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A STUDY ON ZAKAH OF EMPLOYMENT INCOME: FACTORS THAT INFLUENCE ACADEMICS' INTENTION TO PAY ZAKAH

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ABSTRACT

Zakah is the third fundamental pillar of Islam, with the objective of distributing wealth to the less fortunate Muslim community and would therefore be able to eradicate poverty among members of the ummah. Studies on zakah have successfully caught the attention of scholars to discuss various areas especially in collection and disbursement system of zakah funds. Recently, efforts to educate and attract muslim community to pay zakah by zakah institutions and government have been evolved. However totals collection of zakah funds are still far behind as compared to collection of tax by the Inland Revenue Department. The highest contribution of zakah collection in Malaysia is mainly from zakah on employment income. However little has been said about the intention to pay zakah on employment income among academics. Hence, the study intends to reveal the factor contributing to the intention to pay zakah among academics both in private and public institutions. Using Theory of Planned Behavior (TPB) developed by Fishbein and Ajzen, the present study is carried out to identify the factors that may influence academics' intention to pay zakah on their income. In other words this study concentrates on how attitude (ATT), subjective norms (SN) and perceived behavior control (PBC) may influence compliance intention of individual especially academics in paying zakah. Two hundred and thirty one complete questionnaires were returned. To explain the relationship three statistical techniques are employed i.e. descriptive analysis, correlation and regression modeling. The results portrays only attitude and perceived behavior control show significant relationship with intention to pay zakah.

Keywords: Zakah collection, Theory of Planned Behavior (TPB), intention, attitude, perceived behavior and subjective norms.

INTRODUCTION

Despite issues on convergence and International Financial Reporting Standards (IFRS) being discussed globally; this conventional accounting system however has shown lack of desirable information proven by the corporate collapse of many giant companies in the United States and European countries. In conjunction to this, Islamic accounting comes in where numerous accounting practices started to be highlighted, argued and discussed. In promoting this new discovery, a lot of initiatives are being implemented by Muslim countries throughout the world. For a start, an independent international organization or International Accounting Standards Setter was formed by the Muslim countries. The Accounting and Auditing Organization of Islamic Financial Institutions (AAOIIFI) has been established and registered on 27 March 1991 in the state of Bahrain. Essentially this non-profit corporate body deals with and promulgates Accounting Standards in compliance with Shari'a requirements for the financial institutions and industry. The evolution of Islamic Accounting system has granted us with loads of rooms to be explored due to lack of expertise and research, and late reviews in this area. Considering this issue, the study intends to discuss in depth on the collection of zakah institutions in Malaysia. The reason why the study focuses on this area will be highlighted in Section 3.0.

Zakah is the third fundamental pillar of Islam, which specifies that an individual Muslim is obliged to pay zakah with certain preconditions. Legally it means, 'a prescribed amount of a specific property paid for a specific category of people'. In other words, zakah is the amount of money or its equivalent taken from a specific type of wealth that must be spent on specific categories or group of people in specific ways (pay to amil directly), when the particular wealth reaches a specific amount at a specific time. The obligation to pay zakah among Muslims is established in the *Qu'ran, Sunnah and hadith*, the consensus of the companions and Muslim scholars. With the objective of distributing of wealth to the less fortunate Muslim community, zakah practices would therefore be able to eradicate poverty among members of the ummah.

In the hadith reported by Ibn' Umar, the prophet (PBUH) said: "*Islam is erected on five pillars, to testify that there is no God to be worshipped But ALLAH and to testify that Muhammad is Allah's messenger, establish prayer, pay zakah…..".* (www.zakahfund.net/en./ezakah.php)
Spiritually, the concept of zakah relates to growth (psychological and wealth), prospering society, increase (religious merit, purchasing power, production and employment opportunities), blessings of Allah and purifies and cleanses one from greed, selfishness and arrogance (Muhammad, 1995).
These are stipulated in the Qur'an, where Allah s.w.t decrees:

- *Take of their riches a donation to purify them and to cleanse them thereby (At- Tawbah :103)*
- *…and whatever thing you expend, he will then replace it. And he is the most charitable of providers. (Saba :39)*
- *….and whatever you bring in zakah, (poor –dues) willing to seek the face of Allah then those are they will get (recompense) manifold (Ar-Rum : 39)*

Traditionally wealth that are subjected to zakah include agriculture produce, mineral and marine, gold, jewelry, money, trade and livestock. Nowadays wealth can be further analysed as 1) income derived from exploited assets 2) employment income 3) Financial securities wealth 4) wealth of organizations including companies and Islamic financial institutions.

