



The Determinant Interest to Pay Zakat, Trust and Motivation as Mediation

Sri Dewi Wahyundaru; Osmad Muthaher

Faculty of Economics, Department of Accounting, Universitas Islam Sultan Agung (Unissula), Indonesia

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Abstract

This study aims to analyze the effect of (a) sharia governance on transparency, muzakki's trust, and muzakki's loyalty in paying zakat to zakat management organizations, (b) trust and accountability on muzakki loyalty in paying zakat to zakat management organizations, (c) transparency, loyalty and accountability on the amount of zakat payments to zakat management organizations. This is explanatory research with data analysis techniques using the smartPLS method. The sample is 100 people who had paid zakat to BAZNAS, Indonesia. The results showed that the sharia governance variable had a significant effect on the accountability, transparency, and muzakki trust variables. The accountability variable has a significant effect on the muzakki loyalty variable and not on the zakat payment variable. The transparency variable has a significant effect on the muzakki loyalty variable and not on the zakat payment variable. The muzakki trust variable has a significant effect on the muzakki loyalty variable, and the loyalty variable has a significant effect on the zakat payment variable. This new model can explain the variables that affect the increase in trust and loyalty in increasing the amount of zakat payments. Muzakki's trust and loyalty improvement model against zakat payment in BAZNAS Indonesia explains how BAZNAS organizers can increase zakat revenue, loyalty, trust, and good sharia governance.

Keywords: *Reputation; Accountability; Transparency; Trust; Motivation and Interest*

Introduction

Muslims can develop if social and humanitarian activities can be improved worldwide. *Zakat* is growing, indicating that Muslims are in a good direction. Based on these studies, the potential of *zakat* in Indonesia has an increasing annual trend. Unfortunately, the potential of *zakat* in Indonesia, as revealed by these studies, has not been supported by the realization of *zakat* funds collected. Recent data show a quite large gap between the potential of *zakat* and the actual collection of *zakat* funds.

The potential for *zakat* in Central Java reaches IDR 150 billion, but in 2022 Baznas Central Java can only collect *zakat* of around IDR 105 billion. Even though the number of donors increased from the target of 98,345, the actual number of donors became 143,088.

Table 1. Potential of Zakat in the Central of Java

No.	Economic Sector	Potential of <i>Zakat</i> (Billion)
1	Agriculture and farming	17,890
2	Business real sector	20,331
3	Business services (rental)	199
4	Professions, services and expertise	6,583
5	Livestock	604
6	Industry	640
7	Company	200
	Total	46,449

Table 1 illustrates the overall potential for zakat in the Central Java.

Based on all sub-sectors reaches IDR 46,449 billion. Based on data from the regional government of Aceh Tenggara (Nazaruddin et., Al 2014: 32), the majority of the population is Muslim, 70% of the 169,000 thousand inhabitants and the rest are Christians and Catholics, and a few adherents of permit beliefs. So it can be concluded that the potential for *zakat* in Southeast Aceh is IDR 46,449-30% (non-Muslim community), so the total assumed potential of *zakat* is IDR 32,514 billion. Based on previous research on the potential for *zakat* the southeast zone including Gayo Lues-Aceh district, it can be seen in the following Table 2.

Table 2. Collection of Zakat in BASNAS Center of Java (2018-2022)

Year	Total Revenue <i>Zakat</i>	<i>Zakat</i> Growth (%)
2018	747,971,048	-
2019	944,972,800	26.33
2020	1,651,229,731	74.73
2021	1,632,797,967	-1.11
2022	1,547,787,030	-5.20
Average	1,304,951,715	23.69

Source: BASNAZ Center of Java (2023).

Table 2 shows the *zakat* collection rate in the BASNAS Center of Java 2018 -2022 period. In 2018, *zakat* receiving an increase of 26.33 percent of the previous year. Then the year 2019 also saw a 74.73 percent increase. However, in the past two years, the growth in *zakat* reception has decreased. Based on *zakat* received by BASNAS Center of Java in 2021-2022, *zakat* reception growth fell. The problem in the assembly and distribution of *zakat* funds, which in 2022 decreased *zakat's* growth by 5,20 percent. The potential *zakat* in the Baznas Central of Java is matched with *zakat's* reception in *baitu maal* and is not entirely realized as the potential *zakat* obtained from previous research.

