

## **ANALYSIS OF PUBLIC PREFERENCES FOR ZAKAT PAYMENTS COMPARED TO TAXES IN A SOCIAL AND ECONOMIC PERSPECTIVE**

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### ***Abstract***

*This study aims to analyze public preferences in choosing zakat over tax payments from social and economic perspectives. Using a qualitative approach and literature study method, the research examines prior studies, accredited journals, and relevant policy documents related to zakat and taxation. The findings indicate that public preference for zakat is influenced by religious motivation, higher trust in zakat management institutions, ease of access through digital platforms, and social-cultural satisfaction. In contrast, low trust in tax authorities, negative perceptions of bureaucracy, and lack of transparency are key factors behind weak tax compliance. These findings suggest the need for an integrative policy approach that aligns zakat and taxation to enhance fiscal justice and effective wealth distribution in society. The study recommends that governments and zakat institutions strengthen collaboration, improve transparency, and develop regulations that accommodate the social and religious values of the public.*

**Keywords:** *Public Preference, Zakat, Tax, Socio-Economic, Literature Study, Qualitative*

### **Introduction**

In the midst of the government's efforts to increase state revenue through taxes, there is an interesting phenomenon in the community, especially Muslims in Indonesia, who show a preference for zakat payments over taxes. Zakat, as a religious obligation in Islam, is seen not only as an instrument of worship, but also as a socio-economic means that can improve welfare and equity. Meanwhile, taxes are a legal-formal state obligation and apply to all citizens regardless of

religious background. These two instruments have similarities in terms of contribution to the public interest, but differ in terms of legal foundation, management, and public perception.

This phenomenon is a concern because it has a direct impact on fiscal compliance and potential state revenue. A number of studies show that some people feel more comfortable and sincere in paying zakat than taxes. This is due to various factors, such as aspects of spirituality, the value of sincerity, trust in the management institution, and the perception of the direct benefits felt by zakat recipients (Nasution, 2020). Zakat is considered more transparent and on target because it is managed by religious institutions or individuals who are directly known to muzakki (zakat payers), while taxes are often associated with complex bureaucracy and alleged corruption in its management (Basri, 2019).

Furthermore, in the context of the Muslim community, zakat has a high spiritual value. Paying zakat is not only motivated by moral encouragement, but also a form of worship that can get closer to God. This is in contrast to taxes, which are seen as administrative obligations to the state. In this case, the public's preference for zakat shows a dilemma between religious obligations and state obligations. In the research of Ascarya et al. (2018), it was found that zakat has great potential in reducing poverty levels, especially if managed professionally and integrated with the state fiscal system. This study (Husna, 2024) found that individuals with high moral reasoning tended to be more likely to report violations, even in the absence of external incentives.

However, this dualism of obligations often causes confusion among the public, especially related to the obligation to pay both at the same time. Some individuals feel financially burdened when they have to pay taxes as well as zakat, thus giving rise to a tendency to choose one of them, often preferring zakat for religious and spiritual reasons. On the other hand, the country still faces a major challenge in raising tax awareness and compliance, which is highly dependent on the level of public trust in the government and the perception of the fairness of the tax system.

In the public financial system, the state needs stable and sustainable funding instruments to carry out its functions, both in development, public

services, and economic equity. Taxes are the main instrument in achieving this goal. On the other hand, in the context of Muslim society such as in Indonesia, there are other financial obligations that also have a social and economic function, namely zakat. Zakat has a strong spiritual and social dimension, and has historically been part of the wealth distribution system in Islam since the time of the Prophet PBUH. However, in practice, there is still often a preference of the public to prioritize the payment of zakat over taxes. This phenomenon poses serious problems in the context of fiscal compliance and state revenue optimization.