Surah At-Tawbah (9) verse 60 has disclosed 8 specific groups of qualified recipients who are entitled to receive zakah. They are as follow: (a) the poor - Fugara', (b) extreme poor Muslim – al- Masakin, (c) those employed to administer and collect (the funds)- Aamillen; (d) those whose hearts have been recently reconciled (to truth) i.e. those who have converted to Islam, (d) to free the captives - Ar-Riqaab, (e) those in bondage and in debt; Al-Gharimeen, (f) in the cause of Allah (Fi- Sabeelillah),and (g) for the wayfarer: (thus it is) ordained by Allah – Ibnus –Sabeel.

In addition, there are several requirements that have been imposed in the Quran for a Muslim to pay zakah: (a) the person must be a Muslim as zakah is one of pillars in Islam; (b) the Muslim must be free and not a slave since slaves are not required to pay zakah; (c) zakah on employment income is earned from good sources; (d) the value of income must be equal to 85g gold based on current price; and (e) the employment income must be earned within a certain stipulated period of time.

BACKGROUND OF STUDY

The political structure of Malaysia plays a great role in the administration of zakah system in Malaysia. State Islamic Religious Councils (SIRCs) is the body responsible for administering all matters pertaining to religious affairs including zakah, and it comes under the jurisdiction of the respective state government or the respective state ruler (Sultan). Most of the states have their own council of religious affairs that administers the collection and distribution of zakah, which refers to the advice and fatwa issued by the respective SIRCs. (Abu Bakar, 2007). Zakah law and its administration are governed by the federal government, which is restricted to coordinating zakah matters among the states. This shows that the federal government plays a very limited role in advising and monitoring religious affairs concerning all the states of Malaysia. In other words, the ultimate power goes to the state government under its respective SIRCs. (Abu Bakar, 2007)

Presently, each state in Malaysia formulates its own policies on zakah affairs which include method of collection, disbursement policy, administrative aspects, execution and also the degree of enforcement. As a result, Malaysia has a variety of zakah practices in each state. This has been supported by Datuk Seri Abdullah Ahmad Badawi, whom was then the Deputy Prime Minister of Malaysia in year 2000, and he had raised the issue on the government involvement in regulating the method of collecting and allocating Zakah in all states of Malaysia. Furthermore, Datuk Dr. Abdul Hamid Omar, a minister in the Prime Minister's Department said, "…*standardizing the collection and distribution of Zakah was needed to ensure optimum collection in all states*." (IslamicOnline.net)

PROBLEM STATEMENT

Currently, there are a lot of studies being done on zakah management in Malaysia especially on collection and disbursement system. Diverse zakah practices and lack of appropriate system on both policies and practices of zakah system among all the states have brought many inconsistencies in collection and distribution to the 8 qualified recipients (asnaf). Initiatives to improve zakah collection system have been taken into consideration by zakah institutions in Malaysia for instance by privatizing the zakah collection system (Ismali Hashim, 1992 and Ismail Saad , 2000).

Ismail (2006) collection of zakah funds plays an important role in socio-economic condition of Muslim community. Zakah is also takes part in educating individual Muslim by preventing them from being stingy and materialistic. On the other hand the recipients will be able to avert themselves from envy, jealousy and angry with the wealth of the rich. Furthermore, zakah activities will be able to bridge the gap between the needy and the rich (Shah Muhammad, 1980, Abu al-Hassan, 2002; Abdul Rahim, 2005). One of the best approaches to reduce the poverty rate among Muslim countries is by placing the higher priority of zakah activities by the way distributing wealth to the needy.

Basically zakah funds shall be collected by Amil or zakah collector that can be individual or a grouped or intuitional Amil (Mahmood Zuhdi, 2003). Zakah collection can be managed into two categories of administration which are (i) obligatory zakah collection by state or government and (ii) voluntary collection by state (Monzer, 1990; Abu Hassan ,2002). The first category is implemented by countries such as Pakistan (Monzer, 1990; Shirazi 1996), Saudi Arabia (Monzer, 1990) Singapore (Ahmad et al. 2006) and Malaysia (Monzer, 1990; Nik Mustapha 1991). Countries such as Kuwait and Bangladesh are implementing the second category (Monzer, 1990; Abu Al –Hassan 2002). Currently, zakah collection has shown a positive growth every year, for example in 2004 total zakah collection was RM450 million and further increased in 2007 to RM806.28 million and increased 20% every year from 2005 to 2007. Among the states in Malaysia, Selangor had reported the highest collection as compared to other states. In 2004 it had

successfully collected RM 108.83, in 2005 RM133.12 million while 2006 RM 159.84 and it received huge amount where it was increased to RM 202.19. Besides Selangor, Kuala Lumpur Federal Territory also reported a strong collection, where both states had been privatized.

