Compliance Intention to Pay Zakat on Salary: A case from East Malaysia

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ABSTRACT

This study examines the effects of attitude, subjective norm, perceived behavioural control, and taqwa on compliance intention to pay zakat on salary in East Malaysia. A deductive approach is employed to examine young public servants' compliance intention to contribute to zakat payment on their salary. The model is tested using survey data from 202 respondents in Kota Kinabalu, Sabah, East Malaysia. The results obtained indicate that attitude, subjective norm, and perceived behavioural control are significantly related to compliance intention. Besides these factors, taqwa is also significant. The post hoc analysis indicates that attitude can play a role as a mediating variable for the relationship between taqwa and compliance intention. This study improves the generalisation of the theory of planned behaviour (TPB) to include zakat payment, where Islamic altruism is brought into play. Our findings are of the essence to provide valuable insights for zakat authority to manage zakat payers effectively by considering new millennials as new zakat payers' base and patronage factors as captured in this study.

Keywords: Compliance intention, zakat payment, public servants, salary East Malaysia

INTRODUCTION

Can poverty lead to disbelief? Poverty is a difficult test for a person's faith. Poverty eradication is the main agenda that can improve individuals and their family members in terms of their biology conditions, ibadah, and well-being at least by meeting their basic needs like shelters, foods, clothes, access to clean water supply, and transportations, to mention some. One of the positive measures to eradicate poverty in Islam is zakat. Zakat is one of the Islamic social financial instruments that have the potential to eradicate poverty and can strengthen the economic position of the ummah. Zakat serves an important mechanism not only eradicating poverty among Muslim communities but also to disseminate the Almighty message in that one who is given wealth by Him is entitled to pay zakat for the benefit of recipients of zakat, mainly the poor and the needy. In other words, zakat is not a favour from the rich to the poor in the forms of financial assistance to make the latter improved in terms of quality of life and ibadah to the Almighty.

In Malaysia, however, zakat on income can be defined as al-mal al-mustafad, where zakat can be obtained through monthly income or other professional incomes. These include salary, royalty, honorarium, pension, or any income generated from a career or profession. Though this type of zakat is of utmost importance, its effectiveness relies on zakat payers' participation and the consistency in paying zakat monthly. This may imply that one's income has an implication not only to himself but also to his family members and others in Islamic society. There is an issue; however, that belittles the significance of zakat on salary. It is
worth noting that some Muslim folks pay zakat directly to the recipients at the expense of the role extended by zakat authority. Second, there exist inconsistencies or uneven for zakat payment on salary among public servants in East Malaysia and contributed by their ignorance and insufficient knowledge on its significance to themselves and the ummah at large. These issues, if not curb adequately, can become an evil doings that lead to the generation of more wastages of financial resources and unethical practices on a big scale.

National Fatwa Council (1999) mentioned that payment on income zakat is a compulsory obligation. However, small numbers of government and private sector servants are less willing to pay zakat even though they qualify to do so. Yet, many efforts such as promotion and the availability of various facilities provided by Pusat Pungutan Zakat (PPZ) to teach the culture of zakat payment on income but somewhat the magnitude of the payment falls short.

Likewise, the zakat rebate incentives provide by the government to the Muslims to encourage the zakat payment by offsetting their individual income tax but has minimal impact on the compliance intention and behaviour. Consequently, the magnitude of income zakat collection is still at a low volume and somewhat not convincing pertinent to the sustainability of the collection out of laymen's negative attitude towards income zakat payment. Can it be improved?

Against this backdrop, this study interrogates the impacts of attitude, subjective norm, perceived behavioural control, and taqwa on compliance intention to pay zakat on salary in the East Malaysia context. Studies examining zakat payment on salary has been minimal and inconclusive. More attention, however, is directed by earlier works in Peninsular Malaysia (Md Idris, 2002; Bidin, 2008) out of the growing awareness on the zakat importance in that geography at the expense of East Malaysia. Limited evidence is found in the context of zakat payment on salary in East Malaysia, which warrants empirical investigations (Omar et al., 2017). The present study is expected to produce new perspectives about the significance of zakat payment on salary among public servants and then to improve the zakat research trend in East Malaysia, at least.

