

Research Paper

The Impact of Subjective Norm and Religiosity on Zakat Compliance of Muslim Entrepreneurs: The Mediating Role of Intention

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ABSTRACT

This study aims to identify the effect of Muslim entrepreneurs' perceptions of zakat compliance mediated by the intention to pay zakat with subjective norms and religiosity. Quantitative methods were employed in this study. Questionnaires were administered to Muslim entrepreneurs, and we examined the information from 140 participants using the Smart-PLS 3 application. The findings indicate that the direct impact on religiosity yielded significant results, whereas the subjective norm was insignificant. Subsequently, the indirect effect, specifically on religiosity and subjective norms, demonstrated a significant impact between the two. In this study, the theory of planned behavior can be used as a determining factor to identify the impact of Muslim entrepreneurs on zakat compliance. This research suggests that Muslim entrepreneurs' zakat compliance can signal to stakeholders the importance of using zakat payments optimally to achieve poverty reduction goals. Implementing this research not only maximizes institutional benefits in promoting zakat, but also broadens the perspective on zakat compliance among Muslim entrepreneurs based on the theory of planned behavior through intention

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Introduction

In early 2023, Indonesia's inequality, measured by the Gini ratio, was 0.388, signifying an increase from the previous year's ratio of 0.381 in 2022 (BPS, 2023). From the perspective of the gap, the expenditure of some residents is still reasonably low. Poverty, as a complex issue in a country, is one of the root causes of inequality. It intricately affects various aspects of human life, including faith, beliefs, actions, reasoning, and morals, posing potential dangers by pushing individuals towards deviant behaviors that can disrupt societal welfare (Cokrohadisumarto et al., 2020). Indonesia's recorded poverty stands at 26.16 million people, with 11.82 million in urban areas and 14.34 million in metropolitan regions (BPS, 2022). Addressing social, economic, educational, and health inequalities is imperative for every country stemming from the state of poverty to foster sustainable development and spur economic growth (Abashidze et al., 2021).

To overcome the problems of poverty and inequality, one approach is to provide assistance both consumptively and sustainably. However, for these funds to have enduring benefits, there is a need to encourage efforts to generate more funds for daily life and the future. In Islam, there are initiatives to address the issue of inequality and establish a harmonious life for humankind through the zakat system (Cokrohadisumarto et al., 2020). According to Al-Qaradawi (1999), zakat is paid out of sincerity to achieve the pleasure of Allah and as an effort to obtain rewards from Allah SWT. Zakat has economic and social benefits that are distributed by people who have wealth and by people who have more income to be distributed to people who are in need; with proper allocation, it can achieve welfare, reduce poverty, and overcome inequality in society (Bin-Nashwan et al., 2021). A similar opinion was expressed by Ahmed and Salleh (2016) that zakat plays a role in reducing economic inequality. Wahab and Rahim Abdul Rahman (2011) describe how zakat influences economic variables, including poverty alleviation, economic growth progress, consumption, and savings.

Indonesia, as the country with the highest number of Muslims globally, possesses a substantial capacity for zakat, with a potential zakat collection estimated at IDR 327.6 trillion (Puskas BAZNAS, 2022; Kurniawan et al., 2022). If the full potential of zakat can be harnessed, the collecting of zakat funds has the ability to greatly strengthen the national economy. Consequently, this fosters sustained economic progress and enhances the well-being of individuals. Nevertheless, the total zakat collection in Indonesia in 2019 was merely IDR 10.6 trillion. In Indonesia, the allocation of zakat should prioritize ensuring the well-being of people who are in need, with the aim of addressing issues related to inequality and poverty.

Identifying funding sources, whether from zakat payers' compliance or elsewhere, is crucial for ensuring the sustainability of zakat circulation. Compliance with zakat payments is linked to intention, and public awareness and perceptions can influence the frequency of zakat payments (Saad & Haniffa, 2014). According to Azman and Bidin (2015), compliance with zakat is intrinsically linked to an individual's conduct; the intensity of their intention to act directly influences their behavior. In terms of intention, Ajzen (1991) proposed the theory of planned behavior, which suggests that a person's ability to act is influenced by their intention, which is formed by evaluating and considering the events they encounter. This intention motivates the individual to make the necessary effort to engage in the behavior.