However, the awareness and level of compliance of Muslim employees in paying zakah on their income are still considered low. Study done by Kamil (20020 revealed that about 35% of the qualified zakah payers who are form government employees in the state of Kedah did not pay zakah on employment income. According to Nik Mustapha Hj. Nik Hassan (1995), zakah revenue collected by zakah institution is instrumental in eradicating absolute poverty. For instance, *Pusat Zakah Selangor* (PZS) has offered many programs such as *Program Pembangunan Insan* and *Program Pembangunan Ekonomi* in order to enlarge the economy of the poor. Like *Program Pembangunan*, there are other projects such as *Projek Desa Ehsan, Projek Desa Kasih, Projek Bengkel Jahitan, Projek Penempatan Warga Emas Darussalamah, Projek Asnaf Kraf,* and *Kumpulan Ushawan Asnaf Zakah* that are in place with similar objectives (M. Azizan Abdullah & Noormala Mohd Sa'ad, 2005). According to Nik Mustapha Nik Hassan, (2000), since the amount of minimum value of wealth from zakah that can be imposed is small, one who does not utilize his wealth in production and keeps it idle will lose one-fourth of his wealth in less than twelve years. Prophet Mohammed had earlier realized such a consequence and had urged those responsible for the management of the wealth belonging to orphans to invest them so that it would not suffer gradual erosion due to zakah (Nik Mustapha Nik Hassan, 2000). In fact, zakah on employment income has been made compulsory to all eligible Muslims in Malaysia by *Jawatankuasa Majlis Fatwa Kebangsaan* since 1997 (JAKIM, 1997).

However, previous studies have shown the level of compliance towards paying zakah among Muslim employees is still low (e.g. Kamil, 2002). The study carried out by Kamil (2002) on zakah compliance behavior found that 35% out of 353 qualified government Muslim employees in the state of Kedah did not pay zakah on employment income. Likewise in the state of Perlis where Kamil, Chek Derashid, and Engku Ismail (1997) also reported that the level of zakah compliance was very low (about 35% paid for the zakah on employment income). Similar situation is also exists in Penang where it was reported that the number of Muslim employee who paid zakah on employment income was around 39% (18,552) out of 50,000 who are eligible to pay zakah. In general it revealed low compliance in paying zakah on employment income behaviors among Muslim employees in the federal government. Ignorance and illiteracy may explain such low compliance behavior towards zakah obligation as evidenced from previous zakah and tax literatures (Eriksen & Fallan, 1996, Groenland & Veldhoven, 1983; Kamil, 2002; Kamil & Mahzan, 2001). If the level of compliance among federal government employee is low, is the same picture taking place academics Muslim employees in higher Learning institutions?

Objectives and Research Questions

The objectives of this study are:

1) To examine the differences between intention to pay zakah, attitude, subjective norm and perceived behavior control with demographic factors among Muslim academics in Higher Learning Institutions.

2) To examine the relationship between intention to pay zakah with attitude, subjective norm, and perceived behavior control among Muslim academics in Higher Learning Institutions.

3) To identify which factor i.e. attitude, subjective norm and perceived behavior control that most influence Muslim academics' in compliance with participation in zakah payment

PAST LITERATURE

Previous Studies of Zakah on Income

Currently, many studies on zakah have been carried out and studies particularly on Muslims behavior towards zakah on income have always been discussed. A lot of researches have examined the demographic influences towards Muslims behavior in paying zakah on income (Mohd. Ali et al., 2003, Kamil, 2005; Hairunnizam et al., 2005; Nur Azura et al., 2005). For instance study done by Zainol and Kamil (2008), in determining individual behavior, it should be able to explain how its functions towards zakah compliance behavior. Demographic factors which have been discussed include age, gender, marital status, educational level, income level and number of dependants. In general, many of the previous studies tested the demographic factors which are anticipated as affecting the payment behavior.

In the study by Nor Ghani et al. (2001), she tested whether factors like privatization of zakah institution, awareness regarding the zakah obligation, income growth and the rate of growth of zakah based population have impact on zakah collection. They found there is no significant impact on zakah collection while the remaining three factors contribute to the differences in the zakah collection performance. Apart from that, there was a study done in testing the influence of intrinsic motivational factors of individual Muslim towards the compliance behavior of zakah on employment income (Kamil, 2005). He found that three variables which are perceived service quality, level of zakah knowledge and level of exposure to zakah promotional campaign to be significantly related to the compliance behavior in a positive direction.

