappropriate because in PSAK 105 it is written that "Mudharabah funds disbursed by the owner of the funds are recognized as Mudharabah investments at the time of payment of cash payments or delivery of non-cash assets to the fund manager." Furthermore (Ihsan, 2019) conducted research at PT BPRS Asri Madani Nusantara Jember. The results of his research reveal that the application of Mudharabah financing accounting at

PT BPRS Asri Madani Nusantara Jember based on recognition, measurement, disclosure and presentation in PSAK 105 is not fully appropriate in practice.

The discrepancy is found in the recognition of investment (submission of capital funds), recognition of losses, recognition of the determination of financial portions, and recognition of receivables.

Based on the results of previous researchers who revealed that many Islamic Financial Institutions have not implemented the appropriate recognition recording rules in PSAK 105, the authors are interested in researching the Implementation of Acknowledgement Recording Based on PSAK 105 in Islamic Financial Institutions in Indonesia. The purpose of this study is to determine the suitability of the application of recognition records in Islamic Financial Institutions in Indonesia based on PSAK 105.

Islamic Financial Institutions

Islamic financial institutions are financial institutions that operate according to Islamic principles. According to (Marlina. & Rahmat, 2018) Islamic Financial Institutions were ratified by the DPR on December 11, 2012. Islamic Financial Institutions have characteristics such as not charging interest in various forms, setting money as a medium of exchange not as something traded (Djunaeni & Yusuf, 2017).

Islamic Financial Institutions are business entities whose activities in the financial sector are based on sharia principles or in other words sourced from the verses of the Al-Quran and As-Sunnah relating to muamalah ethics and economic transactions, both in the form of banks and non-banks (Muheramtohadi, 2017) Islamic Financial Institutions are divided into two, namely Bank Islamic Financial Institutions and Non-Bank Islamic Financial Institutions

Islamic Bank

Islamic banks are banks whose activities leave usury problems because they do not provide interest to their customers, both depositors and borrowers (Syauqoti & Ghozali, 2018). The first Islamic banking existed in Indonesia in 1992 with the establishment of Bank Muamalat Indonesia without any support from adequate laws and regulations (Irawan, 2018) Along with the development of Islamic banking.

Sharia Cooperative

Sharia cooperatives are conversion cooperatives from conventional cooperatives whose approach uses Islamic law and principles (Effendi et al., 2018). Effendi et al in his journal quoted from Buchori that the basic foundations of sharia cooperatives are: **(1)** It is an integral Islamic economic system and is a collection of goods or parts that work together as a whole **(2)** part of Islamic values and teachings that regulate the economic sector of the people which cannot be separated from other aspects of the overall comprehensive and integral Islamic teachings.

Buchori also revealed that the purpose of having a Sharia Cooperative is: (1) Welfare of its members based on Islamic norms and principles, (2) Creating sibling relations and justice for its members, (3) Distribution of income for its members in a fair and equitable manner based on their contribution.

Mudharabah Agreement

Mudharabah comes from the word adhdharby fi ardhi which means traveling for trade. Mudharabah can also be called qiradh which comes from the word alqardhu which means cutting, because the owner cuts part of his property to trade and make a profit. According to the scholars, the term syarikah mudharabah has the meaning that the financier as an investor surrenders a certain amount of capital to the manager to be traded (Mustofa, 2016) Mudharabah in PSAK 105 is defined as a cooperation contract with a profit sharing system between two parties where the first party, namely shahibul maal as shahibul maal and the second party, namely mudharib as mudharib where profits are shared according to the ratio and the initial agreement set forth in the contract, whereas if there is a loss that is not caused by mudharib's negligence, then the loss is borne by shahibul maal. If the loss is due to fraud or negligence of the mudharib, then the loss will be borne by the mudharib.

Mudharabah is classified into 3 (three) types, namely mudharabah muthalaqah, mudharabah muqayyadah, and mudharabah musytarakah (Nurhayati, 2015). First, Mudharabah muthlaqah is mudharabah where shahibul maal gives freedom to mudharib in managing funds for business activities. This type of mudharabah is also called unrestricted investment. However, this freedom still has limitations, namely funds may not be used to finance projects or investments that are prohibited in Islamic rules such as trading in liquor, speculation, and businesses related to usury.

Second, Mudharabah muqayyadah is mudharabah in which the shahibul maal places limits on the mudharib, including rules on location, method, investment object, business sector, and regarding the management of these funds such as not mixing funds owned by shahibul maal with other funds, not investing funds in installment sales transactions without guarantor. This type of mudharabah is also known as bonded investment.

