



مجلة الأمانة العامة للجان الزكوية والضريبية والجمركية

مَجَلَّةٌ عِلْمِيَّةٌ دَوْرِيَّةٌ مُدَكَّكَةٌ

Journal of the General Secretariat of Zakat, Tax and Customs Committees

Peer-Reviewed Scientific Journal

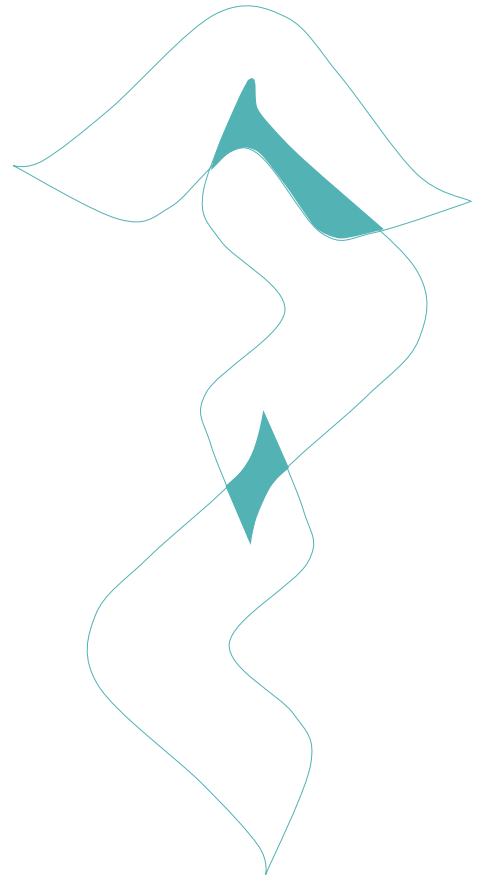
المجلد (1448) | العدد (الأول)

Issue (First) | Volume (2026)



مجلة الأمانة العامة للجان الزكوية والضريبية والجمركية

Journal of the General Secretariat of Zakat, Tax and Customs Committees





Contents of this issue:

- Journal Editorial Board.
- Editorial Advisory Board.
- Journal Vision and Mission.
- Copyright and Disclaimer.
- Journal Profile and Scope.

1. Editorial by the Editor in Chief

2. Profitability and Tax Avoidance: Evidence from

Islamic and Conventional Firms in OIC Countries

Dr Omer Faruk Tekdogan (Social Sciences University of Ankara) and Dr Muhammed Hadin Oner (Aksaray University)

3. Implied Corporate Zakat Capacity in Saudi Listed

Firms: Evidence from Net Assets, Leverage, and Sector Effects

Prof. Issam Tlemsani, the Center of International Business, London

4. Integrating Zakat into Modern Fiscal Policies:

Challenges, Opportunities, and Theological Foundations

Dr. Fadi Al-Asfour, Arab Open University/ Madinah, Saudi Arabia

5. Operationalizing Productive Zakat Schemes in

Ethiopia: A Mixed-Methods Analysis of Muzakki Adoption Drivers and Institutional Readiness

محتويات العدد:

- هيئة تحرير المجلة.
- الهيئة الاستشارية للمجلة
- رؤية ورسالة المجلة
- حقوق النشر وإخلاء المسؤولية
- التعريف بالمجلة ومجالاتها

1. افتتاحية العدد لرئيس هيئة التحرير

2. الربحية وتجنب الضرائب: دليل من الشركات الإسلامية

والتقليدية في دول منظمة التعاون الإسلامي

الدكتور عمر فاروق تكدوغان (جامعة العلوم الاجتماعية في أنقرة) والدكتور محمد هادين أونر (جامعة أكساري، تركيا)

3. القدرة الضمنية على دفع الزكاة للشركات في الشركات

السعودية المدرجة: أدلة من صافي الأصول والرافعة المالية وتأثيرات القطاع

الأستاذ عصام تلمساني، مركز الأعمال الدولية، لندن

4. دمج الزكاة في السياسات المالية الحديثة: التحديات والفرص

والأسس الشرعية

الدكتور فادي العصفور، الجامعة العربية المفتوحة، المدينة المنورة، المملكة العربية السعودية

5. تفعيل نظم الزكاة الإنتاجية في إثيوبيا: تحليل قائم على المنهج

المختلط لدوافع تبني المزمكين وجاهزية المؤسسات



Mr. Anwar Adem Shikur (Sakarya University, Türkiye), Dr. Hakan Aslan (Sakarya University) and Dr. Abdurahman Jemal Yesuf (Lusail University, Qatar)

السيد أنور آدم شيكور (جامعة سكاريا، تركيا)، الدكتور
هاكان أصلان (جامعة سكاريا)، والدكتور عبد الرحمن جمال
يوسف (جامعة لوسيل، قطر)

6. Risk Management in Islamic Philanthropic

Institutions: Evaluation of Organizational Factors in
BAZNAS Province of Indonesia

Dr. Muhammad Hasbi Zaenal (Syarif Hidayatullah
State Islamic University, Banten Province, Indonesia)
and Dr. Andjar Prasetyo (Regional Development
Planning, Research and Innovation Agency of
Magelang, Central Java Province, Indonesia)

6. إدارة المخاطر في المؤسسات الخيرية الإسلامية: تقييم العوامل
التنظيمية في مقاطعة بازناس بإندونيسيا

الدكتور محمد حسبي زينال (جامعة شريف هداية الله
الإسلامية الحكومية، مقاطعة بانتن، إندونيسيا) والدكتور
أنجار براسيتيو (وكالة تخطيط التنمية الإقليمية والبحث
والابتكار، مقاطعة جاوة الوسطى، إندونيسيا)

7. Toward Stronger Zakat Governance: Mapping

Global Accounting-Based Evidence for Regulatory
and Adjudication Frameworks

Dr. Ririn Riani (Sakinah Finance Research Institute,
West Java, Indonesia) and Murniati Mukhlisin
(Universitas Islam Tazkia)

7. نحو حوكمة أقوى للزكاة: رسم خرائط للأدلة العالمية القائمة
على المحاسبة لأطر التنظيم والبت في المنازعات

الدكتورة ريرين ريان (معهد السكينة للأبحاث المالية، جاوة
الغربية، إندونيسيا) والاستاذة مورنياتي مخلصين (الجامعة
الإسلامية تازكيا)

8. The Impact of "Buy Now, Pay Later" (BNPL)

Obligations on the Zakat Base for Individuals: An
Applied Jurisprudential Study.

Dr. Wafaa bint Mohammed Al-Issa (King Saud
University)

8. أثر التزامات خدمة "اشتر الآن وادفع لاحقاً" BNPL على
الوعاء الزكوي للأفراد: دراسة فقهية تطبيقية

الدكتورة وفاء بنت محمد العيسى (جامعة الملك سعود)

9. The Relationship Between Withholding Tax and

Royalties in the Saudi Tax System: A Critical Review

Ms. Maha Khalid Al-Harathi

9. العلاقة بين ضريبة الاستقطاع والإتاوة في النظام الضريبي

السعودي: مراجعة نقدية
السيدة مها خالد الحارثي





مجلة الأمانة العامة للجان الزكوية والضريبية والجمركية

مَجَلَّةٌ عِلْمِيَّةٌ دَوْرِيَّةٌ مُحَكَّمَةٌ

Journal of the General Secretariat of Zakat, Tax and Customs Committees

Peer-Reviewed Scientific Journal

رقم الردمد (ISSN): 2961- 4384

رقم الردمد الالكتروني (e-ISSN): 3532-3122

Contact

- Email: Journal-gma@gstc.gov.sa
- Contact from KSA: 8001220000
- Contact from outside KSA:

قنوات التواصل

- البريد الإلكتروني: Journal-gma@gstc.gov.sa
- التواصل من داخل المملكة: 0966112048999
- التواصل من خارج المملكة: 8001220000



هيئة تحرير المجلة (Journal Editorial Board)

رئيس التحرير (Editor-in-Chief)

د. محمد عبد الله بن هديب - جامعة الملك سعود

Dr. Hudaib, Mohammad

محرر مشارك (Associate Editor)

د. عبد الوهاب بن محمد الخضير - جامعة الملك سعود

Dr. Alkhadhari, Abdulwahab

أعضاء هيئة التحرير (Editorial Board)

أ.د. عبد الله بن منصور الغفيلي - جامعة الإمام محمد بن سعود الإسلامية

Professor. Alghfaily, Abdullah Mansour

د. نورة بنت عماد الجبر - جامعة الملك فيصل

Dr. Aljabr, Noorah Imad

د. نوف بنت عبد المحسن بن هدا ب - جامعة الأميرة نورة بنت عبد الرحمن

Dr. Binhadab, Nouf Abdulmohsen

د. عبد العزيز بن أحمد التويجري - جامعة الملك سعود

Dr. Altuwaijri, Abdulaziz Ahmed

د. ليلى بنت مبارك القحطاني - جامعة الملك سعود

Dr. Alkahtany, Laila Mubarak

مدير التحرير (Managing Editor)

د. ايمان بنت سليمان الخمشي - جامعة الملك سعود

Dr. Alkamshy, Eman Sulaiman



الهيئة الاستشارية للمجلة (Editorial Advisory Board)

رئيس الهيئة الاستشارية

أ.د. أيوب منصور الجربوع - معهد الإدارة العامة

Professor. Aljarboa, Ayoub Mansour

أعضاء الهيئة الاستشارية

أ.د. يوسف بن عبدالله الشبيلي - جامعة الإمام محمد بن سعود الإسلامية

Professor. Alshubaili, Yousef Abdullah

د. ياسر بن فضل السريحي - جامعة الملك سعود

Dr. Alsuraihi, Yasser Fadl

د. مسفر بن محمد السلولي - جامعة الملك سعود

Dr. Alsaluli, Mesfer Mohammed

د. مها بنت عبدالله الشعلان - جامعة الملك سعود

Dr. Alshaalan, Maha Abdullah

د. صباح بنت دخيل الخثعمي - جامعة الملك سعود

Dr. Alkhathami, Sabah Dakhil

د. سارة سبتي السبتي - جامعة الملك سعود

Dr. Alsabti, Sarah Sabti



Vision

A leading regional and international scientific platform specializing in the fields of zakat, taxation, and customs.

الرؤية

منصة علمية رائدة إقليميًا ودوليًا متخصصة في مجالات الزكاة والضرائب والجمارك.

Mission

Publish peer-reviewed articles in the fields of zakat, taxation, and customs to enrich knowledge, support adjudication committees, and develop local policies and legislation in accordance with academic and professional norms and standards.

الرسالة

نشر المقالات المحكّمة في مجالات الزكاة والضرائب والجمارك، لإثراء المعرفة ودعم لجان الفصل وتطوير السياسات والتشريعات المحلية بما يتوافق مع الأعراف والمعايير الأكاديمية والمهنية.



Copyright

All rights reserved. No part of the contents of this journal may be reproduced, stored, processed, or transmitted in any form or by any means, electronic, paper, or digital, in whole or in part, without the prior written permission of the journal's editorial board.

حقوق النشر

جميع حقوق الطبع والنشر محفوظة للأمانة العامة للجان الزكوية والضريبية والجمركية، لا يسمح بإعادة نشر أي من محتويات المجلة، أو تخزينها أو معالجتها أو نقلها بأي وسيلة كانت إلكترونية أو ورقية أو رقمية كلياً أو جزئياً، إلا بعد الحصول على إذن خطي مسبق من هيئة تحرير المجلة.

Disclaimer

The scientific material published in this Journal reflects solely the opinions and views of its authors and does not necessarily represent the views of the Journal or its publisher. The Journal, its Editorial Board, and its Advisory Board assume no legal or scientific responsibility for the accuracy, validity, or reliability of the data, information, or results contained in the published research. Authors bear sole legal responsibility for the content of their work and for their compliance with research ethics,

إخلاء المسؤولية

تعتبر المواد العلمية المنشورة في المجلة عن آراء وجهات نظر مؤلفيها فقط، ولا تعكس رأي المجلة أو الجهة التي تصدرها.
ولا تتحمل المجلة أو هيئة التحرير أو الاستشارية أي مسؤولية قانونية أو علمية عن دقة أو صحة البيانات والمعلومات أو النتائج الواردة في الأبحاث المنشورة. ويتحمل المؤلفون وحدهم المسؤولية القانونية عن محتوى أعمالهم، والتزامهم بأخلاقيات البحث العلمي ومعايير النشر.



التعريف بالمجلة ومجالاتها

والمحاسبة والاقتصاد والفقه وغيرها من التخصصات ذات الصلة. لذا يشمل نطاق المجلة الآتي:

1. الدراسات الزكوية والمنازعات ذات الصلة.
2. الدراسات الضريبية والمنازعات ذات الصلة.
3. الدراسات الجمركية والمنازعات ذات الصلة.

مجلة الأمانة العامة للجان الزكوية والضريبية والجمركية مجلة متخصصة حصرياً في مجالات الزكاة والضريبة والجمارك، بما في ذلك المنازعات المرتبطة بها، كما تشجع المجلة الأبحاث البينية (متعددة التخصصات) مع التركيز على التخصصات ذات الصلة بمجالات المجلة كالقانون

أنواع المقالات المقبولة

(4) المقالات القصيرة ومقالات الرأي والتعليقات: المقالات القصيرة تعرض نتائج أو أفكاراً أولية بصورة موجزة. ومقالات الرأي تعبر عن وجهة نظر علمية موثقة حول قضية تخصصية. والتعليقات تناقش أو ترد على أبحاث سابقة بهدف توضيح أو تصويب المفاهيم.

(5) المقالات التطبيقية: تركز على تحليل القضايا التشريعية والسياسات والمنازعات ذات الصلة بالزكاة والضريبة والجمارك، وتقديم حلولاً عملية وتوصيات مبنية على منهج علمي.

(6) ملخصات أطروحات الدراسات العليا: تقدم عرضاً موجزاً ومنهجياً لأطروحات الماجستير أو الدكتوراه ذات الصلة، يتضمن الأهداف والمنهجية والنتائج الرئيسة والتوصيات العلمية.

(1) الأبحاث الأصلية (نظرية، تجريبية، تحليلية، كمية، ونوعية): تُعدّ إسهاماً علمياً جديداً يقدمه الباحث في مجاله، وتشمل الدراسات النظرية التي تطور المفاهيم والنماذج، والتجريبية التي تختبر الفرضيات ميدانياً، والتحليلية التي تفسّر الظواهر باستخدام أدوات علمية، والكمية المعتمدة على البيانات الإحصائية، والنوعية التي تركز على الفهم العميق من خلال المقابلات والملاحظة.

(2) دراسات الحالات: تحلل حالة محددة (مؤسسة، نظام، أو تشريع) تحليلاً معمقاً لاستخلاص الدروس التطبيقية وربط النتائج بالنظريات العلمية، مما يساهم في تطوير السياسات والممارسات ذات الصلة.

(3) المراجعات الأدبية والنقدية: تستعرض وتقيم البحوث أو الكتب السابقة لتحديد الاتجاهات والفجوات العلمية، وإثراء المعرفة النظرية من خلال التحليل والمقارنة والنقد البناء.



متطلبات التقدّم بطلب النشر

1. يجب إعداد المادة العلمية وفق إرشادات النشر المعتمدة من قبل المجلة (تنسيق النصوص، الجداول، المراجع).
2. يُقدم ملف منفصل يتضمن عنوان المادة العلمية وأسماء المؤلفين وانتماءاتهم، وذلك ضمناً لسرية المراجعة المزدوجة.
3. يُشترط إدراج أحد المعرفات التالية للمؤلف الرئيس، مع تقديم إقرار كتابي بمشاركة جميع المؤلفين في إعداد المادة العلمية.
4. يتحمل المؤلفون المسؤولية الكاملة عن صحة البيانات ودقتها، والحصول على جميع التصاريح اللازمة لاستخدام المواد المحمية (صور، جداول، بيانات).
5. يجب على المؤلفين الإفصاح عن أي تضارب مصالح محتمل، مالياً كان (تمويل، ملكية، استشارات) أو غير مالي (علاقات مهنية أو شخصية).
6. يُجرى الإفصاح في خطاب الإرسال، وصفحة العنوان، والنظام الإلكتروني للتقديم.
7. لا يُعد مجرد وجود تضارب مصالح سبباً للرفض، أما إخفاؤه فيعد مخالفة جسيمة.

الموافقات الأخلاقية

1. يجب على الباحثين الحصول على موافقة اللجنة المختصة قبل مباشرة البحث.
 2. يلزم الباحثون بالتصريح بتلك الموافقة صراحة في متن البحث.
- تلتزم المجلة بنظام أخلاقيات البحث على المخلوقات الحية، الصادر بالمرسوم الملكي رقم (م/59) بتاريخ 1431/9/14هـ، ولانحته التنفيذية وعليه:

استخدام تقنيات الذكاء الاصطناعي

1. يجب الإفصاح الكامل عن أي استخدام لأدوات الذكاء الاصطناعي في قسم مستقل بعنوان: "إفصاح عن استخدام تقنيات الذكاء الاصطناعي".
2. يتضمن الإفصاح: اسم الأداة، سبب استخدامها، ودرجة الاعتماد عليها.
3. صيغة الإفصاح المقترحة: "خلال إعداد هذا العمل، استخدم المؤلف/المؤلفون أداة [اسم الأداة] من أجل [الغرض/درجة الاستخدام]. وبعد الاستعانة بهذه الأداة/الخدمة، قام المؤلف/المؤلفون بمراجعة المحتوى وتعديله حسب الحاجة، ويتحملون كامل المسؤولية عن محتوى هذا النشر".
4. يتحمل المؤلف المسؤولية الكاملة عن دقة المخرجات وصحتها وسلامة جميع النصوص والبيانات والرسوم



7. يمكن الاستفادة منها في توليد أفكار أو تصميم رسوم توضيحية، على أن يتحقق المؤلف من خلوها من الأخطاء والمحتوى المضلل.
8. لا يجوز الاعتماد على أدوات الذكاء الاصطناعي كمصدر رئيس للبيانات أو التحليلات دون تحقق مستقل من المؤلفين.
9. يُعد عدم الإفصاح عن استخدام أدوات الذكاء الاصطناعي مخالفة تُعرض المؤلف للجزاء المنصوص عليها في سياسات المجلة.
- أو الصور الناتجة عن استخدام الذكاء الاصطناعي، ولا يجوز إدراج تلك الأدوات ضمن قائمة المؤلفين.
5. يحظر إدخال بيانات حساسة أو شخصية تخالف معايير حماية الخصوصية.
6. يمكن استخدام أدوات الذكاء الاصطناعي كوسيلة مساعدة لتحرير اللغة أو صياغة النصوص أو دعم التحليل الأولي للبيانات، بشرط مراجعتها وتدقيقها من المؤلف.

الجزاءات

1. في حال ارتكاب مخالفات لأخلاقيات النشر – ومنها الانتحال، التلاعب بالبيانات، النشر المكرر، إخفاء تضارب المصالح، أو سوء استخدام الذكاء الاصطناعي – يحق للمجلة اتخاذ التدابير الآتية:
2. رفض البحث أو سحبه بعد النشر.
3. نشر بيان رسمي يوضح المخالفة.
4. حظر المؤلف أو المؤلفين من تقديم أبحاث مستقبلية لمدة تحددها هيئة تحرير المجلة.

التعليمات الخاصة بالمؤلفين

أولاً: القواعد والضوابط العامة

- 1) يجب أن تكون المقالة المقدمة للنشر في حدود اختصاص المجلة.
- 2) يشترط أن يكون المؤلف حاصلاً على درجة الدكتوراه في أحد مجالات المجلة، وعند تعدد المؤلفين يجب أن يكون المؤلف الرئيس حاصلاً على درجة الدكتوراه.
- 3) أن يكون المؤلف الرئيس -على الأقل- من منسوبي المؤسسات التعليمية الأكاديمية أو المراكز البحثية.
- 4) يشترط أن يتسم البحث بالأصالة والحدثة والابتكار، وأن يحقق إضافة نوعية للتخصص والمعرفة، مع
- توقيع جميع المؤلفين على تعهد خطي يؤكد أصالة العمل وعدم وجود تعارض مصالح.
- 5) يتحمل الباحث/المؤلف مسؤولية إثبات الحصول على إذن رسمي لاستخدام أي مواد سبق نشرها (رسوم، جداول، نصوص، إلخ).
- 6) يلتزم الباحثون والكتاب بجميع معايير الأخلاقيات الأكاديمية والنزاهة العلمية.
- 7) لا تقبل المجلة اقتباس أو استلال محتوى من رسائل الماجستير والدكتوراه، بينما ترحب بنشر ملخصات رسائل الدكتوراه.