Building on prior studies conducted by [Afandi et al. \(2023\)](#), [Sadallah et al. \(2022\)](#), and [Saad and Haniffa \(2014\)](#), who explored zakat intention and compliance with various variables, including subjective norms, this study extends the research landscape. Subsequent studies by [Abdullah and Sapiei \(2018\)](#), [Yasin et al. \(2022\)](#), and [Khamis and Kamarudin \(2022\)](#) investigated the role of religiosity in zakat compliance. Furthermore, the study by [Farah et al. \(2017\)](#) and [Amilahaq and Ghoniyah \(2019\)](#) focused on zakat compliance through intention, incorporating subjective norms and religiosity as integral elements.

The study conducted by [Afandi et al. \(2023\)](#) which examined entrepreneurs in Indonesia, stated that subjective norms affect the intention to pay zakat because of the influence of religious leaders who influence Muslim entrepreneurs' obligation to pay zakat in Islam. Furthermore, there is a common perspective among Muslim entrepreneurs regarding the importance of fulfilling zakat obligations. However, according to [Abashah et al. \(2018\)](#) subjective norms have little impact on zakat compliance because they are not linked to the opinions of others. In terms of religiosity, [Abdullah and Sapiei \(2018\)](#) describe that religiosity has a substantial impact on zakat compliance. This study suggests that those who possess a strong religious direction are more likely to demonstrate obedience in fulfilling their zakat obligations. This research is supported by [Yasin et al. \(2022\)](#), who have the same opinion. [Fahrullah et al. \(2020\)](#) stated that religiosity affects donation behavior. However, this is different from research by [Azman and Bidin \(2015\)](#), who believe that the level of individual religiosity cannot influence zakat.

Departing from the varying results of previous studies, this study explores the factors influencing zakat compliance among young Muslim entrepreneurs with a focus on the mediating variable of intention. Our investigation examined the impact of subjective norms and religiosity. This research holds significance as it contributes to the broader discourse on zakat, shedding light on its substantial implications for empowering individuals in need of economic, social, educational, and health support. Such insights have the potential to foster welfare and prosperity in communities.

Hypotheses Development

Previous studies indicate that religiosity plays a crucial role in determining the level of zakat compliance among devout Muslims who adhere to their faith and hold strong religious values. The potential for zakat compliance is particularly high in individuals who feel obligated, possess strong moral values, follow sunnah, and hold firm beliefs. This is supported by research conducted by [Abdullah and Sapiei \(2018\)](#) and [Nurillah et al. \(2022\)](#). The level of religious compliance has a substantial impact on the extent to which individuals comply with zakat obligations. Additionally, [Idris et al. \(2012\)](#) found that religious compliance is a significant factor in determining compliance with zakat requirements in commercial settings. [Idris et al. \(2012\)](#) describe that the primary reason for a Muslim to adhere to his religion is the requirement to fulfill the obligation of paying zakat. We suggest that the level of religious compliance impacts the extent to which individuals comply with zakat obligations. Our hypothesis is:

H1: Religiosity has a positive impact on zakat compliance.

It is suggested that subjective norms affect zakat compliance According to [Amilahaq and Ghoniyah \(2019\)](#) subjective norms strongly influence zakat compliance. The study of

Sadallah et al. (2022) found that subjective norms directly affected zakat compliance. Moreover, according to Farouk et al. (2018) subjective norms are a vital determining factor for Muslims to comply with zakat implementation. Hence, we propose the hypothesis:

H2: Subjective norms have a positive impact on zakat compliance.

The level of religious compliance impacts the degree to which individuals comply with zakat, with the intention of paying zakat acting as a mediator. Based on research by Khamis and Kamarudin (2022) religiosity can predict zakat compliance for Muslims. A study conducted by Bin-Nashwan (2020) elucidated a significant correlation between religiosity and zakat compliance among businesses. Furthermore, Sadallah et al. (2022) conducted a study to investigate the indirect influence of intention on zakat compliance by considering religious factors. Thus, the following hypothesis can be formulated:

H3: Religiosity has a positive impact on zakat compliance mediated by the intention to pay zakat.

