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Assessment of Tangible Cultural Heritage of Penyengat Island: Evidence from the Indonesian Riau Islands

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Abstract

The study aims to trace the management of historic assets on Penyengat Island by related parties. The search is intended to determine the application of accounting treatment to heritage assets both in terms of recognition, measurement, valuation, and presentation and disclosure. This study uses a qualitative approach. The technique of collecting data is a phenomenological paradigm approach, namely interviews, literature studies, experiments and focus group discussions (FGD). Research data analysis was carried out by applying accounting treatment to various information on historical assets on Penyengat Island. The results of the study explain that the recognition of historic assets is strengthened by parts or elements of the mosque that meet the criteria for historic assets or Cultural Heritage. Valuation of historic assets at the Great Mosque of Sultan Riau until now there is no proper model. The historical asset assessment of the mosque is still integrated with other Cultural Heritage buildings or objects on Penyengat Island. However, mosque valuation can use alternative prediction or appraisal values. Based on the results of the research and discussion that the historical asset assessment of the mosque is still integrated with other Cultural Heritage buildings or objects on Penyengat Island. However, the evaluation of mosques can use alternative prediction values or appraisal. Predictive value takes more into account future economic benefit, with the potential of the mosque apart from being a place of worship as well as a potential tourist attraction.

Keywords: *Asset Valuation, Cultural Heritage, Sting Island.*

Introduction

Penyengat Island is still working to be recognized by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) as a World Cultural Heritage site. Due to its abundance of historical artifacts, the island, which is part of the Riau Archipelago Province (KEPRI) and is situated in the Tanjungpinang City region, is deemed deserving of the designation of World Cultural Heritage. The historical legacy under consideration is either beneficial or bad, physical or immaterial, or both. Confession as World Cultural Heritage is significant since it can affect regional development, particularly in the fields of tourism and education (<https://Kepri.Antaranews.Com/>, 2021).

Since 2016, the Tanjungpinang Municipal Government and the Provincial Government of the Riau Archipelago (Kepri) have developed a plan for an application to recognize Penyengat Island as a World Heritage site. The plan was delivered to the The Republic of Indonesia's Ministry of Education and Culture will report to UNESCO. UNESCO rating outcome for 2019. In addition, according to UNESCO, rituals are nonverbal modes of communication that take the form of physical, symbolic acts that incorporate interpretations and viewpoints from the local spirit community. M. Wahyuni and colleagues (2023)

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Declared that Penyengat Island's designation as a World Cultural Heritage site has not yet been authorized. The local government strengthened the proposal once again in light of the assessment's findings. This action was done in an effort to keep pushing Penyengat Island's designation as a World Cultural Heritage site.

Ramelan & Associates (2017) Malay culture is centered on Pulau Penyengat. The definition of a Malay cultural center is based on the language system, community organization, knowledge, religion, technology and economy which all reflect the characteristics of Malay culture. Such characteristics make this island, the former center of the Riau-Lingga Sultanate (1805-1900), famous as a source of Malay culture until now. The historical sites of Malay culture are good *tangible* nor *intangible*. Among other things, it is expressed in art forms and historic buildings on Penyengat Island.

According to Malik (2009), Pulau Penyengat's intangible cultural heritage resides in the local artists. Literary arts like mantras, poetry, stories, and gurindam are among the forms of art. performance arts like makyong, gobang, and siantan drums are among the performance arts. Applied arts like songket and traditional architecture are among the forms of art. Additionally, Malay, which is currently the national language of Indonesia, is included. The majority of cultural wealth is intangible and takes the shape of artwork or other cultural manifestations, as seen in the following chart:

Table 1: List of Forms of Cultural Expression of Historical Heritage on Penyengat Island.

No	Variety of Expressions	Name and Type of Art
1	Language	Malay (Indonesian National Language)
2	Literature	Mantras, poems, stories, poems, gurindam and proverbs
3	Performing Arts	Makyong (theatre), Mendu (theatre), Gazal (vocal music), Gendang Siantan (music), Gobang (dance).
4	Applied Arts	Malay Songket, Mantur Tudg, Malay Batik, Telepok Fabric, Architecture (Malay architecture)
5	Values Culture Norms and Behaviors	Crossing, Crossing, Squatting, Squatting, and Dangling.
6	Food	Kormak Curry, Otak otak, Laksa, Roti Kirai, Roti Canai and various traditional Malay cakes.
7	Fully Autonomous Government System	Penyengat Island Becomes the Center for the Whole Region Up to Seven Island. Several areas or surrounding islands became branches of power.
8	Pioneer Works	Politics, law, government, astrology, medicine, history, philosophy and journalism with Malay cultural characteristics.