- (8) تقبل المجلة نشر الأبحاث المقدمة سابقاً في مؤتمرات، شريطة أن تكون منقحةً وموسَّعةً، وألا تكون منشورة في كتاب المؤتمر.
- (9) يشترط أن تكون المادة العلمية غير منشورة مسبقاً أو مقدمة للنشر في جهة أخرى.
- (10) عند قبول النشر، تنتقل حقوق النشر إلى المجلة.
- (11) يلتزم المؤلفون بكافة القواعد والضوابط الخاصة بالموضحة أدناه.
- (12) عند قبول المقال للنشر، تؤوّل جميع حقوق النشر للمجلة، ولا يجوز إعادة نشره في أي منفذ نشر آخر- ورقياً كان أو إلكترونياً- إلا بعد الحصول على موافقة كتابية من هيئة تحرير المجلة.
- ثانياً: القواعد والضوابط الفنية
- (1) يجب تقديم صفحة العنوان (Title Page) كملف منفصل.
- (2) تقدم الملفات بصيغ قابلة للتحرير مثل (Word .docx أو LaTeX)، وإرفاق جميع ملفات المصدر القابلة للتحرير إلزامياً لإتمام المراجعة.
- (3) تقبل المجلة الأبحاث باللغتين العربية والإنجليزية (بإحدى الصيغتين البريطانية أو الأمريكية)، ويجب أن يتضمن البحث ملخصاً باللغتين لا يزيد عن 300 كلمة، مع 3-5 كلمات مفتاحية.
- (4) حجم المادة العلمية مرن، بحيث لا يتجاوز:
- (5) 12,000 كلمة للأبحاث الكاملة.
- (6) 8,000 كلمة للمقالات القصيرة أو التعليقات.
- (7) يجب أن تتضمن المادة العلمية: مقدمة، خلفية نظرية ودراسات سابقة، منهجية، تحليل ومناقشة، نتائج وتوصيات.
- (8) تنسيق النصوص:
- للبحوث باللغة الإنجليزية: خط (Times New Roman)، حجم 12.
 - للبحوث باللغة العربية: خط (Traditional Arabic)، حجم 12.
 - التباعد بين الأسطر: 1.15.
- (9) حجم الورق (A4)، مع ترقيم الصفحات في منتصف أسفل الصفحة.
- (10) يجب ترقيم الجداول والأشكال تسلسلياً بعناوين واضحة.
- (11) تُرفع الجداول والرسوم في ملفات منفصلة مع الإشارة إلى مواضعها داخل النص.
- (12) يجب أن تكون الجداول مفهومة بذاتها، مرقمة ومرفقة بعنوان مختصر وتعليقات توضيحية.
- (13) يجب أن تكون الرسوم عالية الجودة (JPEG) أو (TIFF) بدقة لا تقل عن 600 dpi.
- (14) يجب في جميع الاستشهادات أن تُذكر في المتن وقائمة المراجع في نهاية البحث، مرتبة هجائياً.
- (15) تعتمد المجلة أنماط التوثيق الآتية:
- (APA) الإصدار السابع للأبحاث في العلوم الاجتماعية والإنسانية.
 - (Chicago Manual of Style).
 - (Bluebook Citation) الإصدار 21.
 - تكتب العناوين الرئيسة بحجم 16 والفرعية بحجم 14 وتنسيق (Bold).
- ثالثاً: خطوات تقديم المقالات والنشر
- (1) بعد إرسال طلب النشر إلى المجلة يتلقى الباحث إشعاراً من إدارة المجلة يؤكد استلام الطلب.



مدى استجابته لملاحظات المحكّمين في جدول تفصيلي.

(6) يحول رئيس هيئة التحرير الملف بعد التعديل إلى أحد أعضاء هيئة التحرير؛ لمطابقة التعديلات والتحقق من مدى التزام الباحث بتنفيذ الملاحظات.

(7) بعد ورود تقرير المدقّق وتوصيته، تُعرض النتيجة على هيئة التحرير وبناءً عليه يخاطب الباحث بالقرار النهائي.

(8) في حالة قبول المقالة العلمية والتأكد من صلاحيتها للنشر في المجلة، يُرسل إلى الباحث خطاب قبول النشر، أما في حال رفض النشر، فتُرسل إليه رسالة اعتذار.

(2) يستقبل رئيس هيئة التحرير الطلب، ويطلع عليه مبدئيًا، ثم يحيله إلى هيئة التحرير للفحص الأولي.

(3) عند موافقة هيئة التحرير على صلاحية البحث مبدئيًا، يحال إلى محكّمين متخصصين في مجال الورقة العلمية.

(4) بعد ورود تقارير المحكّمين يطلع رئيس التحرير عليها، ويتخذ قراراً بتحويلها للباحث، وفقاً لما ورد من المحكّمين، وذلك على أحد الأوجه الآتية:

- قبول المقال للنشر كما هو.
- طلب إجراء تعديلات.
- الاعتذار عن نشر المقال.

(5) في حال وجود تعديلات، يعيد الباحث المقالة بعد إجراء الباحث التعديلات المطلوبة، مرفقاً ملفاً يوضح



Introduction to the Journal and its Scopes

as law, accounting, economics, jurisprudence, and other relevant disciplines.

Therefore, the scope of the journal includes the following:

1. Zakat studies and related disputes.
2. Tax studies and related disputes.
3. Customs studies and related disputes.

The General Secretariat of Zakat, Tax and Customs Committees Journal is a journal specializing exclusively in the fields of tax, zakat and customs, including related disputes. The journal also encourages interdisciplinary research with a focus on disciplines related to the journal's fields, such

Types of Articles Accepted

- 3) Literature and critical reviews: Review and evaluate previous research or books to identify scientific trends and gaps, and enrich theoretical knowledge through analysis, comparison, and constructive criticism.
- 4) Short articles, opinion pieces, and commentaries: short articles present preliminary findings or ideas in a concise manner. Opinion pieces express a documented scientific viewpoint on a specialized issue. Commentaries discuss or respond to previous research with the aim of clarifying or correcting concepts.
- 5) Applied articles: These focus on analyzing legislative issues, policies, and disputes related to zakat, taxation, and customs, and offer practical solutions and
- 1) Original research (theoretical, empirical, analytical, quantitative, and qualitative): These are considered new scientific contributions made by researchers in their field and include theoretical studies that develop concepts and models, empirical studies that test hypotheses in the field, analytical studies that explain phenomena using scientific tools, quantitative studies based on statistical data, and qualitative studies that focus on deep understanding through interviews and observation.
- 2) Case studies: These analyze a specific case (institution, system, or legislation) in depth to draw practical lessons and link the findings to scientific theories, thereby contributing to the development of relevant policies and practices.



6) Study thesis summaries.

recommendations based on a scientific approach.

Requirements for submitting a publication request

(ORCID-RESEARCHERID-SCOPUS-
PUBLONS-RESEARCHGATE-GOOGLE
SCHOLAR-SSRN)

- 4) Authors are fully responsible for the accuracy and correctness of the data and for obtaining all necessary permissions to use protected material (images, tables, data).
- 5) Authors must disclose any potential conflicts of interest, whether financial (funding, ownership, consulting) or non-financial (professional or personal relationships).
- 6) Disclosure must be made in the cover letter, title page, and electronic submission system.
- 7) The mere existence of a conflict of interest is not grounds for rejection but concealing it is a serious violation.

- 1) The scientific material must be prepared in accordance with the publication guidelines approved by the journal (text formatting, tables, references).
- 2) A separate file containing the title of the scientific material and the names and affiliations of the authors must be submitted to ensure the confidentiality of the double review.
- 3) One of the following identifiers must be included for the lead author, along with a written declaration that all authors participated in preparing the scientific material.

Ethical approvals

- 1) Researchers must obtain the approval of the relevant committee before commencing research.
- 2) Researchers are required to explicitly state this approval in the body of the research.

The journal adheres to the Code of Ethics for Research on Living Creatures, issued by Royal Decree No. (M/59) on 14/9/1431 AH, and its implementing regulations, as follows:



Use of Artificial Intelligence (AI) Techniques

- 5) It is prohibited to enter sensitive or personal data that violates privacy protection standards.
- 6) Artificial intelligence tools may be used as an aid to language editing, text formulation, or preliminary data analysis, if they are reviewed and verified by the author.
- 7) They may be used to generate ideas or design illustrations, provided that the author verifies that they are free of errors and misleading content.
- 8) Artificial intelligence tools may not be relied upon as the primary source of data or analysis without independent verification by the authors.
- 9) Failure to disclose the use of artificial intelligence tools is considered a violation that exposes the author to the penalties stipulated in the journal policies.
- 1) Any use of artificial intelligence tools must be fully disclosed in a separate section entitled: "Disclosure of the use of artificial intelligence technologies."
- 2) The disclosure shall include: the name of the tool, the reason for its use, and the degree of reliance on it.
- 3) Suggested disclosure wording: "In preparing this work, the author(s) used the [name of tool] tool for [purpose/degree of use]. After using this tool/service, the author(s) reviewed and edited the content as necessary and took full responsibility for the content of this publication."
- 4) The author is fully responsible for the accuracy and validity of the outputs and the integrity of all text, data, graphics, or images resulting from the use of artificial intelligence, and such tools may not be included in the list of authors.

Penalties

misuse of artificial intelligence — the journal is entitled to take the following measures:

1. In the event of violations of publication ethics — including plagiarism, data manipulation, duplicate publication, concealment of conflicts of interest, or



4. Banning the author(s) from submitting future manuscripts for a period determined by the journal's Editorial Board.

2. Rejecting the manuscript or retracting it after publication.
3. Issuing an official statement clarifying the violation.

Instructions for authors

- 7) The journal does not accept quotations or excerpts from master's and doctoral theses but welcomes the publication of doctoral thesis abstracts.
- 8) The journal accepts the publication of research previously presented at conferences, if it has been revised and expanded and has not been published in the conference proceedings.
- 9) The scientific material must not have been previously published or submitted for publication elsewhere.
- 10) Upon acceptance for publication, the copyright is transferred to the journal.
- 11) Authors are required to comply with all the rules and regulations set out below.
- 12) Upon acceptance of the article for publication, all copyrights are transferred to the journal, and it may not be republished in any other medium, whether print or electronic, without the written consent of the journal's editorial board.

First: General rules and controls

- 1) The article submitted for publication must be within the scope of the journal.
- 2) The author must hold a doctorate in one of the fields covered by the journal. If there are multiple authors, the lead author must hold a doctorate.
- 3) The lead author must be affiliated with an academic institution or research center.
- 4) The research must be original, innovative, and add value to the field and knowledge. All authors must sign a written statement confirming the originality of the work and the absence of any conflict of interest.
- 5) The researcher/author is responsible for proving that they have obtained official permission to use any previously published material (drawings, tables, texts, etc.).
- 6) Researchers and authors are committed to all standards of academic ethics and scientific integrity.



- 7) Paper size (A4), with page numbers in the center at the bottom of the page.
- 8) Tables and figures must be numbered sequentially with clear titles.
- 9) Tables and figures must be submitted in separate files with references to their locations within the text.
- 10) Tables must be self-explanatory, numbered, and accompanied by a brief title and explanatory comments.
- 11) Figures must be high quality (JPEG) or (TIFF) with a resolution of at least 600 dpi.
- 12) All citations must be mentioned in the text and in the reference list at the end of the research, arranged alphabetically.
- 13) The journal adopts the following documentation styles:
 - (APA) Seventh Edition for research in the social sciences and humanities.
 - (Chicago Manual of Style).
 - (Bluebook Citation) 21st Edition.
 - Main titles should be written in 16-point font, subheadings in 14-point font, and formatted in Bold.

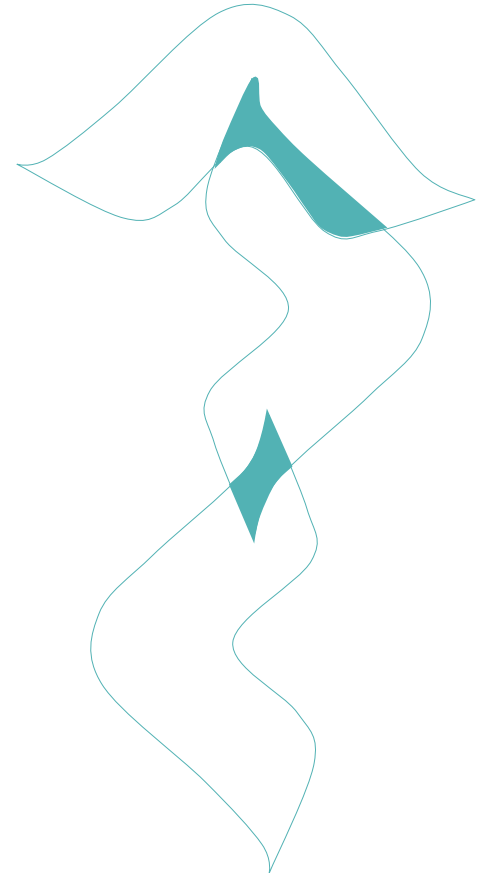
Third: Steps for submitting and publishing articles

Second: Technical Rules and Regulations

- 1) The title page must be submitted as a separate file.
- 2) Files must be submitted in editable formats such as Word (docx) or LaTeX, and all editable source files must be attached in order to complete the review process.
- 3) The journal accepts research in both Arabic and English (British or American English), and the research must include a summary in both languages of no more than 300 words, with 3–5 keywords.
- 4) The length of the scientific material is flexible, but should not exceed:
 - 12,000 words for full research papers.
 - 8,000 words for short articles or comments.
- 5) The scientific material must include introduction, theoretical background and previous studies, methodology, analysis and discussion, results and recommendations.
- 6) Text formatting:
 - For research in English: font (Times New Roman), size 12.
 - For research in Arabic: font Traditional Arabic), size 12.
 - Line spacing: 1.15.



- Decline to publish the article.
- 5) If revisions are requested, the researcher resubmits the article after making the required revisions, attaching a file that details how they have responded to the reviewers' comments in a detailed table.
 - 6) The editor-in-chief forwards the modified file to one of the editorial board members to verify the modifications and the researcher's compliance with the comments.
 - 7) After receiving the reviewer's report and recommendation, the result is presented to the editorial board, which then informs the researcher of the final decision.
 - 8) If the scientific article is accepted and deemed suitable for publication in the journal, a letter of acceptance is sent to the researcher. If publication is rejected, a formal letter of apology is sent to the researcher.
- 1) After submitting a publication request to the journal, the researcher will receive a notification from the journal's administration confirming receipt of the request.
 - 2) The editor-in-chief receives the request, reviews it preliminarily, and then forwards it to the editorial board for initial review.
 - 3) Once the editorial board has approved the validity of the research, it is referred to reviewers who are specialists in the field of scientific paper.
 - 4) After receiving the reviewers' reports, the editor-in-chief reviews them and decides to forward them to the researcher, in accordance with the reviewers' comments, in one of the following ways:
 - Accept the article for publication as is.
 - Request revisions.





01

افتتاحية العدد لرئيس هيئة التحرير

Editorial by the Editor in Chief



Editorial by the Editor in Chief

the Journal of the General Secretariat of Zakat, Tax, and Customs Committees

(JGSZTC)

Volume 1 Issue 1

2026

Dear Respected Readers,

May Peace, Mercy, and Blessings of Allah Be

Upon You.

قراء المجلة الكرام،

السلام عليكم ورحمة الله وبركاته

Welcome to the inaugural issue of the Journal of the General Secretariat of Zakat, Tax, and Customs Committees (JGSZTC).

أهلاً بكم في العدد الأول من مجلة الأمانة العامة للجان الزكوية والضريبية والجمركية.

This specialized journal is under the initiative and full support of the General Secretariat of Zakat, Tax, and Customs Committees, an independent organizational body established in 2021. The Secretariat's key roles and responsibilities are to provide administrative and technical support to various parties on all matters related to claims and appeals as well as contributing to the swift resolution of tax and customs disputes in accordance with a fair and credible application of regulations in the Kingdom of Saudi Arabia.

تصدر هذه المجلة المتخصصة بمبادرة ودعم كامل من الأمانة العامة للجان الزكوية والضريبية والجمركية، وهي هيئة تنظيمية مستقلة أسست عام ٢٠٢١م، وتمثل الأدوار والمسؤوليات الرئيسة للأمانة في تقديم الدعم الإداري والفني لمختلف الجهات في جميع المسائل المتعلقة بالمطالبات والطعون، فضلاً عن الإسهام في سرعة البت في المنازعات الضريبية والجمركية وفقاً لتطبيق عادل وموثوقٍ للوائح المعمول بها في المملكة العربية السعودية.

Zakat, taxation, and customs are important issues in every country. Research on taxation, which is

تُعَدُّ الزكاة والضرائب والجمارك من القضايا المهمة في جميع الدول، وتُعَدُّ البحوث في مجال الضرائب المرتبطة ارتباطاً وثيقاً



closely associated with accounting and law, is more developed compared to research on zakah as most jurisdictions recognize the tax system and only a few countries operate a dual system. Moreover, the lack of research in zakah may also be attributed to limited dissemination of research in this field at the local, regional, and international levels, stemming from the lack of suitable platforms that enable researchers interested in this area to present their diverse research, to network with their peers, and obtain the necessary support. Hence, the establishment and launch of this specialist blind peer-reviewed academic journal, JGSZTC, by the General Secretariat of Zakat, Tax, and Customs Committees is not only timely but also critical as a platform for researchers in accounting, business administration, law and Islamic jurisprudence to become more aware of contemporary developments and issues related to zakah, taxation and custom and advancing research that will positively impact the economy and society.

بالمحاسبة والقانون أكثر تطوراً من البحوث في مجال الزكاة، إذ تعتمد معظم الأنظمة القانونية النظام الضريبي، بينما لا تُطبق سوى قلة من الدول نظاماً مزدوجاً، علاوة على ذلك، يُعزى نقص البحوث في مجال الزكاة إلى محدودية نشرها على المستويات المحلية والإقليمية والدولية؛ نتيجةً لغياب منصات مناسبة تُمكن الباحثين المهتمين بهذا المجال من عرض بحوثهم المتنوعة، والتواصل مع نظرائهم، والحصول على الدعم اللازم؛ لذا فإن قيام الأمانة العامة للجان الزكوية والضريبية والجمركية بإنشاء وإطلاق هذه المجلة الأكاديمية المتخصصة (JGSZTC) والمُحَكَّمة علمياً، ليس فقط في وقته المناسب، بل هو أيضاً بالغ الأهمية، إذ تُشكّل منصةً للباحثين في مجالات المحاسبة وإدارة الأعمال والقانون والفقه الإسلامي ليُصبحوا أكثر اطلاعاً على التطورات والقضايا المعاصرة المتعلقة بالزكاة والضرائب والجمارك، وليُساهموا في تطوير البحوث التي ستؤثر إيجاباً على الاقتصاد والمجتمع.

This scholarly journal welcomes pioneering contributions in the fields of zakat, taxation, and customs, and publishes articles that promote transparency and social and economic justice, enriching current theoretical and empirical

ترحب هذه المجلة العلمية بالإسهامات الرائدة في مجالات الزكاة والضرائب والجمارك، وتنشر مقالات تُعزز الشفافية والعدالة الاجتماعية والاقتصادية، وتُثري البحوث النظرية والتجريبية والممارسات الحالية في المجالات ذات الصلة بالزكاة والضرائب والجمارك، وترحب المجلة عموماً بجميع أنواع البحوث النظرية



research and practice in areas of interest related to zakat, taxation, and customs. The journal generally welcomes all types of research—theoretical and empirical—case studies, practice-based research papers, and well-written research notes that fall within the journal's scope.

والتجريبية ودراسات الحالة والبحوث التطبيقية والملاحظات البحثية المكتوبة بأسلوب علمي رصين والتي تندرج ضمن نطاق المجلة.

The editorial team and I are grateful for the trust given to us and we are pleased that our call for papers has been well received which enabled us to select papers covering diverse countries and perspectives in this inaugural issue after a rigorous blind peer-review process.

أتقدم وأعضاء هيئة التحرير بجزيل الشكر والامتنان للثقة التي مُنحت لنا، ويسرنا أن دعوتنا لتقديم البحوث لاقت استحساناً واسعاً، مما مكّننا من اختيار بحوث تغطي بلداناً ووجهات نظر متنوعة في هذا العدد الافتتاحي، وذلك بعد عملية مراجعات علمية دقيقة من قبل النظراء.

This issue includes a study of the relationship between corporate profitability and tax avoidance; a model for measuring the implicit capacity of Saudi companies to pay Zakat; the integration of Zakat into contemporary organizational and financial management structures; and an assessment of the readiness of the responsible authority to develop productive Zakat programs and manage Zakat funds with the required institutional integrity and transparency. This issue also includes a study examining the structural framework and evolutionary trajectory of Zakat governance research; a study offering a critical review of the royalty and withholding tax system

يتضمن هذا العدد دراسةً حول العلاقة بين ربحية الشركات والتهرب الضريبي؛ ونموذجاً لقياس القدرة الضمنية للشركات السعودية على دفع الزكاة؛ ودمج الزكاة في الهياكل التنظيمية والإدارية المالية المعاصرة؛ وتقييماً لمدى جاهزية الجهة المسؤولة لتطوير برامج زكاة فعّالة وإدارة أموال الزكاة بما يتطلبه ذلك من نزاهة وشفافية مؤسسية، كما يتضمن هذا العدد دراسةً تتناول الإطار الهيكلي والمسار التطوري لأبحاث حوكمة الزكاة، بالإضافة إلى دراسة نقدية لضريبة الاستقطاع والإتاوة في النظام الضريبي والتكليف الفقهي للالتزامات خدمة "اشتر الآن وادفع لاحقاً" وأثرها في تحديد وعاء الزكاة لدى الأفراد. ونعتقد أن هذه المواضيع ستجذب وتشجع المزيد من المؤلفين على الإسهام في هذه المجلة المتخصصة، مما يجعلها من أبرز المجلات وأكثرها تميزاً في هذا المجال، ليس فقط في المملكة العربية السعودية، بل على الصعيد الإقليمي والعالمي.



within the tax framework as well as a jurisprudential viewpoint on "buy now, pay later" and its impact on determining the zakat base for individuals. We believe these topics will attract and encourage other authors to contribute to this specialized journal, making it one of the premier and unique journals in this field not only in the Kingdom but internationally.