Subjective norms are believed to influence zakat compliance by mediating the intention to pay zakat. Research conducted by Pratiwi (2018) explains that subjective norms influence the zakat compliance of someone with income through intention. Afandi et al. (2022) found that subjective norms impact intention. Meanwhile, previous research by Saad and Haniffa (2014) revealed that subjective norms have an indirect impact on Muslims' inclination to comply with zakat.

H4: Subjective norms have a positive impact on zakat compliance mediated by the intention.

According to studies conducted by Saad and Haniffa (2014) and Timur et al. (2022), intention plays a crucial role in motivating Muslims to fulfil their zakat obligations. Additionally, entrepreneurs are more motivated when the funds they provide to intermediaries or institutions are effectively distributed to those in need. The research conducted Sadallah et al. (2022) explained that intention has an indirect impact on zakat compliance.

H5: Intention to pay zakat has a positive impact on zakat compliance

Figure 1 illustrates the research model, seeing how subjective norms, religiosity, and intention may impact zakat compliance. This study used intention as a mediating variable.

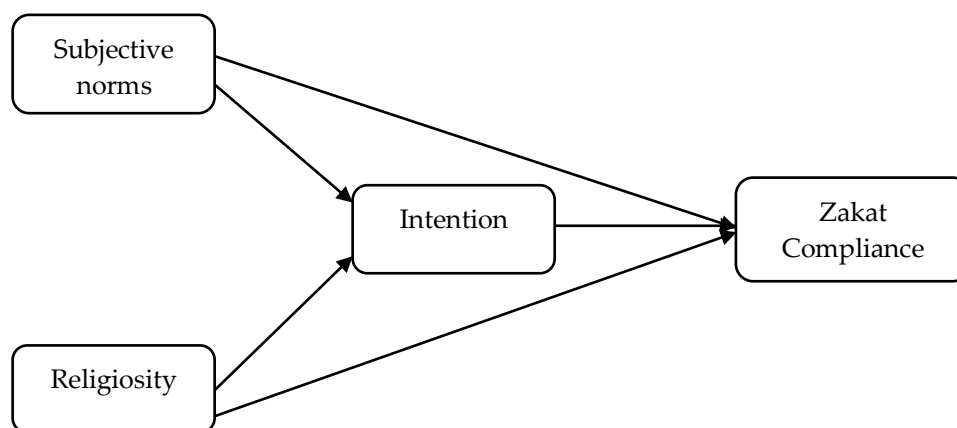


Figure 1. Research Model

Method

This quantitative research employed Smart-PLS 3 for data analysis. Smart-PLS 3 functions as a data-testing analysis tool to predict the relationship between variables that require indicators as measurements. The research relies on primary data obtained from a sample of Muslim entrepreneurs in Indonesia aged 15 years or older. The survey was administered in the form of a questionnaire that employs a Likert scale consisting of 5 points, ranging from Strongly Disagree to Strongly Agree. Furthermore, we combined the data obtained from empirical evidence, expertise, literature, scholarly articles, and online resources.

This study measured the variables using indicators derived from previous research. There were four variables in this study: zakat compliance (four items), intention to pay zakat (four items), subjective norms (three items), and religiosity (ten items). The questionnaire items are presented in [Table 1](#).

Table 1. Research Variables and Indicator

Variables	Items	Sources
Zakat Compliance	I will not skip paying zakat as long as I have income from my business.	(Farah et al., 2017)
	I pay zakat by Islamic regulations through an institution.	(Farah et al., 2017)
	I pay zakat every year through an institution.	(Abdullah & Sapiei, 2018)
	I pay zakat on my income if it meets the requirements of Islam.	(Abdullah & Sapiei, 2018)
Intention	I am sure that I will pay zakat every year.	(Farouk et al., 2017)
	I will pay additional income zakat when I earn more income.	(Farouk et al., 2017)
	I have the intention to pay Zakat next year	(Ajzen & Fishbein, 2011)
	I am willing to contact an Amil Zakat institution to pay Zakat	(Ajzen & Fishbein, 2011)
Subjective Norms	Close people such as family and friends direct me to pay zakat.	(Ajzen, 2005)
	Someone's opinion can influence me to pay zakat through an institution.	(Ajzen, 2005)
	I am interested in paying zakat through institutions because of recommendations from others.	(Ajzen, 2005)
Religiosity	I fast during Ramadan.	(Abdullah & Sapiei, 2018)
	I perform the five obligatory prayers in one day.	(Abdullah & Sapiei, 2018)
	I make sure that the food and drinks I consume are halal.	(Abdullah & Sapiei, 2018)
	I read the holy Qur'an and do dhikr.	(Abdullah & Sapiei, 2018)
	I give sadaqah for the benefit of religion.	(Abdullah & Sapiei, 2018)
	I give advice to others to do good and not to do bad deeds.	(Abdullah & Sapiei, 2018)
	I care about those closest to me and their	(Abdullah & Sapiei, 2018)