Third, Mudharabah musyatarakah is a type of mudharabah in which the mudharib also includes their capital in business activities. At the beginning of the cooperation contract it was agreed that the capital would be fully financed by shahibul maal, after running the business with certain considerations and conditions with shahibul maal, mudharib will also include his capital in business activities. This mudharabah contract is also called a combination with musytarakah.

Statement of Financial Accounting Standards (PSAK) 105

Mudharabah contracts are regulated in the Statement of Financial Accounting Standards (PSAK) No. 105 which aims to regulate the recognition, measurement, presentation, and disclosure of mudharabah contracts for both mudharib accounting and shahibul maal accounting.

First, Recognition of Mudharabah. Mudharabah funds channeled by shahibul maal to mudharib when cash is paid or non-cash assets are transferred are recognized as mudharabah investments (paragraph 12). If the mudharabah investment exceeds one reporting period, operating income is recognized in the period in which the profit sharing rights occur according to the agreed ratio (paragraph 20). Losses incurred in a period before the end of the mudharabah contract are recognized as a loss and provision for investment losses is provided (paragraph 21). Losses due to negligence or mistakes of the mudharib are borne by the mudharib and do not reduce the mudharabah investment (paragraph 23). The portion of the operating results that have not been paid by the mudharib is recognized as a receivable (paragraph 24).

Second, Measurement of Mudharabah. Measurement of mudharabah investment is as follows (paragraph 13): (1) Mudharabah investments in cash are measured at the amount paid., (2) Mudharabah investments in the form of non-cash assets are measured at the fair value of non-cash assets at the time.

If the value of the mudharabah investment decreases before the business starts due to damage, loss or other factors that are not the negligence or fault of the fund manager, then the impairment is recognized as a loss and reduces the mudharabah investment balance (paragraph 14) if it is part of the mudharabah investment.

Third, Presentation of Mudharabah, Fund owners present mudharabah investments in the financial statements at their carrying amount (paragraph 36).

Fourth, Disclosure of Mudharabah, Fund owners disclose matters related to mudharabah transactions, but are not limited to: (1) Contents of the main mudharabah business agreements, such as the portion of funds, distribution of operating results, mudharabah business activities, and others; (2) Details of the amount of mudharabah investment by type; (3) Allowance for mudharabah investment losses during the current period; (4) Disclosures required in accordance

2. METHOD

The research method used in this article is Systematic Literature Review (SLR) or literature review which means reviewing several journals that have been published by previous academics and researchers or analysis in the form of criticism of the research being carried out on a specific topic or question on a part of science. Systematic Literature Review is a comprehensive review of previous research on a particular topic.

The data collection method in this article uses a comprehensive strategy, such as searching articles in research journal databases, searching the internet, and reviewing articles. The data search for these journals was obtained from e-journal websites that were traced through the Google Scholar search engine. In addition, the authors also look for sources of scientific journals through the researchgate.net website with the keywords "Implementation of PSAK 105 on Sharia Banks" or "Implementation of PSAK 105 on Sharia Banks". Based on these keywords, the authors found 39 related scientific journals. From these results the authors chose 16 relevant journals which were used as the main references in the preparation of this article.

3. RESULTS AND DISCUSSION

Application of PSAK 105

Sharia compliance is a guideline that is the main differentiator between Islamic financial institutions and conventional financial institutions because sharia compliance is one of the important guidelines in the development of Islamic financial institutions. According to (Wulpiah, 2017), sharia compliance is the adherence of sharia financial institutions to sharia principles. In operating Islamic financial institutions must follow the provisions of Islamic sharia, especially in the procedures for muamalat.

Basically, every muamalat activity carried out by Islamic financial institutions will relate to financial transactions and require the preparation of financial reports. Financial reports for an Islamic financial institution are an illustration of the Islamic financial institution itself (Hadi, 2017). The preparation and presentation of financial reports for Islamic financial institutions is regulated in the Statement of Financial Accounting Standards (PSAK), which regulates technical standards for recording, acknowledging, presenting, measuring and disclosing all transactions carried out by Islamic financial institutions. From 1992-2002 Islamic financial institutions, both Islamic banks and other Islamic entities such as Islamic cooperatives, did not have a special PSAK that regulates sharia-based activities and transactions (Setiawan, 2021).

Based on this, the Financial Accounting Standards Board of the Indonesian Accounting Association (DSAK-IAI) first issued a regulation regarding the basic framework for preparing financial reports for Islamic financial institutions, namely PSAK 59: Accounting for Islamic Banking, which took effect on January 1, 2003. Along with the development of Islamic entities other than banking sharia, such as sharia insurance, sharia pawnshops, sharia cooperatives, the DSAK-AIA issued 11 sharia financial accounting standards, one of which is PSAK 105: Mudharabah.