Theory of Reasoned Action (TRA)

Theory of reasoned action (TRA) is driven by behavioral intentions where behavioral intentions are a function of an attitude toward the behavior and subjective norms surrounding the performance of the behavior. The objective of this theory is the conception of intention. From the previous researches that used theory of attitude as the underpinning theory which later led to the study of attitude and behavior championed by Fishbein and Ajzen (1975). Attitude toward the behavior is defined as the individual's positive or negative feeling about performing a behavior. Based on this theory, a person's attitude towards a behavior consists of two elements which is a belief that particular behavior leads to a certain outcome and an evaluation of the outcome of that behavior (Ajzen & Fishbein, 1980). If the outcome seems beneficial to the individual, he or she may then intend to or actually participate in a particular behavior.

Subjective norm is defined as an individual's perception of whether people important to the individual think the behavior should be performed (Eagly et al., 1993). It also classified as a type of peer pressure. Whether or not a person participates or intends to participate in any behavior is influenced strongly by the people around them. These people may include friends or a peer group, family, co-worker, community leaders and others significant people. According to TRA (Ajzen, 1975), if people evaluated the suggested behavior as positive (attitude) and if they think their significant others wanted them to perform the behavior (subjective norm), this results in a higher intention (motivation) and they are more likely to do so. Therefore, this theory is most frequently used by many researchers to predict consumer behavior (Fishbein & Ajzen, 1975; Hanno & Violette, 1996).

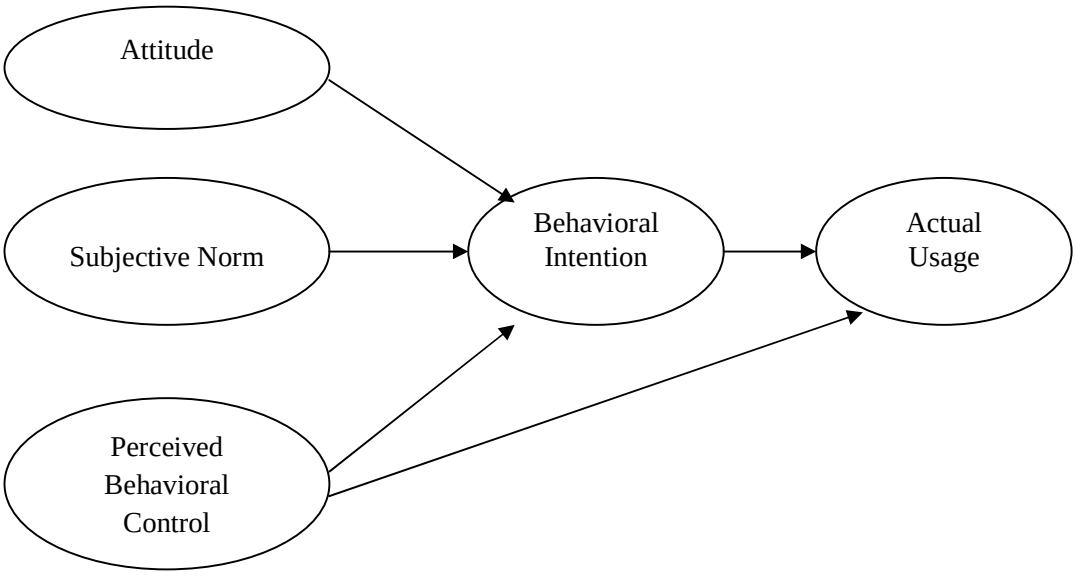
Theory of Planned Behavior (TPB)

The theoretical model employed in this research is based on theory of planned behavior (TPB) (Ajzen, 1991). The TPB (Ajzen, 1991) is an extension of the theory of reasoned action (TRA) and was established to answer the limitation in the TRA (Fishbein and Ajzen, 1975; Ajzen and Fishbein, 1980). The limitation in the TRA including a significant risk of confounding between attitudes and norms since attitudes can often be reframed as norms and vice versa. In the theory of planned behavior is deals with behavior where individual have incomplete faculty of using one's will or situation where they have incomplete control of their behavior (Ajzen, 1985; 1991, 2002). Under this