Variables	Items	Sources
	well-being.	
	As a Muslim, Islam is a guideline in my life.	(Abdullah & Sapiei, 2018)
	I feel uncomfortable when I miss my obligatory prayers.	(Abdullah & Sapiei, 2018)
	All human actions will be reciprocated in the hereafter.	(Abdullah & Sapiei, 2018)

Results

Respondents' Profile

A sample of 140 respondents representing Muslim entrepreneurs in Indonesia had knowledge and experience related to zakat compliance. The attributes of the study participants are described in [Table 2](#).

Table 2. Characteristics of Respondents (N=140)

	Description	Frequency	Percentage (%)
Gender	Male	24	17.1%
	Female	116	82.9%
Age (Years)	15-30	124	88.6%
	31-45	14	10%
	46-60	2	1.4%
Education	High School	89	63.6%
	Diploma	4	2.9%
	Bachelor's Degree	44	31.4%
	Master's Degree	2	1.4%
	Doctoral Level	1	0.7%
Income	< IDR 5,000,000	96	68.6%
	IDR 5,000,000 – Rp. 7,500,000	33	23.6%
	IDR 7,500,000 – Rp. 10,000,000	7	5%
	> IDR 10,000,000	4	2.9%

Statistical Analysis

Statistics were analyzed using the Structural Equation Model (SEM) and partial least squares (PLS) technique. Smart-PLS 3.0 was used to test the hypothesis. The subsequent information provided specific findings from the inferential statistical analysis of the four variables:

Convergent Validity

This study used a construct validity test known as congruent validity. Construct validity evaluates the extent to which the outcomes derived by employing a measurement align with the underlying theories that the test aims to assess. This evaluation was conducted by examining convergent validity (Hair et al., 2017).

Table 3. Loading Factor

Variables	Indicator	Outer Loading	AVE	Conclusion
Subjective Norm	SN.1	0.715	0.640	Valid
	SN.2	0.824		Valid
	SN.3	0.855		Valid
Religiosity	R.1	0.744	0.560	Valid
	R.2	0.737		Valid
	R.3	0.810		Valid
	R.4	0.764		Valid
	R.5	0.673		Valid
	R.6	0.660		Valid
	R.7	0.745		Valid
	R.6	0.784		Valid
	R.9	0.798		Valid
	R.10	0.756		Valid
Intention	IN.1	0.719	0.624	Valid
	IN.2	0.791		Valid
	IN.3	0.820		Valid
	IN.4	0.826		Valid
Zakat Compliance	ZC.1	0.760	0.639	Valid
	ZC.2	0.809		Valid
	ZC.3	0.843		Valid
	ZC.4	0.784		Valid

According to [Chin and Marcoulides \(1998\)](#) and [Hair et al. \(2017\)](#), a good model should have an AVE above 0.50. Outside loadings should surpass 0.70 for a well-fitting reflecting model ([Henseler et al., 2012](#)). Another rule of thumb is that indicators with measurement loadings in the range of 0.40 to 0.70 should be removed if dropping them would improve composite reliability ([Hair et al., 2017](#)). However, loadings of 0.50 to 0.60 are acceptable for scale development research ([Ghozali & Latan, 2014](#)).

In the PLS-SEM model, the loading factor for the reflective indicators was the outer loading. [Table 2](#) presents the loading factor values. If the outer loading value is between 0.50 and 0.60, the indicators are considered valid. It can be seen in [Table 3](#) that the loading factor is greater than 0.50 when you look at the outer loadings of each statement item and the AVE value of each variable in this study. This shows that the statement items for all variables in this study are valid.