**LITERATURE REVIEW**

*The Theory Used*

This study considers the Theory of Planned Behavior (TPB). The TPB is a social psychological model that has frequently been used to investigate various behavioural studies. This theory is based on Theory Reasoned Action (TRA) by Fishbein dan Ajzen (1975). The theory gives a full understanding of the intent and user's behaviour in a study. The theory is developed to overcome incomplete volitional control towards particular behaviour, and the TPB also can be used to analyse and explain specific human behaviour (Ajzen et al., 1991). Hence, the theory looks at how behaviour is fundamentally determined by one's formation of attitude, subjective norms, and perceived behaviour control. Empirical studies related to intent behaviour in zakat are fallen short and are still minimal compared to the conventional fields of research that include technology, education and health (Md Idris, 2002; Bidin, 2008; Omar et al., 2017). Therefore, this study
employs the TPB to determine intention behaviour or intention to pay zakat on salary through attitude, subjective norm, perceived behaviour control and taqwa.

The present study considers the TPB as a baseline model in explaining the behavioural intention to comply with the payment of zakat. The TPB opts because it gauges the extent of an individual's intention to engage in a particular behaviour, as in the present work we consider zakat payment compliance intention, where public servants are brought into play. Following Fishbein and Ajzen (1975), the TPB is suitable when the research focus is directed on the development and formation of individuals' behaviour and intention on some particular subjects, issues and any related to conative operationalisations. TPB has been used in both social psychology (e.g. Azjen & Madden, 1986) and information systems (e.g. Taylor & Todd, 1995). The TPB also has been extended in various contexts of Islamic banking disciplines like in Islamic home financing (Alam et al., 2012; Amin et al., 2014) and charitable behaviour (Heikal, 2014; Kashif and De Run, 2015) to mention some.

The theory provides authority to consumers when performing certain types of behaviours that can impact continuous and copy behaviour. The term "planned" indicates that one can decide what is the best and what is worst besides having influenced by the environment and his belief. The theory defined the behavioural intention as a function of attitude, subjective norm, and perceived behavioural control and, that beliefs regarding "the presence or absence of requisite resources and opportunities” are the antecedents of perceived behavioural control. Out of these considerations, one may realise that the act of zakat payment is planned rather than volunteered. In Malaysia alone, one is paying zakat on salary monthly and such payment has been planned between the payers and the zakat authority. The payer decides the best.

The current study uses the TPB for three main reasons:
1. First, the theory considers attitude. Attitude is defined as the way individuals respond to and are disposed towards an object. This disposition may be negative or positive. Zakat compliance depends strongly on the support and attitude of individuals. Attitudes whether positive or negative, are shaped by how public servants perceive the usefulness of zakat payment;
2. Second, the theory considers the subjective norm. Subjective norm is also termed “people influence”. Public servants perform zakat compliance not only to obtain some functional consequences but also to communicate the products to others. Hence, subjective norm could potentially be an important factor influencing public servants to contribute; and
3. Third, the theory considers perceived behavioural control. The current study takes perceived behavioural control into consideration in that performing zakat payment does require skills, opportunities and resources.

It is believed that the addition of PBC permits better prediction of behaviours not completely under the individual's complete control (Schiffman, Kanuk & Wisenblit, 2010). Previous studies have put limited attention to understand the applicability
of the TPB’s variables in the context of zakat compliance (Amin, 2012). Likewise, the three constructs emanating from the theory, namely, attitude, subjective norm and perceived behavioural control have received minimal attention - which warrants further empirical investigations. In brief, the TPB is chosen

**Attitude**

Attitude is an important element of an individual’s decision making (Ajzen et al., 1991). An individual’s attitude towards a particular issue, event and organization will influence them in the decision making process. Positive attitudes have a positive impact on human behaviour where the tendency to do something is high. While negative attitudes reflect negative behaviours hence they tend to avoid doing something. Therefore, a decision will be made based on the positive or negative attitude of the individual until it caused a behaviour as the outcome (Amin & Hamid, 2018; Amin, 2012). Attitude can also be categorised into five components which are a positive attitude, alert attitude, conditional, general and unconditional attitude. Three out of these five attitudes have a positive and significant relationship to the income tax compliance behaviour, which is positive, cautious and conditional. While general attitudes and unconditional attitudes can positively influence the intention to pay the income zakat positively (Kamil & Ahmad Mahdzan, 2002). Zakat payers who have a positive attitude and a general attitude will develop positive intentions and can show a positive tendency towards income zakat payments.