The inequality between the potential of *zakat* and the realization of *zakat* is contrary to the fact that Indonesia has the largest Muslim population in the world, with almost 87.5% Muslim population. The inequality between the potential and realization of *zakat* ranges from 0.06% in 2011, 0.068% in 2012, 0.075% in 2013, 0.089% in 2014, and 0.09% in 2015. Siswantoro and Nurhayati (2012) and Mukhlis and Beik (2013) stated that the majority of the Muslim population in Indonesia is still reluctant and less motivated to pay *zakat*, especially *zakat maal*.

The less interest of *muzakki* in channelling professional *zakat* to *zakat* management organizations has caused the gap between the potential amount of *zakat* and the amount of *zakat* received. *Zakat* institution professionalism and *zakat* results management that is not published to the wider community is the thing which causes low public trust in management institutions *zakat* (Hafiduddin; 2011, Wahid et al; 2009). This shows that obedience to society in paying *zakat* is directly proportional to the role of the institution's *zakat*.

This research focuses on the factors influencing *muzakki's* interest in paying professional *zakat* through the Amil *Zakat* Institution. This is because the phenomenon is the lack of optimization of fundraising *zakat* caused by the *muzakki's* lack of interest in paying *zakat*. Therefore, many *muzakki* distribute their professional *zakat* directly to *mustahiq* to cause injustice among *mustahiq* (Sanep & Hairunnizam, 2004).

From several previous studies, there are differences, namely factors religiosity affects the intention to pay *zakat* (Farah et al, 2015; Hanifah, 2015; Satrio and Siswantoro, 2016; Jaffri et al, 2012). However, according to Khamis et al. (2014) the religiosity factor does not affect interest pay *zakat*. The next factor is the reputation of the *zakat* institution, that has become *muzakki* extrinsic factors on interest in paying *zakat* (Farah et al, 2015) and this is different from Hanafiah and Ridla (2015) who explain that the image/reputation of the institution does not affect *muzakki's* interest in paying *zakat* through *zakat* institutions.

What influences the Interests of the *muzakki*, whether the agency's performance is lacking, unprofessional, lack of information, or the influence of transparency, accountability, Syaria compliance, and reputation of an agency itself to influence the Interests of the *muzakki*. *Muzakki* is an essential part of *zakat* because, without *Muzakki*, there is no set of *zakat* funds. Therefore, it needs to increase the number of *Muzakki*. What is more, keeping the *muzakki* data in an agency so that *zakat's* funds are fully realized so that the study becomes necessary to determine what causes influence the Interest of the *muzakki* to pay *zakat*.

Muzakki is one of the crucial roles in the development of *zakat* funds. Therefore, this should conduct this research to determine what influences the interest of the *Muzakki* to pay *zakat maal* through the institutions. That exists so that each institution can decide or make an innovation to attract the attention of the *muzakki* to remain loyal and are willing to decide to distribute *zakat* obligation to *amil zakat* institutions, because in every treasure we have, there is another person's right in it to be delivered, it called *zakat maal*.

Many previous studies have investigated the factors that influence *muzakki* to pay *zakat* in a study institution. This study has documented Service, Transparency, Accountability (Putri at.al, 2022) and Syariah compliance and Trust (Takidah & Pratiwi, 2018) and (Najib & Rini, 2016). Studies on Transparency of Financial Statements, Management of *Zakat* and Attitudes of Amil and Efforts to Increase *Muzakki's* Trust (Salman & Mujahidin, 2022).

However, none of these studies included motivation and reputation as independent variables on the interest of *muzakki* in paying *zakat*. Motivated by the phenomena mentioned above and wanted to fill the gaps in research on the influence of interest in paying *zakat* in BASNAZ of Central Java. This study aims to explore and analyze empirically about the influence of the variables Reputation, Accountability, Transparency, and Motivation on *Muzakki's* Interest in paying *zakat* in BASNAZ Central Java Province and *Muzakki's* Trust as an intervening variable.

This research examines the effect of accountability, transparency, sharia compliance, Motivation on Interest to pay *zakat* and trust as an intervening variable.

Literature Review

Reputation

Reputation is a collective assessment of the company's capabilities to deliver value results to stakeholder groups representative (Fombrun & van Riel, 1997). According to Mitnick and Mahon (2007), reputation is an individual perception that arises because of the performance or quality of the individual or

organization. Meanwhile, Brown and Logsdon (1999) explain that reputation is a collection of outsiders' long-term judgments regarding how well the firm's commitments meet stakeholders' expectations.