Source: Malik, (2009)

Penyengat Island also has many tangible or historical relic *tangible*. The number of historical heritage buildings on this island is more than half of the wealth of historical heritage in Tanjung Pinang City. Relic *tangible*. These include the wharf, Sultan Riau Grand Mosque, Riau-Lingga Sultanate Royal Tomb Complex, Perigi Putri, Palace of Raja Ali Yang Tuantuan Muda VIII, Traditional Hall, Gunpowder Warehouse, Rusdiah Club Tengku Bilik Building, Bukit Kursi Fort and others. Some of these historical relics are partly still functioning properly and some are not functioning or *Costong* (Ramelan et al, 2017).

The cultural wealth with high historical value on Penyengat Island is not enough to meet the requirements as a World Cultural Heritage. Leader of the Proposal Development Team

Filing of Penyengat Island as *World Culture Heritage* Abdul Malik stated that one of the factors causing the failure of the proposed recognition to UNESCO due to weak data and facts in reporting Cultural Conservation assets. Therefore, a good reporting system is needed regarding the rich cultural heritage on Penyengat Island. Repairs and improvements to reporting on historical heritage must be made more measurable and systematic. Good reporting of historical heritage data and facts can be supported

through an accounting reporting system, namely by valuing historical heritage or in accounting it is called historic assets. In other case, the government should be able to provide understanding to the wider community and make improvements in the provision of cultural asset and delivery to schools in villages to meet the level of implementation in daily life. Mappong, Z, et al, (2023)

Laughlin, (1995) said, accounting is an information system *identify*, record and communicate the economic events of an organization to the users. The information in question can be in the form of financial or non-financial information. Accounting based on technical aspects is defined as the process of recording, measuring, and conveying economic information so that it can be used to make decisions and policies. The entire process of recognition, measurement, valuation, recording and presentation must comply with generally accepted standards, so that it is understood not only as a description of the economy and industrial development.

Accounting is the process of presenting and measuring the economy which is then formed into a Financial Report. The Financial Report is then given to the user of the report. Accounting is thus defined *as the art of recording*, classification and summarizing in a certain way in monetary terms, transactions and events which are generally of a financial nature and the interpretation of the results. The end result of the accounting process is a Financial Report, namely a summary of the recording process originating from all forms of financial transactions during the relevant financial year (AU Section 220, 2006).

Historic heritage in the world of accounting is known as historical assets (historical assets). *heritage assets*). Historic assets must be protected because they have historical, artistic, scientific, technological, geophysical or environmental qualities that benefit scientifically and culturally as well as the entities that use them. In the world of historic asset accounting, it is still being debated, giving rise to many definitions of the nature of historic assets. The issue of historic asset valuation often triggers debate because historic assets are still special and unique due to the absence of a definite legal definition to date (*Accounting Standards Board*, 2006 ; Basnan et al., 2015).

Valuation of historic assets on Penyengat Island, Tanjungpinang City, Riau Islands Province is important to measure the value of cultural heritage assets *tangible* in the local area. The results of the assessment are intended for recognition, measurement, assessment, presentation and disclosure of historical heritage in the regional government balance sheet recording. This knowledge is important as data and facts about historical values on Penyengat Island to support the proposal for recognition as *World Culture Heritage*. Valuation of historic assets on the other hand is also an effort to preserve and protect Cultural Heritage and support better management of historical heritage.

Asset valuation in the form of financial reporting of Cultural Conservation on the island is important for the continuity of management by government agencies. According to the Head of the West Sumatra Province Cultural Heritage Preservation Center, Batu Sangkar, there are differences in the way of measuring historic assets. The difference occurs because there is no legal certainty regarding historic assets. Historic assets are still following the description of fixed assets in general. Historical assets consist of two types, namely operational *heritage assets* and non-operational *heritage assets*, this makes it difficult for the Cultural Conservation manager to measure historic assets. Historic assets when viewed from their characteristics are different from fixed assets. Asset measurement

keep using *historical cost*, while historic assets are measured by the sum method *historical cost* with *historical value*.