In this line of thought, Wahid et al. (2007) found that there are seven groups of zakat payers based on their level of awareness of zakat, among them are those who pay zakat based on legal obligations or the act, those who choose to pay taxes over zakat income, those who are ignorant about zakat, those who disbelieving the zakat institution, those who feel that zakat is a burden, those who only know of zakat as a tithe (zakat fitrah) and those who use zakat as a tax relief.

Besides, some refuse to pay zakat due to political differences. This clearly shows that the attitude and behaviour of zakat payers in the country are inspired by the belief based on the prevailing norms of the local community and their level of knowledge towards an issue. The findings of the study also show that there are a large number of individuals who pay zakat only because they are considered is obligatory and some of them choose not to pay zakat for other properties such as business zakat, gold zakat and income zakat. This is likely due to the low level of knowledge of the community and the lack of understanding of zakat payments. When the attitude towards zakat payment is positive then the paying of zakat is an ibadah (worship) rather than a burden to the zakat payer so the tendency to pay zakat is high (Hairunnizam et al., 2007). This indicates that the attitude factor is very important in influencing the payment of zakat especially the income zakat. Hence, H1 is hypothesised as:

H1: Attitude will positively influence compliance intention to pay zakat on salary

We also intend to examine the mediating role of attitude (Ab Rahim & Amin, 2011; Amin & Hamid, 2018). Hence, we propose H5 as follows:
H5: Attitude will mediate the relationship between taqwa and compliance intention to pay zakat on salary

Subjective Norm
Subjective norms are the perceptions or views of others’ beliefs that influence their willingness to do or not engage in the behaviour under consideration. Subjective norms are based on normative belief and compliance with motivation (Amin et al., 2014). A normative belief can be defined as the degree to which a person or group of people have confidence in their views and behaviours in making a decision. A person has the right to disregard the views and behaviour of a reference group in deciding if the decision involves a personal interest in their lives. While motivational compliance is in line with the beliefs or motivations of the reference group in influencing someone. Motivational adherence implies that the views of people around them such as siblings, relatives, and co-workers can motivate an individual’s view of decision-making or behaviour (Ajzen, 1991).

Subjective norms categorise into several specific normative structures. The different expert groups or reference groups can influence one’s behaviour. Thus, the reference group can be divided into two groups; the primary normative belief group which refers to family and friends and the secondary normative belief that involves supervisors and peers. Secondary normative beliefs significantly relate to subjective norms and subjective norms positively relate to intention. The concept of subjective norms from various reference groups can have an impact on the intention of a zakat payer in performing a religious workship (Bidin et al., 2009). Thus, H2 is hypothesised as:

H2: Subjective norm will positively influence compliance intention to pay zakat on salary

Perceive Behavioural Control.
Perceived behavioural control refers to individual perception of the ease or difficulty of performing the behaviour. Thus, if one considers that behaviour can perform easily then it will motivate oneself to perform it (Ajzen, 1991). Ram Al Jaffri et al (2010) explain a significant relationship between zakat compliance and perceived behaviour control. They explain the importance of behaviour on businessman regarding the compliance towards zakat. This variable becomes an important determinant of zakat compliance behaviour. Generally, individual Muslim who has income regardless of their income or employees they will pay for zakat. In additional, perceived behaviour control has a significant effect on the behaviour that compliance to pay zakat especially zakat salary. As for Muslim folks and pious, they have the willingness to pay zakat as they believe zakat is one of the five pillars of Islam and it must be followed. This behaviour of zakat payer shows that zakat significantly affects not only by knowledge or ability but it also by a willingness and Islam belief.

Likewise, a study by Osman et al. (2016) extends the applicability of the TPB to waqf. This study finds a significant relationship between behavioural intention and religiosity. This indicates intention and religiosity are both correlated out of the significance of Islamic worldview (i.e. tasawur). Earlier, Corner and Armitage (1998) have highlighted one’s capacity is instrumental in determining one’s willingness to perform charitable
giving. In other words, perceived behavioural control is essential for the formation of behavioural intention. In another context, perceived behavioural control has been essential in the formation of good intention to perform charitable giving. For instance, a work by Mittelman and Rojas-Mendez (2018) examines factors determining intention to donate in Canada. This study finds a significant relationship between perceived behavioural control and intention to donate. Therefore, H3 is hypothesised as:

\[ H3: \text{Perceived behavioural control will positively influence compliance intention to pay zakat on salary} \]