A company's reputation is relatively stable and long-term as a result of collective appraisal by outsiders of the actions and accomplishments of a company. In another sense, reputation is an award obtained by the company because of the existing advantages in the company, such as the ability possessed by the company, so that the company will continue to be able to develop itself to continue can create new things again to meet needs customer. Reputation means trust, integrity, and honesty. This can be seen from past experience, third-party trust, integrity, and honesty.

The reputation factor of a zakat institution has a significant positive effect on the intention to pay *zakat* (Jayanto, P. Y., & Munawaroh, 2019). If the institution's reputation is good, then *Muzakki*, the main stakeholder of the Amil *Zakat* Institution, will provide a collective assessment of the institution to create the reputation of the *Zakat* Institution. Thus, the better the reputation of an amil institution based on the theoretical framework that has been discussed in the previous literature and also the results and findings from several studies earlier, the hypothesis can be formulated as follows:

Trust in *Zakat* Institutions

Previous researchers from various disciplinary fields such as sociology, psychology, management, economics, and political science provide definitions of trust according to their perspectives (Armstrong & Yeein, 2001) and (Mayer et al, 1995). Therefore, trust has different meanings depending on the individual, and each goal may have different effects and implications.”

Trust is defined as a belief that one party will act, as expected, in a socially responsible way, even in the absence of constant auditing and will meet the expectation of another party that trusted them (Nunkoo et al., 2012)

Customer trust is a quality that reflects a good relationship between that person and other parties. Consumers have trust in the organization through organizational activities. Meanwhile, according to (Mayer et al, 1995). Consumer trust is defined as the willingness of a party to accept the risk of another party's actions based on the hope that the other party will take important actions for those who trust it, regardless of the ability to supervise and take action from the trusted party. Consumer trust is one of the fastest ways to build long-term organisational relationships. Only through the consumer's trust, the information can be returned to the organisation. Trust plays a role in enhancing consumers' ability to make choices and trust-based relationships.

According to Robbins, Stephen P & Judge, (2017), there are four key dimensions in the concept of trust, namely **Integrity**, referring to honesty, and truth. Competence, related to knowledge and technical or interpersonal skills owned by individuals, **Consistency**, related to reliability, predictive ability, and accurate individual judgment in dealing with situations and **openness**.

The variable of trust is also found in several *zakat* studies but mostly as an independent variable. For instance, a study has been done by Hairunnizam wahid et al., (2009) in examining the factors influencing the trust level of the *zakah* distribution in Selangor. The finding shows that the level of trust towards the *zakah* institution is dependent on the other three main factors, namely the corporate image of LZS, *zakah* collection and *zakah* distribution

Trust is *muzakki's* assessment of *zakat* institutions' ability to be relied on in managing *zakat*. According to Martin et al., (2019), there are some theories that hold that institutional trust may change depending on the characteristics of the individuals, since there are people who tend to rely more on their fellows, so they will have a greater inclination to rely more on their institutions. However, it should be taken into account that not all individuals have direct relations with all institutions, which may affect to a

greater or lesser extent their individual well-being. Therefore, it is necessary to observe that some of the confidence that citizens have in the institutions may be due to indirect knowledge that is determined by the experience of other groups, or by means of communication.

In the *zakat* management system, *muzakki's* trust is very important to be built by *zakat* management institutions. *Muzakki* who puts their trust in *zakat* management institutions becomes an important capital in optimizing *zakat* collection. Meanwhile, the collected *zakat* plays a role in realising the community welfare (Ghazali et al., 2016). Therefore, studies related to *muzakki's* trust and their behaviours in paying the *zakat* are very important to be carried out by *zakat* management institutions.

Theory of Accountability

Accountability is an obligation to provide accountability and explain the performance and actions of a person / legal entity and organizational leadership to the party with the authority to request information or accountability (Kusumawardani, 2020). Therefore, it can be said that accountability is an obligation to provide accountability for the performance of an institution / legal entity or individual on a matter.

The meaning of accountability can be interpreted as accountability in every organizational activity by the leaders of the organization to the authorizing party (Khotami, 2017). In other words, accountability implies an obligation to present and report any follow-up and its activities in the administrative field to the party providing the response.