Finally, I would like to thank everyone who contributed to the completion of the first issue of this journal and to those who helped bring this platform to fruition, which will serve as a guiding light from the Kingdom of Saudi Arabia to the Arab, Islamic, and international communities.

Dr Mohammad Abdullah Hudaib

*Editor in Chief, the General Secretariat of Zakat,
Tax, and Customs Committees (JGSZTC)*

د محمد عبدالله بن هديب

*رئيس هيئة التحرير
مجلة الأمانة العامة للجان الزكوية والضريبية والجمركية*

02

الربحية وتجنب الضرائب: دليل من الشركات الإسلامية
والتقليدية في دول منظمة التعاون الإسلامي

Profitability and Tax Avoidance: Evidence from
Islamic and Conventional Firms in OIC Countries



2. الربحية وتجنب الضرائب: دليل من الشركات الإسلامية والتقليدية في دول منظمة التعاون الإسلامي

2. Profitability and Tax Avoidance: Evidence from Islamic and Conventional Firms in OIC Countries

الدكتور عمر فاروق تكدوغان (جامعة العلوم الاجتماعية في أنقرة) والدكتور محمد هادين أونر (جامعة أکساراي، تركيا)

Dr Omer Faruk Tekdogan (Social Sciences University of Ankara) and Dr Muhammed Hadin Oner (Aksaray University)

الملخص

تتناول هذه الدراسة العلاقة بين ربحية الشركات وتجنبها للضرائب، مع التركيز على الأدوار المعدلة لكلٍ من أطر التمويل الإسلامي والأداء البيئي والاجتماعي والحوكومي. باستخدام بيانات من مؤسسات مالية، تم قياس التهرب الضريبي باستخدام معدلات الضريبة الفعلية، مع توظيف نماذج التأثيرات العشوائية لمراعاة التباين على مستوى الشركات والتقلبات الاقتصادية الكلية. تتألف العينة من 774 مؤسسة مالية مدرجة، منها 319 مؤسسة إسلامية و455 مؤسسة تقليدية، تعمل في 30 دولة عضو في منظمة التعاون الإسلامي خلال الفترة 2005–2024. تُظهر النتائج الأساسية وجود ارتباط سلبي قوي بين الربحية ومعدل الضريبة الفعلية، مما يشير إلى أن الشركات الأعلى ربحية تحقق أعباء ضريبية أقل. يدعم هذا الاكتشاف الرأي القائل بأن الربحية تزيد من حوافز الشركات وقدرتها على التخطيط الضريبي. كما بينت النتائج أن التمويل الإسلامي لا يؤثر بشكل مباشر على معدل الضريبة الفعلية؛ ومع ذلك، فهو يعدل بشكل كبير العلاقة بين الربحية والضرائب، حيث تمارس الربحية تأثيرًا سلبيًا أقوى على معدل الضريبة الفعلية بين المؤسسات المالية الإسلامية. تؤكد اختبارات المتانة باستخدام العائد على حقوق الملكية التأثير الرئيسي للربحية، ولكنها تشير إلى أن تأثير التمويل الإسلامي المعدل يكون أكثر وضوحًا فيما يتعلق بالربحية التشغيلية.



ولم تُظهر نتائج دراسة أداء الحوكمة البيئية والاجتماعية والمؤسسية وجود أي ارتباط منهجي بمعدل الضريبة الفعلي، مما يشير إلى أن الالتزام بالاستدامة لا ينعكس بالضرورة على النتائج الضريبية للشركات. وبشكل عام، تسلط النتائج الضوء على الربحية كمحدد مركزي ولكن يعتمد على السياق للسلوك الضريبي للشركات، حيث تشكل الأطر المؤسسية والأخلاقية الكيفية التي يتم بها تنفيذ الاستراتيجيات الضريبية القائمة على الربحية.

الكلمات المفتاحية: تجنب الشركات للضرائب، معدل الضريبة الفعلية، الربحية، التمويل الإسلامي، الأداء البيئي والاجتماعي والحوكعي.

Abstract

This study examines the relationship between firm profitability and corporate tax avoidance, with particular attention to the moderating roles of Islamic finance frameworks and environmental, social, and governance (ESG) performance. Using panel data on financial institutions, we proxy tax avoidance with effective tax rates (ETR) and estimate random-effects models to account for firm-level heterogeneity and macroeconomic shocks. The sample comprises 774 listed financial institutions, 319 Islamic and 455 conventional, operating across 30 OIC member countries over the period 2005–2024. The baseline results show a robust negative association between profitability and ETR, indicating that more profitable firms achieve lower tax burdens. This finding supports the view that profitability increases firms' incentives and capacity for tax planning. Islamic finance status (IF) does not exhibit a direct effect on ETR; however, it significantly moderates the profitability–tax relationship, with profitability exerting a stronger negative effect on ETR among Islamic financial institutions. Robustness checks using return on equity confirm the main profitability effect but suggest that the Islamic finance moderation is more pronounced for operational profitability. ESG performance shows no systematic association with ETR, implying that sustainability engagement does not directly translate into corporate tax outcomes. Overall, the findings highlight profitability as a central but context-dependent determinant of corporate tax behavior, with institutional and ethical frameworks conditioning how profitability-driven tax strategies are implemented.

Keywords: Corporate tax avoidance, Effective tax rate, Profitability, Islamic finance, ESG.



1.0 Introduction

Tax avoidance continues to be a major concern in corporate finance, public policy, and business ethics. Companies often adopt tax-minimizing strategies to boost their cash flows and strengthen their competitive edge. However, these practices also attract criticism because they reduce public tax revenues and shift more of the fiscal burden onto society. A key question in academic literature is how firm profitability fits into this picture. More profitable firms tend to have both greater motivation and more capacity to engage in tax planning, but they may also face increased political scrutiny, reputational risks, and institutional pressures that discourage aggressive tax strategies. This study explores the link between profitability and corporate tax avoidance, paying special attention to how governance structures, sustainability characteristics, and Islamic finance principles influence this relationship.

Tax avoidance is broadly defined as any activity that reduces a firm's explicit tax burden relative to its pre-tax accounting income. Since successful tax planning can boost after-tax profits and enhance shareholder value, it is often seen as a value-creating strategy (Abdelfattah & Aboud, 2020). In this study, we measure tax avoidance using the effective tax rate (ETR), which is income tax expense divided by pre-tax income. A lower ETR generally points to more aggressive tax minimization, though we are mindful of the limitations of this measure. This approach aligns with established literature that utilizes ETR alongside cash effective tax rates and book-tax differences to gauge tax planning (Binhadab, 2025; X. Chen et al., 2014; Han Kim et al., 2022a).

It is important to distinguish corporate tax avoidance from tax evasion, as the two concepts are frequently conflated but carry fundamentally different legal and ethical implications. Tax avoidance refers to the use of legally permissible strategies to reduce a firm's tax burden, including the exploitation of tax incentives, exemptions, and structural arrangements that fall within the boundaries of applicable law. Tax evasion, by contrast, involves the deliberate misrepresentation or concealment of taxable income and constitutes an illegal act subject to regulatory penalties. This study focuses exclusively on tax avoidance as a legal phenomenon, proxied through ETR, which captures the outcome of firms' tax planning decisions within the bounds of statutory compliance. However, the boundary between avoidance and evasion is not universally fixed. A practice that qualifies as legitimate tax planning in one jurisdiction may be treated as aggressive or even unlawful in another, depending on the applicable legal framework, enforcement capacity, and judicial



interpretation. This jurisdictional relativity is particularly relevant in the cross-country context of the present study, where 30 OIC member countries with varying tax systems, regulatory structures, and enforcement mechanisms are analyzed within a single empirical framework.

The OIC member countries in this sample operate under different legal frameworks governing corporate taxation, spanning corporate tax codes, bilateral tax treaties, anti-avoidance legislation, and the legal treatment of Sharia-compliant instruments and Zakat obligations. This legal heterogeneity means that the boundaries of permissible tax planning and the enforceability of anti-avoidance rules vary considerably across jurisdictions, providing an important legal backdrop for interpreting the findings and underscoring the need for caution in drawing cross-country generalizations.

Tax avoidance manifests through a range of practices, several of which are particularly prevalent among financial institutions. Strategic debt structuring exploits the tax deductibility of interest expenses, while transfer pricing arrangements shift taxable income toward lower-tax jurisdictions. Financial institutions also benefit from the tax-exempt status of certain instruments — such as government bonds or Sharia-compliant sukuk — and more broadly from regulatory arbitrage across jurisdictions with varying enforcement capacities (Ferieka et al., 2025; Paramita et al., 2023).

These practices carry consequences at both the firm and state levels. For firms, successful tax avoidance enhances after-tax profitability and increases resources available for reinvestment or shareholder distribution, explaining why tax planning is widely treated as a value-creating activity (Armstrong et al., 2012; Graham et al., 2014). For states, however, systematic tax avoidance erodes the corporate tax base, reduces public revenues, and shifts the fiscal burden toward individuals and smaller firms without access to sophisticated planning strategies. These consequences are particularly acute in the developing and emerging economies that constitute the majority of OIC member countries.

To reduce the impact of outliers and skewness, the tax variables are winsorized at the 1st and 99th percentiles. We keep negative ETR observations in the sample to retain economically meaningful variation. Our empirical analysis centers on firm profitability and includes standard financial controls such as firm size, leverage, liquidity, capital intensity, and market value. We also incorporate ESG performance as a firm-level sustainability measure and use an indicator for Islamic finance to identify institutions that operate according to Sharia



principles. Finally, we include year and firm random effects to account for macroeconomic fluctuations and unobserved, time-invariant differences across firms.

This study draws on two strands of literature. The first examines the drivers of tax avoidance, with a particular focus on profitability and firm-level financial characteristics. Drawing on agency theory, this line of research highlights conflicts between managers and shareholders, showing how governance and oversight mechanisms shape corporate tax strategies (Armstrong et al., 2015; Desai & Dharmapala, 2006). Political power theory, meanwhile, suggests that larger and more profitable firms have greater capacity to influence tax outcomes through lobbying or sophisticated tax planning (Haque et al., 2025). However, the empirical evidence is mixed. While some studies find that profitability increases tax avoidance, others report negative or insignificant relationships, pointing to the importance of institutional and governance contexts (Ferieka et al., 2025; Fawzi Shubita, 2024a, 2024b; Paramita et al., 2023).

The second literature strand positions sustainability and ethical frameworks as contextual factors that shape corporate tax behavior. Stakeholder theories suggest that firms with strong ESG commitments are more likely to internalize social responsibilities and therefore avoid aggressive tax practices (Mitroulia et al., 2025; Voon et al., 2024). In contrast, legitimacy and signaling perspectives propose that ESG disclosures may serve as a form of reputational insurance that allow firms to continue minimizing taxes while mitigating public scrutiny (Abdelfattah & Aboud, 2020; Elamer et al., 2019). Empirical findings are heterogeneous. Some studies show that ESG engagement curbs tax avoidance, while others find positive or non-significant associations depending on the ESG dimension and institutional setting (Binhadab, 2025; W. Jiang et al., 2022).

A related but underexplored area is Islamic finance, where Sharia governance mechanisms may limit profit-driven tax behavior. Prior evidence suggests that the presence and characteristics of Shariah Supervisory Boards, along with broader ethical oversight, can reduce tax avoidance, while traditional financial drivers like leverage still play a role (Taufik, 2023; Ferieka et al., 2025; Paramita et al., 2023). These findings point to the possibility that profitability-driven tax strategies may operate differently within Islamic financial institutions due to religious and institutional constraints.

This heterogeneity shapes the empirical design of the present study. Profitability is treated as the main explanatory variable, while ESG performance, governance structures, and Islamic finance status are modeled



as moderators. These factors condition how profitability translates into tax behavior. The analysis also incorporates macro-level contextual variables identified in prior research as important drivers of corporate tax strategies, such as economic and political uncertainty and exposure to climate risk (Negkakis et al., 2025; Zhang et al., 2025).

This paper makes three key contributions. Empirically, it provides new evidence on the profitability–tax avoidance relationship by explicitly accounting for sustainability and Islamic finance contexts. Theoretically, it integrates agency, political power, stakeholder, and legitimacy perspectives to explain why profitability does not always lead to tax avoidance across different institutional settings. Methodologically, it offers a richer understanding of how profitability-driven tax strategies interact with governance and ethical constraints by employing a comprehensive panel framework that includes firm and year random effects along with multiple moderating mechanisms.

The remainder of the paper is organized as follows. Section 2 reviews the relevant literature on corporate tax avoidance and its firm-specific and institutional determinants, with a particular focus on profitability and financial characteristics. Section 3 describes the dataset, variable definitions, and empirical model. Section 4 presents the econometric methodology and estimation results. Finally, Section 5 discusses the main findings and outlines their policy and regulatory implications.

2.0 Literature Review

This literature review brings together theoretical and empirical work on the factors that shape corporate tax avoidance, with a primary focus on the role of firm profitability. It also explores how institutional mechanisms, such as ESG characteristics, corporate governance, and Islamic finance, condition the relationship between profitability and tax behavior. Three broad conclusions emerge. First, the empirical link between profitability and tax avoidance is strikingly heterogeneous across different institutional and sectoral settings. Second, governance structures and sustainability-related attributes consistently influence this relationship. Third, in Islamic finance, ethical and institutional constraints may dampen the traditional profit-driven motives for tax planning.



Profitability is one of the most frequently examined factors in efforts to explain why firms avoid taxes. Political power theory and resource-based arguments point to a positive relationship, suggesting that profitable firms have both stronger incentives and more resources to engage in tax planning. Empirical evidence supports this view across various contexts. Fawzi Shubita (2024a), for example, documents a significant positive association between ROA and tax avoidance in Jordanian banks. Similarly, Hossain et al. (2024), using FMOLS and DOLS estimators, find that profitability increases the likelihood of tax avoidance among firms in Bangladesh. Haque et al. (2025) add to this line of evidence by showing that tax avoidance enhances bank profitability, consistent with the predictions of political power theory.

Nonetheless, not all findings point in the same direction. Some studies report negative or non-significant relationships, suggesting that profitability may sometimes discourage aggressive tax strategies, perhaps due to reputational concerns, regulatory oversight, or agency costs. For instance, Fawzi Shubita (2024b) finds a negative association between ROA and tax avoidance in industrial firms. Chen et al. (2014) and Santana and Rezende (2016) show that tax avoidance can reduce firm value when it gives rise to agency costs, implying that highly profitable firms may internalize these costs and adopt more cautious tax approaches. In the context of Islamic banking, Ferieka et al. (2025) find that ROA has no substantial effect on tax avoidance, reinforcing the idea that context matters.

The heterogeneity in the profitability–tax relationship is partly explained by agency theory, which frames tax planning as a function of how control rights are distributed and what purposes managers pursue with tax shields. When governance oversight is strong, tax planning tends to be value-enhancing rather than opportunistic, and the translation of profitability into tax reduction is mediated by accountability structures rather than driven purely by financial incentives (Desai & Dharmapala, 2006; Armstrong et al., 2015). Kovermann and Velte's (2019) systematic review reinforces this point, showing that governance mechanisms calibrate the degree of tax avoidance rather than simply enabling or prohibiting it. They shape which firms convert profitability gains into tax savings and under what conditions. This insight carries direct implications for institutional contexts where oversight takes non-conventional forms. Islamic financial institutions are governed by Shariah Supervisory Boards whose oversight mandate extends beyond financial performance to religious and ethical compliance, constituting a qualitatively distinct governance architecture. Whether this



arrangement amplifies or constrains the profitability—tax link, and through what mechanisms, is a question that drives the formulation of H2.

The relationship between ESG performance and corporate tax avoidance is theoretically contested and empirically unresolved, a situation that directly motivates H3. Two competing theoretical accounts generate opposing predictions. Stakeholder theory holds that firms with strong ESG commitments internalize broader social responsibilities, rendering aggressive tax behavior normatively incompatible with their organizational values; under this logic, ESG performance should reduce tax avoidance (Mitroulia et al., 2025; Voon et al., 2024). Legitimacy and signaling perspectives offer a contrary account, proposing that ESG disclosure can function as reputational insulation that permits firms to pursue tax minimization while preserving public credibility, predicting either a positive association or no systematic relationship at all (Abdelfattah & Aboud, 2020; Khan et al., 2022). Jiang et al. (2022) add a further complication, providing quasi-experimental evidence that mandatory CSR disclosure can actually intensify tax avoidance as firms respond to new compliance costs by expanding tax-based cash preservation.

Empirical findings largely reflect this theoretical ambiguity rather than resolving it. In developed markets, ESG engagement tends to be associated with higher effective tax rates, broadly consistent with the stakeholder account (Binhadab, 2025). In emerging markets, the relationship often reverses, with CSR-active firms exhibiting more aggressive tax behavior, aligning instead with legitimacy theory (Abdelfattah & Aboud, 2020; Khan et al., 2022). Further disaggregation by ESG dimension reveals additional variation. Voon et al. (2024) find that ESG disclosures each produce distinct and sometimes contradictory effects on tax outcomes. A meta-analysis by Mitroulia et al. (2025) confirms that the average ESG—tax avoidance relationship is weak and highly contingent on measurement choices, institutional context, and firm-level characteristics. Rather than treating this heterogeneity as an obstacle to interpretation, the present study treats it as theoretically informative. If ESG performance exerts a conditional rather than uniform effect on tax behavior, then its moderating influence on the profitability—ETR relationship—particularly within the financial sector and across varying institutional settings, warrants explicit empirical investigation, which is what H3 addresses.

The literature on tax avoidance in Islamic finance is still relatively sparse, but it offers valuable insights into how ethical and institutional frameworks may constrain profit-driven tax practices. Taufik (2023) finds that



characteristics of Shariah Supervisory Boards, such as their expertise, reputation, and turnover, along with bank profitability, are associated with lower levels of tax avoidance. This points to the possibility that religious governance structures can limit aggressive tax planning. Ferieka et al. (2025) note that in Islamic banks, leverage increases tax avoidance while profitability has no significant effect. This suggests that capital structure incentives still matter, but Shariah oversight may dampen profitability-driven tax planning. Paramita et al. (2023) similarly show that firm size and profitability influence effective tax rates in Sharia-compliant firms, while leverage is associated with lower tax burdens.

Beyond the focal constructs, several firm-level and macro-level factors shape corporate tax outcomes and are incorporated into the empirical framework as controls. Firm size is consistently associated with greater tax avoidance, as larger institutions command both stronger political leverage and more sophisticated planning infrastructure (Hossain et al., 2024). Leverage introduces tax incentives through the deductibility of interest expenses, a mechanism documented across both conventional and Islamic banking contexts (Ferieka et al., 2025; Paramita et al., 2023). Financial institutions also face regulatory treatment and tax rules that differ from non-financial firms, making sector-specific controls particularly important for any cross-institutional comparison (Binhadab, 2025). At the macro level, economic and political uncertainty tends to intensify tax avoidance, though this effect weakens in environments characterized by stronger tax morale and religiosity — a pattern of particular relevance for the OIC country context of this study (Negkakis et al., 2025). Climate risk and sustainability-related pressures may additionally interact with tax planning incentives in ways that require firm-level ESG variation to be explicitly modeled (Zhang et al., 2025). These factors collectively inform the specification of the empirical model rather than constitute independent objects of theoretical interest in the present analysis.

Institutional and market-level factors also shape how companies approach taxes. Things like shifts in market liquidity or being added to a major stock index can influence tax strategies by increasing monitoring and altering ownership structures (Han Kim et al., 2022a; Huseynov et al., 2017). Broader economic and political uncertainty tends to push firms toward more tax avoidance. However, this effect is often weaker in contexts with stronger tax morale and higher levels of religiosity (Negkakis et al., 2025).



Overall, profitability stands out as a central but highly context-dependent driver of corporate tax avoidance. The evidence is mixed. Some studies find that more profitable firms avoid more taxes, others find the opposite. What is becoming clear is that institutional constraints, governance arrangements, and sustainability-related factors all play a role in shaping whether and how profitability translates into tax behavior. ESG characteristics and Islamic finance frameworks represent two important but still underexplored areas that may systematically moderate profitability-driven tax strategies.