\textit{Taqwa}

According to An-Nawawi (1994), \textit{taqwa} means fulfilment of all the obligations and abandoning Allah's prohibitions, practising Islamic principles and preparing self for the hereafter. It also consists of Islamic worldview and religious personality that divide into general and special worship to God (An-Nawawi, 1994). This element as one of the indicators of the causes of zakat payment compliance that needs attention. Although it is difficult to measure and interpret, nevertheless taqwa is one of the motivations for a person to fulfil any Islamic law obligation including paying zakat. Islamic law regulates zakat and thus an individual who has high taqwa tends to pay zakat on salary compared to an individual who has a low level of taqwa (Md Hussain \textit{et al.}, 2012). It shows that zakat compliance relates to taqwa, implying pious Muslims tend to pay zakat without any doubt and without explaining various reasons as an excuse.

Two works (Md Idris, 2002; Bidin, 2008) in zakat provide interesting explanations and assertions about the role of taqwa and how it can influence one’s behavioural intention – so do compliance intention to pay zakat. Md Idris (2002) asserts that one’s religiosity can play a significant role in determining his compliance to pay zakat. It is argued here that the higher the extent of one’s religiosity – the better is the compliance and vice versa. This indicates that in many ways, one’s faith or \textit{iman} is positively correlated with his compliance with the positive measure of giving. The same outcome is also found to be supported by Bidin (2008) who developed religious measurement index to gauge individuals’ intention and compliance behaviour of zakat on employment income, where religiosity is instrumental in determining the move. Unlike Md Idris (2002) and Bidin (2008), Md Idris \textit{et al.} (2012) provide a new perspective of zakat compliance behaviour. Instead, this study is done at the institutional perspective and found that highly religious business owners are prone to comply with zakat payment and vice versa. Religiosity or taqwa has been proven significant by a work of Rizal and Amin (2017) in which one's religiosity can shape our belief and thus improving his perception of charitable giving for improved future contributions. Consequently, \( H4 \) is hypothesised as:

\[ H4: \text{Taqwa will positively influence compliance intention to pay zakat on salary} \]

\textbf{RESEARCH METHODOLOGY}

\textit{Subjects}

This study conducts among staff working in Kota Kinabalu, Sabah as a
sample of the study. This study uses judgmental sampling. We opt, respondents, when they meet these criteria (a) Have you paid zakat before? (b) Do you intend to pay zakat soon? We formulate a questionnaire based on adaptation from previous studies. We distribute a total of 336 questionnaires via respondents' personal email for quick feedback. After some follow-ups, we managed to collect 202 questionnaires and useful for further analysis of the data. The details of the respondents involved are provided in Table 1.

<table>
<thead>
<tr>
<th>Demographic</th>
<th>Frequency</th>
<th>N</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>87</td>
<td>43.1</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>115</td>
<td>56.9</td>
<td></td>
</tr>
<tr>
<td>Marital status</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>137</td>
<td>67.8</td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>65</td>
<td>32.2</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&lt;25</td>
<td>37</td>
<td>18.3</td>
<td></td>
</tr>
<tr>
<td>25-35</td>
<td>118</td>
<td>58.4</td>
<td></td>
</tr>
<tr>
<td>&gt; 35</td>
<td>47</td>
<td>23.3</td>
<td></td>
</tr>
</tbody>
</table>

Data analysis

Following Ringle et al. (2005), we employ SmartPLS2.0 M3 to examine the research data and for that, the inferences are drawn. In this software, we conduct two-stage analyses beginning from a low of the measurement model to a high of structural analysis. The former confirms the validity and reliability of the measurement items whilst the latter confirms the structural hypotheses as provided earlier. We employ SmartPLS2.0 M3 is owing to these reasons:

- When the context is new and because of the theory development, the use of the software is of utmost importance and relevant;
- In our work, we enhance the battery items in reflecting the original constructs of the TPB and such enhancement requires SmartPLS2.0 M3 for parsimony and applicability; and
- We propose new dimension, taqwa, integrate it with the TPB and for this purpose, it is theory extension, where SmartPLS2.0 M3 offers a solution to test the applicability and generalisability of the construct in zakat context and the TPB’s applicability.