Accountability is a way of responsibility of organizational managers for the resources managed by the trustee, both horizontal and vertical accountability (Khotami, 2017). Accountability appears as a logical consequence of the relationship between management (agent) and the owner (principal), resulting in a dynamic relationship in the form of an agent-principal relationship. In this case, the principal or the head of the *zakat* institution will give full authority to the agent (manager) to carry out operational organizational activities (Nikmatuniayah et al., 2017). As a result of this authority, agents (managers) must be accountable for their activities to the head of the institution (Muhammad, 2006).

Transparency

Transparency is the provision of information to the public on the grounds that the public must know where the funds have been paid (Nasim, 2104). Transparency is very important, especially in terms of managing *zakat* funds, where public trust lies in the transparency of the financial statements of an institution or organisation. Transparency is the obligation of public service managers to carry out the principles of openness to convey information to the public (Jashari & Pepaj, 2018). It means that every public institution must try to convey the information needed by stakeholders in a correct, complete, and timely manner (Agoes and Ardana, 2009).

The concept of transparency from an Islamic perspective is performed by disclosing facts regarding financial conditions and the availability of accurate and open information for users and parties who need this information. It can support the *zakat* collection as one of the pillars of Islamic teachings (Nasri et al., 2019).

Therefore, public service management institutions may not keep secrets, hide, cover-up, or delay disclosing information to stakeholders in order to create public trust. When *Muzakki* sees that there is transparency in *zakat* funds, it will automatically increase *Muzakki's* trust in *zakat* institutions and will switch in payments which were originally traditional to *zakat* institutions. *Zakat* institutions can carry out transparency by providing information through electronic media, socialisation, and print media (Mawardi & Iqbal, 2017).

Motivation Theory

Motivation is a strength, encouragement, need, enthusiasm, pressure, or a psychological mechanism that moves a person or group of people to obtain a certain achievement according to their wishes (Seven, 2019). Motivation is the driving force that causes a member to want to develop skills and skills, energy, and time (Emkic, 2010).

Someone is motivated to pay zakat because (1) Paying zakat is a symbol of one's faith, (2) Paying zakat is a symbol of piety, (3) Paying zakat is a symbol of cleanliness and purity of soul. Motivation is needed in deciding to pay zakat, but it still needs to be maintained and the awareness of respondents to pay zakat is increased because most of this motivation comes from within the *Muzakki* themselves.

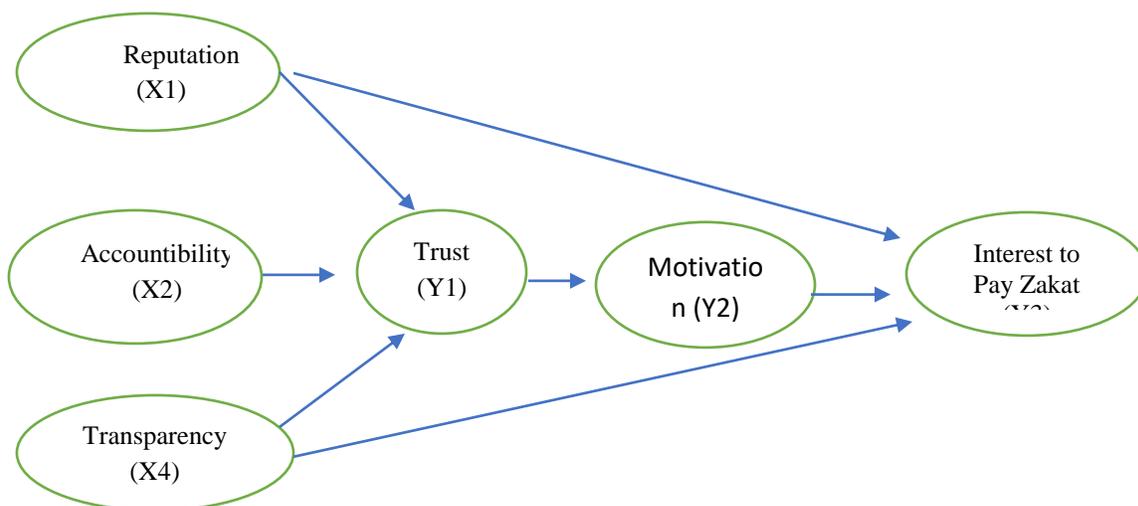
Interest to Pay Zakat

A Muslim pays Zakat (called *muzakki*). Then it proves his devotion (worship) in the servant's relationship with Allah SWT as well as in good relations between humans (Perdana & Tunali, 2020). This is because the influence of zakat impacts those who pay zakat and the social and economic aspects of helping zakat recipients (Widiastuti et al., 2021).