theory, it includes one additional variable which is perceived behavioral control. Perceived behavioral control is assessed by asking people how much control they have over performing a particular behavior. Including the perceived behavior control variable does lead to significant improvements for behaviors perceived to be low in control.
The more recent definition of attitude is the degree of favorableness and unfavorableness of an individual's feeling towards a psychological object (Ajzen & Fishbein, 2000). Attitudes are commonly believed to be important to marketing because of an assumed causal link between attitudes, intentions and behavior. Many studies have shown the significant effect of attitude towards intentions (Davis et al., 1989; Shih & Fang, 2003; Rhodes & Courneya, 2003). In the study by Kamil and Zainol (2008), they found that attitude towards zakah on employment income significant predicted intention to pay zakah on employment income. For subjective norm under the theory of planned behavior is classified as a function of belief. From the previous studies have proved that subjective norm is a direct determinant of behavioral intention (Fishbein & Ajzen 1975; Ajzen, 1991; Taylor & Todd, 1995). In zakah environment, Zainol (2008) found that subjective norm significantly influence zakah compliance intention on employment income.

In term of perceived behavior control under TPB, is defined as given the presence or absence of requisite resources and opportunities and also individuals' perception or ease or difficulties in performing the behavior of interest (Ajzen, 1991). Perceived behavior control plays two different roles in the prediction of behavior. Firstly, it can contribute to the prediction of behavior along intention and secondly among individuals who express the same level of intention of performing a given their behavior. Therefore, numerous studies have applied TPB to investigate behavior prediction using attitudinal variable. Based on the TPB, people's actions are determined by their intention and perception of control, where as their intentions are influenced by attitudes toward behavior, subjective norm and perceptions of behavior control. The previous studies have also demonstrated the applicability of TPB to various content domains such as evidence includes the acceptance of telemedicine technology by physicians (Chau & Hu, 2001), the adoption of virtual banking (Lio et al., 1999), computer resource center adoption an usage (Taylor & Todd, 1995) and many others. In this study, TPB is used to explain a survey on zakah of employment income in determining the factors that influence academics' intention to pay zakah. **Figure 1** illustrates the TPB framework:

Figure 1: Theory of Planned Behavior



RESEARCH METHODOLOGY

To answer the above three objectives, this paper has used primary data i.e. a survey method to gather all the relevant information. A set of questionnaire has been designed which was adopted from Ida Husna (2009). The questionnaire consists of 3 segments, Segment A is about respondents' profile, and Segment B is concerns on the respondents' attitude to pay zakah, while segment C is on questions relating to subjective norms towards zakah on employment income. Questions in segment D asks respondents about perceived behavior control in paying zakah on their income and finally the last segment needs them to answer questions relating to their intention in paying zakah. Five-point Likerts scale was employed to assist respondents in answering the questions ranging from '1' "strongly disagree" to 5 "strongly disagree".

A total of 600 questionnaires were distributed to all academics in Kuantan, Pahang and which 201 were returned which shows about 34% of response rate. The total 201 returned questionnaires have been used to answer the objectives of this paper. Statistical tests such as descriptive, one-way ANOVA, correlation and multiple regressions were used in this study.

FINDINGS & DISCUSSION

Validity and Reliability of the instruments

Factor analysis

In ensuring the validity of the instruments used in the study a factor analysis was carried out. In measuring sampling adequacy the Bartlett's test of Sphericity and the Kaiser-Mayer-Olkin (KMO) is applied in this study. The result should be greater than 0.6 in order in reflecting the instruments designed and conclude that our study has a good sampling adequacy. The results portrays that Bartlett's test of sphericity had a significance of 0.0000 and the Kaiser-Mayer-Olkin measure of sampling adequacy had a significance of 0.789. Sheridan and Lyndall (2001), reported that a measure of more than 0.6 is reflecting the adequacy of the instruments designed in the questionnaire. Thus, these results provide evidence of reliability and validity of the instruments used in this study.
The result suggested the 3 factors to be considered i.e. attitude, second is subjective norms and last factor is perceived behavior control. The data showed factor loading for attitude is ranged from 0.791-.797, while for the second factor subjective norms are ranged from 08.05-0.949. Factor loading for the last factor which is perceived behavior control indicating ranged from 0.792 – 0.870.

Reliability Test

In measuring the reliability of all instruments in the questionnaire, Cronbach's Alpha coefficient test has been applied. The results of all instruments in this study portray more than 0.70 score which shows attitude with α=0.797, subjective norms α=0.871, perceived behavior α=0.856 and intention with α=0.725. Cronbach's Alpha above 0.70 score is considered acceptable by the rule of thumb (Nunnally, 1978). Hence, it indicates that the instruments used in this study are deemed reliable and acceptable. *(See Table 1)*

Normality Test

This section discusses the normality test result with the aims to examine whether the data collected is normally or not normally distributed. Chua (2008), explained in analysing and examining the normality of the date collected, skewness and Kurtosis values can be used to interpret the result. These values should be in the range between -1.96 to +1.96 to assume the data collected are normally distributed. The normality results of the study reveals that the skewness and kurtosis values are within the suggested range. Since most of the variables tested indicate normality, hence a parametric test is applied in this study.