Similar results are shown in [Figure 2](#) using the measurement model. The outer loadings value of each statement item of the variables in this study is larger than 0.50, indicating a significant loading factor. This implies that all research variables' statement items are valid.

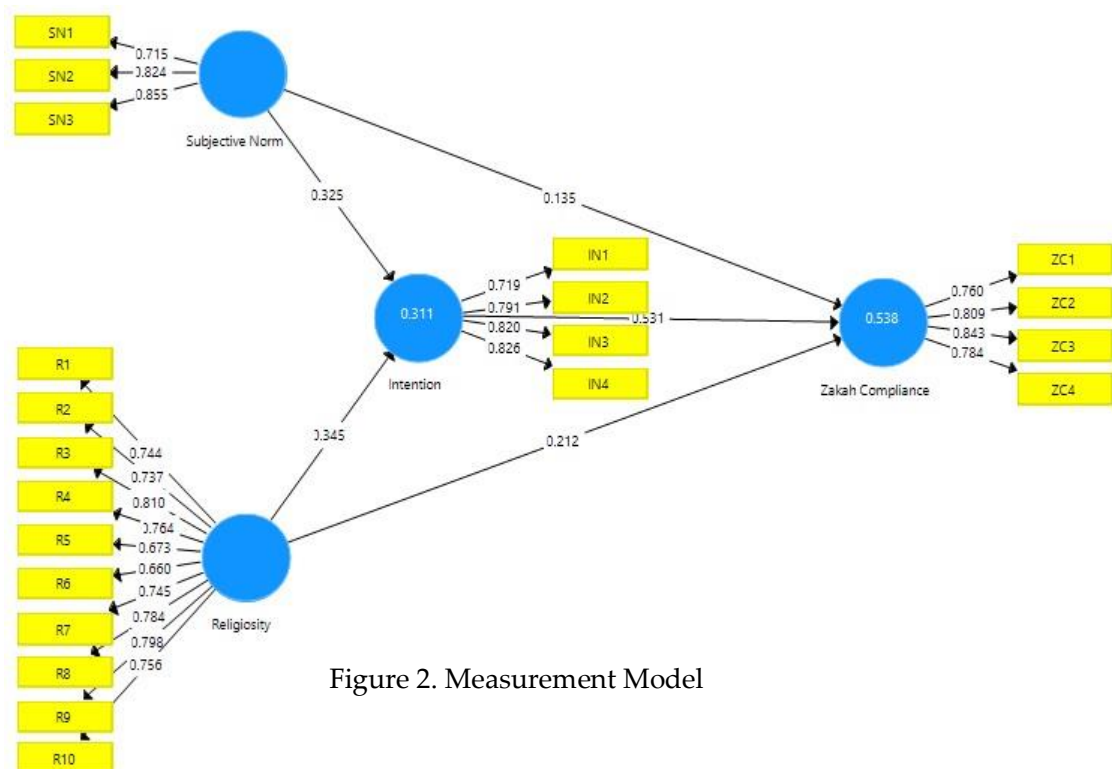


Figure 2. Measurement Model

Reliability

This study assessed the reliability of each variable by assessing the composite reliability and Cronbach's alpha values. Composite dependability evaluates the level of reliability among the indicators of the individual components. Moreover, it aimed to determine the level of consistency demonstrated by the measurement results. Cronbach's alpha improved the reliability of the test findings derived from the composite reliability study. Cronbach's alpha was used to quantify the internal consistency. A value greater than 0.70 signifies that the composite reliability and Cronbach's alpha outcomes are deemed satisfactory.

In models used for exploration, the composite reliability should be at least 0.60 (Chin & Marcoulides, 1998; Ringle & Sarstedt, 2016). For models used for confirmation, the composite reliability should be at least 0.70 (Henseler et al., 2009); and a value of 0.80 or higher is considered appropriate for confirmatory research (Hair et al., 2017). According to convention, the criteria for evaluating Cronbach's alpha are a value of 0.80 or higher that indicates an excellent scale; a value of 0.70, which is considered adequate; and a value of 0.60, which is suitable for exploratory purposes (Hair et al., 2017). The outcomes of evaluating composite reliability and Cronbach's alpha of the measurement model are shown in Table 4.