Muzaki's interest in paying zakat is an ability that comes from attention and awareness of paying zakat. Zakat awareness is an absolute necessity for Muslims, which is recognized through efforts to focus on the rights of the poor and other *mustahik* (individuals who meet the requirements to receive zakat) (Mustafida et al., 2020).

Interest in paying zakat is *Muzakki's* way of fulfilling his obligations as a Muslim to purify wealth by paying part of it to those entitled to receive it (Amelia & Jamilah, 2022).

Conceptual Framework



D. Methods

This type of research is explanatory research, which explains the causal relationship between research variables and hypothesis testing. This explanatory research was conducted on the Indonesian Muslims who can pay zakat from various regions, especially in Central Java Province, Indonesia.

Primary data is collected directly by using a questionnaire. The sampling technique used the

accidental sampling method which was carried out on 100 Muslims who had paid zakat through the BAZNAS institution in Central Java, Indonesia.

The data analysis technique in this study used the Partial Least Square (PLS) approach. PLS is a model of Structural Equation Modeling (SEM) based on components or variants. According to Garson David, (2016), PLS is an alternative approach that shifts from a covariant-based SEM approach to variant based. Garson David, (2016) state that the formal PLS model defines the formation variable is linearly aggregated from its indicators. The value estimation used to create variable score components was based on the specifications of the inner model and outer model. Hypothesis testing was done by carrying out the following steps. First, the outer model with reflective indicators were evaluated based on the substantive content, that is by comparing the relative value and seeing the significance of these values. Second, the inner model was evaluated by taking into account the percentage of variance explained, namely by looking at the value of R2 for endogenous constructs and also looking at the magnitude of the structural path coefficient. The significance of influence was evaluated using statistical t-test. Changes in the value of R2 can be used to assess the effect of certain exogenous variables on endogenous variables, that is whether the variable has a substantive effect.

The operational definition of the variable was measured using a Likert scale from the statement strongly disagree (value=1) to strongly agree (value=5), presented in the table below.

Table 1. Definition of Operational Variable

Variable	Indicator
Reputation (X1)	<ol style="list-style-type: none"> 1. Competence of Baznas Institutions 2. Baznas Excellence 3. Baznaz experience 4. <i>Muzakki's</i> trust in Baznas
Accountability (X2)	<ol style="list-style-type: none"> 1. Level of Faith 2. Level of social concern 3. Level of understanding of religion 4. Level of self-satisfaction
Transparency (X3)	<ol style="list-style-type: none"> 1. Issuance of periodic financial statements 2. Easy access to financial reports 3. Publication of financial statements 4. Availability of community proposals for Lazismu
Trust (Y1)	<ol style="list-style-type: none"> 1. Zakat fund management at LAZISMU is managed openly 2. Amil carries out his duties in a trustworthy and professional manner 3. LAZISMU is honest in providing information to <i>muzakki</i> 4. LAZISMU provides consulting services to the community,
Motivation (Y2)	<ol style="list-style-type: none"> 1. <i>Zakat</i> for gratitude 2. <i>Zakat</i> due to the influence of income 3. <i>Zakat</i> due to social motives 4. <i>Zakat</i> for obligation
Interest (Y3)	<ol style="list-style-type: none"> 1. There is a concentration of attention accompanied by a sense of pleasure towards Basnaz 2. There is an intention to pay Zakat at BAZNAS 3. There is a sense of confidence in the quality and benefits of paying <i>zakat</i> at Baznas

Result

Outer Model Analysis

Testing the measurement model (outer model) is used to determine the specification of the relationship between latent variables and their manifest variables. This test includes convergent validity, discriminant validity and reliability.

Convergent Validity

Convergent Validity is done by looking at validity indicator which is indicated by the loading factor value. Loading factor is a number that shows the correlation between the score of a question item and the score of the construct indicators that measure the construct. The loading factor value greater than 0.7 is said to be valid. However, according to Hair et al. (1998), for initial examination of the matrix loading factor is approximately 0.3 considered to have met the minimum level, and for loading factors is approximately 0.4 (which is considered better), and for loading factors greater than 0.5 is generally considered significant. In this study, the loading factor limit used was 0.7.