Descriptive statistics

Descriptive test was carried out to provide a general idea of the respondents' demographic information. *Table 2* shows the number of respondent of each respondent's demographic information of Muslim academics in Higher Learning Institutions. The demographic components used in the survey were age, gender, level of education, level of income and either the respondent paid zakah or not. Further information on respondents' profiles is summaries as in *Table 2*

Parametric test

The first objective of this study is to examine the differences between demographic factors and 4 factors i.e. attitude, subjective norms and perceived behavior control and intention to pay zakah among Muslim academics in Higher Learning Institutions. Therefore, the following hypotheses have been designed as follow:

> *H1.1 Attitude, subjective norms, perceived behavior control and Intention to pay zakah differs significantly between gender among academics of Higher Learning Institutions*

In answering the above hypothesis independent T-Test was applied and the result failed to support the hypothesis stated, which signifies the *p*- value of (0.814) for intention, (0.493) for attitude, (0.145) for subjective norms, and (0.097) for perceived behavior control. It revealed none of these factors differ significantly with gender among academics in higher learning institutions. Hence, there is no sufficient evidence to indicate that there is a significant difference between male and female academics towards attitude, subjective norms, perceived behavior control and intention to pay zakah among academics. *(Refer Table 3)*

The second hypothesis in answering the first objective is as follows:

> *H1.2 Attitude, subjective norms, perceived behavior control and Intention to pay zakah differs significantly between age groups among Muslim academics of Higher Learning Institutions*

As for the second hypothesis, this study has employed a one-way analysis of variance (ANOVA) test which examines the possible differences in terms of attitude, subjective norms, perceived behavior control between age groups among academics . In this case 3 age groups of respondents' have been identified which are between 20-30 years, 31-40 years and 40 years and above. *Table 4* shows only perceived behavior control show significant different between age of academics with the *P*-value (0.013), while the other 3 factors show no significance different with *p*-value (0.093) for intention, attitude (0.212) and subjective norms (0.681). The mean test for perceived behavior control variable portrays respondents' age between 31-40 years shows the highest mean of (0.6314) followed by 40 and above (0.6182) and 20-30 years (0.6008).

On the other hand,

> *H1.3 Attitude, subjective norms, perceived behavior control and Intention to pay zakah differs significantly between academic qualifications among Muslim academics of Higher Learning Institutions*

Next hypothesis measures whether Attitude, subjective norms, perceived behavior control and intention to pay zakah differ significantly with the level of academic qualifications. The categories of qualifications labeled as 1= Phd, 2 = master, 3 = Degree and 4= Diploma. A one way ANOVA test was performed and the results in *Table 5* signify that the level of academic qualification and 3 factors show significant difference except for subjective norms factor which show insignificant result with *P*-value (0.754). The highest mean test for intention, attitude and perceived behavior control are those academics hold academic qualification of Master degree with (0.6531) for intention, attitude (0.6560) and (0.6400) for perceived behavior control.

H1.4 Attitude, subjective norms, perceived behavior control and Intention to pay zakah differs significantly between levels of Income among Muslim academics in Higher Learning Institutions

In answering the hypothesis 4, again one-way ANOVA test was applied. *Table 6* indicates 3 factors i.e. intention, attitude and perceived behavior control signify the *p* value < 0.05. Hence, there is sufficient evidence to indicate that these 4 factors show significant difference between levels of income among academics. Where 3 factors i.e. attitude, perceived behavior control and intention are considered significant at 5% confidence level while for subjective norms at 10% confidence level indicates significant results as well. The highest mean test for all 4 factors portrays that academics that earned RM4001 and > differ significantly with the value of (0.6400) for intention; attitude is (0.6684) for perceived behavior control (0.6165) and subjective norms is (0.6044). Hence, it could be inferred that those who earned more have higher intention to pay zakah.

Regression Modeling

To answer the second and third objective, we designed the following hypotheses:

H5: There is a significant relationship between intention to pay zakah and attitude, subjective norms and perceived behavior control among Muslim academics

Pearson correlation test is used to examine the relationship between intention to pay zakah and 3 factors i.e. attitude, subjective norms and perceived behavior control. As reported in *Table 7*, the results of hypothesis 5 revealed all 3 factors i.e. attitude, subjective norms and perceived behavior control have significant relationship with intention to pay zakah. It shows that intention to pay zakah has a positive correlation with attitude (r = 0.687), while for subjective norms (r = 0.390) and finally perceived behavior control (r = 637). Therefore, it could be claimed that all these 3 factors are positively related.