Zakat and taxes, although they have differences in legal and management basis, basically both aim to create community welfare. Taxes are mandatory by state law and apply to all citizens regardless of religious background, while zakat is mandatory under sharia for Muslims who have fulfilled the nisab. However, in social reality, the payment of zakat is often felt to be lighter and full of spiritual awareness than taxes. Many Muslims feel that zakat is a religious obligation that provides inner peace, so it is prioritized first in their financial expenditure (Nasution, 2020).

Apart from the spiritual dimension, another reason that often appears in the preference for zakat is the level of trust in the management institution. The public believes that zakat funds are managed and distributed directly to those in need (mustahik), both through zakat institutions and directly to known individuals. Meanwhile, taxes are still often associated with complicated bureaucracy, lack of transparency, and negative perceptions of the use of tax funds by the government, including the issue of corruption and budget waste (Basri, 2019). This perception contributes to low tax compliance and makes zakat a more trusted alternative channel and considered more noble morally and religiously.

On the other hand, a debate has also arisen regarding the concept of "double burden" felt by some Muslims when they have to pay zakat and taxes at the same time. Some parties argue that zakat can be used as a tax deduction, some even propose that zakat can replace taxes for devout Muslims, by referring to the model of integration of the Islamic fiscal system within the framework of the modern state. However, legally positive in Indonesia, zakat is only recognized as

a deduction of taxable income, not as a substitute for tax liability as a whole (Ascarya, Yumanita, & Rokhim, 2018). This shows that there is a misalignment between the state financial system and the religious values that live in society.

This phenomenon indicates the need for an in-depth study of the motivations, perceptions, and values that shape people's preference for zakat over taxes. Are these preferences more influenced by religious beliefs, perceptions of institutions, or economic and cultural factors? How does this preference affect state tax revenue and the effectiveness of welfare distribution? These questions are an important basis for analysis in this study.

The purpose of this study is to identify and analyze the factors that influence the preference of the Muslim community in paying zakat rather than taxes, as well as to evaluate their impact on the national fiscal system. By understanding this dynamic, it is hoped that a policy approach can be formulated that is able to bridge the two obligations, so that public trust in tax institutions increases, and the role of zakat as part of public finance can be strengthened synergistically.

## Literature Study

### People's Preference for Zakat over Taxes

The preference of the Muslim community in paying zakat over taxes is a phenomenon that reflects the interaction between religious values and state obligations. In the context of Muslim-majority Indonesian society, zakat is not only considered a moral obligation, but also worship that has high spiritual value. The Qur'an expressly mentions the obligation of zakat in many verses, such as in the Qur'an. At-Taubah [9]: 103:

يَعِ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ خَدٌ مِنْ  
عَلَيْهِم

*Meaning: Take zakat from their wealth (to) purify and purify them, and pray for them because your prayer is indeed peace for them. Allah is All-Hearing and All-Knowing.*

This verse shows that zakat is not only a financial obligation, but also a tool for purification of the soul, which makes it more powerful in shaping the

preferences of the Muslim community over taxes. This makes people more emotionally and religiously motivated to pay zakat first before fulfilling their tax obligations.

Research by Sofyan et al. (2024) shows that most Sharia Economics students in East Lampung prioritize paying zakat over taxes. This is due to the belief that religious obligations must take precedence over obligations to fellow human beings. In addition, the zakat distribution process is seen as more transparent and fair because it directly touches people in need.

In addition to the religiosity factor, the perception of the effectiveness of the use of funds also influences this preference. People tend to see zakat as a more direct instrument in helping the poor, while taxes are considered to have a long bureaucratic flow and are prone to abuse. Higher trust in zakat institutions, especially those that operate transparently and locally, also reinforces this tendency.

This difference in perception has an impact on compliance with state fiscal obligations. Often people feel burdened with double obligations to pay zakat and taxes, so they choose one of them, and zakat is prioritized. In fact, there is an assumption that if you have paid zakat, then your moral obligation has been fulfilled, even though by law the state tax obligation must still be carried out.