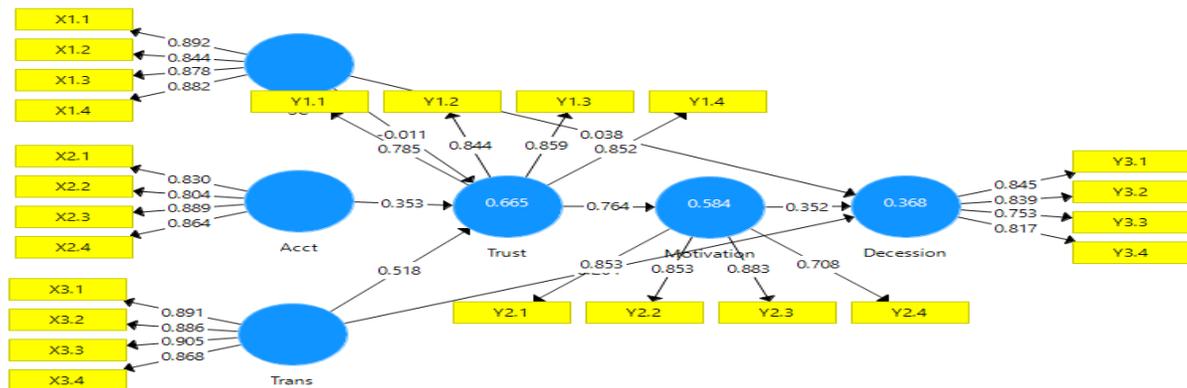


Figure 2. Convergent Validity

Discriminant Validity

It is used to test whether the indicators in a construct have the greatest correlation to the constructs formed rather than correlations on other constructs. Discriminant validity is assessed based on cross-loadings between indicators and their constructs. If the construct indicator correlation has a higher value than the correlation of the indicator to another construct, the construct is said to have high discriminant validity. The results of cross-loadings can be seen in the following Table 3:

Table 3. The result of Cross Loadings

	X1 (Reputation)	X2 (Acc)	(X3) (Transparan)	(Y1) (Trust)	(Y2) (Motivation)	(Y3) (Interest)
X1.1	0,889	0,720	0,516	0,432	0,546	0,569
X1.2	0,846	0,777	0,594	0,419	0,578	0,651
X1.3	0,879	0,707	0,600	0,419	0,611	0,644
X1.4	0,882	0,687	0,593	0,451	0,628	0,666
X2.1	0,702	0,830	0,603	0,362	0,542	0,573
X2.2	0,750	0,804	0,669	0,432	0,636	0,620
X2.3	0,701	0,889	0,684	0,393	0,667	0,681
X2.4	0,656	0,864	0,710	0,443	0,681	0,636

X3.1	0,747	0,702	0,662	0,441	0,715	0,675
X3.2	0,639	0,666	0,688	0,419	0,691	0,649
X3.3	0,697	0,752	0,733	0,538	0,696	0,666
X3.4	0,637	0,657	0,687	0,551	0,689	0,648
Y1.1	0,512	0,537	0,547	0,480	0,784	0,529
Y1.2	0,611	0,671	0,735	0,477	0,845	0,669
Y1.3	0,601	0,661	0,647	0,429	0,856	0,680
Y1.4	0,536	0,625	0,712	0,437	0,853	0,659
Y2.1	0,554	0,610	0,656	0,476	0,668	0,851
Y2.2	0,659	0,686	0,599	0,508	0,622	0,855
Y2.3	0,715	0,679	0,617	0,564	0,722	0,882
Y2.4	0,434	0,450	0,447	0,300	0,484	0,710

From the results of cross loading in Table 3, it shows that the correlation value of the construct with the indicators is greater than the correlation value with the other constructs. Thus, all constructs or latent variables already have good discriminant validity, where the indicators in the construct indicator block are better than indicators in other blocks.

The next evaluation is that the model has better discriminant validity where a good AVE value is required to have a value greater than 0.50 (Garson David, 2016).

Average Variance Extracted (AVE)

Variable	Average Variance Extracted (AVE)	Composite Reliability	Cronbach's Alpha
Shariah Compliance (X1)	0,764	0,928	0,897
Accountability (X2)	0,718	0,911	0,869
Transparency (X3)	0,788	0,937	0,910
Trust (Y1)	0,711	0,908	0,865
Motivation (Y2)	0,644	0,887	0,831
Decision of Pay Zakat (Y3)	0,698	0,902	0,861

Source: Output Program SmartPLS

It is another measurement of discriminant validity, that is by looking at the value of AVE. The construct of the research model is considered valid if the value of AVE >0.5 (Garson David, 2016) AVE results can be seen in the following table. 4. The above results show that the AVE value of each construct is >0.5. Thus, it can be said that all constructs have high discriminant validity.