Table 1. A Summary of Prior Empirical Studies

Source	Sample	Sector	Region	Tax Avoidance Proxy Used
Huseynov et al. (2017); Huseynov & Klamm (2012)	US Publicly Listed Firms	Non-Financial	USA	ETR, CETR
Haque et al. (2025)	Bangladesh Listed Banks	Financial	Bangladesh	ETR
Ferieka et al. (2025)	Islamic Commercial Banks	Financial (Islamic Banks)	Indonesia	CETR
Sadjiarto et al. (2024)	Indonesian Listed Firms	Non-Financial	Indonesia	ETR, CETR
Binhadab (2025)	FTSE Listed Firms	Mixed sectors	The UK	CETR
Han Kim et al. (2022)	Chinese A-share Firms	Non-Financial	China	ETR
Jiang et al. (2022)	Chinese A-share Firms	Non-Financial	China	ETR, BTD
Zhang et al. (2025)	Chinese A-share Firms	Non-Financial	China	ETR
Abdelfattah and Aboud (2020)	Egyptian Listed Firms	Non-Financial	Egypt	ETR, BTD
Khan et al. (2022)	Nigerian Listed Companies	Non-Financial	Nigeria	ETR



Khan et al. (2022)	Pakistan Listed Companies	Non-Financial	Pakistan	ETR
Fawzi Shubita (2024a)	Jordanian Banks	Financial	Jordan	ETR
Fawzi Shubita (2024b)	Jordanian Industrial Firms	Non-Financial	Jordan	ETR

Source: Author constructed.

Table 1 summarizes prior empirical findings on the ESG–tax avoidance relationship, reporting for each study the sample composition, sectoral focus, geographic scope, and the tax avoidance measures used. Existing research rarely brings profitability, ESG, governance, and Islamic finance together within a unified empirical framework. This study aims to fill that gap by explicitly modeling ESG characteristics and the institutional mechanisms associated with Islamic finance as moderators of the profitability–tax avoidance relationship.

Drawing on agency theory and political power theory, more profitable firms are expected to have stronger incentives and greater capacity to engage in tax planning activities, leading to lower effective tax rates. However, this relationship may not be uniform across institutional settings. In Islamic financial institutions, Shariah governance mechanisms and ethical constraints may alter the way profitability translates into tax-related outcomes. Similarly, ESG performance may influence firms’ tax behavior either by strengthening stakeholder accountability or by serving as a legitimacy tool that reduces reputational pressure. Therefore, the profitability–tax relationship should be interpreted within broader institutional and governance frameworks rather than as a purely financial outcome.

The following hypotheses have been developed to empirically examine the effects of profitability, Islamic finance institutions, and ESG performance on the effective tax rate (ETR) in light of the theoretical arguments and empirical evidence discussed previously.

H1: There is a negative relationship between profitability and ETR.

H2: There is a stronger negative relationship between profitability and ETR in IF compared to traditional finance institutions.



H3: ESG performance modifies the relationship between profitability and effective tax rates.

3.0 Data and Methodology

3.1. Sample Selection and Descriptive Statistics

3.1.1. Sample Selection and Data Collection

Our sample consists of all listed financial firms operating in OIC member countries over the period 2005–2024. The sample construction begins with all financial institutions listed in OIC countries for which the data required to compute the effective tax rate (ETR) as defined below, are available during the sample period. This procedure resulted in a final sample of 774 financial institutions across 30 countries, comprising 319 Islamic financial institutions and 455 conventional financial institutions. Details are provided in Table 2.

The sample exhibits substantial heterogeneity across countries. Islamic and conventional financial institutions are particularly concentrated in Indonesia, Pakistan, Malaysia, and Türkiye, whereas several other countries host only a limited number of either Islamic or conventional banks. This cross-country variation enables us to examine how differences in institutional and organizational structures influence firms' tax-related outcomes.

Table 2. Country-Level Distribution of Islamic and Non-Islamic Financial Institutions

Country	Non-Islamic Finance	Islamic Finance	Total
Bahrain	6	12	18
Bangladesh	21	29	50
Benin	1	0	1
Burkina Faso	2	0	2
Egypt	22	15	37
Indonesia	70	24	94
Iraq	17	9	26



Country	Non-Islamic Finance	Islamic Finance	Total
Jordan	36	9	45
Kazakhstan	11	0	11
Kuwait	20	30	50
Lebanon	6	0	6
Malaysia	24	43	67
Morocco	14	1	15
Niger	1	0	1
Nigeria	33	3	36
Oman	16	10	26
Pakistan	28	46	74
Palestine	12	3	15
Qatar	3	15	18
Saudi Arabia	5	36	41
Senegal	1	0	1
Sudan	0	1	1
Syria	14	3	17
Togo	2	0	2
Tunisia	21	3	24
Turkey	49	4	53
Uganda	4	0	4
United Arab Emirates	15	21	36
Uzbekistan	1	1	2
Yemen	0	1	1
Total	455	319	774



Source: Authors' calculations based on Refinitiv Eikon data.

Firm-level financial variables and ESG scores are obtained from Refinitiv Eikon (formerly Thomson Reuters), a data source widely used in the empirical finance literature.

3.1.2. Measures of Corporate Tax Behavior

this study targets corporate income tax as the specific tax type of interest. ETR is calculated based on total income tax expense reported in firms' financial statements, as disclosed in the Refinitiv database. This definition deliberately excludes indirect taxes, withholding taxes, and — critically for the Islamic finance context of this study — Zakat-related obligations, which represent a religiously mandated fiscal duty distinct from statutory corporate income tax. While Zakat is an economically meaningful obligation for Islamic financial institutions, its inconsistent disclosure across OIC jurisdictions and institutions precludes its systematic incorporation into a cross-country empirical measure. Accordingly, ETR in this study should be interpreted as a measure of corporate income tax burden specifically, and findings pertaining to Islamic financial institutions should be read with this scope restriction in mind. The sample itself consists of listed financial institutions — both Islamic and conventional — as defined and described in Section 3.1.1, a composition that allows for direct institutional comparison while maintaining sectoral homogeneity. ETR is defined as the ratio of total tax expense to pre-tax income (S. Chen et al., 2010; Dyreng et al., 2010; Lanis & Richardson, 2012; Rego, 2003; Robinson et al., 2010).

Further consideration concerns the proportion of pre-tax income actually subject to corporate taxation. In financial institutions operating across OIC member countries, pre-tax income may include streams that are partially or fully tax-exempt, such as returns on government securities, income from Sharia-compliant instruments like sukuk, or profits qualifying for sector-specific exemptions. When tax-exempt income constitutes a substantial share of total earnings, a low ETR may reflect the structural composition of income rather than deliberate tax planning behavior. Since the Refinitiv database does not systematically disaggregate taxable from tax-exempt income across the jurisdictions and institution types in this sample, this structural variation cannot be directly controlled for in the empirical models and should be considered when interpreting ETR as a proxy for tax avoidance.



We use ETR because it reflects firms' tax planning outcomes and is commonly perceived by shareholders as a summary measure of a firm's tax burden and overall tax-related behavior (Armstrong et al., 2012; Graham et al., 2014; Rego, 2003). ETR indicates the extent to which firms take advantage of tax exemptions, incentives, and loopholes in tax legislation. In this context, lower ETR values lead to more effective tax planning. For this reason, ETR is treated as an inverse proxy for tax avoidance (Gaaya et al., 2017).

Since our sample covers 30 OIC countries with different tax systems, statutory tax rates, enforcement mechanisms, and regulatory structures, the interpretation of ETR requires additional caution. In particular, for Islamic financial institutions, Zakat-related obligations may coexist with corporate income tax obligations. However, Zakat payments are not separately and consistently disclosed across countries and institutions in the Refinitiv database. Therefore, ETR in this study is calculated based on total tax expense reported in financial statements and should primarily be interpreted as an accounting-based proxy for corporate tax burden rather than a direct measure of religious compliance obligations. To further address cross-country institutional heterogeneity, country fixed effects are incorporated into the empirical models and additional robustness analyses are conducted using more homogeneous subsamples. To mitigate the influence of extreme values, the ETR variable is winsorized at the 1st and 99th percentiles, following Han Kim et al. (2022).

3.1.3. Other Control Variables

In line with previous studies (Armstrong et al., 2015; S. Chen et al., 2010; Desai & Dharmapala, 2006; Dyreng et al., 2010; Guo et al., 2023; Lanis & Richardson, 2015; Mills, 1998; Plesko, 2003; Rego, 2003; Robinson et al., 2010; Sanchez-Ballesta & Yague, 2024; Wilson, 2009), firm-level control variables were included in the analyses.

IF is a dummy variable that takes a value of 1 if the firm is an Islamic finance institution, otherwise, it takes a value of 0.

The literature presents inconsistent findings regarding the relationship between profitability and firm value and the effective tax rate (Hanlon & Heitzman, 2010). Some studies show that more profitable firms have lower ETR (Lanis & Richardson, 2012; Minnick & Noga, 2010; Qi & Liang, 2025). These findings imply that profitability reduces the effective tax burden (H. Jiang et al., 2024). Other studies emphasize a negative



relationship between profitability and ETR (Alkurdi et al., 2023; Rananda & Fitriandi, 2025). Additionally, ROE was added to the model as an alternative profitability indicator for robustness purposes.

Company size (SIZE) is measured as the natural logarithm of total assets. Theoretically, larger companies are subject to more frequent audits, and therefore have a higher capacity to manage their tax burdens (Lin et al., 2014; Oler et al., 2007; Qi & Liang, 2025; Richardson et al., 2013). Capital intensity (CI) reflects a company's investment structure and potential tax advantages that can be obtained from depreciation allowances (Rananda & Fitriandi, 2025). Market value (MCAP) reflects the size of the company in the market and investor expectations. Leverage (LEV) is measured as total debt divided by total assets (Badertscher et al., 2013; Qi & Liang, 2025; Richardson et al., 2015).

The final variable we used in our analysis is the companies' ESG scores. Strong ESG performance reduces information asymmetry and increases firms' credibility among stakeholders. This allows companies to access commercial credit, bank financing, and government subsidies more easily. Conversely, reduced financial pressure may decrease firms' incentives to reduce their tax burden through tax-related strategies (H. Jiang et al., 2024). Detailed definitions of all variables are provided in Appendix A.

Table 3. Descriptive Statistics

Variable	Obs.	Mean	Std. Dev.	Min	Max
ETR	15,480	0.391	0.374	0.000	1.000
IF	15,480	0.412	0.492	0	1
ROA	13,234	0.027	0.072	-0.908	1.152
ROE	13,170	0.152	6.797	-83.903	774.833
SIZE	13,679	20.276	2.481	14.599	25.497
CI	13,211	0.044	0.099	-0.054	1.418
MCAP	12,217	18.743	2.165	13.080	23.954
LEV	10,417	1.032	1.751	0.000	10.590
ESG	1,436	46.092	20.024	3.701	91.517



Note: ETR is truncated to the $[0,1]$ interval.

Source: Author constructed.

3.2. Descriptive Statistics

Table 3 reports the descriptive statistics for the variables included in the sample. The average ETR value is approximately 0.39, indicating a significant difference in ETR among firms. Furthermore, IF, a key factor in our hypotheses, accounts for approximately 41% of the observations.

The ROA and ROE variables have positive averages. However, there is a wide difference between the minimum and maximum values. This points to significant heterogeneity in firm performance. Similarly, firm size and market capitalization variables show significant differences among firms. Overall, descriptive statistics indicate sufficient variation for panel analysis.

3.3. Econometric framework

In empirical analyses, achieving reliable results depends on the quality of the data used. The accuracy of econometric estimates is also related to the reliability of the data sources. In this sense, data sets used for econometric analyses are divided into three groups: time series, cross-sectional, and panel data. While time series data track changes over time, cross-sectional data cover different units at a specific point in time. Panel data combines these two structures (Brooks, 2014, p. 526; Tatoğlu, 2020, pp. 1–2).

Panel data analysis allows for more reliable results by reducing multicollinearity and controlling for unobserved heterogeneity (Baltagi, 2005, pp. 3–5). Therefore, panel data methods are frequently used in studies that include both cross-sectional and time-series dimensions. In this study, we employ a random effects model with firm-level clustered standard errors. This approach is preferred because the Islamic finance variable (IF) is largely time-invariant and would be absorbed under a pure fixed effects specification. To control for unobserved heterogeneity across countries, we additionally include country dummy variables (country fixed effects) in the empirical models. This specification allows us to exploit both within-firm and between-firm variation while accounting for cross-country differences in tax systems, statutory tax rates, regulatory



environments, and institutional structures. As a result, the model provides a more reliable framework for identifying institutional differences in firms' tax-related outcomes.

The baseline model is specified as follows:

$$ETR_{it} = \alpha + \beta_1 IF_i + \beta_2 ROA_{it} + \beta_3 SIZE_{it} + \beta_4 CI_{it} + \beta_5 MCAP_{it} + \beta_6 LEV_{it} + u_i + \varepsilon_{it} \quad (1)$$

where *i* indexes firms and *t* indexes years. Equation (1) models ETR as a function of profitability, firm-level controls, and Islamic finance status.

Tax avoidance is proxied by the effective tax rate (ETR), defined as the ratio of total tax expense to pre-tax income (Armstrong et al., 2015). In addition, we include a set of standard control variables widely used in the tax literature to capture the costs, benefits, and opportunities associated with firms' tax-related behavior, thereby controlling for the economic determinants of firms' tax positions.

To control for the effects of financing structure on tax-related outcomes, we include leverage (LEV). Firm size (SIZE) is incorporated to account for political costs and firm visibility. Profitability is captured by return on assets (ROA), with return on equity (ROE) included as a robustness measure. Capital intensity (CI) controls for investment structure and depreciation-related tax advantages, while market capitalization (MCAP) reflects firms' market-based size and investor expectations. ESG performance is included as a key explanatory variable to capture corporate sustainability outcomes. Finally, the IF variable identifies firms operating under an interest-free, Shariah-compliant financial structure.

Beyond the baseline specification, we estimate an interaction model to examine whether Islamic finance status moderates the profitability–tax relationship:

$$ETR_{it} = \alpha + \beta_1 ROA_{it} + \beta_2 IF_i + \beta_3 (ROA_{it} \times IF_i) + Controls_{it} + u_i + \varepsilon_{it} \quad (2)$$

The interaction specification presented in Equation (2) allows us to test whether the effect of profitability on ETR differs between Islamic and conventional financial institutions.



3.4. Correlation Analysis

Table 4 shows the correlation between ETR and other variables. The results reveal both positive and negative relationships between ETR and other variables. Correlation coefficients are generally low.

In particular, ROA and ROE show a negative correlation with ETR. This finding is consistent with the regression results. The overall correlation structure indicates a low degree of multicollinearity and that the variables are suitable for regression analysis.

Table 4. Correlation Matrix

Variables	ETR	IF	ROA	ROE	SIZE	CI	MCAP	LEV
IF	0.002	1.000						
ROA	-0.258*	-0.077*	1.000					
ROE	-0.003	-0.006	0.036*	1.000				
SIZE	0.013*	0.270*	-0.136*	-0.014	1.000			
CI	0.004	-0.074*	-0.009	-0.094*	-0.236*	1.000		
MCAP	-0.029*	0.200*	-0.033*	-0.015	0.895*	-0.266*	1.000	
LEV	0.095*	0.042*	-0.079*	-0.006	0.049*	0.085*	-0.080*	1.000
ESG	0.151*	-0.254*	0.077*	0.161*	0.372*	-0.034	0.358*	0.140*

Note: Correlation coefficients are reported. None exceed conventional thresholds indicating severe multicollinearity. (*) indicates statistical significance at the 5% level.

Source: Author constructed.

3.5. Multicollinearity Diagnostics

VIF values were calculated to assess multicollinearity. All VIFs are well below the threshold of 10. This indicates that there is no serious multicollinearity problem in the analysis. The SIZE and MCAP variables have higher VIF values. This is economically expected and within acceptable limits. Overall, the coefficients can be reliably interpreted. Details are presented in Table 5.



Table 5. Multicollinearity Diagnostics: Variance Inflation Factors (VIF)

Variable	VIF	1/VIF
SIZE	5.87	0.170
MCAP	5.46	0.183
ROA	1.19	0.838
CI	1.09	0.918
LEV	1.07	0.932
IF	1.06	0.948
Mean VIF	2.62	

Note: VIF values below 10 indicate no serious multicollinearity concerns. SIZE and MCAP are retained simultaneously due to their distinct conceptual roles in capturing firm scale and market valuation.

Source: Author constructed.

Results and Analysis

We begin our empirical analyses by first estimating the key impacts on ETR. Following these key impacts, we conduct more comprehensive assessments by including Islamic finance institution (IF) and profitability variables in the analyses. Finally, we add the ESG factor. In all panel specifications, ETR serves as the primary indicator of tax-related outcomes.

4.1. Baseline Results

Table 6 reports the estimation results of Equation (1). According to the findings, the ROA and MCAP variables are statistically significant. The negative effect of ROA indicates that profitable firms have lower ETR. This finding is consistent with the results suggesting that profitability increases tax planning capacity (Fawzi Shubita, 2024a; Haque et al., 2025). Similarly, the negative effect of MCAP indicates that firms with high market capitalization bear a lower tax burden. This result is consistent with the theory that large firms can perform more effective tax planning (Desai & Dharmapala, 2006).



The findings show that firm size, capital intensity, and financial leverage ratio are not statistically significant on ETR in the main model. This is inconsistent with some studies that emphasize leverage-based tax shields (Ferieka et al., 2025; Paramita et al., 2023).

Table 6. Random-Effects Regression Results (Baseline Model)

Variables	Coefficient	Robust Std. Err.	z-statistic	p-value
IF (Islamic Finance)	0.0168	0.0131	1.28	0.200
ROA	-2.1975*	0.1759	-12.50	p < .001
SIZE	-0.0002	0.0053	-0.03	0.972
CI	0.0389	0.0587	0.66	0.508
MCAP	-0.0243*	0.0059	-4.13	p < .001
LEV	0.0044	0.0033	1.35	0.177
Constant	0.8281***	0.0562	14.73	p < .001

Dependent variable: ETR

Observations: 8,903, Number of firms: 678, Wald χ^2 : 280.44 (p = p < .001). R² (overall): 0.217.

Note: Robust standard errors clustered at the firm level are reported. ***, **, * denote significance at the 1%, 5%, and 10% levels, respectively.

Source: Author constructed.

It also suggests that interest effects are limited in the sample and are already captured by profitability and market value. The negative and statistically significant coefficient of ROA provides strong support for H1, confirming that higher profitability is associated with lower effective tax rates. This pattern is consistent with prior empirical evidence across a range of institutional contexts (Alkurdi et al., 2023; Fawzi Shubita, 2024a; Rananda & Fitriandi, 2025). In the IF model, the coefficient is not statistically significant. This finding indicates that there is no systematic difference in ETR between Islamic and conventional institutions at the baseline level, a finding that sets up the interaction analysis in Section 4.2.



The analysis findings show that, in general, firms with high profitability and market capitalization have lower ETRs. This suggests that such firms possess greater capacity and stronger incentives to engage in legal tax planning strategies aimed at reducing their effective tax burden. In addition, larger and more visible firms may adopt more sophisticated but compliant tax management practices while remaining cautious about reputational risks. These findings are consistent with prior studies (Alkurdi et al., 2023; Rananda & Fitriandi, 2025).

4.2. Moderating Role of Islamic Finance

The baseline regression results indicate no systematic difference in ETRs between Islamic and conventional financial institutions. Against this backdrop, Table 7 reports the estimation results of the interaction model presented in Equation (2). The interaction term $ROA \times IF$ is negative and statistically significant, indicating that the inverse relationship between profitability and ETR is stronger for Islamic financial institutions. This result implies that increases in profitability are associated with a larger reduction in effective tax rates among Islamic financial institutions relative to conventional firms. The significant negative coefficient of the interaction term provides strong support for H2, confirming that profitability-driven tax planning is more pronounced among Islamic financial institutions.

This finding complements recent evidence that Shariah governance mechanisms shape corporate tax behavior (Taufik, 2023), while financial incentives remain relevant (Ferieka et al., 2025). It suggests that Islamic governance mechanisms do not eliminate profitability-driven tax strategies, but rather shape how these strategies are implemented within institutional and ethical boundaries. In other words, profitability remains an important driver of tax outcomes even in Islamic finance, although its effects operate through a different governance framework compared to conventional institutions.

Table 7. Interaction Effects of Profitability and Islamic Finance Status

Variables	Coefficient	Robust Std. Err.	z-statistic	p-value
ROA	-2.0767*	0.2145	-9.68	$p < .001$
IF (Islamic Finance)	0.0268*	0.0139	1.93	0.054



Variables	Coefficient	Robust Std. Err.	z-statistic	p-value
ROA × IF	−0.4841*	0.2891	−1.67	0.094
SIZE	−0.0012	0.0052	−0.24	0.810
CI	0.0410	0.0586	0.70	0.484
MCAP	−0.0229*	0.0058	−3.97	p < .001
LEV	0.0042	0.0032	1.31	0.189
Constant	0.8194***	0.0568	14.41	p < .001

Dependent variable: ETR

Observations: 8,903, Number of firms: 678, Wald χ^2 : 398.48 (p = p < .001), R² (overall): 0.220.

Note: Robust standard errors clustered at the firm level are reported.

***, **, * denote significance at the 1%, 5%, and 10% levels, respectively.

Source: Author constructed.

4.3. Robustness Check Using ROE

To assess whether the main findings are sensitive to the choice of profitability measure, we conduct robustness checks using alternative indicators. Specifically, we replace ROA with return on equity (ROE) in the analysis. This robustness check is important because ROE captures equity-based profitability and may reflect a different dimension of firm performance compared to operating profitability.