The study continues with the final test which regression modeling is to measures the degree of relationship between variables. This explains significant relationship between 3 factors i.e. attitude, subjective norms and perceived behavior control and intention to pay zakah among academics. A multiple regression test was carried out and the regression model is as follows:

$$INT = \alpha + \beta_1 F1 + \beta_1 F2 + \beta_1 F3 + \varepsilon_i$$

INT	=	Intention of zakah on employment income
α	=	Constant
β_1F1	=	Attitude
β_1F1	=	Subjective norms
β_1F1	=	Perceived behavior control
ε_i	=	is an error term

Multicollinearity test was carried out and it indicates all the 3 independent variables show no substantial correlation. All the correlation values is lower than r = 0.9, hence we can conclude there is little collinearity. Furthermore, the results revealed the three variables i.e. attitude, subjective norms and perceived behavior control can account for 48.6% of the intention on employment income with (R^2: 0.486, P < .05 and F-ratio: 61.751). In other words it portrays about 49% of the variance intention to pay zakah on employment was significantly explained by all these 3 variables. Therefore, we can interpret that the model designed above was applicable to predict the intention to pay zakah. *(Refer Table 8)*

H6: There is a positive relationship between attitude and intention to pay zakah among Muslim academics

The next text is to identify which of these 3 variables influenced academics the most to pay zakah. Based on the finding it shows that *t*-value is 5.077 and $p < .01$ for attitude, it shows that this factor significantly influence the intention to pay zakah among academics.

H7: There is a positive relationship between subjective norms and intention to pay zakah among Muslim academics

Hypothesis 7 predicts the relationship between subjective norms and intention to pay zakah among academics. Table xx, shows t-value of subjective norms was 0.848 and $p < 0.39$, it shows that this factor not significantly influence the intention to pay zakah among academics.

H8: There is a positive relationship between perceived behavior control and intention to pay zakah among Muslim academics

Finally the study hypothesizes the relationship between perceived behavior control and intention to pay zakah among academics. Table xx, shows t-value of this factor was 5.006 and $p < 0.01$, it shows that this variable significantly influence the intention to pay zakah among academics.

Attitude shows the highest beta value of (0.369), therefore, we can conclude that attitude is the most important variable that influences intention of academics in fulfilling their obligation to pay zakah. This is followed by perceived behavior control variable with beta value of (0.360). However, the subjective norm factor seems did not significantly influence the intention of academics to pay zakah with beta value of (0.050). The findings of this study are supported by other study done by Ida Husna (2009).

CONCLUSION

Recently, studies on zakah have been successfully attract many scholar to explore further issues especially in term of managing zakah institutions. No doubts about the total collection of zakah, which was recently reported 266 million collected by Lembaga Zakah Selangor. Many studies have been done on collection of zakah of zakah Institutions in Malaysia. The highest contribution of zakah collection in Malaysia is mainly from zakah on employment income. The findings of the study show that attitude (ATT) and perceived behavior control (PBC) significantly influence intention to comply with zakah on income. Subjective norm (SN), however, did not able to predict intention to pay zakah among Muslim academics in Higher Learning Institutions. The findings of the present study can be used for the institution of zakah and policy makers to promote and educate the general public as to the importance of zakah especially in employment income. There are a lot of research on zakah can be explored for instance zakah on business income among muslin entrepreneurship and also relationship between zakah collection and distribution among states in Malaysia.

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APPENDICES

TABLE 1: RELIABILITY TEST

	Reliability Statistics		
	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
Attitude	0.797	0.801	4
Subjective Norm	0.871	0.874	3
Perceived Behavior Control	0.856	0.856	4
Intention	0.725	0.738	4

TABLE 2: RESPONDENT'S PROFILES

Age	**Frequency**	**Percent**
20 – 30	91	45.3
31 – 40	95	47.3
41 and above	15	7.5
Gender		
Male	62	30.6
Female	139	69.2
Level of Education		
PhD	1	0.5
Master	59	29.4
Degree	128	63.7
Diploma	*13*	*6.5*
Level of Income		
1000 – 2000	23	11.4
2001 – 3000	105	62.2
3001 – 4000	47	23.4
4001 >	26	12.9
Paid Zakah		
Yes	137	68.2
No	64	31.8