Composite Reliability

In addition to being measured by assessing convergent validity and discriminant validity, the outer model can also be measured by looking at the reliability of the construct or latent variable as measured by the composite reliability value. The construct is declared reliable if the composite reliability has a value > 0.7, then the construct is reliable (Garson David, 2016). The SmartPLS output results for composite reliability values can be shown in Table. 4.

From the SmartPLS output results in Table. 4 shows the composite reliability value for all constructs is above the value of 0.70. Thus, all constructs have good reliability in accordance with the minimum value limit that has been required.

Inner Model Analysis

After testing the outer model, the inner model (structural model) is carried out. The inner model can be evaluated by looking at the r-square (indicator reliability) for the dependent construct and the t-statistical value of the path coefficient test. The higher the r-square value means the better the prediction model of the proposed research model. The stages of analysis carried out in the evaluation of the structural model are seen from several indicators, namely:

Assessment of Goodness of Fit (GoF)

The goodness of fit model test can be seen from the NFI value ≥ 0.662 which is declared fit. Based on the data processing that has been done using the SmartPLS 3.0 program, the Fit Model values are obtained as follows:

Table 5. Fit Model

	Model Saturated	Model Estimasi
SRMR	0,073	0,073
d_ ULS	2,174	2,177
d_ G	1,482	1,484
Chi-Square	751,904	752,675
NFI	0,712	0,712

The results of the goodness of fit test for the PLS model in Table 5 below show that the NFI value of 0.712, which means FIT. Thus, from these results it can be concluded that the model in this study already has a high goodness of fit and is suitable for testing the research hypothesis.

Structural Model Evaluation

Based on the table. 5, it shows that of the ten hypotheses that have a direct effect, there are 4 (four) hypotheses that are rejected, namely H1, H2, H7 and H8 because the T-Statistics value < 1.96 and P-Values > 0.05 while 6 (six) the other hypothesis is accepted because the value of T-Statistics > 1.96 P-Values < 0.05 .

Table 5. Path Coefficients (Direct)

	Direct Effect	Original Sample	T-Statistics	P Values	Result
H1	Accountability (X1) → Trust (Y1)	0,011	0,064	0,949	Rejected
H2	Reputation (X2) → Trust (Y1)	0,353	2,601	0,010	Accepted
H3	Transparency (X3) → Trust (Y1)	0,518	4,918	0,000	Accepted
H4	Accountability (X1) → Interest(Y3)	0,141	0,064	0,780	Rejected
H5	Transparency (X4) → Interest (Y3)	0,264	2,020	0,040	Accepted
H6	Trust (Y1) → Motivation (Y2)	0,764	4,997	0,000	Accepted
H7	Motivation (Y2) → Interest (Y3)	0,352	3,064	0,002	Accepted

Based on table 6, it shows that all independent variables indirectly have no significant effect on customer loyalty through *muzakki's* trust as a mediating (intervening) variable in Lazismu Central Java Province with path coefficient values: t-statistics below 1,966 and p-values above 0.05

Table 6. Path Coefficients (Indirect)

	Indirect Effect	Original Sample	T-Statistics	P Values	Result
1	Accountability (X1) → Trust(Y1) → Motivation (Y2) → Interest (Y3)	1,956	1,966	0,050	Intervening
2	Transparent(X3) → Trust(Y1) Motivation(Y2) → Interest (Y3)	0,038	2,313	0,021	Intervening
3	Reputation (X2) → Trust (Y1) → Motivation (Y2)	0,121	2,654	0,008	Intervening
4	Accountability (X1) → Trust (Y1) → Motivation (Y2)	0,053	0,065	0,949	No Intervening
5	Transparent (X3) → Trust (Y1) → Motivation (Y2)	0.044	4,385	0,000	Intervening

Source: SmartPLS Output

Coefficient of Determination (R²)

Based on the data processing with the SmartPLS 3.0, the R Square value is obtained as follows:

Table 7. R Square Results

	R Square
Y1 (Trust)	0,665
Y2 (Motivation)	0,584
Y3 (Decection)	0,368

Based on the r-square value in Table 4, it shows that Satisfaction, Accountability, Reputation, Transparency and and Religiosity are able to explain the variable construct of Trust (0.665 or 66.5%), and the remaining 33.5% is explained by other constructs outside those examined in this study. Meanwhile, Trust is able to explain the construct variable of motivation (0.584 or 41.6%) and the remaining 41.6% is influenced by other constructs outside this study.