The results in Table 8 show that ROE is negatively and statistically significantly associated with effective tax rates, confirming that higher profitability is associated with lower effective tax burdens. This finding supports the robustness of the main profitability–ETR relationship and is consistent with the broader literature documenting a positive association between profitability and tax planning capacity (Haque et al., 2025; Hossain et al., 2024).

However, unlike the specifications using ROA, the interaction term between ROE and Islamic finance status is not statistically significant. This suggests that the moderating role of Islamic finance is more pronounced when profitability is measured through operational returns rather than equity-based returns. This pattern is



consistent with the view that corporate tax planning is more closely linked to operational performance, which directly determines taxable income, rather than shareholder-level returns.

In addition, firm size (SIZE) enters the ROE-based specifications with a positive and statistically significant coefficient, consistent with prior studies (Alkurdi et al., 2023; H. Jiang et al., 2024; Qi & Liang, 2025). Accordingly, increases in firm size are associated with higher effective tax rates, implying that larger firms tend to face higher effective tax burdens.

Table 8. Robustness Check Using ROE

Variables	Coefficient	Robust Std. Err.	z-statistic	p-value
ROE	-0.7882*	0.0517	-15.23	$p < .001$
IF (Islamic Finance)	0.0035	0.0157	0.23	0.821
ROE × IF	0.1276	0.0858	1.49	0.137
SIZE	0.0136	0.0054	2.52	0.012
CI	0.0130	0.0604	0.22	0.829
MCAP	-0.0266*	0.0062	-4.29	$p < .001$
LEV	0.0054	0.0035	1.54	0.124
Constant	0.6176***	0.0611	10.12	$p < .001$

Dependent variable: ETR

Observations: 8,888, Number of firms: 678, Wald χ^2 : 411.90 ($p = p < .001$), R^2 (overall): 0.224.

Note: Robust standard errors clustered at the firm level.

***, **, * denote significance at the 1%, 5%, and 10% levels.

Source: Author constructed.

4.4. ESG and Tax Avoidance: Secondary Analysis

In this analysis, we examine the relationship between ESG performance and ETR. The findings show that there is no consistently significant relationship between ESG and ETR. This indicates that ESG does not directly



translate into lower effective tax rates in financial institutions. These results are consistent with studies suggesting that the ESG–ETR relationship is weak, indirect, or highly heterogeneous across firms and institutional settings (Mitroulia et al., 2025).

According to the analysis findings, the MCAP variable is also negative and significant. This shows that market value maintains a significant relationship with ETR even when ESG is included in the model (Binhadab, 2025; H. Jiang et al., 2024).

The ESG results do not provide strong support for H3, as ESG performance does not exhibit a statistically significant and systematic relationship with ETR. This is broadly consistent with meta-analytic evidence documenting a weak and heterogeneous average ESG–tax avoidance relationship (Mitroulia et al., 2025) and with findings from similar institutional contexts where ESG effects on tax outcomes are difficult to detect using composite scores and broad samples.

Table 9. ESG and Tax Avoidance: Secondary Analysis

Variables	Coefficient	Robust Std. Err.	z-statistic	p-value
ESG	−0.0005	0.0005	−0.92	0.357
IF (Islamic Finance)	−0.0324	0.0305	−1.06	0.289
SIZE	0.0053	0.0174	0.31	0.759
CI	0.1111	0.1486	0.75	0.455
MCAP	−0.0519*	0.0166	−3.13	0.002
LEV	0.0007	0.0099	0.07	0.945
Constant	1.2932***	0.2367	5.46	p < .001

Dependent variable: ETR

Observations: 1,330, Number of firms: 206, Wald χ^2 : 37.18 (p = p < .001), R² (overall): 0.095.

Note: Robust standard errors clustered at the firm level.

***, **, * denote significance at the 1%, 5%, and 10% levels.

Source: Author constructed.



4.5. ESG and Tax Avoidance: Restricted Sample Analysis (2014–2024)

Due to the limited availability of ESG data, the relationship between ESG and ETR for the period 2014–2024 was analyzed. ESG data for this period were made more consistent and comparable. The analysis findings show that ESG does not have a statistically significant relationship with ETR. However, a strong and negative relationship between profitability (ROA) and ETR persists, as in previous findings.

Overall, the analysis results for this period confirm that ESG has a limited direct impact on ETR. This finding is consistent with studies suggesting that ESG effects influence ETR more indirectly through governance and reputation channels (Mitroulia et al., 2025; Voon et al., 2024). The restricted sample analysis for the 2014–2024 period further confirms the absence of a direct ESG effect on ETR even under more standardized data conditions, while the profitability effect remains strong and negative throughout. Taken together, Sections 4.4 and 4.5 consistently indicate that ESG performance does not function as a direct determinant of tax outcomes in this sample, a finding whose theoretical implications are discussed in the conclusion.

4.6. Robustness Check: Country-Level Heterogeneity

We estimate the baseline and interaction models for the comparability of ETR across 30 Organization of Islamic Cooperation (OIC) countries, including country fixed effects. This specification controls for cross-country differences in statutory tax rates, implementation mechanisms, institutional structures, and treatment of zakat-related obligations.

Table 10. ESG and Tax Avoidance: Restricted Sample (2014–2024)

Variables	Coefficient	Robust Std. Err.	z-statistic	p-value
ESG	–0.0001	0.0006	–0.09	0.928
IF (Islamic Finance)	–0.0482	0.0307	–1.57	0.116
ROA	–3.1457*	0.5122	–6.14	p < .001
SIZE	–0.0306*	0.0179	–1.71	0.088
CI	0.0573	0.1007	0.57	0.569



Variables	Coefficient	Robust Std. Err.	z-statistic	p-value
MCAP	-0.0236	0.0172	-1.37	0.171
LEV	0.0019	0.0093	0.21	0.836
Constant	1.5794***	0.2234	7.07	p < .001

Dependent variable: ETR

Observations: 1,176, Number of firms: 206, Wald χ^2 : 82.73 (p = p < .001), R² (overall): 0.165.

Note: Robust standard errors clustered at the firm level.

***, **, * denote significance at the 1%, 5%, and 10% levels, respectively. **Source:** Author constructed.

The results remain qualitatively consistent with the baseline findings. Profitability (ROA) continues to show a strong negative and statistically significant relationship with ETR, while the direct effect of Islamic finance status remains statistically insignificant. More importantly, the interaction between ROA and Islamic finance status remains negative and statistically significant at the 10% level. These findings demonstrate that the baseline results are not solely due to cross-country institutional heterogeneity but reflect a robust profitability-oriented tax planning model across the sample.

Table 11 reports the baseline model with country fixed effects, while Table 12 presents the corresponding interaction model.

Table 11. Country Fixed Effects Robustness: Baseline Model

Variables	Coefficient	Robust Std. Err.	z-statistic	p-value
IF (Islamic Finance)	0.0039	0.0136	0.28	0.777
ROA	-2.2094***	0.1781	-12.41	p < .001
SIZE	-0.0053	0.0052	-1.02	0.308
CI	0.0416	0.0585	0.71	0.477
MCAP	-0.0226***	0.0061	-3.70	p < .001
LEV	0.0022	0.0022	0.97	0.330



Variables	Coefficient	Robust Std. Err.	z-statistic	p-value
Constant	1.0555***	0.0899	11.74	p < .001

Dependent variable: ETR. **Observations:** 8,903, Number of firms: 678, Country Fixed Effects: Yes, R² (overall): 0.252. **Note:** Robust standard errors clustered at the firm level. ***, **, * denote significance at the 1%, 5%, and 10% levels, respectively. **Source:** Author constructed.

Table 12. Country Fixed Effects Robustness: Interaction Model

Variables	Coefficient	Robust Std. Err.	z-statistic	p-value
ROA	-2.0836***	0.2171	-9.60	p < .001
IF (Islamic Finance)	0.0145	0.0144	1.01	0.313
IF × ROA	-0.5025*	0.2911	-1.73	0.084
SIZE	-0.0065	0.0050	-1.29	0.198
CI	0.0440	0.0583	0.76	0.450
MCAP	-0.0210***	0.0059	-3.53	p < .001
LEV	0.0020	0.0022	0.93	0.351
Constant	1.0453***	0.0897	11.65	p < .001

Dependent variable: ETR

Observations: 8,903, Number of firms: 678, Country Fixed Effects: Yes, R² (overall): 0.255.

Note: Robust standard errors clustered at the firm level.

***, **, * denote significance at the 1%, 5%, and 10% levels, respectively.

Source: Author constructed.

5.0 Conclusion and Recommendations

This study provides new evidence on the relationship between profitability, institutional structure, and corporate tax outcomes by focusing on Islamic financial institutions. The results indicate that Islamic finance



status does not have a statistically significant direct effect on tax avoidance, as proxied by effective tax rates. However, profitability plays a central role in shaping firms' tax-related outcomes.

The baseline results establish profitability as the central determinant of effective tax rates in the sample. This finding is theoretically grounded in both agency theory and political power theory: more profitable firms possess greater incentives to pursue tax planning, more resources to implement sophisticated strategies, and stronger political leverage to navigate regulatory environments in ways that reduce their effective tax burden. That this relationship persists across alternative profitability measures, subsamples, and model specifications reinforces its robustness and its alignment with prior evidence from comparable institutional settings (Alkurdi et al., 2023; Rananda & Fitriandi, 2025).

Beyond the baseline relationship, the study documents an important moderating role for Islamic finance. While Islamic financial institutions do not differ from conventional firms in their average effective tax rates, profitability has a stronger negative association with tax burdens among Islamic institutions. This finding contributes to the limited literature on tax behavior in Islamic finance and suggests that Shariah governance frameworks shape how profitability translates into tax outcomes, even if they do not systematically alter overall tax levels. The robustness analysis further shows that this moderating effect is more pronounced for operational profitability (ROA) than for equity-based profitability (ROE), indicating that tax planning decisions are closely tied to taxable operating performance.

The ESG analysis reveals no systematic direct relationship between sustainability performance and effective tax rates, even in a restricted sample with more standardized ESG data. This outcome is best understood not as evidence that ESG is irrelevant to corporate tax behavior, but rather that its influence operates indirectly, through governance quality, reputational dynamics, and stakeholder accountability, rather than as a uniform direct effect on tax outcomes. The use of composite ESG scores, which aggregate environmental, social, and governance dimensions into a single index, may further attenuate detectable effects given that these dimensions can exert divergent and even opposing influences on tax behavior (Voon et al., 2024). Future research employing disaggregated ESG measures would provide a sharper test of these indirect pathways.

These results contribute to the literature by integrating profitability, Islamic finance, and ESG perspectives in a unified empirical framework. The findings have several implications. The clear link between high profitability



and lower ETRs suggests that tax authorities should prioritize the oversight of high-margin institutions. This is particularly relevant in sectors where complex planning opportunities are abundant. The moderating role of Islamic finance provides a roadmap for Shariah Supervisory Boards. By understanding how profit-seeking interacts with tax strategy, these boards can better align corporate tax planning with both regulatory compliance and Islamic ethical standards. The absence of a direct link between ESG scores and tax outcomes implies that transparency in sustainability reporting is not a substitute for tax accountability. To truly align corporate behavior with social objectives, policymakers may need to mandate explicit tax disclosures alongside traditional ESG metrics.

The findings also carry legal implications. The diversity of tax legal frameworks across OIC member countries, including differences in statutory codes, bilateral treaty arrangements, anti-avoidance legislation, and the legal classification of Islamic finance instruments, means that the regulatory translation of these findings cannot be uniform. Jurisdictions with less developed anti-avoidance frameworks may be particularly vulnerable to the profitability-driven tax planning documented in this study, and policymakers in these contexts may benefit from strengthening legislative anti-avoidance provisions while remaining attentive to the distinct legal status of Islamic finance instruments.

Overall, H1 and H2 are strongly supported, while H3 receives only limited support. This confirms that profitability remains the central determinant of tax-related outcomes, while institutional frameworks such as Islamic finance shape how profitability-driven tax strategies are implemented. In contrast, ESG performance does not exert a systematic direct effect on effective tax rates, suggesting that sustainability-related influences on tax behavior operate more indirectly through governance, reputation, and stakeholder pressure.

This study is subject to some limitations that provide avenues for future research. Although ETR is a widely accepted proxy for tax avoidance, its cross-country comparability warrants careful interpretation in the present study. Statutory tax rates, enforcement mechanisms, and regulatory structures differ considerably across the 30 OIC countries in the sample, meaning that observed variation in ETR may partly reflect institutional and legal differences rather than deliberate differences in tax planning behavior alone. This concern is particularly salient for Islamic financial institutions, where Zakat-related obligations coexist with corporate income tax in some jurisdictions. Since Zakat payments are not separately and consistently disclosed across countries and



institutions in the Refinitiv database, ETR in this study captures accounting-based corporate tax burden rather than the full spectrum of fiscal obligations these institutions carry. The inclusion of country fixed effects in the empirical models absorbs a portion of this cross-country heterogeneity, and the robustness analyses using more homogeneous subsamples provide additional reassurance, but these measures do not eliminate the interpretive constraint entirely. The ESG analysis is subject to an additional data constraint that bears on the interpretation of the H3 findings. ESG coverage in the Refinitiv database is considerably sparser prior to 2014, particularly for financial institutions operating in OIC member countries, and the restricted 2014–2024 subsample used for the ESG analysis reflects this structural data limitation rather than a selective design choice. Beyond sample size, the composite ESG scores available for this sample aggregate environmental, social, and governance performance into a single index, potentially masking substantive heterogeneity across these dimensions. Given that prior studies such as Voon et al. (2024) document that individual ESG components can produce divergent and even contradictory effects on tax outcomes, the use of a composite score may attenuate the estimated relationship and partly account for the non-significant findings on H3. Future research employing disaggregated ESG measures and drawing on more complete data coverage would provide a more precise test of how specific sustainability dimensions interact with profitability-driven tax strategies.

A further limitation concerns heterogeneity within the sample. Although restricted to listed firms, the sample encompasses commercial banks, investment banks, insurance companies, and other non-bank financial institutions operating under distinct regulatory frameworks and transparency standards. More transparent institutions subject to stricter regulatory scrutiny may exhibit more conservative tax strategies, while less scrutinized institution types may have greater latitude for tax minimization. Pooling these institution types within a single empirical framework may therefore obscure heterogeneous effects that institution-specific analyses would reveal. Future research disaggregating by institution type would provide sharper insights into how transparency conditions the profitability–tax relationship.

A related interpretive constraint concerns the legal boundaries of the tax behavior captured in this study. Since ETR reflects reported tax expense relative to pre-tax income, it cannot distinguish between tax avoidance strategies that are unambiguously lawful and those that occupy a legal grey area or may be treated as evasion under the regulatory standards of specific jurisdictions. Given the substantial cross-country variation in tax law, enforcement capacity, and judicial interpretation across the 30 OIC countries in the sample, it is possible that



practices captured by ETR as routine tax planning in some jurisdictions would be classified differently in others. This limitation reinforces the need for caution when making cross-country comparisons of tax behavior based on a single accounting-based measure.

Variable	Definition
Effective Tax Rate (Tax Avoidance) (ETR)	Tax avoidance measure calculated as income tax expense divided by income before tax. All values are winsorized at the 1st and 99th percentiles. Negative values are retained (Chen et al., 2010; Dyreng et al., 2010; Lanis & Richardson, 2012; Rego, 2003; Robinson et al., 2010).
Total Revenue (REV)	Natural logarithm of total operating revenue, defined as the sum of revenue and earned income.
Capital Intensity (CI)	Capital intensity measured as property, plant, and equipment divided by total assets.
Liquidity (LIQ)	Liquidity ratio measured as current assets divided by current liabilities.
Firm Size (SIZE)	Natural logarithm of total assets.
Market Capitalization (MCAP)	Natural logarithm of market capitalization (market value of equity).
Leverage (LEV)	Leverage ratio measured as total debt divided by total assets.
Return on Assets (ROA)	Profitability measure calculated as net income divided by total assets.
Return on Equity (ROE)	Profitability measure calculated as net income divided by total shareholders' equity.
ESG Score (ESG)	Composite environmental, social, and governance (ESG) score capturing firms' sustainability and ethical performance.
Islamic Finance Dummy (IF)	A dummy variable that indicates whether a financial institution operated as an Islamic finance institution during the sample period; a value of 1, otherwise 0.



Variable	Definition
Year Dummies	Indicator variables controlling for common macroeconomic and regulatory shocks across years.
Bank Fixed Effects	Bank-specific fixed effects capturing time-invariant unobserved heterogeneity.

Source: Author constructed.



References

- Abdelfattah, T., & Aboud, A. (2020). Tax avoidance, corporate governance, and corporate social responsibility: The case of the Egyptian capital market. *Journal of International Accounting, Auditing and Taxation*, 38, 1–16. <https://doi.org/10.1016/j.intaccaudtax.2020.100304>.
- Alkurdi, A., Almarayeh, T., Bataineh, H., Al Amosh, H., & Khatib, S. (2023). Corporate profitability and effective tax rate: The moderating role of board gender diversity. *Journal of Islamic Accounting and Business Research*, 15. <https://doi.org/10.1108/JIABR-05-2022-0122>.
- Armstrong, C. S., Blouin, J. L., Jagolinzer, A. D., & Larcker, D. F. (2015). Corporate governance, incentives, and tax avoidance. *Journal of Accounting and Economics*, 60(1), 1–17. <https://doi.org/10.1016/j.jacceco.2015.02.003>.
- Armstrong, C. S., Blouin, J. L., & Larcker, D. F. (2012). The incentives for tax planning. *Journal of Accounting and Economics*, 53(1), 391–411. <https://doi.org/10.1016/j.jacceco.2011.04.001>.
- Badertscher, B. A., Katz, S. P., & Rego, S. O. (2013). The separation of ownership & control and corporate tax avoidance. *Journal of Accounting & Economics*, 56(2–3), 228–250. <https://doi.org/10.1016/j.jacceco.2013.08.005>.
- Baltagi, B. H. (2005). *Econometric Analysis of Panel Data*. Wiley.
- Binhadab, N. (2025). ESG performance and cash effective tax rates: Evidence from UK listed firms. *Journal of International Accounting, Auditing and Taxation*, 58, 100683. <https://doi.org/10.1016/j.intaccaudtax.2025.100683>.
- Brooks, C. (2014). *Introductory Econometrics for Finance* (3rd ed.). Cambridge University Press. <https://doi.org/10.1017/CBO9781139540872>.
- Chen, S., Chen, X., Cheng, Q., & Shevlin, T. (2010). Are family firms more tax aggressive than non-family firms? *Journal of Financial Economics*, 95(1), 41–61. <https://doi.org/10.1016/j.jfineco.2009.02.003>.
- Chen, X., Hu, N., Wang, X., & Tang, X. (2014). Tax avoidance and firm value: Evidence from China. *Nankai Business Review International*, 5(1), 25–42. <https://doi.org/10.1108/NBRI-10-2013-0037>.



- Desai, M. A., & Dharmapala, D. (2006). Corporate tax avoidance and high-powered incentives. *Journal of Financial Economics*, 79(1), 145–179. <https://doi.org/10.1016/j.jfineco.2005.02.002>.
- Dyreng, S. D., Hanlon, M., & Maydew, E. L. (2010). The effects of executives on corporate tax avoidance. *Accounting Review*, 85(4), 1163–1189. <https://doi.org/10.2308/accr.2010.85.4.1163>.
- Elamer, A. A., Ntim, C. G., Abdou, H. A., Zalata, A. M., & Elmagrhi, M. (2019). The impact of multi-layer governance on bank risk disclosure in emerging markets: The case of Middle East and North Africa. *Accounting Forum*, 43(2), 246–281. <https://doi.org/10.1080/01559982.2019.1576577>.
- Fawzi Shubita, M. (2024a). Relationship between bank value, tax avoidance, and profitability. *Banks and Bank Systems*, 19(2), 161–171. [https://doi.org/10.21511/bbs.19\(2\).2024.13](https://doi.org/10.21511/bbs.19(2).2024.13).
- Fawzi Shubita, M. (2024b). The relationship between sales growth, profitability, and tax avoidance. *Innovative Marketing*, 20(1), 113–121. [https://doi.org/10.21511/im.20\(1\).2024.10](https://doi.org/10.21511/im.20(1).2024.10).
- Ferieka, H., Mutia, M., Taqi, M., & Lestari, T. (2025). Impact of profitability, leverage, and tax burden on tax avoidance in Islamic banks. *Financial and Credit Activity Problems of Theory and Practice*, 6(65), 41–52. <https://doi.org/10.55643/fcaptp.6.65.2025.4871>.
- Gaaya, S., Lakhal, N., & Lakhal, F. (2017). Does family ownership reduce corporate tax avoidance? The moderating effect of audit quality. *Managerial Auditing Journal*, 32(7), 731–744. <https://doi.org/10.1108/MAJ-02-2017-1530>.
- Graham, J. R., Hanlon, M., Shevlin, T., & Shroff, N. (2014). Incentives for tax planning and avoidance: Evidence from the field. *The Accounting Review*, 89(3), 991–1023. <https://doi.org/10.2308/accr-50678>.
- Guo, Y., Li, J., & Lin, B. (2023). Corporate site visit and tax avoidance: The effects of monitoring and tax knowledge dissemination. *Journal of Corporate Finance*, 79, 102385. <https://doi.org/10.1016/j.jcorpfin.2023.102385>.
- Han Kim, E., Lu, Y., Shi, X., & Zheng, D. (2022a). How does stock liquidity affect corporate tax noncompliance? Evidence from China. *Journal of Comparative Economics*, 50(3), 688–712. <https://doi.org/10.1016/j.jce.2022.01.008>.