The explanation from the Head of the West Sumatra Provincial Cultural Heritage Preservation Center, Batu Sangkar, is an interesting problem for further research. The research in question regarding the valuation of tangible assets of Cultural Conservation (*heritage assets*) on Penyengat Island in the area of the Cultural Heritage Preservation Center of West Sumatra Province, Batu Sangkar. Valuation of assets to reveal accounting issues related to recognition, valuation, and presentation and disclosure in the entity's financial reporting. Assessment is also to measure accounting as a technology to treat historic assets better or more precisely.

Previous research has studied more on one Cultural Heritage with different positions to identify the accounting treatment or reporting of property heritage. Mutahar & Oktarani, (2019) conducted research with the aim of identifying aspects of heritage evaluation in the accounting treatment of owned assets in Indonesia. The results of the research show that the type of heritage that belongs to the research problem at the West Kalimantan Provincial Museum is operational heritage so that its evaluation is treated the same as other permanent heritage. The evaluation procedure uses the acquisition price, acquisition fee and normal value, and is reported in the Balance Sheet in another permanent inheritance under the name of the Culturally Patterned Objects account. Utami & Handayani, (2019) practice accounting treatment in the management of the Sambisari Temple to identify related official descriptions of inheritance. The results of the research show that the manager controls the inheritance of ownership based on the definition of PSAP No. 07 of 2010. Recognition of inheritance is having an unlimited useful life as a source of income, but its value cannot be valued in rupiah. The evaluation of the heritage belonging to (the temple) only states that the quantity is 1 with a value of Rp_0. Disclosure of inheritance is not included in the balance sheet, but the responsibility for reporting inheritance is contained in CaLK. This research yielded the result that the accounting treatment for inherited possessions attempted by the manager (temple) complies with the accounting standard for possessive inheritance, namely PSAP No. 07 of 2010.

Agustini & Putra, (2011) conducted literature research to uncover accounting problems experienced by entities in reporting inheritance, both in terms of recognition, measurement, evaluation, or presentation. The research results show that government entities ought to handle non-operational cultural items equally the legacy of operational heritage is consistently reflected in the financial accounts. Non-operational legacy of type the several kinds of owned structures and inherited land that were acquired during the present period are assets that can be shown on the balance sheet. Relics with costs that are dependable in measurement might be shown on the balance sheet, where a dependable cost can be obtained by knowing from where the possessing relic was obtained. Finally, the existence of an acknowledgment of heritage will urge the management of heritage there are 2 fundamental cases that will be the focus of attention in this research. The initial focus of attention on the case of inheritance management is that it is difficult to follow government accounting standards because there is no certainty about the description of inheritance in PSAP PP No. 71 of 2010. The second focus of attention is on the case of the accounting treatment of inherited possessions on Penyengat Island. This research thus explores more deeply how the managers of historical heritage carry out their duties, as well as the accounting treatment of heritage assets both in terms of recognition, measurement, evaluation, and presentation and disclosure in the financial reports of local government entities.

No one has ever conducted research on historic assets on one island (Pulau Penyengat). Therefore, this research will examine the Valuation of Tangible Cultural Heritage Assets of Penyengat Island. There are two fundamental problems that will be the focus of attention in this research. The first focus of attention is on the problem of managing historic assets which are difficult to follow government accounting standards because there is no certainty about the explanation of historic assets in PSAP PP No. 71 of 2010. The second focus of attention is on the problem of accounting treatment of historic assets on Penyengat Island. This research will thus explore more deeply how the historical asset managers carry out their duties, and the application of accounting treatment to them *heritage assets* both in terms of recognition, measurement, valuation, and presentation and disclosure in the financial statements of local government entities.

Literature Review

Philosophical Foundation

Research philosophy is based on an interpretive paradigm. This paradigm breaks from attempts to make sense of social or cultural phenomena by drawing on the experiences and viewpoints of the subjects or objects

under study (Newman, 2000). Common sense (*common sense*) is the basis for obtaining a basis for seeking the truth. Truth is unique, and cannot be applied in general and is obtained through an inductive process. This interpretive research is *value bound*, so that researchers are actively involved with the subject to obtain the truth.