The reliability test findings presented in Table 4 indicate that all the structures exhibited values greater than 0.70. Therefore, the measurement models utilized in this study already possessed a high level of reliability. To perform an additional analysis, it is necessary to assess the quality of the fit model by analyzing the inner model.

Table 4. Reliability Test Result

Variable	Cronbach's Alpha	Composite Reliability	Conclusion
Subjective Norm	0.717	0.842	Reliable
Religiosity	0.913	0.927	Reliable
Intention	0.800	0.869	Reliable
Zakat Compliance	0.812	0.876	Reliable

R-Square Values

The coefficient of determination (R-Square) can be used to assess model validity. Aggregating all the model R-squared values yields the coefficient of determination. R-square measures the structural model's influence. Results over 0.67, 0.33, and 0.19 are "substantial," "moderate," and "weak," according to [Chin and Marcoulides \(1998\)](#). The R-squared value in this case exhibited a moderate level of vigor or impact. Nevertheless, the term "high" is subjective and depends on a specific domain. For instance, a value of 0.25 might be considered "high" if past advancements in a certain subject and field have resulted in lower values ([Hair et al., 2017](#)). The R-squared calculation results are listed in [Table 5](#).

Table 5. R-Square Measurement Results

Variable	R-Square
Intention	0.311
Zakat Compliance	0.538

[Table 5](#) displays an R-square value of 0.311 for the intention variable. Subjective Norm and Religiosity explain 31.1% of intention, with the rest going to variables not studied. Zakat Compliance has an R-Square of 0.538. The Zakat Compliance variable, as determined by the Subjective Norm, Religiosity, and Intention factors, accounted for 53.8% of the total variation, with the remaining portion being attributed to other variables not considered in this study.

Resampling Bootstrapping

The measurement bootstrapping model test was employed to examine the association between constructs, the significance of path coefficients, and indirect effects. Specifically, it assesses the coefficient estimate value and level of t-statistics or p-values for each variable. A relationship between variables is considered to have an effect if the level of significance meets one of the following criteria: the P-value is less than 0.05 or the T-value significance level is greater than 1.96 ([Hair et al., 2017](#)). The bootstrapping resampling test results are presented in [Table 6](#).

The bootstrapping model test was employed to examine the association between constructs and the significance value in the path coefficients table. [Table 6](#) presents the direct effect results and allows for the assessment of the indirect effect through the coefficient estimate value as well as the level of t-statistics or p-values for each variable. [Table 5](#) provides information on the direct and indirect effects of these factors. The coefficient for Subjective Norm on Zakat Compliance is positively valued. The calculation

results indicated that the route coefficient was 0.315 with a t-statistic of 1.531 ($p = 0.126$). The lack of impact of Subjective Norm on Zakat Compliance can account for this phenomenon. This finding suggests that there is no significant relationship between the level of Subjective Norms among Muslim businesses and their compliance with zakat.

Table 6. Result of Resampling Bootstrapping

Hypotheses	Original Sample	t-statistics	p-values	Conclusion
Direct Effects				
Subjective Norm → Zakat Compliance	0.315	1.531	0.126	Not significant
Religiosity → Zakat Compliance	0.212	2.871	0.004	Significant
Intention → Zakat Compliance	0.531	7.136	0.000	Significant
Indirect Effects				
Subjective Norm → Intention → Zakat Compliance	0.173	2.980	0.003	Mediating
Religiosity → Intention → Zakat Compliance	0.183	3.809	0.000	Mediating

The coefficient of religiosity on zakat compliance was positively valued. The calculation results indicated that the route coefficient was 0.212 with a t-statistic of 2.871 ($p = 0.004$). This is because religiosity has a beneficial impact on Zakat Compliance. This finding suggests that the greater the extent to which Muslim businesses apply religiosity, the more pronounced is the effect on Zakat Compliance. The coefficient of intention for zakat compliance has a positive value. The calculation results indicate that the route coefficient is 0.531 with a t-statistic of 7.136 ($p = 0.000$). This is because intention has a beneficial impact on the level of compliance with zakat. This finding suggests that the greater the implementation of intention by the organization, the stronger its impact on the Zakat Compliance.