RESULTS & DISCUSSIONS

Empirical findings

Measurement model

We use Chin's (2010) two-stage approach. This includes two stages namely (THE FIRST STAGE) measurement model and (THE SECOND STAGE) structural analysis. Table 2 shows that all factor loadings for the dimensions are greater than the recommended value of 0.7, implying their acceptability and confirmation on discriminant validity. As learned from Table 2, all items exhibit high loadings on their constructs (bold values) and no items are loaded higher on constructs they are not intended to measure. This indicates the appropriateness of the battery items to represent the constructs under contemplation.
Table 2. Factor Analysis

<table>
<thead>
<tr>
<th>Items</th>
<th>ATT</th>
<th>CINT</th>
<th>PBC</th>
<th>SN</th>
<th>TW</th>
</tr>
</thead>
<tbody>
<tr>
<td>ATT1</td>
<td>0.981</td>
<td>0.624</td>
<td>0.454</td>
<td>0.472</td>
<td>0.515</td>
</tr>
<tr>
<td>ATT2</td>
<td>0.959</td>
<td>0.681</td>
<td>0.480</td>
<td>0.491</td>
<td>0.592</td>
</tr>
<tr>
<td>ATT3</td>
<td>0.810</td>
<td>0.394</td>
<td>0.251</td>
<td>0.323</td>
<td>0.254</td>
</tr>
<tr>
<td>CINT1</td>
<td>0.623</td>
<td>0.901</td>
<td>0.616</td>
<td>0.546</td>
<td>0.605</td>
</tr>
<tr>
<td>CINT2</td>
<td>0.465</td>
<td>0.735</td>
<td>0.305</td>
<td>0.386</td>
<td>0.407</td>
</tr>
<tr>
<td>CINT3</td>
<td>0.501</td>
<td>0.865</td>
<td>0.607</td>
<td>0.550</td>
<td>0.487</td>
</tr>
<tr>
<td>PBC1</td>
<td>0.201</td>
<td>0.438</td>
<td>0.703</td>
<td>0.461</td>
<td>0.145</td>
</tr>
<tr>
<td>PBC2</td>
<td>0.465</td>
<td>0.540</td>
<td>0.906</td>
<td>0.384</td>
<td>0.469</td>
</tr>
<tr>
<td>PBC3</td>
<td>0.425</td>
<td>0.586</td>
<td>0.877</td>
<td>0.435</td>
<td>0.410</td>
</tr>
<tr>
<td>SN1</td>
<td>0.261</td>
<td>0.454</td>
<td>0.405</td>
<td>0.816</td>
<td>0.309</td>
</tr>
<tr>
<td>SN2</td>
<td>0.569</td>
<td>0.599</td>
<td>0.511</td>
<td>0.956</td>
<td>0.333</td>
</tr>
<tr>
<td>SN3</td>
<td>0.398</td>
<td>0.541</td>
<td>0.435</td>
<td>0.913</td>
<td>0.241</td>
</tr>
<tr>
<td>TW1</td>
<td>0.466</td>
<td>0.532</td>
<td>0.359</td>
<td>0.288</td>
<td>0.968</td>
</tr>
<tr>
<td>TW2</td>
<td>0.544</td>
<td>0.651</td>
<td>0.437</td>
<td>0.351</td>
<td>0.980</td>
</tr>
<tr>
<td>TW3</td>
<td>0.500</td>
<td>0.567</td>
<td>0.431</td>
<td>0.304</td>
<td>0.955</td>
</tr>
</tbody>
</table>

Notes: ATT = attitude, INT = Compliance intention, PBC = Perceived behavioural control, SN = Subjective norm, and TW = Taqwa.

Table 3 reports the outcomes for AVE, composite reliability and Cronbach’s alpha. The reported CR exceeds the suggested value of 0.7 (Lee and Kozar, 2008). The AVE values for all constructs are greater than the threshold value of 0.5, hence validating convergent validity (e.g. Fornell and Larcker, 1981). The Cronbach alpha for all indicators exceed the suggested value of 0.6, deducing that the battery items representing the constructs possessing a high internal consistency.