DOI: https://doi.org/10.17509/msb.v5i1
p-ISSN 2657-1951 e-ISSN 2680-8058

According to PSAK 105, mudharabah is a cooperation agreement between the owner of the funds (shahibul maal) as the first party and the fund manager (mudharib) as the second party where profits are shared according to the ratio or agreement stated at the beginning of the contract, whereas if there is a loss that is not caused by negligence mudharib, then the loss is borne by shahibul maal. If the loss is due to fraud or negligence of the mudharib, then the loss will be borne by the mudharib. PSAK 105 regulates technical standards in recognizing, presenting, measuring and disclosing all transactions related to mudharabah contracts.

In PSAK 105, the recording of the recognition of mudharabah funds channeled by shahibul maal to mudharib at the time of payment of cash or delivery of non-cash assets is recognized as a mudharabah investment (paragraph 12). If the mudharabah investment exceeds one reporting period, operating income is recognized in the period in which the profit sharing rights occur according to the agreed ratio (paragraph 20). Losses incurred in a period before the end of the mudharabah contract are recognized as a loss and provision for investment losses is provided (paragraph 21). Losses due to negligence or mistakes of the mudharib are borne by the mudharib and do not reduce the mudharabah investment (paragraph 23). The portion of the operating results that have not been paid by the mudharib is recognized as a receivable (paragraph 24). However, in practice there are still many sharia financial institutions that have not implemented recognition records in accordance with PSAK 105.

Based on research conducted by (Maharani, 2020) regarding the application of PSAK 105 to mudharabah financing at Bank BTN Syariah Makassar Branch, it found that measurement, presentation and disclosure are in accordance with PSAK 105. However, in the recording of recognition, Bank BTN Syariah Makassar Branch has not implemented investment recognition is correct because at the time of handing over the funds to the customer the bank records it as mudharabah financing. This is similar to research conducted by (Zuraidah, 2020) at BMT UGT Sidogiri Surabaya, (Oktafiyanti, 2017) at BMT UGT Sidogiri Branch Botolinggo Bondowoso, (Asari, 2013) at BMT UGT Sidogiri Branch Gabang Jember, (Sholihin, 2020) at BMT UGT Sidogiri Yosowilangun, and (Mustofa, 2016) at Bank BNI Syariah Jember Regency where the Islamic financial institution records it as mudharabah financing. This is not in accordance with PSAK 105 Paragraph 12: "Mudharabah funds channeled by fund owners are recognized as mudharabah investments when cash is paid or non-cash assets are transferred to the fund manager".

In contrast to the results of previous research, research conducted by (Adelina & Suazhari, 2020) on Sharia Cooperatives in Aceh Besar reveals that the accounting treatment for recognizing losses is not fully appropriate. The discrepancy that occurs in KSP Dana Mandiri Syariah is that they do not recognize non-cash assets as financing because KSP Dana Mandiri Syariah does not serve mudharabah financing in the form of non-cash assets but financing of non-cash assets is carried out with a murabaha contract. Likewise, the recognition of mudharabah losses before the start of the business, namely KSP Dana Mandiri Syariah does not bear losses on mudharabah financing caused by loss or other factors prior to the start of the business if the error is not negligence or the fault of the customer and is recognized as a loss. Similar to the results of research conducted by (GINTING, 2017) at the BMT Maslahah Sidogiri Wonerejo Branch, at the time of recognition of losses when damage and loss occurs which is not the fault of the manager, it remains the responsibility of the manager. This is not in accordance with PSAK 105 paragraph 14 which states that if the value of the mudharabah investment decreases before the business starts due to damage, loss or other factors that are not the negligence or fault of the fund manager, then the impairment in the value of the funds is recognized as a loss and reduces the mudharabah investment balance.

In research conducted by (Airlangga, 2016) regarding the Implementation and Accounting Treatment of mudharabah deposits at the KKSPPS MBT Amanah Umrah Surabaya, it was found that cooperatives recognize cooperative membership deposits and cooperative capital savings as long-term mudharabah deposits and are recorded as cooperative savings. This is not in accordance with PSAK 105 paragraph 25 which states that funds received from the owner of the funds in a mudharabah contract are recognized as temporary syirkah funds in the amount of cash or the fair value of the non-cash assets received. At the end of the accounting period, temporary syirkah funds are measured at their carrying amount.