The interpretive paradigm is a paradigm that sees that truth, reality or real life does not only have one side, but can have many sides, so that it can be studied from various perspectives. The interpretive paradigm is when the researcher views the object being researched as having its own uniqueness and containing original truth, so that it positions it as a phenomenon being researched as a phenomenon (Nurhayati, 2015).

Theory Stakeholder

Freeman (1984) asserts that a business must benefit its stakeholders (investors, creditors, customers, suppliers, government, society, analysts, and other parties) in order for it to exist. Companies must be able to be responsible for all parties affected by the company's operations. Because basically *stakeholder* also play a role in controlling the use of company economic resources.

Research on historic assets rests on *theory stakeholder* because it relates to the financial management of assets by the entity. The definition of an entity is a public entity's relationship with other parties, whether it is related to internal or external entities. The relationship referred to that *stakeholder* have the right to know and assess the management of historic assets through financial reporting. Information on historic assets on the other hand is also used as government accountability in efforts to preserve and protect *heritage assets to stakeholder* (Aversano & Christiaens, 2014).

In this study, researchers are interested in examining the influence of stakeholders based on the classification from Bryson, (2004) because with this classification, researchers hope to be able to test how much impact the influence of the quality of relationships built by the company with its stakeholders can affect the level of risk disclosure in the company. This study states that the interaction of interests between

Actors are needed in the policy implementation process. The interaction is in the form of coordination between stakeholders. So that without good coordination, policies regarding historic asset valuation will certainly not be achieved and this research explains that the actors involved in the research such as the City Government, DPRD, community organizations, and the community are very influential in determining the success of the assessment of jerry assets on Penyengat Island.

Evaluation Theory

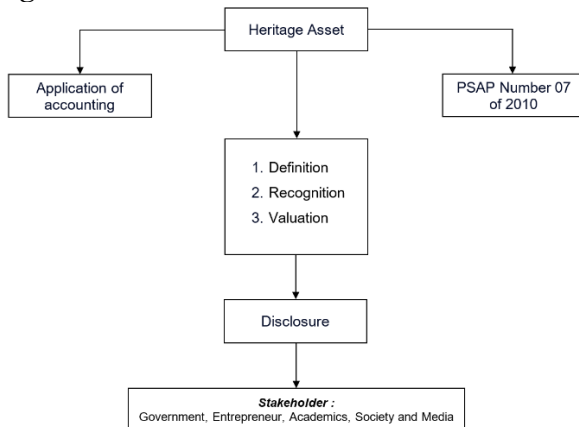
Cangelosi, (1995) valuation is the process of determining the rupiah amount of an object to determine the economic meaning of the object in the past, present or future. Assessment is an activity process to find out whether a predetermined program is successful or not. In order to find out information about the assessment, measurements are used, both using test and non-test instruments. The test itself means presenting a set of questions or assignments to be answered or done. Non-tes include questionnaires, interviews, observations, assignments and portfolios. Hargrove & Poteet, (1984) said that Assessment is a process of gathering information, using appropriate and appropriate tools and techniques.

Historic Assets

In accounting science, the term "historic assets" refers to fixed assets held or controlled by the government that, because of their age and condition, need to be preserved by legislation to prevent any form of activity that might jeopardize their continued existence. (Guidelines for Government Accounting Standards; PSAP). The definition of historic assets is also understood as tangible assets that are protected by the government, in which they contain artistic, cultural, educational, historical, knowledge and other unique characteristics so that they should be preserved and maintained (Anggraini & Chairri, 2014).

In the fields of history and archaeology, historical resources are sometimes known as cultural conservation or legacy resources. As a result, the term "historic assets" also refers to "cultural conservation." Legislation No. 11 of 2010 defines cultural conservation as the preservation of material cultural heritage in the form of sites, buildings, structures, objects, and areas on land or in water that are designated as cultural conservation. Because cultural conservation has significant benefits for history, science, education, religion, and/or culture, it must be protected through a designation process (UU No. 11 of 2010 - Cultural Conservation).

Figure 1: Research Model



Research Method

This study uses a qualitative approach. This approach is able to understand the symptoms as the subject experiences them, so that an appropriate description can be obtained and not merely forced conclusions (Cassell et al., 2017). A qualitative approach can be used to see reality that is not just a result, but how the process takes place and other realities that surround the process. The data collection method in this study includes five elements, namely data types, data sources, data collection techniques and data collection tools.