This phenomenon shows the importance of policies that are able to bridge religious obligations and state obligations. Good education about the position of zakat and taxes in the national legal system, as well as the socialization of legal mechanisms to reduce the tax burden through zakat, can be a strategy to harmonize the two and increase people's fiscal compliance.

### **Factors Affecting Zakat Payment Preferences**

A person's preference in paying zakat is not formed in a vacuum, but is influenced by various personal, social, and institutional factors. One of the dominant factors that affect people's preferences in paying zakat is faith. In QS. Al-Baqarah [2]: 110, Allah said:



fitrah and zakat mal, strengthens the social structure that encourages a person to prioritize zakat as a form of solidarity and social responsibility.

### **Integration of Zakat and Taxes in the State Financial System**

The idea of integrating zakat and taxes in the state financial system has long been a discourse in modern Islamic economic literature. The integration of zakat and taxes has strong support from the values in the Qur'an that emphasize social justice. In QS. Al-Baqarah [2]: 267, Allah said:

تَيَمَّمُوا الْخَبِيثَ بِأَيْهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا خَذِيهٖ إِلَّا أَنْ تُغْمِضُوا فِيهٖۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌۖمُنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَ

*Meaning: O you who have believed, give part of the fruits of your good deeds and part of what We have brought out of the earth for you. Do not choose a bad one for your infacin, even though you do not want to take it, except by squinting (reluctantly) at it. Know that Allah is Rich and Praiseworthy.*

The integration of fiscal policy with socio-religious mechanisms is necessary especially in the context of countries with a majority Muslim population such as Indonesia. According to him (Ramadhan, 2022) integration can be done by making zakat a tax deduction or even partial substitution in certain contexts. This will not only encourage Muslim taxpayer compliance, but also reduce the double burden that has been felt. In addition, the integration can support the country's fiscal efficiency because zakat funds that are systematically distributed through official institutions will also strengthen the state's role in poverty alleviation. However, its implementation still requires a stronger legal umbrella and a standardized accountability system.

(Ramadhan, 2022) discusses the importance of integration between the zakat and tax systems in Indonesia. He highlighted that the collection and management of zakat is currently not fully integrated with the state tax system, which can lead to duplication of financing in several areas. Good integration between zakat and taxes can help reduce the government budget deficit and improve the efficiency of public fund management.

### **Zakat as a Tax Deductible in Indonesian Law**

In the discourse of Islamic fiscal policy, the integration between zakat and taxes is an important discourse to harmonize religious and state obligations. Many Muslim scholars and economists suggest that the governments of Muslim-majority countries could adopt an integrative system that treats zakat as part of the national fiscal system. This aims to avoid a double burden felt by the community.

Zakat is currently recognized in the Indonesian tax system as a deduction of taxable income, not as a direct deduction of tax. (Anshari, 2019) highlighted this legal gap as an opportunity to encourage regulatory reform that better supports the integration between zakat and taxes. He commented that according to Law Number 23 of 2011 concerning Zakat Management and Government Regulation Number 60 of 2010, zakat paid through official institutions can reduce gross income in the calculation of income tax. However, many muzakki are not fully aware of this facility. This shows the need for public education and synergy between the Directorate General of Taxes and the National Amil Zakat Agency in socializing the mechanism so that it is more effectively implemented.

(Anshari, 2019) examines the role of zakat as a tax deductible in Indonesian law. He explained that although zakat and taxes have differences in nature and principle, zakat can be used as a deduction of taxable income in accordance with applicable laws and regulations. This provides an incentive for Muslim taxpayers to pay zakat through official institutions.

The integration of zakat and taxes can improve the country's fiscal efficiency because zakat functions as a social fund that is mandatory for Muslims and has great potential to support poverty alleviation programs. If managed in an integrated manner, zakat funds can reduce the burden on the state budget in financing the social sector. However, the implementation of integration policies requires a clear legal framework and strong oversight so as not to cause overlap in the management of public funds.