- Han Kim, E., Lu, Y., Shi, X., & Zheng, D. (2022b). How does stock liquidity affect corporate tax noncompliance? Evidence from China☆. *Journal of Comparative Economics*, 50(3), 688–712. <https://doi.org/10.1016/j.jce.2022.01.008>.
- Hanlon, M., & Heitzman, S. (2010). A review of tax research. *Journal of Accounting and Economics*, 50(2), 127–178. <https://doi.org/10.1016/j.jacceco.2010.09.002>.
- Haque, T., Hossain, S. Z., & Maniruzzaman, Md. (2025). Nexus between tax avoidance and corporate profitability in Bangladesh banking sector: Insights from static and dynamic models. *Indonesian Journal of Sustainability Accounting and Management*, 9(2), 95–111. <https://doi.org/10.20448/ijSAM.v9i2.7717>.
- Hossain, M. S., Ali, Md. S., Islam, M. Z., Ling, C. C., & Fung, C. Y. (2024). Nexus between profitability, firm size and leverage and tax avoidance: Evidence from an emerging economy. *Asian Review of Accounting*, 32(5), 759–780. <https://doi.org/10.1108/ARA-08-2023-0238>.
- Huseynov, F., Sardarli, S., & Zhang, W. (2017). Does index addition affect corporate tax avoidance? *Journal of Corporate Finance*, 43, 241–259. <https://doi.org/10.1016/j.jcorpfin.2017.01.008>.
- Jiang, H., Hu, W., & Jiang, P. (2024). Does ESG performance affect corporate tax avoidance? Evidence from China. *Finance Research Letters*, 61, 105056. <https://doi.org/10.1016/j.frl.2024.105056>.
- Jiang, W., Zhang, C., & Si, C. (2022). The real effect of mandatory CSR disclosure: Evidence of corporate tax avoidance. *Technological Forecasting and Social Change*, 179(121646), 1–11. <https://doi.org/10.1016/j.techfore.2022.121646>.
- Khan, N., Abraham, O. O., Alex, A., Eluyela, D. F., & Odianonsen, I. F. (2022). Corporate governance, tax avoidance, and corporate social responsibility: Evidence of emerging market of Nigeria and frontier market of Pakistan. *Cogent Economics & Finance*, 10(1), 2080898. <https://doi.org/10.1080/23322039.2022.2080898>.
- Kovermann, J., & Velte, P. (2019). The impact of corporate governance on corporate tax avoidance-A literature review. *Journal of International Accounting, Auditing and Taxation*, 36, 100270. <https://doi.org/10.1016/j.intaccudtax.2019.100270>.



- Lanis, R., & Richardson, G. (2012). Corporate social responsibility and tax aggressiveness: An empirical analysis. *Journal of Accounting and Public Policy*, 31(1), 86–108.
<https://doi.org/10.1016/j.jaccpubpol.2011.10.006>.
- Lanis, R., & Richardson, G. (2015). Is corporate social responsibility performance associated with tax avoidance? *Journal of Business Ethics*, 127(2), 439–457. <https://doi.org/10.1007/s10551-014-2052-8>.
- Lin, S., Tong, N., & Tucker, A. L. (2014). Corporate tax aggression and debt. *Journal of Banking & Finance*, 40, 227–241. <https://doi.org/10.1016/j.jbankfin.2013.11.035>.
- Mills, L. F. (1998). Book-tax differences and internal revenue service adjustments. *Journal of Accounting Research*, 36(2), 343–356. <https://doi.org/10.2307/2491481>.
- Minnick, K., & Noga, T. (2010). Do corporate governance characteristics influence tax management? *Journal of Corporate Finance*, 16(5), 703–718. <https://doi.org/10.1016/j.jcorpfin.2010.08.005>.
- Mitroulia, M., Chytis, E., Kitsantas, T., Skordoulis, M., & Kalantonis, P. (2025). ESG strategy and tax avoidance: Insights from a meta-regression analysis. *Journal of Risk and Financial Management*, 18(9), 503.
<https://doi.org/10.3390/jrfm18090503>.
- Negkakakis, C. I., Negkakakis, I. C., Pavlou, C., & Persakis, A. (2025). Tax avoidance and evasion under economic political uncertainty: The moderating roles of tax morale and religiosity. *Journal of International Accounting Auditing and Taxation*, 59, 100717. <https://doi.org/10.1016/j.intaccudtax.2025.100717>.
- Oler, M., Shevlin, T., & Wilson, R. (2007). Examining investor expectations concerning tax savings on the repatriations of foreign earnings under the American jobs creation act of 2004. *Journal of the American Taxation Association*, 29(2), 25–55. <https://doi.org/10.2308/jata.2007.29.2.25>.
- Paramita, A. S., Ardiansah, M. N., Delyuzar, R. A., & Dzulfikar, A. (2023). The analysis of leverage, return on assets, and firm size on tax avoidance. *Accounting Analysis Journal*, 11(3), 186–195.
<https://doi.org/10.15294/aaj.v11i3.61617>.
- Plesko, G. A. (2003). An evaluation of alternative measures of corporate tax rates. *Journal of Accounting and Economics*, 35(2), 201–226. [https://doi.org/10.1016/S0165-4101\(03\)00019-3](https://doi.org/10.1016/S0165-4101(03)00019-3).



- Qi, L., & Liang, P. (2025a). Population aging and corporate tax avoidance: Suppression or promotion? *PLOS One*, 20(8), e0316211. <https://doi.org/10.1371/journal.pone.0316211>.
- Qi, L., & Liang, P. (2025b). Population aging and corporate tax avoidance: Suppression or promotion? *PLoS ONE*, 20(8), e0316211. <https://doi.org/10.1371/journal.pone.0316211>.
- Rananda, R., & Fitriandi, P. (2025). Factors affecting the effective tax rate (An empirical study on banking companies listed on the stock exchange during 2019–2023). *Educoretax*, 5, 1153–1168. <https://doi.org/10.54957/educoretax.v5i10.1841>.
- Rego, S. O. (2003). Tax-avoidance activities of US multinational corporations. *Contemporary Accounting Research*, 20(4), 805–833. <https://doi.org/10.1506/VANN-B7UB-GMFA-9E6W>.
- Richardson, G., Taylor, G., & Lanis, R. (2013). The impact of board of director oversight characteristics on corporate tax aggressiveness: An empirical analysis. *Journal of Accounting and Public Policy*, 32(3), 68–88. <https://doi.org/10.1016/j.jaccpubpol.2013.02.004>.
- Richardson, G., Taylor, G., & Lanis, R. (2015). The impact of financial distress on corporate tax avoidance spanning the global financial crisis: Evidence from Australia. *Economic Modelling*, 44, 44–53. <https://doi.org/10.1016/j.econmod.2014.09.015>.
- Robinson, J. R., Sikes, S. A., & Weaver, C. D. (2010). Performance measurement of corporate tax departments. *Accounting Review*, 85(3), 1035–1064. <https://doi.org/10.2308/accr.2010.85.3.1035>.
- Sanchez-Ballesta, J. P., & Yague, J. (2024). Tax avoidance and debt maturity in SMEs. *Journal of International Financial Management & Accounting*, 35(2), 429–464. <https://doi.org/10.1111/jifm.12201>.
- Santana, S. L. L., & Rezende, A. J. (2016). Corporate tax avoidance and firm value: Evidence from Brazil. *Revista Contemporânea de Contabilidade*, 13(30), 114. <https://doi.org/10.5007/2175-8069.2016v13n30p114>.
- Tatoğlu, F. Y. (2020). Panel Veri Ekonometrisi. Beta Yayınevi.
- Taufik, M. (2023). Can Shari'ah supervisory board and Islamic bank characteristics reduce tax avoidance? Evidence in Indonesia and Malaysia. *Journal of Financial Crime*, 30(3), 677–701. <https://doi.org/10.1108/JFC-03-2022-0059>.



- Voon, K. J. S., Lee, K. Y. M., Nik Abdullah, N. H., & Yi, S. (2024). ESG disclosure and tax avoidance: Evidence from Malaysia. *International Journal of Academic Research in Accounting, Finance and Management Sciences*, 14(3), 242–252. <https://doi.org/10.6007/IJARAFMS/v14-i3/22414>.
- Wilson, R. J. (2009). An examination of corporate tax shelter participants. *Accounting Review*, 84(3), 969–999. <https://doi.org/10.2308/accr.2009.84.3.969>.
- Zhang, Y., Yuan, L., Ibrahim, I., & Omar, R. (2025). Sustainability in question: Climate risk, environment, social and governance performance, and tax avoidance. *Sustainability*, 17(4), 1400. <https://doi.org/10.3390/su17041400>.

03

القدرة الضمنية على دفع الزكاة للشركات في الشركات
السعودية المدرجة: أدلة من صافي الأصول والرافعة المالية
وتأثيرات القطاع

Implied Corporate Zakat Capacity in Saudi Listed
Firms: Evidence from Net Assets, Leverage, and Sector
Effects



3. القدرة الضمنية على دفع الزكاة للشركات في الشركات السعودية المدرجة: أدلة من صافي الأصول والرافعة المالية وتأثيرات القطاع

3. Implied Corporate Zakat Capacity in Saudi Listed Firms: Evidence from Net Assets, Leverage, and Sector Effects

الأستاذ عصام تلمساني، مركز الأعمال الدولية، لندن

Prof. Issam Tlemsani, the Center of International Business, London

الملخص

تواجه الأدلة التجريبية المتعلقة بزكاة الشركات في الشركات السعودية المدرجة من قصورٍ في الإفصاح عن بنود مصروفات الزكاة المخصصة في مجموعات البيانات التجارية. تُطوّر هذه الورقة البحثية منهجًا شفافًا لقياس القدرة الضمنية للشركات على دفع الزكاة باستخدام البيانات الأساسية لريفيينيتيف. تُعرّف قاعدة الزكاة الضمنية بأنها صافي الأصول، أي إجمالي الأصول مطروحًا منه إجمالي الخصوم، ويُحسب مبلغ الزكاة الضمني بنسبة 2.5% من تلك القاعدة. باستخدام بيانات السنة المالية 2025 للشركات السعودية المدرجة، يُحلل البحث تركيز القطاعات عبر تصنيف ريفينيتيف للأعمال (TRBC) وتقدير نماذج مقطعية تربط القدرة الضمنية بحجم الشركة، والرافعة المالية، وخصائص الحوكمة حيثما توفرت البيانات. تُظهر النتائج أن القدرة الضمنية على دفع الزكاة تتركز بشكل كبير بين الشركات الكبيرة والقطاعات كثيفة الأصول. يرتبط حجم الشركة إيجابيًا بالقدرة الضمنية على مستوى القيم المطلقة، بينما ترتبط الرافعة المالية عكسيًا ولكنها غير دقيقة إحصائيًا. لا تُظهر متغيرات الحوكمة ارتباطات دقيقة مع القدرة الضمنية أو نمو الأصول على مدى 3 سنوات، وهو ما يتوافق مع التغطية المحدودة وانخفاض القوة الإحصائية. تقدم هذه الورقة البحثية منهج قياس قابل للتكرار وملفًا تجريبيًا أساسيًا لقدرة الزكاة الضمنية للشركات في السوق السعودي المدرج.

الكلمات المفتاحية: المملكة العربية السعودية، الزكاة، زكاة الشركات، قاعدة الزكاة، الشركات المدرجة، ريفينيتيف، قطاعات TRBC، حوكمة الشركات، الرافعة المالية.



Abstract

Empirical evidence on corporate zakat in Saudi listed firms is constrained by inconsistent reporting of dedicated zakat expense items in commercial datasets. This paper develops a transparent proxy for implied corporate zakat capacity using Refinitiv fundamentals. The implied zakat base is defined as net assets total assets minus total liabilities, and the implied zakat amount is calculated as 2.5% of that base. Using fiscal year FY2025 data for Saudi listed firms, the analysis maps sector concentration across Refinitiv Business Classification (TRBC) economic sectors and estimates cross-sectional models linking implied capacity to firm size, leverage, and governance attributes where coverage is available. The results show that implied zakat capacity is highly concentrated among large firms and asset intensive sectors. Firm size is positively associated with implied capacity in levels, while leverage is negative in direction but statistically imprecise. Governance variables do not show precise associations with implied capacity or three-year asset growth, consistent with limited coverage and reduced statistical power. The paper provides a replicable measurement approach and a baseline empirical profile of implied corporate zakat capacity in the Saudi listed market.

Keywords: Saudi Arabia, zakat, corporate zakat, zakat base, listed firms, Refinitiv, TRBC sectors, corporate governance, leverage

1. Introduction

Zakat is a mandatory Islamic assessment embedded in Saudi Arabia's fiscal architecture and commonly described as a 2.5% levy applied to a zakat base linked to net worth. Corporate zakat therefore sits at the intersection of accounting measurement, balance sheet structure, and compliance governance. Yet empirical work on corporate zakat in Saudi listed markets remains thin, not because the question lacks importance, but because the data infrastructure is fragmented. In widely used commercial financial databases, a clean and consistently populated zakat expense line item is often unavailable across firms and years. Even when annual reports disclose zakat, the mapping into standardized databases can be incomplete or inconsistent, which pushes researchers toward small samples, sector specific studies, or costly manual extraction.



This paper takes a pragmatic empirical approach. Instead of treating missing zakat line items as a stopping point, it treats them as a measurement problem and constructs a replicable proxy for zakat capacity using balance sheet fundamentals. The implied zakat base is defined as net assets computed from total assets minus total liabilities. The implied zakat amount is then computed as 2.5% of that implied base. This proxy does not aim to reproduce every legal adjustment used in detailed zakat base calculations. It is an empirical device that stays close to the core institutional logic while remaining reproducible at scale for listed firms.

The paper makes three contributions that match what the dataset can actually support. First, it operationalizes zakat capacity for Saudi listed firms using a simple proxy based on net assets computed from total assets and total liabilities, and then maps that into an implied zakat amount using the 2.5% rate. Second, it documents sector level variation in implied zakat capacity across TRBC economic sectors, providing a baseline empirical profile of where zakat capacity is concentrated in the Saudi listed market. Third, it tests whether available governance attributes are associated with implied zakat capacity and asset growth, while explicitly handling the fact that governance variables are observed for a smaller subset of firms.

The analysis is organized around five hypotheses. H_1 expects stronger monitoring, measured by audit committee independence and the Refinitiv governance score, to be positively associated with implied zakat capacity. H_2 expects chief executive officer (CEO) duality to be negatively associated with implied zakat capacity because leadership concentration may weaken monitoring. H_3 expects leverage, measured as total liabilities divided by total assets, to reduce implied zakat capacity through the liability channel. H_4 expects firm scale, measured as the natural logarithm of total assets, to be positively associated with implied zakat capacity. H_5 expects stronger monitoring to be positively associated with 3-year asset growth, measured as the log change in total assets between FY2022 and FY2025. All hypotheses are tested with TRBC sector controls, and the governance hypotheses are tested within the governance coverage sample.

The remainder of the paper proceeds as follows. The next section describes the data, sample coverage, and variable construction, including the implied zakat measures and governance indicators. The empirical section specifies the cross-sectional models with sector controls and discusses identification limits given governance coverage. The results section reports sectoral patterns and regression estimates for implied zakat capacity and



asset growth, followed by a discussion of implications for zakat capacity mapping and corporate reporting discipline in Saudi listed firms.

2. Related literature and positioning

Zakat sits at the intersection of three literatures that rarely talk to each other cleanly. The first is classical and contemporary Islamic public finance, where zakat is framed as an obligatory transfer with a defined base, rate, eligibility rules, and governance constraints on spending. The second is development and poverty alleviation, where zakat is treated as an instrument of redistribution, risk sharing, and social protection. The third is corporate finance and governance, where any mandatory or quasi mandatory transfer linked to balance sheet positions becomes a constraint, an incentive, and a disclosure and monitoring object. The paper is positioned deliberately inside all three, but it stays disciplined about what the dataset can support.

2.1 Zakat as public finance and social protection

In the public finance tradition, zakat is not simply a voluntary charitable act. It is an obligation structured around distributive justice and social cohesion, with a dedicated set of beneficiaries and restrictions that distinguish it from general taxation and discretionary state spending (Chapra, 1992; Ahmed, 2004; Azid and Burki, 1997; Bin Nashwan et al., 2021). The central economic claim in this tradition is that zakat is designed to reduce deprivation and social fragility through a stable transfer mechanism that is anchored in wealth or surplus rather than in short-run income alone, and that it can complement, not replace, other fiscal instruments when needs exceed zakat proceeds. This complements a broader view in which Islamic institutions embed solidarity as a functional feature of the economy rather than a residual moral preference (Majeed, 2019). This framing is consistent with early discussions of zakat as a functional economic institution (Zayas, 1969; Aghnides, 1916; Bonang et al., 2023).

A second strand emphasizes behavioural incentives. When zakat is levied on idle or hoarded wealth, it can shift incentives toward productive use of assets, because holding wealth without yield becomes costly relative to investing it (Chapra, 1992; Majdalawieh et al., 2017; Tlemsani and Matthews, 2010). This perspective matters for corporate settings because balance sheet structure and leverage choices can mechanically expand or



compress the implied base, and the corporate response may show up as changes in asset growth, liability management, and disclosure practices. The empirical literature in this area is mixed, partly because institutional designs differ sharply across jurisdictions and because measurement of the zakat base is often inconsistent across studies and across accounting regimes.

A third strand extends zakat beyond poverty relief into social capital and institutional performance. Several contributions argue that zakat embodies trust, shared norms, and sanctions that reduce the costs of social coordination, so it can be treated as a mechanism that supports cohesion in ways analogous to social capital arguments in mainstream political economy (Tlemsani and Matthews, 2021). In this framing, zakat is not only a transfer but also an institution that can shape expectations and compliance through norms, legitimacy, and monitoring (Tlemsani et al., 2023; Saad et al., 2024). This connects naturally to the social capital literature where trust lowers transaction costs and supports performance through coordination and enforcement substitutes (Putnam, 1993; Fukuyama, 1995; Arrow, 1972; Coleman, 1988). Empirical work specific to the Muslim world also argues that trust and solidarity are economically meaningful, and motivates separate parameter estimates rather than assuming the same trust growth relationship holds everywhere (Majeed, 2019).

2.2 Measuring the zakat base and the accounting problem

A persistent technical issue is that zakat is simple in principle but messy in measurement once it is mapped into modern financial statements. The accounting literature is explicit that there are competing approaches to computing the Zaka table amount, and different approaches can yield materially different implied obligations for the same entity. The classic comparison is between a net working capital approach and a net owners equity approach, with conceptual arguments about which better reflects Zakat able wealth under different asset and liability structures (el Badawi and Sultan, 1992). This debate has produced a broader accounting and auditing literature on zakat that covers recognition, valuation, and reporting consistency, including how to treat inventories, receivables, and financial assets under conventional statements (Khan, 2000; 2003; Meera, 1992; Qureshi, 1979). See also practical guidance on zakat calculation and institutional practice (Kahf, 1995; Islahi, 2005; Abojeib et al., 2023).



This is exactly where the present paper chooses a deliberately conservative stance. The dataset is limited to total assets and total liabilities, with sector identifiers and a limited set of governance attributes for a subset of firms. It does not provide the granular adjustments required to replicate a full fiqh based zakat computation at firm level, thereby limiting the operationalization of zakat capacity using a proxy that is transparent, replicable, and mechanically tied to the data you can observe. That is why the paper defines an implied zakat base using net assets computed from total assets minus total liabilities and then applies the 2.5% rate to produce an implied zakat amount. This approach does not claim to reproduce statutory Saudi zakat authority assessments, and instead, it produces an internally consistent measure of zakat capacity that is comparable across firms and sectors given the available panel.

The benefit of this positioning is that it aligns with the long-standing measurement concern in the zakat accounting literature rather than ignoring it. The paper can say clearly that measurement of zakat liability varies by jurisprudential and regulatory design, and by accounting mapping choices, and therefore the analysis is framed as implied capacity, not as statutory dues. That framing is consistent with the accounting debates documented in zakat bibliographies and reviews of the literature (el Badawi and Sultan, 1992; Khan, 2000; 2003).

2.3 Zakat distribution, efficiency, and institutional design

A large contemporary literature focuses on distribution mechanisms, governance of collection and allocation, and the efficiency and legitimacy of zakat institutions. This includes work that treats zakat as a system that can be redesigned to improve targeting and welfare impact. One example in the uploaded materials argues for using cooperative game theory concepts such as Shapley value variants to improve allocation fairness and effectiveness, and it frames this as an open research agenda with room for empirical evaluation and institutional experimentation (Tlemsani, 2022; Bonang et al., 2023).

Related work studies compliance behaviour and the determinants of payment, often combining economic and socio-psychological factors. The basic message is that zakat outcomes depend not only on the base and the rate but also on enforcement, legitimacy, perceived fairness, and administrative capacity, which shapes compliance in practice (Bin Nashwan et al, 2020; 2021).