Conclusion

Accountability Has an Insignificant Positive Effect on Institutional Trust. The first hypothesis is rejected, meaning that reputation in an amil *zakat* institution should be owned by an institution managing *zakat* funds, so that an institution or organization should have a reputation that will make trust in the institution better, especially for amil *zakat* institutions in managing the management and distribution of *zakat* funds which must be distributed to those who are entitled, so that the *muzakki* or

people who pay *zakat* are distributed properly. These results support research conducted by (Takidah & Pratiwi, 2018) (Jayanto, P. Y., & Munawaroh, 2019) (Mukhibad et al., 2019a), and (Yenti et al., 2022) which stated that reputation has a positive and significant effect on Basnaz and LAZ. These findings indicate that the reputation level of *zakat* institutions positively and significantly influences the interest of paying *zakat*. *Muzakki* prefers a collection institution with a better reputation in processing *zakat*.

Reputation Has a Significant Positive Effect on interest in paying *zakat*. The second hypothesis is accepted, meaning that it can be concluded that sharia compliance factors do not affect the consistency of ZIS payments at Baznas in Central Java Province because it is possible that although the implementation of sharia compliance in *zakat* management is a must, it is not related to the consistency of *muzakki* in paying ZIS. at the amil *zakat* institution. These results support research conducted by (Jayanto, P. Y., & Munawaroh, 2019) (Hapsari & Priyadi, 2020). Although the *muzakki's* paying ZIS at the Amil *Zakat* Institution involves the *muzakki's* responsibility as a servant in carrying out Islamic law.

Transparency Has a Significant Positive Effect on Institutional Trust.

The Third Hypothesis is Accepted, meaning that *zakat* management organizations are expected to comply with the principle of openness so that information asymmetry does not occur and *zakat* receipts are more optimal. Thus, the *muzakki's* trust in channeling *zakat* funds is increasing. These results support research conducted by (Jayanto, P. Y., & Munawaroh, 2019), (Ruslan, 2022) and (Munir, 2021)

Accountability Has an Insignificant Positive Effect on Interest to Pay *Zakat*. The fourth hypothesis is rejected, meaning that accountability is a form of responsibility of the *zakat* institution for all its activities which should be published as a report. The affective aspect is a component that influences a person's emotions. To attract *muzakki's* trust, *zakat* institutions must have an accountable attitude. As a form of responsibility, BAZNAS must carry out its duties by conducting good accountable management. These results support research conducted by (Jayanto, P. Y., & Munawaroh, 2019), (Hapsari & Priyadi, 2020).

Transparency Has a Significant Positive Effect on Interest to Pay *Zakat*. The fifth hypothesis is accepted because it is possible that amil *zakat* institutions carry out more data publications. The public will be encouraged to pay *zakat*, *infaq*, and alms and make the public aware of the obligation to pay *zakat*, so it has an impact on consistency in paying ZIS. This means that if *zakat* institutions are more transparent in publishing financial information, the interest in paying *zakat* tends to increase. These results support research conducted by (Muliansyah et al., 2022), (Mukhibad et al., 2019b), (Hapsari & Priyadi, 2020) (Jayanto, P. Y., & Munawaroh, 2019) and (Mutmainah, 2015).

Institutional Trust Has a Significant Positive Effect on Economic Motivation. The sixth hypothesis is accepted, meaning that a person's trust greatly influences a person in paying his *zakat*. This tendency is seen as a desire to trust others. This tendency can affect the level of trust a person has to be trusted. The results of this study support the results carried out by (Munir, 2021) and (Irawati & Ratno, 2020).

Economic Motivation (X2) Positively and Significantly Affects an Interest to Pay *Zakat*. The seventh hypothesis is accepted, meaning that the higher the motivation of the people, the more often they pay *zakat*, so consistency is created in paying ZIS at *zakat* institutions. These results support research conducted by (Novia et al., 2018) and (Hapsari & Priyadi, 2020).

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