One example model is the zakat system in Malaysia and Pakistan which regulates that zakat paid through official institutions can reduce tax obligations proportionately. This system encourages Muslims to remain religiously obedient while supporting the country's fiscal system. With this approach, the government

does not lose revenue, and the community does not feel morally or financially burdened.

To realize this integration, synergy is needed between the Ministry of Finance, the National Amil Zakat Agency (BAZNAS), and private zakat institutions. Education to the public is also very important so that they understand the legal and technical mechanisms of the integration. If this is successfully implemented, Indonesia will be one of the countries that has succeeded in harmonizing Islamic values with the state system in real terms.

### **Zakat Payment Preferences in the Digital Era**

In the Indonesian tax system, zakat has been accommodated as a component that can reduce gross income in the calculation of income tax. This recognition is stated in Law No. 23 of 2011 concerning Zakat Management, and is strengthened by Government Regulation No. 60 of 2010. Although it cannot directly replace tax obligations, this provision shows that the state provides space for the Muslim community to continue to fulfill zakat obligations without being exposed to a full double fiscal burden.

The development of financial technology (fintech) also affects the way people pay zakat. (Irhamisyah, 2020) conducted a study on lecturers and education staff at Brawijaya University and found that lifestyle factors and the level of satisfaction with digital platforms have a major influence on online zakat payment decisions. People who are used to digital transactions are more easily directed to distribute zakat through fintech applications or platforms in collaboration with LAZ. Interestingly, this study also shows that zakat knowledge and digital literacy have not shown a significant influence, which indicates that practicality and user convenience are the main drivers. This is a strategic opportunity for zakat institutions to transform towards digital in order to be able to reach the younger generation of muzakki more effectively. The results of the study (Mujiatun, 2022) show that the opportunity for sharia financial technology for sharia banking lies in how financial technology as a newcomer can synergize with financial institutions, especially sharia banking.

(Irhamsyah, 2020) examines the factors that influence the muzakki's decision in choosing a zakat payment method in the digital era. The results of the study show that lifestyle and level of satisfaction have a significant influence on the decision of muzakki to pay zakat digitally through fintech platforms. However, technological knowledge and zakat knowledge have not been proven to have a significant influence.

In addition to socialization problems, administrative technical problems are also obstacles. Some taxpayers find it difficult to get proof of withholding or proof of paying zakat that is legal under tax law. In fact, the document is the main requirement so that the reduction can be recognized by the Directorate General of Taxes. This shows the need to increase the administrative capacity and reporting system of zakat institutions to be in accordance with national tax standards.

Furthermore, the approach used by the government is still partial. In many cases, there is no system that automatically integrates zakat payment data with the electronic tax system (e-filing) used by the Directorate General of Taxes. Therefore, technological collaboration between tax agencies and zakat managers needs to be developed so that the reporting process becomes more efficient and synchronous.

This policy has great potential to encourage public awareness and compliance with taxes and zakat simultaneously. However, to achieve this effectiveness, more operational derivative regulations, training of tax and zakat officers, and educational campaigns are needed that reach all levels of society. If carried out comprehensively, zakat-based fiscal incentives can strengthen the national fiscal while deepening people's zakat literacy.

### **Research Methods**

This study uses a qualitative method with a literature review approach to analyze people's preferences for zakat payments over taxes from a social and economic perspective. This approach was chosen because the topic raised is conceptual and requires an in-depth study of various relevant academic sources, both religious, social, and economic. In the process, the researcher collected and analyzed various literature, both in the form of books, scientific articles, national

and international journals, as well as official documents such as laws and regulations related to zakat and taxes in Indonesia. The literature sources used not only include the views of Islamic scholars and figures on the obligation of zakat, but also involve economic studies that discuss public perceptions of taxes as part of the country's fiscal system.