This institutional literature is relevant for the current paper in a specific way. Listed firms operate under disclosure rules, external audits, and governance structures that shape what gets reported and how monitoring works. Even if the paper does not observe actual zakat payments, governance attributes can still be associated with implied capacity, and with medium run expansion, through channels of monitoring quality, risk management, and financing structure. The paper should not claim a compliance mechanism it cannot observe. Instead, it can position governance as a correlational lens: monitoring quality may be associated with stronger balance sheets and growth, which in turn maps into higher implied capacity.

2.4 Corporate zakat, sectoral structure, and why Saudi listed firms matter

A separate but smaller literature considers corporate enterprises and zakat assessment in corporate contexts, including the practical problem of mapping financial statement items into Zaka table categories and the governance of corporate compliance (Meera, 1992). This line of work is important because it highlights that corporate zakat is structurally different from household zakat. Corporate balance sheets include long lived assets, complex liabilities, and accounting conventions that complicate the base. It also highlights that standardization is a central empirical barrier, which is precisely what motivates using a conservative proxy.

Saudi Arabia is an analytically useful setting because zakat is not merely a social norm but an administered obligation for many entities, and because the listed market is large enough to support sector level profiling. Even without using statutory assessments, a listed firm panel allows a clean baseline mapping of where net asset capacity is concentrated across TRBC economic sectors. That baseline has direct policy relevance because it identifies the corporate segments where zakat capacity is mechanically higher, which matters for thinking about the macro potential of collection and for understanding how leverage structures compress or expand the implied base.

The paper also connects to broader work that treats zakat as a system of social justice and welfare support, comparable in function to social insurance and redistribution instruments (Chapra, 1992; Zayas, 1969; Sadallah and Abdul Jabbar, 2022; Tlemsani and Al Suwaidi, 2016; Tlemsani, 2020; Zaman et al., 2025).



This present paper does not test poverty outcomes because the dataset is corporate. It instead treats the listed market as a measurable pool of potential capacity and asks how that capacity varies across sectors and correlates with governance and leverage.

2.5 Positioning relative to social capital and macro development arguments

The social capital framing provides an interpretive bridge. If zakat supports solidarity and trust, and trust improves economic coordination, then zakat institutions can be seen as part of the broader institutional environment that reduces social fragmentation and supports stability (Majeed, 2019; Putnam, 1993; Fukuyama, 1995). This is conceptually useful but the present paper should treat it as motivation rather than as a testable mechanism, because the dataset is firm financials and limited governance variables, not household welfare or social trust metrics.

The empirical contribution remains micro to meso level: implied capacity, sector concentration, and associations with governance and leverage. The broader development narrative is used only to justify why mapping capacity matters.

2.6 Research Gap, Hypothesis Logic, and Contribution

Most zakat research either remains conceptual and jurisprudential, focuses on distribution and compliance through surveys and institutional case studies, or debates accounting definitions without producing a replicable listed firm level mapping of zakat capacity. The unresolved empirical gap is therefore not whether zakat is conceptually important, but how researchers can measure corporate zakat capacity when actual zakat expense or statutory assessment data are incomplete, unavailable, or inconsistently reported in commercial datasets.

This paper addresses that gap by developing a transparent proxy that can be reproduced from standard listed firm balance sheet data. It defines implied zakat capacity through net assets, calculated as total assets minus total liabilities, and applies the standard 2.5% rate to derive an implied zakat amount. The measure is not presented as actual paid zakat or as a statutory assessment. It is used as a consistent empirical proxy for capacity under data constraints.



The literature also motivates the hypotheses tested later in the paper. Since zakat capacity is linked to the balance sheet, larger firms are expected to have higher implied capacity, while greater leverage is expected to reduce the implied base through the liability channel. Since corporate governance may affect reporting discipline, monitoring quality, and balance sheet management, stronger audit committee independence and higher governance scores are expected to be positively associated with implied capacity and medium run asset growth. By contrast, leadership concentration through chief executive officer chair duality is expected to weaken monitoring and therefore to be negatively associated with implied capacity. These expectations connect the zakat accounting literature, the corporate governance literature, and the practical measurement problem addressed in this paper.

The contribution is therefore both methodological and empirical. Methodologically, the paper offers a simple and reproducible approach for estimating implied zakat capacity when direct zakat data are missing. Empirically, it maps sector level variation across Saudi listed firms using TRBC economic sectors and tests whether firm size, leverage, and available governance attributes explain variation in implied capacity and asset growth, while explicitly acknowledging the limits created by incomplete governance coverage.

3. Research methodology

3.1 Research design and identification logic

The empirical design is cross sectional and associative. The objective is to explain variation across Saudi listed firms in implied zakat capacity using observable balance sheet characteristics and available governance attributes. The main outcomes are the implied zakat base, the implied zakat amount, the implied base ratio, and 3-year asset growth.

The analysis does not claim causal identification. No exogenous policy shock, natural experiment, discontinuity, or valid instrument is available in the dataset. The estimates should therefore be interpreted as conditional associations rather than causal effects. This distinction is important because firm size, leverage, governance structure, and sector membership may all be jointly shaped by unobserved firm characteristics.



The identification logic relies on comparing firms within the same broad TRBC economic sector after controlling for firm scale and other available covariates. Sector controls are included because corporate balance sheets differ structurally across sectors. Financial firms, energy firms, utilities, industrial firms, and service firms operate with different asset intensity, liability structures, and reporting profiles. Without sector controls, estimated relationships between zakat capacity and firm characteristics may partly reflect sector composition rather than firm level differences.

The paper therefore uses two linked empirical samples. The full fundamentals sample is used for models that require only financial statement variables. The governance coverage sample is used for models that include board and governance variables. This separation avoids mixing firms with different data availability and makes the limits of inference transparent. The empirical results are interpreted as evidence on implied zakat capacity within the available Refinitiv coverage, not as statutory zakat liability or actual zakat paid.

3.2 Population, sampling approach, and data coverage

The population consists of Saudi listed firms included in the Refinitiv extract. The master list contains 392 listed firms. The sampling approach is coverage based rather than discretionary. Firms are retained where the relevant financial statement and governance variables are available. The reduction in observations across models is therefore driven by variable availability in Refinitiv, not by manual exclusion.

FY0 refers to fiscal year 2025, the most recent completed fiscal year used in the extract. FY minus 3 refers to fiscal year 2022 for the same firm. Balance sheet variables, including total assets, total liabilities, implied zakat base, implied zakat amount, leverage, and implied base ratio, are measured using FY2025 data. Three-year asset growth is measured as the log change in total assets between FY2022 and FY2025.

Coverage differs across variables. Total liabilities at FY2025 are available for 380 firms, while total assets at FY2025 are available for 114 firms. Because the implied zakat base requires both assets and liabilities, asset-based variables are available for 113 firms. These include the implied zakat base, implied zakat amount, leverage, and implied base ratio. 3-year asset growth requires total assets in both FY2022 and FY2025 and is available for 112 firms.



Governance variables are jointly observed for 87 firms. After requiring FY2025 total assets and total liabilities, the governance regression sample is reduced to 65 firms. The growth model using governance variables is estimated on the subset with complete governance data and total assets in both FY2022 and FY2025.

This sampling structure means that the paper reports results for observed Refinitiv coverage rather than a complete census of all Saudi listed firms. The distinction is important for interpretation. Sector profiles and regression estimates should be read as evidence from firms with available data, not as complete market wide zakat assessments.

3.3 Zakat scope, ownership, and proxy interpretation

Corporate zakat in Saudi Arabia depends not only on the balance sheet base, but also on the ownership status of the firm or ownership shares. Zakat is relevant to companies fully or partially owned by Saudi and Gulf Cooperation Council (GCC) shareholders, while non-Saudi ownership may be treated differently under the corporate tax framework. This distinction is important for statutory assessment, but the present paper does not estimate statutory zakat liability or actual zakat paid.

The analysis estimates implied zakat capacity. This is a balance sheet-based proxy constructed from publicly available Refinitiv variables. The proxy is designed to measure the capacity implied by net assets, not the legally assessed zakat amount for each firm. It therefore does not incorporate firm specific ownership shares, statutory adjustments, exemptions, disputes, deductions, or administrative assessment rules.

Firm level Saudi and GCC ownership shares were not consistently available in the Refinitiv extract. For this reason, ownership could not be used either as a sample filter or as a control variable in the regression models. Excluding ownership is therefore a data constraint rather than a modelling preference. To avoid overstatement, all empirical results are interpreted as evidence on implied zakat capacity under a common balance sheet proxy, not as evidence on statutory obligations.

This distinction matters for interpretation. The proxy can identify where zakat capacity is likely to be concentrated across listed firms and sectors, but it cannot determine the exact amount payable by each firm. Future research using ownership data, annual report disclosures, or administrative assessment records could



refine the measure by distinguishing the Saudi and GCC ownership component from other ownership categories.

3.4 Variable construction

The main variables are constructed from Refinitiv financial statement and governance fields. All balance sheet variables are measured for FY2025 unless otherwise stated.

Let A_i denote total assets for firm i , and let L_i denote total liabilities. Total liabilities are a balance sheet level variable measured in Saudi riyals. Leverage is different. It is a ratio that scales total liabilities by total assets. This distinction is important because liabilities enter the implied zakat base in levels, while leverage is used in the regressions as a capital structure measure.

The implied zakat base is defined as:

$$ZB_i = A_i - L_i$$

The implied zakat amount is then calculated by applying the standard 2.5% rate:

$$ZA_i = 0.025 \times ZB_i$$

These two variables are capacity proxies. They do not measure statutory zakat liability or actual zakat paid. A negative implied zakat base can occur where reported liabilities exceed reported assets in the Refinitiv extract.

Leverage is defined as:

$$LEV_i = \frac{L_i}{A_i}$$

The implied base ratio is defined as:

$$ZBR_i = \frac{ZB_i}{A_i}$$

Given the construction of ZB_i , the implied base ratio is mechanically related to leverage:

$$ZBR_i = 1 - LEV_i$$



This identity explains why leverage is excluded from regressions where ZBR_i is the dependent variable. Including leverage in those models would reproduce an accounting identity rather than estimate an economic association.

Firm size is measured as the natural logarithm of total assets:

$$SIZE_i = \ln(A_i)$$

Profitability controls are included where available. The first profitability measure is pretax return on assets:

$$PBTROA_i = \frac{PretaxIncome_i}{A_i}$$

The alternative profitability measure is operating return on assets:

$$EBITROA_i = \frac{EBIT_i}{A_i}$$

Three-year asset growth is measured as the log change in total assets between FY2022 and FY2025:

$$Growth3_i = \ln(A_{i,2025}) - \ln(A_{i,2022})$$

This growth variable captures medium run balance sheet expansion. It is used only where total assets are available for both FY2022 and FY2025.

3.5 Governance variables and measurement rationale

Governance variables are included only for the governance coverage sample because these fields are not observed for all firms in the Refinitiv extract. The purpose of including governance variables is not to claim a direct compliance effect. Rather, governance is used as an observable proxy for monitoring structure, reporting discipline, and leadership concentration, which may be associated with balance sheet quality, financing structure, and medium run firm expansion.

Audit committee independence is used as a monitoring variable. A more independent audit committee is expected to strengthen oversight of financial reporting and internal control. In this paper, audit committee



independence is measured using the Refinitiv reported audit committee independence field, where available. Higher values indicate stronger audit committee independence as reported in the dataset.

Board size is included as a board structure variable. Larger boards may provide broader expertise, monitoring capacity, and committee support, although very large boards may also create coordination costs. For this reason, the expected effect of board size is treated as empirical rather than assumed to be inherently positive.

Chief executive officer chair duality is included as a leadership concentration variable. It indicates whether the chief executive officer also holds the chair position. CEO duality may weaken board independence and reduce monitoring effectiveness because executive and oversight authority are concentrated in one role. The expected association with implied zakat capacity is therefore negative, although the paper treats this as an empirical expectation rather than a causal claim.

The governance pillar score is included as a broader Refinitiv governance measure. It captures a composite assessment of governance quality based on disclosed governance attributes. However, because this score may overlap conceptually with individual governance variables such as board structure and committee independence, it is interpreted cautiously. To address this concern, the revised analysis reports multicollinearity diagnostics and estimates alternative governance specifications. One specification includes the individual governance variables without the governance score. A second specification includes the governance score without the individual governance variables. This approach allows the paper to check whether the results are sensitive to potential overlap among governance measures.

All governance results are interpreted with caution because the governance coverage sample is smaller than the full fundamentals sample. The absence of statistically significant governance coefficients is therefore not treated as evidence that governance is irrelevant. It is interpreted as limited evidence under restricted coverage and reduced statistical power.

3.6 Econometric specifications

The empirical models estimate cross firm associations between implied zakat capacity, balance sheet structure, sector membership, and governance attributes. All models are estimated using ordinary least squares with



heteroskedasticity robust standard errors. TRBC economic sector controls are included in all regressions to account for structural differences in asset intensity, financing patterns, and reporting profiles across sectors.

Let D_{is} denote a sector indicator equal to one when firm i belongs to TRBC sector s , and zero otherwise. Let X_i denote the available control variables. In the main specifications, the controls include firm size and sector indicators. Profitability controls are included in supplementary checks where available, but the core specification remains parsimonious because profitability coverage is more limited than the balance sheet variables.

Baseline implied zakat capacity model

The first baseline model estimates the association between leverage, firm size, and the implied zakat base:

$$ZB_i = \alpha + \beta_1 LEV_i + \beta_2 SIZE_i + \sum_s \delta_s D_{is} + \varepsilon_i \quad (1)$$

The second baseline model uses the implied zakat amount as the dependent variable:

$$ZA_i = \alpha + \beta_1 LEV_i + \beta_2 SIZE_i + \sum_s \delta_s D_{is} + \varepsilon_i \quad (2)$$

Because ZA_i is calculated as 2.5% of ZB_i , the second model is a scaled version of the first model. It is reported separately because the implied zakat amount is more directly interpretable in Saudi riyal terms.

Ratio specification

The implied base ratio is estimated separately:

$$ZBR_i = \alpha + \beta_1 SIZE_i + \sum_s \delta_s D_{is} + \varepsilon_i \quad (3)$$

Leverage is excluded from Equation (3) because $ZBR_i = 1 - LEV_i$ by construction. Including leverage in this model would estimate an accounting identity rather than an empirical relationship.



Governance specification for implied zakat capacity

The governance model is estimated on the governance coverage sample only. The model includes audit committee independence, CEO duality, board size, governance score, leverage, firm size, and sector controls:

$$ZB_i = \alpha + \beta_1 ACIND_i + \beta_2 CEODUAL_i + \beta_3 BSIZE_i + \beta_4 GOVSCORE_i + \beta_5 LEV_i + \beta_6 SIZE_i + \sum_s \delta_s D_{is} + \varepsilon_i$$

The same governance specification is then estimated for the implied zakat amount:

$$ZA_i = \alpha + \beta_1 ACIND_i + \beta_2 CEODUAL_i + \beta_3 BSIZE_i + \beta_4 GOVSCORE_i + \beta_5 LEV_i + \beta_6 SIZE_i + \sum_s \delta_s D_{is} + \varepsilon_i$$

For the implied base ratio, leverage is again excluded because of the mechanical identity between leverage and the ratio:

$$ZBR_i = \alpha + \beta_1 ACIND_i + \beta_2 CEODUAL_i + \beta_3 BSIZE_i + \beta_4 GOVSCORE_i + \beta_5 SIZE_i + \sum_s \delta_s D_{is} + \varepsilon_i$$

Board size is retained in Equation 6 because it is part of the governance structure being tested. Its inclusion ensures consistency across the governance specifications.

Alternative governance specifications

To address possible overlap between the governance score and the individual governance variables, two additional specifications are estimated.

The first excludes the governance score and retains the individual governance variables:

$$Y_i = \alpha + \beta_1 ACIND_i + \beta_2 CEODUAL_i + \beta_3 BSIZE_i + \beta_4 LEV_i + \beta_5 SIZE_i + \sum_s \delta_s D_{is} + \varepsilon_i \quad (7)$$

The second includes the governance score only and excludes the individual governance variables:

$$Y_i = \alpha + \beta_1 GOVSCORE_i + \beta_2 LEV_i + \beta_3 SIZE_i + \sum_s \delta_s D_{is} + \varepsilon_i \quad (8)$$

In Equations 7 and 8, Y_i refers to either ZB_i or ZA_i . When $Y_i = ZBR_i$, leverage is excluded for the same identity-based reason explained above.



Growth model

The final model estimates whether governance variables are associated with medium run balance sheet expansion:

$$Growth3_i = \alpha + \beta_1 ACIND_i + \beta_2 CEODUAL_i + \beta_3 BSIZE_i + \beta_4 GOVSCORE_i + \beta_5 LEV_i + \beta_6 SIZE_i + \sum_s \delta_s D_{is} + \varepsilon_i \quad (9)$$

Here, $Growth3_i$ is the log change in total assets between FY2022 and FY2025. This model is estimated only for firms with complete governance variables and total assets observed in both years. Its purpose is to test whether governance and balance sheet structure are associated with medium run expansion, not to identify causal growth effects.

3.7 Estimation, Multicollinearity Diagnostics, Robustness Checks, and Hypothesis

Mapping

All models are estimated using ordinary least squares with heteroskedasticity robust standard errors. Robust standard errors are used because firm level financial variables are highly skewed and because residual variance is unlikely to be constant across firms of very different size. TRBC economic sector controls are included in all models to reduce the risk that estimated relationships reflect sector composition rather than firm level variation.

Where leverage is included, the analysis uses a winsorised leverage measure as a robustness precaution because a small number of firms report liabilities greater than assets. Winsorisation limits the influence of extreme observations without removing firms from the sample. Ratio based models are interpreted separately because the implied base ratio is mechanically linked to leverage.

Multicollinearity is assessed using variance inflation factors for the governance specifications. This diagnostic is especially important because the Refinitiv governance score may overlap conceptually with individual governance variables, including audit committee independence, board size, and chief executive officer duality. To address this concern, the governance analysis is presented in three forms. The first includes the individual



governance variables and the governance score together. The second includes the individual governance variables only. The third includes the governance score only. This allows the results to show whether the conclusions depend on the inclusion of the composite governance score.

The hypotheses are tested as follows. H_1 , that stronger monitoring is positively associated with implied zakat capacity, is tested through the coefficients on audit committee independence and governance score in the governance capacity models. H_2 , that leadership concentration is negatively associated with implied zakat capacity, is tested through the coefficient on chief executive officer duality in the same models. H_3 , that leverage compresses implied zakat capacity, is tested through the leverage coefficient in the baseline and governance capacity models. H_4 , that firm scale increases implied zakat capacity, is tested through the firm size coefficient in the baseline and governance models. H_5 , that stronger monitoring is positively associated with medium run asset growth, is tested through the audit committee independence and governance score coefficients in the growth model.

The results section reports whether each hypothesis is supported, partially supported, or not supported by the evidence. Because the design is associative and the governance sample is limited, hypothesis assessment is based on the direction, magnitude, and statistical precision of the estimated coefficients rather than on causal interpretation.

4. Empirical results

4.1 Descriptive statistics

Table 1 reports descriptive statistics for the main financial, zakat capacity, leverage, profitability, and growth variables. Variable coverage differs across Refinitiv fields. Total liabilities are available for 380 firms, while total assets are available for 114 firms. Because the implied zakat base, implied zakat amount, leverage, and implied base ratio require both total assets and total liabilities, these variables are available for 113 firms. The higher count for total liabilities therefore reflects wider availability of the liability field in Refinitiv and does not imply that all liability observations enter the regression models.



The descriptive statistics show substantial skewness in firm scale. Mean total assets are SAR 79.49 billion, while the median is SAR 5.02 billion. This gap indicates that the sample contains a small number of very large firms, which motivates the use of log total assets as the firm size variable in the regressions.

The implied zakat base is also highly skewed. The mean implied zakat base is SAR 30.93 billion, compared with a median of SAR 2.29 billion. The implied zakat amount follows mechanically from this base at the 2.5% rate, with a mean of SAR 0.77 billion and a median of SAR 0.06 billion. These figures confirm that implied zakat capacity is concentrated among larger firms rather than evenly distributed across the sample.

Leverage has a mean and median of 0.54, indicating that liabilities account for slightly more than half of total assets for the typical firm with complete balance sheet coverage. The maximum leverage value exceeds one, which means that liabilities exceed assets for a small number of firms in the extract. This explains the negative minimum value for the implied zakat base ratio. It also justifies the use of winsorised leverage in the regression analysis.

The control variables show additional variation across firms. Pretax return on assets has a mean of 0.07 and a median of 0.05, while operating return on assets has a mean of 0.08 and a median of 0.07. Three-year asset growth has a mean of 0.36 and a median of 0.23, indicating positive balance sheet expansion between FY2022 and FY2025 for many firms, although dispersion remains large.