Figure 3 presents the outcomes of the bootstrapping model, showing the impact of both direct and indirect correlations across the variables in this study. Next, we analyze the outcomes of the indirect impact, which refers to the impact of exogenous latent variables on endogenous latent variables mediated through extra latent variables. The coefficient for Subjective Norm on Zakat Compliance through Intention is positively valued. The calculation results indicated that the route coefficient was 0.173 with a t-statistic of 2.980 ($p = 0.003$). The cause of this phenomenon might be related to the positive impact of Subjective Norm on zakat compliance, which is facilitated by intention. This study indicates that a robust Subjective Norm exerts a favorable impact on Zakat Compliance when examined in conjunction with intention.

The coefficient of the relationship between religiosity and zakat compliance through intention is positively valued. The calculation results indicate that the route coefficient was 0.183, with a t-statistic of 3.809 ($p = 0.000$). This is because religiosity has a favorable impact on zakat compliance by influencing one's intention. This finding suggests that a

strong emphasis on religiosity leads to a greater level of compliance with zakat, particularly when considering the role of intention

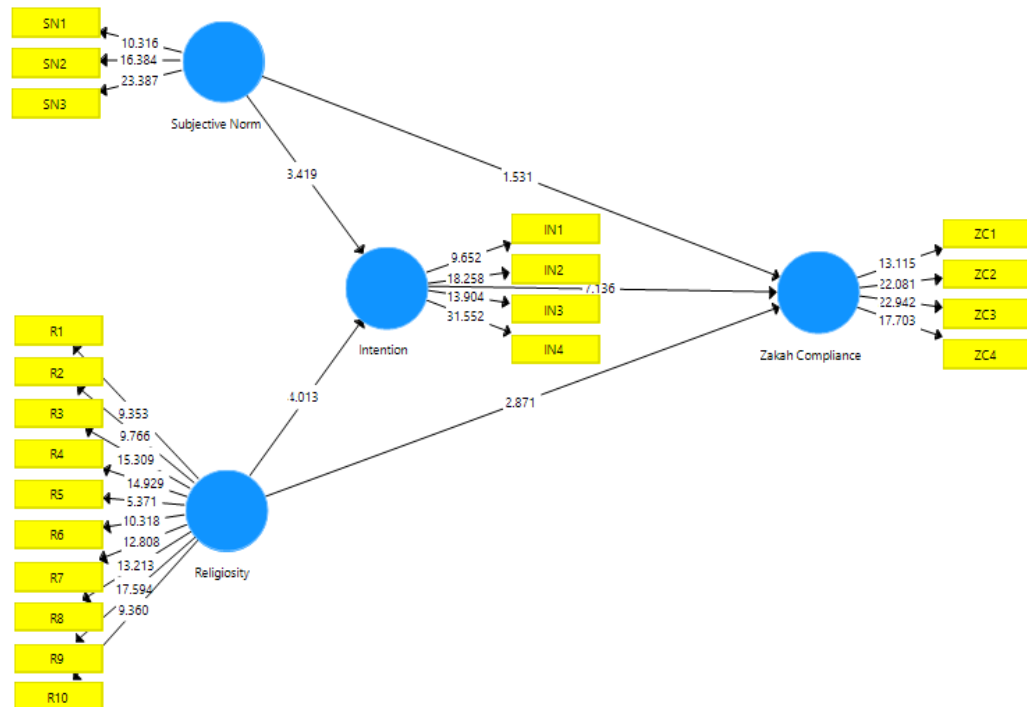


Figure 3. Bootstrapping Model

Discussion

This study shows that subjective norms do not significantly affect zakat compliance. The results of this study are consistent with those of [Saad and Haniffa \(2014\)](#). Each individual has a view of paying zakat and tends not to be influenced by the opinions of those closest to him ([Ratnasari et al., 2023](#)). This study explains that the view of subjective norms related to zakat is not the main decision for Muslim entrepreneurs to comply with zakat. [Abashah et al. \(2018\)](#) revealed that a Muslim who already has sufficient income to pay zakat based on the results of his work has nothing to do with the influence of others to comply with zakat.