The purpose of using this method is to theoretically examine people's preferences based on the findings and opinions of experts that have been documented in scientific publications. Thus, this study does not collect field data directly, but relies on interpretation and synthesis of previous findings. The literature study allows researchers to evaluate how the social construction and economic perception of the community towards zakat and taxes are formed.

According to (Snyder, 2019), literature review is an effective method for summarizing, analyzing, and interpreting pre-existing knowledge to form a conceptual framework or answer research questions as a whole. The researcher in this case not only describes the content of the literature, but also provides a critical analysis to see the relationship between preferences, community value systems, and the social and economic impact of zakat and tax practices.

Thus, the results of this study are expected to contribute to academic understanding and public policy regarding the integration of zakat and taxes in the social life of the Muslim community in Indonesia, as well as explain the factors that shape their tendency to choose to pay zakat rather than taxes.

The literature search strategy in this study is carried out by optimizing the Publish or Perish (PoP) software as the main tool in finding relevant scientific sources. The keywords used in the search process include: "zakat payment preferences", "zakat and taxes in a socio-economic perspective", "zakat as an alternative to tax", "public perception of zakat and taxes", "zakat in the digital era", and "sharia fintech in zakat payment". The selection of the keywords aims to capture the scope of literature in accordance with the focus of the study, namely the analysis of people's preferences in paying zakat over taxes, both from social and economic aspects. The literature used in this study is limited to the time range of 2018 to 2025, with consideration to obtain information and data that are actual and relevant to the current socio-economic context. In addition, the period was

chosen because it includes the rapid development of digital services, including the emergence of various fintech-based zakat applications that also affect people's preferences in paying zakat.

The content analysis technique is carried out by carrying out three main stages, namely the first stage of data reduction where the data obtained from journal articles is reduced, summarized, selected main things and focused on important things and arranged systematically in accordance with the research objectives so that the data becomes easier to understand and control. Second, data display is information obtained as a result of data reduction that allows for the drawing of conclusions and data collection in accordance with the research objectives. Third, Conclusion Drawing or Verification, in which the researcher seeks the meaning of the collected data and draws more basic conclusions according to the research objectives (Moleong L. J., 2006).

## **Research Findings and Discussion**

### **Research Findings**

From the data that has been found, public preferences are not only influenced by formal obligations, but also by factors of a value nature, such as religiosity, trust in the management institution, and moral and social satisfaction obtained from each instrument. These findings show that there is a strong tendency among respondents to prefer to pay zakat voluntarily, although at the same time it still shows a relatively low level of compliance with tax obligations. In this context, this research further explores several variables that affect people's mindset and behavior, including:

#### 1) Zakat Payment Preferences due to Religious Motives

The results of the study show that the majority of respondents prefer to pay zakat rather than taxes due to religious encouragement. Spiritual values and faith encourage individuals to pay zakat as a form of obedience to religious teachings. Zakat is perceived not only as a social obligation, but also as a worship that has an afterlife dimension.

Fatmawati and Aini (2023) found that religiosity factors are very dominant in influencing muzakki preferences. Individuals who have a high

level of religiosity tend to be more obedient in paying zakat than taxes, because they feel spiritually responsible (Fatmawati & Aini, 2023).

This is in line with the findings of Furqoni (2020) that religiosity is a significant factor in the preference to choose zakat institutions. The belief that zakat brings blessings and rewards influences individual decisions in prioritizing zakat over taxes (Furqoni, 2020).

Sociologically, people feel that zakat is closer to the values of their community. Zakat is considered a more concrete and personal form of social concern because its benefits are seen directly in the surrounding environment, in contrast to taxes which are considered more abstract and far more beneficial.

Therefore, the perception of people who view zakat as a worship that brings rewards and blessings also explains why the preference for zakat is higher than for taxes (Pratiwi, 2017).

## 2) Distrust of State Tax Management

Many respondents said that they were not sure that the taxes paid would be managed transparently and accountably by the state. This is the cause of low public participation in voluntary tax payments.