There are three types of data needed in this study, namely (1). Verbal form, which is the result of interviews with sources, experts, *stakeholder* and so on (2). Visual form, namely data in the form of certain visual media such as books, videos and photos (3). Auditive form, namely data whose nature or shape is auditive symbols such as radio, tape recorder and others. Sources of data for the subject of this study were obtained from sources, documents and literature.

Understanding qualitative procedures with a phenomenological paradigm—interviews, literature reviews, experiments, and focus group discussions (FGD)—is the foundation for data gathering strategies. Applying accounting treatment—that is, reading, analyzing, and identifying facts—to diverse data on historical assets on Penyengat Island allowed for the examination of research data. Following data analysis, conclusions are made and presented in the form of a research report.

Discussion of Data Analysis Results

Acknowledgment of Historic Assets of the Sultan Riau Grand Mosque

Asset recognition is a prerequisite for the accounting treatment of the Great Mosque of Sultan Riau on Penyengat Island in order to conduct its analysis. Because experts are still debating how to classify assets, the recognition of assets can provide challenges. Therefore, caution is needed in determining the recognition of assets so that errors do not occur in the analysis. Recognition of historic assets for the

Sultan Riau Grand Mosque can be based on information from the government and related stakeholders or also based on criteria from applicable laws. Data information from various sources will determine the recognition of the historic assets of the Sultan Riau Grand Mosque.

Informant 1: Because the Sultan Riau Grand Mosque satisfies the requirements for historic assets, it is categorized as a historical asset. One of these clauses states that mosques have historical, cultural, or environmental significance, which is established by historians using the tools of the historical sciences. However, experts also define a mosque as an asset with historical, artistic, scientific, technological, geophysical, or environmental qualities that is held, owned, and maintained to further science and culture and benefit the entity that owns it. This definition also includes the existence of a mosque.

"The Great Mosque of Sultan Riau has special characteristics, full of unique attributes related to culture, history, education, spirituality, and there are economic aspects in it as the criteria for historic assets (interview, 15 June 2021)."

Informant 2: Historical assets can be interpreted as assets controlled by the government as a result of past events. Historic assets must also be able to provide economic benefits for the government in the present and in the future and be covered by applicable regulations. Historic assets usually come from relics of government history or relics of the Dutch colonial era. When historical assets meet the criteria as fixed assets, historical assets can be recognized as fixed assets.

"In my opinion the Sultan Riau Grand Mosque has met these criteria and can be recognized as a historic asset. Apart from being a relic of the past and being controlled by the government, the existence of a mosque also provides value and is protected by applicable regulations (Interview, 22 June 2021)."

Informant 3: Based on historical records, the Sultan Riau Grand Mosque was built by the Rulers of the Malay Kingdom on Penyengat Island, Tanjungpinang. The existence of a mosque that has survived to this day can be called a relic of past history, especially now that its status has been recognized and recorded as belonging to the Tanjungpinang City Government. Therefore, the mosque deserves to be recognized as a historic asset because it was built and left behind from past history and now still has value for the benefit of people's lives.

"Besides that, the existence of the mosque also still has use value for today's society. As a place of worship in particular, or also for activities of a religious nature for the community. Apart from that, this mosque is also the pride of the people on Penyengat Island (interview, 17 June 2021)."

Recognition of the historic assets of the mosque on Penyengat Island can also be strengthened from the provisions of the criteria according to the applicable law. Historic assets by historians are termed Cultural Heritage. Law no 11 of 2010 concerning Cultural Conservation explains the criteria for recognizing tangible historic assets or Cultural Conservation. Recognition of Cultural Conservation or tangible historic assets if they meet the following criteria: (1). aged 50 (fifty) years or more (2). represents the shortest style period of 50 (fifty) years (3). has a special meaning for history, science, education, religion, and/or culture and (4). has cultural values for the strengthening of the nation's personality.