TABLE 3

H1.1 Attitude, subjective norms, perceived behavior control and Intention to pay zakat differs significantly between gender among academics of Higher Learning Institutions

Dependent Variables	Gender	N	Mean Rank	*P*-value Asymp. Sig. (2-tailed)
INTENTION	Male	62	64.89	0.814
	Female	138	81.35	
ATTITUDE	Male	62	72.50	0.493
	Female	138	79.76	
SUBJECTIVE NORM	Male	62	54.74	0.145
	Female	138	83.47	
PERCEIVED BEHAVIOR CONTROL	Male	62	70.81	0.097
	Female	138	80.11	

TABLE 4

H1.2 Attitude, subjective norms, perceived behavior control and Intention to pay zakat differs significantly between age groups among Muslim academics of Higher Learning Institutions

Dependent Variables	Age	N	Mean Rank	*F*-ratio	Asymp. Sig.
INTENTION	20-30 years	91	0.6241	2.409	0.093
	31-40 years	94	0.6373		
	41 years and above	15	0.6546		
ATTITUDE	20-30 years	91	0.6298	1.565	0.212
	31-40 years	94	0.6437		
	41 years and above	15	0.6457		
SUBJECTIVE NORM	20-30 years	91	0.6019	0.751	0.681
	31-40 years	94	0.6092		
	41 years and above	15	0.5900		
PERCEIVED BEHAVIOR CONTROL	20-30 years	91	0.6008	4.408	0.013
	31-40 years	94	0.6314		
	41 years and above	15	0.6182		

TABLE 5

H1.3 Attitude, subjective norms, perceived behavior control and Intention to pay zakat differs significantly between academic qualifications among Muslim academics of Higher Learning Institutions

Dependent Variables	Qualifications	N	Mean Rank	*F*-ratio	Asymp. Sig.
INTENTION	PhD	1	0.6021	5.055	0.002
	Master	58	0.6531		
	Degree	128	0.6274		
	Diploma	13	0.5942		
ATTITUDE	PhD	1	0.6021	3.727	0.012
	Master	58	0.6560		
	Degree	128	0.6322		
	Diploma	13	0.6099		
SUBJECTIVE NORM	PhD	1	0.6021	0.399	0.754
	Master	58	0.6036		
	Degree	128	0.6073		
	Diploma	13	0.5797		
PERCEIVED BEHAVIOR CONTROL	PhD	1	0.6021	5.375	0.001
	Master	58	0.6400		
	Degree	128	0.6117		
	Diploma	13	0.5598		

TABLE 6

H1.4 Attitude, subjective norms, perceived behavior control and Intention to pay zakat differs significantly between level of Incomes among Muslim academics in Higher Learning Institutions

Dependent Variables	Income (RM)	N	Mean Rank	*F*-ratio	Asymp. Sig.
INTENTION	1000-2000	23	0.6048	7.250	0.000
	2001-3000	105	0.6255		
	3001-4000	46	0.6400		
	4001 and >	26	0.6724		
ATTITUDE	1000-2000	23	0.6242	3.934	0.009
	2001-3000	105	0.6301		
	3001-4000	46	0.6435		
	4001 and >	26	0.6684		
SUBJECTIVE NORM	1000-2000	23	0.5920	2.191	0.090
	2001-3000	105	0.5954		
	3001-4000	46	0.6409		
	4001 and >	26	0.6044		
PERCEIVED BEHAVIOR CONTROL	1000-2000	23	0.5712	9.161	0.000
	2001-3000	105	0.6072		
	3001-4000	46	0.6347		
	4001 and >	26	0.6165		

TABLE 7: CORRELATIONS TABLE

	N = 201			
Variables	Correlation coefficient			
	ATT	SN	PB	INT
ATT	1			
SN	.473	1		
PB	.687	.456	1	
INT	.641	.390	.637	1
***Correlation coefficient at the 0.01 level (1-tailed)*				

TABLE 8: REGRESSION TABLE

H5: There is a significant relationship between intention to pay zakat and attitude, subjective norms and perceived behavior control among Muslim academics

H6: There is a positive relationship between attitude and intention to pay zakat among Muslim academics

H7: There is a positive relationship between subjective norms and intention to pay zakat among Muslim academics

H8: There is a positive relationship between perceived behavior control and intention to pay zakat among Muslim academics

Variables	*N = 201*						
	regression						
	coefficients	Std error	t	Significant	R^2	Adjusted R^2	F-stat
ATT	0.369	0.74	5.077	0.000	48.6	47.8	6.751
SN	0.050	0.040	0.848	0.397			
PB	0.360	0.059	5.006	0.000			

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