Research by Putri (2023) shows that low trust in government institutions affects people's preferences in distributing social funds through the zakat mechanism rather than taxes (Putri, 2023). Weak transparency and accountability in tax management make people reluctant to obey taxes.

In contrast to zakat management institutions, which are considered more accountable and close to the community. The amil zakat institution provides periodic reports and has a reporting system that can be accessed by the public. This provides a higher sense of security and trust to the community (Fitriani & Hidayah, 2023).

In addition, the direct involvement of the community in zakat social programs strengthens the perception that their funds are used appropriately and beneficially. Meanwhile, taxes are considered "floating" because the results are not directly felt by the lower class.

This condition creates a "moral preference" where people choose voluntary obligations (zakat) because their management is more trustworthy, rather than state obligations (taxes) whose benefits are considered unclear (Tishwanah & Latifah, 2023).

### 3) Ease of Access and Digitization of Zakat

Digitization of zakat makes it easier for the community to fulfill this obligation. Zakat distribution can be done through applications, e-wallets, and sharia marketplace platforms, which makes the process efficient and practical.

Izzuddin and Rohman (2022) show that the use of social media and digital technology has a great influence on increasing people's interest in paying zakat non-cash (Izzuddin & Rohman, 2022). This digital innovation has not been fully implemented in the tax system, so taxes seem more complicated.

The ease of zakat payment is a factor that is highly considered, especially for the younger generation who are used to digital transactions. This convenience is directly proportional to the increase in compliance in paying zakat (Putri et al., 2024).

In addition, transparency provided by zakat institutions through digital reports and real-time tracking of funds increases public trust. This encourages people's preference to pay zakat online rather than taxes which are still manual and bureaucratic.

This ease of access is a strengthening factor in people's preference for zakat because it is felt to be more in line with modern lifestyles and economic efficiency (Famulia, 2020).

### 4) Social and Cultural Satisfaction in Paying Zakat

Zakat has a strong social dimension, so it becomes more meaningful for muzakki because they feel they contribute to solving social problems (Fatmawati & Aini, 2023).

This is not felt when paying taxes, because the benefits are not directly visible and tend to fall into a long bureaucratic system. As a result, taxes do not create a sense of ownership or pride for payers.

This social satisfaction is strengthened by the cultural aspect, where paying zakat is part of a long-standing religious tradition in society. Zakat payments are often associated with religious moments, such as Ramadan or Eid al-Fitr, which makes them more emotionally and culturally valuable (Furqoni, 2020).

Sociologically, zakat strengthens social solidarity and strengthens relationships between members of the community. This is an important aspect in forming a social preference for zakat over taxes (Pratiwi, 2017).

##### 5) The Potential of Zakat and Tax Integration as a Policy Solution

Some respondents said that they were willing to pay taxes more obediently if there was an integration system between zakat and taxes. This system can provide tax deductions for those who have paid zakat.

Countries such as Malaysia and Brunei Darussalam have implemented the integration of zakat and tax, where zakat is a reduction in tax liability. This increases public compliance with the two fiscal instruments (Famulia, 2020).

This integration is not only economically effective, but also creates synergy between religious obligations and state obligations. In this way, the government can expand the state revenue base without causing resistance from the public.

However, such integration still faces regulatory and institutional coordination challenges in Indonesia. A strong legal umbrella and collaboration between the Ministry of Finance, BAZNAS, and other zakat institutions are needed.

Even so, the discourse on the integration of zakat and taxes is an important policy alternative in responding to public preferences and strengthening state fiscal revenues (Fitriani & Hidayah, 2023).

## **Discussion**

This study reveals that people's preferences in choosing to pay zakat over taxes are greatly influenced by religiosity factors. As discovered by Fatmawati and Aini (2023), religious motivation is the main driver that makes people feel obligated and sincere to pay zakat as worship, not just a financial obligation. This emphasizes the importance of spiritual values in the economic behavior of Muslims, which at the same time strengthens the view that zakat is not only an instrument of wealth redistribution, but also a means of increasing religious awareness and social solidarity (Furqoni, 2020).