The recognition of the Sultan Riau Grand Mosque as a historic asset is further strengthened by the local government's attention to Penyengat Island. This attention was manifested by the issuance of Tanjungpinang City Regional Regulation (Perda) No. 10 of 2014 concerning the 2014–2034 Tanjungpinang City Regional Spatial Plan. According to the regional regulation, Penyengat Island is used as a strategic city, tourism, cultural protection, feeder port, cultural center and cultural shopping center. This determination was enforced considering the many historical relics on the island, one of which is the Sultan Riau Great Mosque. Another concern is manifested in the Riau Archipelago Governor Regulation no. 11/2006 which establishes the Management Board for the Cultural Area of Penyengat Island, Riau Archipelago Province. This policy was

taken as a protective measure in the preservation of Cultural Heritage on Penyengat Island, one of which is the Sultan Riau Grand Mosque. Another government policy related to the Sultan Riau Grand Mosque was when Penyengat Island was designated as a Cultural Heritage area through the Decree of the Minister of Culture and Tourism No. km. 9/PW. 007/MKP03 04/03/2003 (Ramelan et al, 2017).

It is possible to conclude that the Sultan Riau Grand Mosque is a historic asset based on the information given. The management of the mosque claims that it has both historical and practical importance, and both the community and the mosque itself recognize it as a historic asset. Sections or components of the mosque that satisfy the requirements for historic assets or cultural heritage also contribute to the recognition of historic assets. These requirements include being older than fifty, possessing moral principles that are relevant to modern society, and having cultural values that are valued by the community that supports you. Government acknowledgment of historic assets in mosques is likewise becoming more and more important. local policies or regulations that specifically state that they are part of the Cultural Conservation so that they must be maintained and preserved.

Historic Asset Assessment of the Sultan Riau Grand Mosque

In accounting science, asset valuation mostly refers to the value of assets expressed in rupiah in financial statements. Because historical assets are influenced by their particular and distinctive nature and qualities, their valuation differs from that of other types of assets. Therefore, each country has a different model depending on the situation and conditions as well as the rules that apply in each country. However, the differences in valuation models still put forward principles and guidelines in each country, namely guidelines on accounting that regulate the valuation of historic assets.

Informant 1: historical assets such as the Great Mosque of Sultan Riau are recorded as an integral part of the Penyengat Mosque. However, it has not been measured and assessed in government accounting because until now there have been no specific provisions on how to measure and value these historic assets. Therefore, until now these assets have not been assessed in government accounting. Valuations cannot be carried out because there are no government regulations that can be used as guidelines specifically for measuring and evaluating historic assets (interview, 15 June 2021).

Informant 2: If a historical asset has been said to meet the criteria as a fixed asset, then the measurement is carried out using historical value or at fair value at the time of initial recognition as a historic asset. The method of valuation and measurement of historic assets must be stipulated by the regional head in the form of local government accounting policies in accordance with applicable government accounting standards. To determine when the valuation and measurement of historic assets is most appropriate, it must first determine whether the historic assets meet the criteria for fixed assets or not.

Source 3: stated that so far there has never been an assessment or measurement of the Great Mosque of Sultan Riau. Although the existence of a mosque is recognized as a historical asset, it has never been measured or assessed by government accounting. Such conditions occur because there are no specific provisions on how to measure and value historic assets. Measurements and valuations have never been carried out either because there is no obligation to apply accounting to the historic assets of the mosque.

The statement emphasized that until now there has been no valuation of the historical assets of the Sultan Riau Grand Mosque. Such a condition is certainly unfortunate considering that the asset valuation of the mosque is necessary considering that Penyengat Island is a Cultural Heritage area. An assessment is needed especially since Penyengat Island is being pushed to gain recognition from UNESCO as a *World Culture Heritage*. Recognition as a historic asset should be able to continue with an assessment of the asset to obtain more robust data about its historical heritage. Asset valuation is necessary because it is to find out the value of assets owned by the state.

Ridha & Basri, (2018) conducted research on historic assets with the same case study, namely the

Baiturrahman Aceh Grand Mosque. The research revealed that there is no valuation model because it is difficult to know the price of mosque procurement. Therefore, the value is not included in the financial statements, both in the balance sheet and CaLK, although there are still reports of costs incurred for the management of the Baiturrahman Great Mosque. The value of historical assets is the value of future benefits, namely historical, scientific, educational, religious and cultural values. Asset

History in the context of ancient mosques is not directly related to economic aspects, so it is difficult to determine the value of the rupiah from its assets.