Financial Statements

In the recording of financial statements recognition can be interpreted as the process of fulfilling the criteria for recording an event or event in the accounting records so that it will become a part that completes the elements of assets, liabilities, fund equity, income, expenses and financing. An event or events must at least meet the criteria, that is, it is probable that the economic benefits associated with the event or events will flow to or from the entity concerned and the value or costs associated with the event or events can be measured or can be estimated reliably. In determining an event or event, it is necessary to consider the materiality aspect so that it can meet the recognition criteria (KSAGovernment, 2010).

According to Lumingkewas (2013) the preparation of financial statements is inseparable from the selection of methods, techniques and accounting policies. The selection of methods and techniques in accounting can affect the recording of recognition, especially in the recognition of income and expenses. Recording of recognition in the financial statements must be recorded fairly or actually in accordance with the recognition principle because this will affect the measurement which will also affect the profit and loss statement issued by an Islamic financial institution.

The income statement is one of the elements of the financial statements. In addition to the income statement, there are also several other elements, namely balance sheet, statement of changes in equity, statement of cash flows, and notes to financial statements. Thus, the recording of acknowledgments must be recorded properly and in accordance with the principles of recognition established by PSAK because financial reports are one of the company's benchmarks in describing the company's condition and finances with actual conditions. In addition, from a management perspective, financial reports are used as a means to inform the company's financial performance to stakeholders, while from the user's perspective, financial reports are used as a tool for making business decisions. If the financial statements are recorded as inappropriate or can be stated as unfavorable, this will affect the decisions of the stakeholders. Financial reports can be said to be feasible if they are understandable, relevant, reliable, comparable and consistent (Lumingkewas, 2013).

4. CONCLUSION

Based on the results of the analysis in this article, it can be concluded that there are still Islamic financial institutions in Indonesia that have not implemented financial reports in accordance with PSAK 105. Based on the 16 articles written by the authors of the analysis, most stated that the recording discrepancy was in the recognition of investment because at the time of submission of funds to customers of financial institutions to record it as mudharabah financing. This is not appropriate because based on PSAK 105 Paragraph 12: "Mudharabah funds channeled by fund owners are recognized as mudharabah investments when cash is paid or non-cash assets are transferred to the fund manager". Based on these results, it indicates that the financial statements recorded by Islamic financial institutions are not in accordance with PSAK 105.

Recording of recognition in financial statements must be recorded fairly or actually in accordance with the recognition principle because this will affect the measurement which

DOI: https://doi.org/10.17509/msb.v5i1
p-ISSN 2657-1951 e-ISSN 2680-8058

measurement will also affect the income statement. losses issued by Islamic financial institutions. In addition, from a management perspective, financial statements are used as a means to inform the company's financial performance to stakeholders, while from the user's perspective, financial statements are used as a tool for making business decisions. If the financial statements are recorded as inappropriate or can be stated as unfavorable, this will affect the decisions of the stakeholders.

Suggestions research, just like any other research, this research is not without limitations. this article has limitations, namely the research is only based on 16 integrated journals and the discussion in this article only concerns the application of psak 105 and financial reports. in addition, this research only uses the literature review method, which means that this research is only carried out by analyzing journals and not directly involved in the field. therefore the researcher hopes that in future research it is advisable to discuss broader research not only regarding the application of 5.

References

Adelina, L., & Suazhari. (2020). Penerapan Pernyataan Standar Akuntansi Keuangan (Psak) Nomor 105 Tentang Pembiayaan Mudharabah pada Baitul Maal Wat Tamwil (Studi Empiris pada Koperasi Syariah Di Aceh Besar). 5(2), 200–212.

Airlangga, D. (2016). Implementasi dan Perlakuan Akuntansi pada Simpanan Mudharabah di KSPPS BMT Amanah Ummah Surabaya. STIE Perbanas Surabaya, 0–16.

Asari, H. (2013). Analisis Penerapan PSAK 105 atas Pembiayaan Mudharabah pada BMT-UGT Sidogiri Cabang Gabang Jember. *Journal of Chemical Information and Modeling*, 53(9), 1689–1699.

Astrini, L. R., Purnamawati, I. G. A., & Kurniawan, P. S. (2017). Pengaruh Kompetensi Sumber Daya Manusia, Penerapan PSAK 45 Tentang Pelaporan Keuangan, Pengelolaan Keuangan dan Pengendalian Internal Terhadap Kualitas Laporan Keuangan pada Organisasi Nirlana. *E-Journal S1 Ak Universitas Pendidikan Ganesha, 8(2)*, 1–12.