Trust is a crucial factor that differentiates the preference for zakat and tax payments. Many respondents feel that the management of zakat funds is more transparent and accountable than tax management by the government (Putri, 2023). These findings are in line with a study (Fitriani and Hidayah, 2023) which shows that the accountability of amil zakat institutions is the key to increasing muzakki trust. This condition indicates that the success of zakat fundraising does not only depend on religious obligations, but also on good management and transparent communication to the community. On the contrary, doubts about tax governance are the main obstacle to increasing public compliance in paying taxes voluntarily.

The digitization of zakat payments also plays an important role in shaping people's preferences, especially in the current era of information technology. Research by (Izzuddin and Rohman, 2022) shows that easy access through social media and digital platforms makes people more motivated to pay zakat non-cash. This has not fully happened in the tax system which tends to be bureaucratic and less innovative in digital services. Thus, the ease of digital access is an important factor that needs to be developed to increase fiscal compliance, both zakat and taxes (Putri et al., 2024).

From a social and cultural perspective, the payment of zakat provides inner satisfaction that is not only related to material aspects, but also to strengthen social solidarity and religious identity. Fatmawati and Aini (2023) emphasized that zakat as a socio-cultural instrument is able to strengthen relationships between citizens through a redistribution mechanism that is directly felt by the

beneficiaries. This aspect is not so felt in the tax system which is considered far from the community and does not provide direct social satisfaction (Pratiwi, 2017). Therefore, this emotional and cultural aspect is a strong reason why people prefer zakat as an instrument of their socio-economic obligations.

Finally, the potential integration between zakat and taxes is an alternative policy that should be considered. Studies (Famulia, 2020) show that this kind of integration has been successfully implemented in several countries such as Malaysia and Brunei, where zakat payments can reduce tax liabilities. This model not only increases state revenues but also aligns fiscal obligations with the religious values of the community. However, the implementation of such integration still requires strong institutional regulation and synergy so as not to cause overlapping authorities and ensure effective implementation in Indonesia (Fitriani & Hidayah, 2023).

Overall, this study confirms that people's preference for zakat payments over taxes is based on a combination of religious factors, management trusts, ease of access, and socio-cultural satisfaction. Therefore, the government and zakat management institutions need to pay attention to these aspects in designing fiscal policy strategies that can increase community participation optimally.

## **Conclusion**

Based on the results of the research and discussion that has been described, it can be concluded that the public's preference for zakat payments over taxes is not only determined by economic aspects, but also greatly influenced by social, cultural, and spiritual factors. These findings provide an idea that public perception of fiscal obligations is highly dependent on public values, beliefs, and collective experiences of public fund management institutions. The main points of the conclusion of this study are as follows:

1. Religious motivation is the dominant factor in encouraging people to prefer to pay zakat rather than taxes. Zakat is seen as a mandatory worship that brings us closer to God, while taxes are considered an administrative burden that lacks spiritual value.

2. The level of trust in zakat institutions is higher than that of state tax institutions. The public considers zakat institutions to be more transparent, accountable, and show real results in the field, so that they are more trusted to distribute social and religious funds.
3. Ease of access through the digitization of zakat also strengthens people's preferences. Digital platforms, applications, and integration with Islamic financial services provide convenience and efficiency that are not widely found in conventional tax payment systems.
4. Zakat provides significant social and cultural satisfaction, because the benefits can be felt directly by the surrounding environment. Zakat is also part of religious identity and religious traditions that strengthen social solidarity between citizens.
5. The integration of zakat and taxes is a strategic opportunity for fiscal policy, where zakat can be used as a reduction in tax liability. This model has been successfully implemented in several countries and has the potential to increase fiscal compliance and harmonization between religious and state obligations.

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