Presentation and Disclosure of Historical Assets of the Great Mosque of Sultan Riau

PSAP Number 07 of 2010 provides an alternative regarding the disclosure of historic assets with accounting treatment. Historic assets that provide potential historical value benefits are disclosed without worth mentioned in the Financial Statements' Notes (CaLK). Multiple benefit historical assets, such office buildings, shall be included in the balance sheet and subject to the principles of fixed assets unless their historical worth also yields other valuable values. On the other hand, historical assets do not have to be listed on the balance sheet of financial statements for local governments. Local governments are not required to report historical assets in the Statement of Financial Position, but they must do so in the Notes to Financial Statements (CaLK), per PSAP 07 - Accounting for Fixed Assets paragraph 64. The Tanjungpinang City Government did not even disclose the historic assets of the Sultan Riau Grand Mosque in CaLK. Historic assets that are not disclosed through CaLK are not only mosques but also other Cultural Heritage Sites including the Sultan Badrul Alamsyah Museum in Tanjungpinang City.

Alamsyahbana et al., (2021) said, the Tanjungpinang City Culture and Tourism Office did not present museum objects in CaLK. The historic assets in the museum are thus not reported in the presentation of the Notes to the Financial Statements of the Regional Office of Revenue and Financial and Asset Management. This condition occurred because the Department of Culture and Tourism did not understand their obligations as stated in PP 71 No. 07 concerning reporting of historic assets to CaLK.

Data from the Secretariat Section of the Culture and Tourism Office revealed that the Culture and Tourism Office only recorded "ancient objects" on the Goods Inventory Card (KIB). Recording is carried out only for those that have value and the recording is carried out as a whole throughout the City of Tanjungpinang without any clear location information. So that the historical assets in the Sultan Badrul Alamsyah Museum are not reported in the Notes to the Financial Statements because they are considered to have no value. Data from the Tanjungpinang City Regional Financial and Asset Management and Revenue Service (BPKAD) also explains that historic assets are not reported in the annual CaLK and are only recapitulated as a result of reporting from the Department of Culture and Tourism. Historical assets that were not disclosed and presented to CaLK because they were not asked about and questioned by BPK. It seems that local governments still don't really understand if they have an obligation to disclose historic assets because they see it as ineffective and inefficient.

Disclosure of historical assets at the Sultan Riau Grand Mosque can actually refer to the disclosure of the Baiturrahman Great Mosque in Aceh. The Tanjungpinang Culture and Tourism Office through related agencies can imitate the steps of the Aceh Provincial Government and the management of historic assets. The Aceh government also only discloses historical assets in museums. Disclosure is carried out by the Disbudpar by recording all assets and their values on the Goods Inventory Card (KIB) as culturally patterned goods.

Conclusion

Among the ancient sites of Penyengat Island is the Great Mosque of Sultan Riau. Both the community and the management, who claimed that the mosque had both historical and practical importance, recognized it

as a historic asset. Sections or components of the mosque that satisfy the requirements for historic assets or cultural heritage also contribute to the recognition of historic assets. These requirements include being older than fifty, possessing moral principles that are relevant to modern society, and having cultural values that are valued by the community that supports you. Government acknowledgment of historical assets in mosques is also becoming more and more strong, as evidenced by regional policies or legislation that expressly declare that historical assets belong to Cultural Heritage and must be preserved.

Valuation of historic assets at the Great Mosque of Sultan Riau until now there is no proper model. Valuation of historic assets at the Sultan Riau Grand Mosque does not yet have a standard. The historical asset assessment of the mosque is still integrated with other Cultural Heritage buildings or objects on Penyengat Island. However, the evaluation of mosques can use alternative prediction values or *appraisal*. Predictive value takes more into account *future economic benefit*, with the potential of the mosque apart from being a place of worship as well as a potential tourist attraction. With good management, it is possible that the predicted value can be an alternative valuation in applying accounting to the historic assets of the Sultan Riau Great Mosque.

The Sultan Riau Grand Mosque's historic assets have never been disclosed by an organization. This is because recordings are made of everything in the city of Tanjungpinang, regardless of specific locations, and solely of the assets that are valuable. Because they are deemed to have no worth, the historical assets housed in the Sultan Badrul Alamsyah Museum are not disclosed in the Notes to the Financial Statements. Historic assets are only summarized as a result of reporting from the Department of Culture and Tourism and are not recorded in the annual CaLK, according to data from the Tanjungpinang City Regional Financial and Asset Management and Revenue Service (BPKAD). historical resources that weren't

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