Djunaeni, M. E., & Yusuf, M. (2017). Analisis Penerapan Denda di Lembaga Keuangan Syariah Perspektif Hukum Islam. Al-Amwal, 9(2).

Effendi, R., Ihsan, Z. U. L., & Arrif, M. U. (2018). Konsep Koperasi Bung Hatta dalam Perspektif Ekonomi Syariah Rustam Effendi. 15(1).

Ginting, K. P. (2017). Perlakuan Psak 105 atas Pembiayaan Mudharabah pada BMT Maslahah Sidogiri Cabang Wonerejo. Fakultas Ekonomi Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang.

Hadi, S. (2017). Audit dan Tata Kelola Lembaga Keuangan Syariah. Az Zarqa', 9(2), 169–181.

Ihsan, S. N. (2019). Analisis Penerapan Pembiayaan Sistem Bagi Hasil dan Perlakuan Akuntansinya pada BPR Syariah (Studi Kasus pada PT BPRS Asri Madani Nusantara Jember). 68–74.

Ikatan Akuntansi Indonesia. (2007).

Irawan, M. (2018). Politik Hukum Ekonomi Syariah dalam Perkembangan Lembaga Keuangan Syariah di Indonesia. Jurnal Media Hukum, 25(1), 10–21.

KSA Pemerintahan. (2010). Standar Akuntansi Pemerintahan : Peraturan Pemerintah Republik Indonesia Nomor 71 Tahun 2010.

Lumingkewas, V. A. (2013). Pengakuan Pendapatan dan Beban atas Laporan Keuangan pada PT. Bank Sulut. Fakultas Ekonomi Jurusan Akuntansi Universitas Sam Ratulangi Manado, 1(3), 199–206.

Nurhayati, S. W. (2015). *Akuntansi Syariah di Indonesia.* Jakarta: Salemba Empat.

Maharani, D. N. I. A. H. (2020). Penerapan Psak 105 pada Pembiayaan Mudharabah di Bank BTN Syariah Cabang Makassar. *Accounting Journal STIE YPUP Makassar, 5(PSAK 105)*.

Marlina., L., & Rahmat, B. Z. (2018). Peran Lembaga Keuangan Syariah dalam Mengimplementasikan Keuangan Inklusif bagi Pelaku UMKM Tasikmalaya. *Journal Ecodemica, Vol. 2 No. 1 April 2018 Peran, 2(Keuangan Inklusif, Keuangan Syariah, LKS, UMKM)*, 26–41.

Muheramtohadi, S. (2017). Peran Lembaga Keuangan Syariah dalam Pemberdayaan UMKM di Indonesia. *MUQTASID Jurnal Ekonomi Dan Perbankan Syariah, 8(1), 95*.

Mustofa, V. (2016). Evaluasi Penerapan Pembiayaan Mudharabah pada PT. Bank Bni Syariah Kabupaten Jember.

Oktafiyanti, R. W. (2017). Implementasi PSAK 105 Terhadap Pembiayaan Mudharabah pada BMT UGT Sidogiri Cabang Botolinggo Bondowoso. Fakultas Ekonomi Universitas Muhammadiyah Jember.

Setiawan, M. A. (2021). Standar Akuntansi Mudharabah dan Urgensinya pada Lembaga Keuangan Syariah Skripsi. Fakultas Ekonomi dan Bisnis Islam Institut Agama Islam Negeri (Iain) Bengkulu.

Sholihin, M. R. (2020). Penerapan PSAK 105 Akad Mudharabah dalam Akuntansi Syariah (Studi Kasus Pada BMT UGT Sidogiri Yosowilangun). *Riset, Ekonomi, Akuntansi Dan Perpajakan (Rekan), 1(2)*, 29–41.

Syauqoti, R., & Ghozali, M. (2018). Analisis Sistem Lembaga Keuangan Syariah dan Lembaga Keuangan Konvensional. Iqtishoduna, 15–30.

Wulpiah, W. (2017). Urgensi Penerapan Kepatuhan Syariah pada Perbankan Syariah (Telaah Konseptual-Analitis). *Asy Syar'Iyyah: Jurnal Ilmu Syari'Ah Dan Perbankan Islam, 2(1)*, 100–120.

Zuraidah, A. (2020). Analisis Psak 105 – Pembiayaan Mudharabah pada BMT UGT Sidogiri Surabaya. *Jurnal Ilmu Dan Riset Akuntansi, 9*, 1–15.

DOI: https://doi.org/10.17509/msb.v5i1
p-ISSN 2657-1951 e-ISSN 2680-8058