Table 3. AVE, Composite reliability, Cronbach’s alpha

<table>
<thead>
<tr>
<th></th>
<th>AVE</th>
<th>CR</th>
<th>R Square</th>
<th>Cronbachs Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>CINT</td>
<td>0.700</td>
<td>0.874</td>
<td>0.651</td>
<td>0.786</td>
</tr>
<tr>
<td>ATT</td>
<td>0.847</td>
<td>0.943</td>
<td>0.000</td>
<td>0.910</td>
</tr>
<tr>
<td>PBC</td>
<td>0.695</td>
<td>0.871</td>
<td>0.000</td>
<td>0.775</td>
</tr>
<tr>
<td>SN</td>
<td>0.806</td>
<td>0.925</td>
<td>0.000</td>
<td>0.879</td>
</tr>
<tr>
<td>TW</td>
<td>0.937</td>
<td>0.978</td>
<td>0.000</td>
<td>0.966</td>
</tr>
</tbody>
</table>

Notes: ATT = attitude, INT = Compliance intention, PBC = Perceived behavioural control, SN = Subjective norm, and TW = Taqwa.
Table 4. Discriminant validity

<table>
<thead>
<tr>
<th></th>
<th>CINT</th>
<th>ATT</th>
<th>PBC</th>
<th>SN</th>
<th>TW</th>
</tr>
</thead>
<tbody>
<tr>
<td>CINT</td>
<td>0.836</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ATT</td>
<td>0.636</td>
<td>0.920</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PBC</td>
<td>0.631</td>
<td>0.447</td>
<td>0.834</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SN</td>
<td>0.597</td>
<td>0.468</td>
<td>0.505</td>
<td>0.898</td>
<td></td>
</tr>
<tr>
<td>TW</td>
<td>0.607</td>
<td>0.521</td>
<td>0.425</td>
<td>0.327</td>
<td>0.968</td>
</tr>
</tbody>
</table>

Notes: ATT= attitude, INT=Compliance intention, PBC=Perceived behavioural control, SN=Subjective norm, and TW=Taqwa

Given a Fornell and Larcker’s (1981) recommendation, we conduct a discriminant validity test. It fulfils when the square root of the AVE from the construct is greater than the correlation shared between that constructs and others in the model. Table 4 presents the outcome of discriminant validity in which as discovered the values for the square root of the AVE of the constructs under examinations are beyond the recommended value of 0.7, meeting discriminant validity.

Structural model analysis and discussion
To fulfil the research objective, the impacts of the factors under contemplation on compliance intention of zakat payment on salary are analysed using PLS. Following Hulland (1999), the explanatory power of the relationships involved between attitude perceived behavioural control, subjective norm, taqwa with compliance intention is reported through $R^2$ value. The variance explained for compliance intention is 65.1 per cent, implying attitude, perceived behavioural control, subjective norm, taqwa are significant in the formation of one’s compliance intention to pay zakat on salary. This outcome is greater than the threshold value of 20 per cent, claiming the model examined is valid statistically.

Table 5. Structural analysis

<table>
<thead>
<tr>
<th>Pathway</th>
<th>Beta(β)</th>
<th>t-value</th>
<th>Supported</th>
</tr>
</thead>
<tbody>
<tr>
<td>ATT→CINT (H1)</td>
<td>0.252</td>
<td>3.998</td>
<td>Yes</td>
</tr>
<tr>
<td>PBC→CINT (H2)</td>
<td>0.274</td>
<td>4.034</td>
<td>Yes</td>
</tr>
<tr>
<td>SN→CINT (H3)</td>
<td>0.250</td>
<td>4.877</td>
<td>Yes</td>
</tr>
<tr>
<td>TW→CINT (H4)</td>
<td>0.277</td>
<td>4.148</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Notes: ATT= attitude, INT=Compliance intention, PBC=Perceived behavioural control, SN=Subjective norm, and TW=Taqwa

As presented in Table 5, one’s attitude determines zakat compliance intention and the outcome is significant ($β=0.252$, $p<0.01$). This finding lends support to works of Amin and Hamid (2018) and Amin (2014) in that attitude determines one's behavioural intention. One of the reasons why the result is significant is because one has a positive belief in zakat that is drawn from
experience and literacy. On the same note, perceived behavioural control significantly relates to the compliance intention ($\beta=.274$, $p<0.01$). The outcome obtained aligns with the findings of Amin and Hamid (2018), where perceived behavioural control can impact one's behavioural intention. The outcome is important because the zakat payment requires knowledge and skill to make it happen. Furthermore, the subjective norm affects zakat compliance intention at 5% ($\beta=.250$, $p<0.01$). This finding is in line with the findings of Amin (2012) who discovers a significant relationship between people influence and the formation of one's compliance or behavioural intentions. This factor is important out of the fact that collective decision and other previous decisions are better in determining one good feeling to perform the compliance intention. One's taqwa or religiosity also explicates zakat compliance intention to pay zakat on income ($\beta=.277$, $p<0.01$). These results suggest that one's taqwa essential that determines the compliance intention, followed by perceived behavioural control, attitude and lastly subjective norm. We extend the generalisation of Amin (2010) who finds one's religiosity can impact his behavioural intentions. It is significant since in Islam one's behaviour is not separated from his faith at the expense of secularisation. Our findings indicate that the proposed framework is, to a certain extent, found to be valid, extending its applicability to the current context.