Religiosity had a significant impact on compliance with zakat among Muslim entrepreneurs. There was a positive correlation between religiosity and zakat compliance. If the degree of religious compliance is low, compliance with zakat also decreases. The findings of this study are consistent with the research conducted by [Abdullah and Sapiei \(2018\)](#), who asserted that religiosity has a significant impact on zakat compliance. A Muslim with a strong level of religion and religious guidelines can have great potential to obey the obligation to pay zakat. [Amilahaq and Ghoniyah \(2019\)](#) stated that paying zakat is an obligation for Muslims and is one of the pillars of Islam; with a good level of religiosity, including from his religious views and knowledge, a person will automatically intend to carry out his obligations as a Muslim by paying zakat by the provisions of Allah SWT. Even so, religiosity is not the only factor that affects zakat compliance. Even though

Muslim entrepreneurs have a high level of religiosity, they still require other considerations and perceptions to pay for zakat (Farah et al., 2017).

The findings also revealed that subjective norms had a positive and significant impact on intention. The findings of this study align with those of Pratiwi (2018) and Sadallah et al. (2022), which indicate that those who have a stronger perception of subjective standards are more likely to be encouraged to comply with zakat. However, this is in contrast to research by Saragih (2018), which states that subjective norms have a negative effect or have no impact on zakat compliance. The intention and compliance of a Muslim in giving zakat do not come from the impact of other people such as family or closest colleagues, but from a personal view that believes that zakat is an obligation that must be carried out by every Muslim (Nurillah et al., 2021; Saragih, 2018).

This study also showed a positive mediation effect of intention toward zakat compliance. This is supported by research by Idris et al. (2012), which reveals that a Muslim who is already earning income through their work demonstrates awareness and willingness to voluntarily fulfill their zakat obligations based on their sincere intention. Adhering to the practice of paying zakat reflects an attitude of obedience to God, and constitutes an obligatory duty for every Muslim. Saragih (2018) also strengthens the view that individuals with high religiosity tend to believe that abstaining from paying zakat can lead to the commission of a sin. They believe that paying zakat is an obligation and seek rewards solely from Allah. However, it is different from the statement of Amilahaq and Ghoniyah (2019) that religiosity can directly affect zakat compliance without mediation, as the obligation of zakat is indeed considered a fundamental duty for every Muslim, and individuals may directly comply with it without explicitly stating their intention. The inherent obligation of zakat implies that fulfilling this duty is a fundamental aspect of becoming a practicing Muslim.

Theory of Planned Behavior can be applied to predict individuals' perceptions towards a particular behavior. In the context of this research, the focus is on the intention aspect, revealing an impact on the compliance with zakat. In line with research from Saad and Haniffa (2014), income from the business can motivate individuals to fulfill their zakat obligations, especially when supported by the endorsement of a trusted institution advocating for zakat distribution to those in need. In summary, a person's positive attitude towards fulfilling the obligation of paying zakat, driven by knowledge, awareness, belief, and faith, can bring about benefits for both others and oneself, ultimately contributing to the well-being of those who receive it (Saragih, 2018).

Conclusion

The study reveals that a Muslim entrepreneur' zakat compliance is influenced by factors such as their religious beliefs and external opinions or subjective norms. Zakat compliance is contingent upon an individual's personal convictions and external factors, particularly subjective norms. The religious adherence of a Muslim entrepreneur can influence their commitment to zakat compliance. Religiosity and the intention to comply with zakat exhibit a positive correlation. This is notably observable within the substantial Muslim population in Indonesia, presenting zakat institutions with an opportunity to broaden zakat programs and streamline the payment process for Muslim entrepreneurs who diligently fulfil their obligations. This research offers valuable insights for zakat

institutions to enhance service quality, optimize publications, foster relationships with donors, particularly among Muslim entrepreneurs utilizing institutional channels for zakat payments, and disseminate knowledge on zakat compliance to the general public. This study is limited to data from Muslim entrepreneurs, suggesting future research diversify by including respondents from various backgrounds, such as civil servants or private employees, and explore different approaches like comparing urban and rural respondents.

Authors' Declaration

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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