Post hoc analysis

We also examine the mediating effect of attitude for the relationship between taqwa and compliance intention. The indirect effect of $\beta=0.133$ is significant with a $t$-value of 3.645. Since zero is not included, thus, it can be concluded that mediation effect exists in this hypothesis. In other words, attitude mediates the relationship between taqwa and compliance intention. Thus, $H5$ is supported. The result lends support to the works of M-Yasin et al (2009) and Amin et al (2013) that confirm the vital role of attitude as a mediator in consumer research. Attitude generally is shaped by one’s taqwa, denoting the higher the extent of taqwa, the better is the attitude. Considering attitude as a point of departure by zakat authority is of importance to improve the collection and thus improving the effectiveness of zakat re-distribution.

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Pathway</th>
<th>Indirect Effect ($\beta$)</th>
<th>Confidence interval</th>
<th>t-value</th>
<th>Supported</th>
</tr>
</thead>
<tbody>
<tr>
<td>$H5$</td>
<td>TW $\rightarrow$ ATT $\rightarrow$ CINT</td>
<td>0.133</td>
<td>Lower: 0.062, Upper: 0.206</td>
<td>3.645</td>
<td>Yes</td>
</tr>
</tbody>
</table>
CONCLUSION

This study concludes that there are at least four factors that can determine compliance intention to pay zakat on salary by Muslims. The first factor is the subjective norm, followed by taqwa, perceived behavioural control and attitude. This interesting result provides clarification in that the environment that zakat payers live in can determine how they are performing zakat obligation like in the case of zakat on salary. One can influence to pay zakat on salary if all people around him put the zakat obligation as priority beyond their needs. On the same note, he tends to reject zakat obligation if all people around him, jointly to refuse to pay zakat on salary. On the same note, the results obtained indicate that taqwa is a contributing factor that can determine one's compliance towards zakat payment on salary, implying the higher the extent of one's taqwa, the better is the formation of zakat compliance on salary and vice versa. Likewise, one's self-control can also explain his ability to comply to pay zakat on salary. When one has a greater amount of knowledge and skill on zakat, his ability to comply tends to be greater, implying the higher the extent of perceived behavioural control, the better is the willingness to pay zakat. Similarly, attitude, though significant, but has less impact compared with other said three variables. Attitude can shape one's intention through a piece of improved knowledge and belief in the system.

The results obtained to bring a new research implication of zakat compliance intention on salary. The details are provided as follows:

- As for subjective norm, zakat authority may learn on how to establish zakat norm among laymen and potential payers through establishing a culture of zakat among individuals by organising seminar, talk and bulletin about zakat. Importantly, such programmes can be strengthened by the help of social platforms both offline and online;
- As for taqwa, zakat authority may develop a perception among Muslims in that the act of paying zakat can raise one's reward in the hereafter. To accelerate, Islamic exhibitions on zakat can be conducted among millennials to improve their understanding, and perhaps the door to door visit (dakwah) can be initiated to breed awareness for zakat compliance;
- Concerning perceived behavioural control, zakat authority may establish a "co-knowledge potentials" between the officers of the authority and potential zakat payers or the existing ones, by leveraging on social media platforms that will help to improve skill and knowledge, which in turn, can improve compliance; and
- In terms of attitude, zakat authority can improve one's attitude towards zakat payment via developing kiosks offline in their premises and push-advertisements via the Internet to make people aware that zakat is an obligation to perform for mardhatillah.

Like many studies related, we acknowledge at least two limitations to drive future works in this area of research. First, this study considers only specific geography as a research location in collecting data for research accomplishment. Second, we only examine the effects of attitude, subjective norm, perceived behavioural control and taqwa in understanding
one’s compliance intention to pay zakat on salary. To address, future studies may extend the same work to include other areas in Sabah like Tawau and Sandakan to extend the findings. Future studies may include new variables like the level of income and family dependents to contrast the findings. Despite our limitations, we at least provide new perspectives of zakat compliance intention where zakat on salary is brought into play in East Malaysia, at least.

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