Table 1: Descriptive statistics for key variables

Variable	count	mean	std	min	25%	median	75%	max
A SAR bn	114	79.49	281.99	0.1	2.55	5.02	21.06	2423.82
L SAR bn	380	15.49	89.68	0	0.07	0.43	1.61	1006.75
ZB SAR bn	113	30.93	159.43	-1.02	1.13	2.29	7.52	1651.55
ZA SAR bn	113	0.77	3.99	-0.03	0.03	0.06	0.19	41.29
Lev	113	0.54	0.25	0	0.37	0.54	0.69	1.62
zbr	113	0.46	0.25	-0.62	0.31	0.46	0.63	1
Size	114	22.79	1.91	18.38	21.66	22.34	23.77	28.52



PBTROA	113	0.07	0.08	-0.16	0.02	0.05	0.11	0.52
EBITROA	95	0.08	0.06	-0.14	0.04	0.07	0.12	0.32
Growth3	112	0.36	0.76	-0.3	0.04	0.23	0.46	7.09

Figure 1. Distribution of the implied base ratio, FY2025

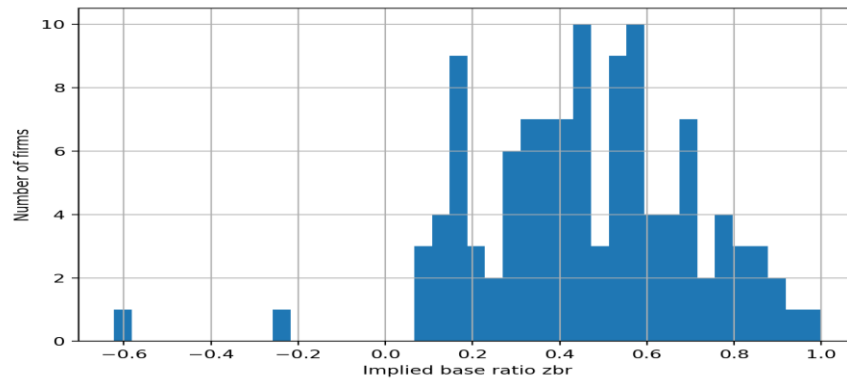


Figure 1 plots the distribution of the implied base ratio. The distribution is centred around positive values but includes observations below zero, reflecting firms whose reported liabilities exceed reported assets in the Refinitiv extract. This pattern confirms that leverage variation is economically important for implied zakat capacity and supports the later use of winsorised leverage in the regression models. It also reinforces the need to interpret the implied base ratio carefully, since the ratio is mechanically linked to leverage through the identity $ZBR_i = -LEV_i$.

4.2 Sector profile and concentration of implied zakat capacity

Table 2 reports the sector profile using the TRBC economic sector classification in Refinitiv. The table presents sector-level means and medians for total assets, implied zakat base, implied zakat amount, leverage, and the implied base ratio. Sector comparisons are important because Saudi listed firms differ sharply in asset intensity, liability structure, and scale. Sector controls are therefore necessary in the regression models.



Table 2. Sector profile by TRBC economic sector, FY2025

TRBC Economic Sector Name	firms	Assets mean bn	Assets median bn	Zb mean bn	Zb median bn	Za mean bn	Lev_mean	Zbr_mean
Academic & Educational	9	1.29	1.49	0.87	0.87	0.02	0.5	0.5
Basic Materials	68	21.4	3.12	13.11	2.27	0.33	0.36	0.64
Consumer Cyclicals	49	4.63	3.72	1.58	1.24	0.04	0.63	0.37
Consumer Non-Cyclicals	49	11.29	5.72	4.45	1.64	0.11	0.64	0.36
Energy	12	504.53	21.63	334.96	6.54	8.37	0.63	0.37
Financials	52	269.44	172.72	42.88	21.36	1.07	0.79	0.21
Healthcare	31	5.27	4.32	2.56	1.82	0.06	0.46	0.54
Industrials	51	18.37	3.3	16.62	1.76	0.42	0.47	0.53
Real Estate	43	17.05	13.39	8.67	6.35	0.22	0.48	0.52
Technology	21	28.42	9.55	14.92	4.03	0.37	0.54	0.46
Utilities	7	202.09	56.88	92.15	24.31	2.3	0.6	0.4

The sector profile shows that implied zakat capacity is not evenly distributed across sectors. Energy, Financials, Utilities, Basic Materials, Industrials, and Technology record the largest mean implied zakat bases. This pattern mainly reflects differences in firm scale and asset intensity. Energy and Utilities are capital-intensive sectors, while Financials have large balance sheets and structurally high liabilities. Basic Materials and Industrials also show sizeable, implied capacity because many firms in these sectors hold substantial productive assets.

Leverage also differs across sectors. Financials show the highest mean leverage, which is expected given the balance-sheet structure of financial institutions. Consumer Cyclicals, Consumer Non-Cyclicals, Energy, and Utilities also show relatively high leverage compared with sectors such as Basic Materials and Healthcare. These differences confirm that leverage cannot be interpreted independently of sector structure.



Table 3 reports sector totals for implied zakat capacity. Within the observed Refinitiv coverage, Energy ranks first by total implied zakat amount, followed by Financials, Basic Materials, Utilities, Industrials, and Technology. This confirms that aggregate implied zakat capacity is concentrated in a limited number of sectors.



Table 3. Sector totals of implied zakat capacity by TRBC economic sector, FY2025

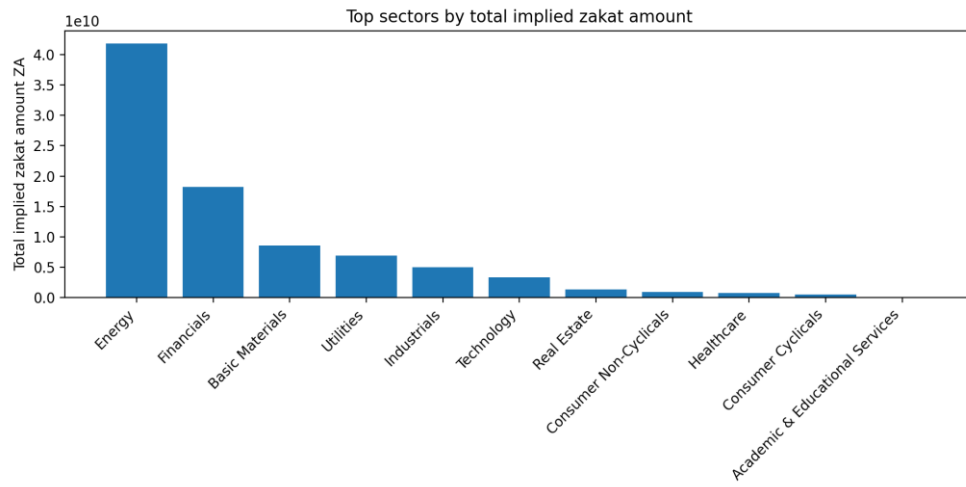
TRBC Economic Sector Name	firms	Assets sum bn	Zb sum bn	Za sum bn
Energy	12	2522.67	1674.79	41.87
Financials	52	4580.51	729.03	18.23
Basic Materials	68	556.27	340.89	8.52
Utilities	7	606.28	276.45	6.91
Industrials	51	220.49	199.47	4.99
Technology	21	255.82	134.26	3.36
Real Estate	43	102.27	52.02	1.3
Consumer Non-cyclicals	49	90.28	35.58	0.89
Healthcare	31	63.19	30.76	0.77
Consumer Cyclicals	49	60.15	20.52	0.51
Academic & Educational	9	3.86	1.75	0.04

The concentration shown in Table 3 is important for both empirical interpretation and policy discussion. Aggregate implied zakat capacity is driven by a small number of large firms and asset intensive sectors. Discussion based only on average firms would therefore understate the role of sector composition and firm scale.

Figure 2 visualizes the top TRBC sectors by total implied zakat amount. The figure reinforces the concentration shown in Table 3. A small group of sectors accounts for most of the implied zakat amount, while several consumer and service-oriented sectors contribute much smaller totals.



Figure 2. Top TRBC economic sectors by total implied zakat amount, FY2025



The sector totals should be interpreted carefully. The firm counts in the master list are larger than the number of firms with complete asset and liability data. Therefore, the sector totals are not complete market wide zakat estimates. They represent implied capacity within the firms for which Refinitiv provides the required balance sheet variables. This distinction is essential because the paper estimates observed implied zakat capacity, not statutory zakat liability for the entire Saudi listed market.

4.3 Baseline regressions for implied zakat capacity

Table 4 reports the baseline regressions for implied zakat capacity using the full fundamentals sample with complete FY2025 asset and liability data. The table combines the models for the implied zakat base, the implied zakat amount, and the implied base ratio. All specifications include TRBC sector controls and heteroskedasticity robust standard errors. The ZB and ZA models include winsorised leverage and firm size. The ZBR model includes firm size and sector controls only because leverage is mechanically linked to the dependent variable.

Table 4. Baseline regressions for implied zakat capacity, FY2025

Variable	ZB coef	ZB se	ZB p	ZA coef	ZA se	ZA p	ZBR coef	ZBR se	ZBR p
Lev_w	-155.17	132.96	0.24	-3.88	3.32	0.24	Omitted	Omitted	Omitted



Size	40.56	23.68	0.09	1.01	0.59	0.09	0.00	0.02	0.88
TRBC sector controls	Yes			Yes			Yes		
Robust standard errors	Yes			Yes			Yes		

Note: ZB denotes the implied zakat base. ZA denotes the implied zakat amount. ZBR denotes the implied base ratio.

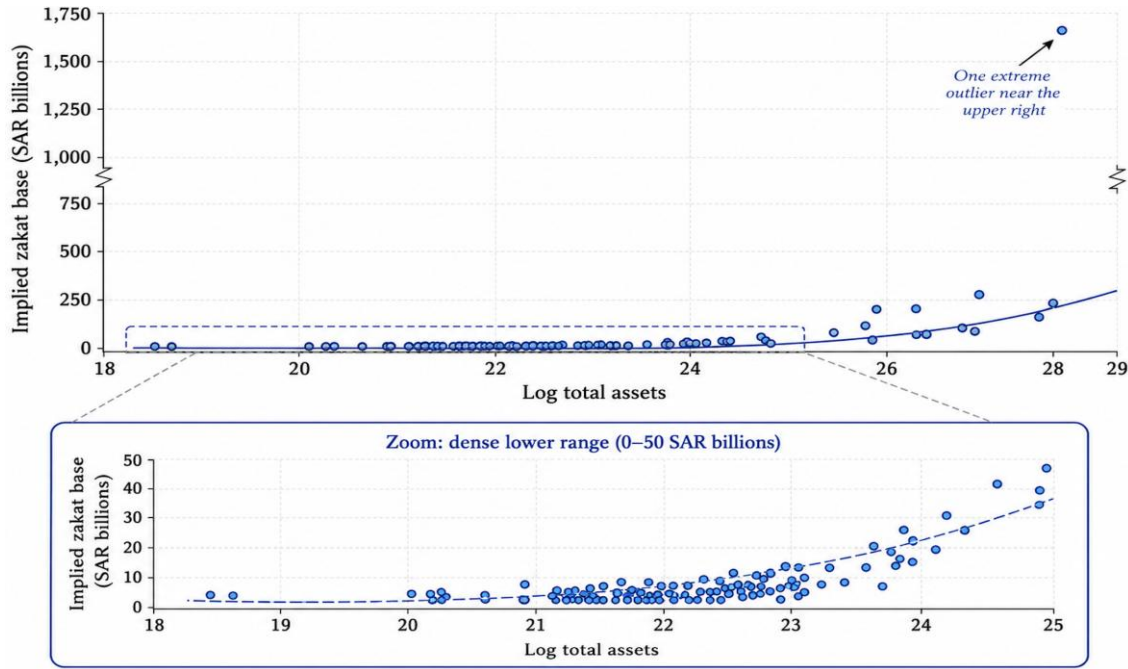
Leverage is omitted from the ZBR model because $ZBR_i = 1 - LEV_i$ by construction. Including leverage in that specification would reproduce an accounting identity rather than estimate an empirical association.

The results show a positive association between firm size and implied zakat capacity in level terms. In the ZB model, the coefficient on firm size is positive and significant at the 10% level. The same pattern appears in the ZA model because the implied zakat amount is calculated as 2.5% of the implied zakat base.

Leverage has a negative coefficient in the ZB and ZA models, which is consistent with the expectation that higher liabilities reduce net assets and compress the implied zakat base. However, the coefficient is not statistically significant at conventional levels. The evidence therefore supports the expected direction of the leverage channel but not with sufficient precision to make a strong statistical claim.

In the ZBR model, leverage is omitted because the implied base ratio is mechanically equal to one minus leverage. The size coefficient is small and statistically insignificant, indicating that firm scale explains implied zakat capacity mainly in level terms rather than as a share of assets. Figure 3 plots firm size against the implied zakat base. The figure supports the regression evidence by showing that implied zakat capacity rises with firm scale, although the relationship is affected by substantial dispersion and the presence of very large firms. This reinforces the interpretation that scale is the clearest empirical correlate of implied zakat capacity in level terms. Overall, the baseline results provide partial support for H_3 and clearer support for H_4 .

Figure 3. Firm size and implied zakat base, FY2025



Notes: Each point represents a firm in FY2025.

4.4 Ratio specification and the leverage identity

The ratio specification requires separate interpretation because the implied base ratio is mechanically linked to leverage. By construction, the implied base ratio is defined as the implied zakat base divided by total assets:

$$ZBR_i = \frac{ZB_i}{A_i}$$

Since the implied zakat base is defined as total assets minus total liabilities, this becomes:

$$ZBR_i = \frac{A_i - L_i}{A_i}$$

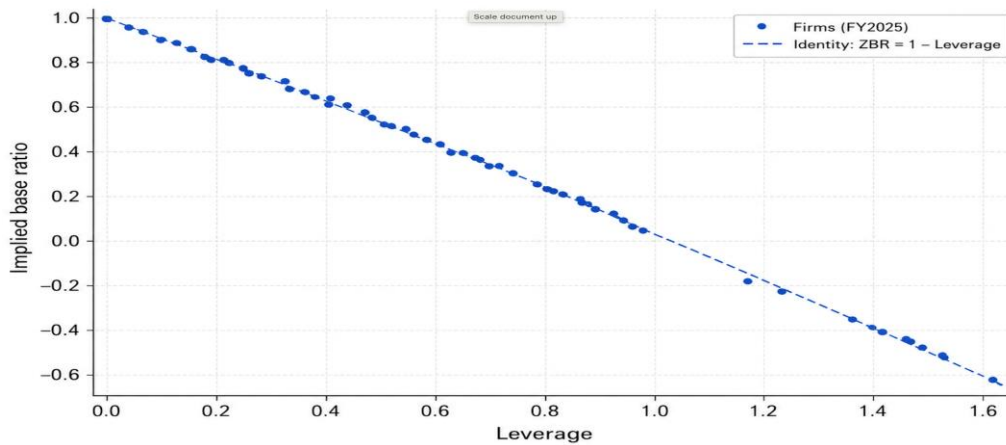
Therefore:

$$ZBR_i = 1 - LEV_i$$

This identity means that leverage is not included as an explanatory variable in the ZBR model. Including leverage would not test an economic relationship. It would simply reproduce the accounting construction of the dependent variable. For this reason, the ratio model in Table 4 includes firm size and sector controls only.



Figure 4. Leverage and implied base ratio, FY2025



Notes: ZBR denotes the implied base ratio. Each point represents a firm in FY2025.

Figure 4 illustrates the mechanical relationship between leverage and the implied base ratio. The downward pattern is expected because higher liabilities relative to assets reduce the net asset base as a share of total assets. This does not imply a behavioural interpretation, such as zakat avoidance or deliberate balance sheet management. It simply reflects how the proxy is constructed.

The ratio model in Table 4 shows that firm size is not statistically associated with the implied base ratio after sector controls are included. This indicates that firm size matters mainly for implied zakat capacity in level terms, not as a share of assets. The finding reinforces the need to distinguish between scale effects and balance sheet structure when interpreting implied zakat capacity.

4.5 Governance regressions and multicollinearity checks

Table 5 reports the governance regressions using the governance coverage sample. The table combines the models for the implied zakat base, the implied zakat amount, and the implied base ratio. The ZB and ZA models include audit committee independence, governance score, chief executive officer duality, board size, winsorised leverage, firm size, and TRBC sector controls. The ZBR model excludes leverage because the implied base ratio is mechanically equal to one minus leverage. The governance results are statistically weak across all three specifications. Audit committee independence is not statistically significant in the ZB, ZA, or ZBR models. Governance score is also not statistically significant. Chief executive officer duality and board size are similarly



imprecise. These results do not support a strong claim that the available governance variables explain implied zakat capacity in the current dataset.

Table 5. Governance regressions for implied zakat capacity, FY2025

Variable	ZB coef	ZB se	ZB p	ZA coef	ZA se	ZA p	ZBR coef	ZBR se	ZBR p
Audit committee independence	0.17	0.60	0.78	0.00	0.02	0.78	0.00	0.00	0.88
Governance score	-0.30	1.02	0.77	-0.01	0.03	0.77	0.00	0.00	0.25
Chief executive officer duality	103.97	183.77	0.57	2.60	4.59	0.57	-0.15	0.23	0.50
Board size	6.84	13.24	0.61	0.17	0.33	0.61	0.02	0.02	0.49
Lev_w	-296.22	327.32	0.37	-7.41	8.18	0.37	Omitted	Omitted	Omitted
Size	57.11	41.33	0.17	1.43	1.03	0.17	0.00	0.03	0.91
TRBC sector controls	Yes			Yes			Yes		
Robust standard errors	Yes			Yes			Yes		

Note: ZB denotes the implied zakat base. ZA denotes the implied zakat amount. ZBR denotes the implied base ratio. Leverage is omitted from the ZBR model because $ZBR_i = 1 - LEV_i$ by construction.

The negative coefficient on governance score in the ZB and ZA models should be interpreted cautiously. It does not provide evidence that stronger governance reduces zakat capacity. The coefficient is small relative to its standard error and is not statistically significant. The more defensible interpretation is that the governance



score does not have a precisely estimated association with implied zakat capacity in the available governance sample.

The leverage coefficient remains negative in the ZB and ZA governance models, consistent with the expected liability channel, but it is again not statistically significant. Firm size remains positive but imprecise once the governance sample is used. This reflects the smaller estimation sample and the reduced power created by requiring complete governance and balance sheet data.

Because the governance score may overlap conceptually with individual governance variables, Table 6 reports multicollinearity diagnostics and alternative governance specifications. Panel A reports variance inflation factors. Panel B excludes the composite governance score and retains the individual governance variables. Panel C excludes the individual governance variables and retains only the composite governance score.

Table 6. Multicollinearity diagnostics and alternative governance specifications

Panel A. Variance inflation factors						
Variable						VIF
Audit committee independence						1.42
Governance score						1.69
Chief executive officer duality						1.13
Board size						1.35
Lev_w						2.26
Size						1.81
Panel B. Individual governance variables only						
Variable	ZB coef	ZB se	ZB p	ZA coef	ZA se	ZA p
Audit committee independence	0.12	0.52	0.82	0.00	0.01	0.82
Chief executive officer duality	104.19	184.08	0.57	2.60	4.60	0.57
Board size	7.55	13.75	0.58	0.19	0.34	0.58



Lev_w	-290.06	334.74	0.39	-7.25	8.37	0.39
Size	56.12	41.32	0.17	1.40	1.03	0.17
TRBC sector controls	Yes			Yes		
Robust standard errors	Yes			Yes		
Panel C. Governance score only						
Variable	ZB coef	ZB se	ZB p	ZA coef	ZA se	ZA p
Governance score	-0.32	0.97	0.74	-0.01	0.02	0.74
Lev_w	-285.27	316.81	0.37	-7.13	7.92	0.37
Size	58.53	41.44	0.16	1.46	1.04	0.16
TRBC sector controls	Yes			Yes		
Robust standard errors	Yes			Yes		

Note: VIF values are calculated for the governance model using the 65 firm governance regression sample. Panels B and C use the same governance sample as the main specification. Robust standard errors are HC3. ZA results mechanically rescale the ZB results because $ZA_i = 0.025ZB_i$.

The VIF values are low and do not indicate serious multicollinearity among the main governance and control variables. The alternative specifications lead to the same substantive conclusion as the main model. Audit committee independence, chief executive officer duality, board size, and governance score remain statistically imprecise whether the composite governance score is included or separated from the individual governance variables. This means that the weak governance findings are not driven by obvious multicollinearity. They are better explained by limited governance coverage and reduced statistical power.

Overall, the evidence does not support H_1 or H_2 in the current governance sample. This should not be read as evidence that governance is irrelevant. It means that the available Refinitiv governance coverage is too limited to support strong inference about governance effects on implied zakat capacity.



4.6 Growth regressions and medium run expansion

Table 7 reports the growth regression using the governance coverage sample with complete total asset data for FY2022 and FY2025. The dependent variable is three-year asset growth, measured as the log change in total assets between FY2022 and FY2025. The model includes audit committee independence, governance score, chief executive officer duality, board size, winsorised leverage, firm size, and TRBC sector controls.

Table 7. Growth regression for 3-year asset growth, FY2022 to FY2025

Variable	Coef	se	p
Audit committee independence	0.00	0.00	0.92
Governance score	0.00	0.00	0.15
Chief executive officer duality	-0.37	0.61	0.54
Board size	-0.03	0.04	0.42
Lev_w	0.39	0.45	0.39
Size	-0.02	0.04	0.64
TRBC sector controls	Yes		
Robust standard errors	Yes		
Observations	64		

Note: The dependent variable is 3-year asset growth, measured as $\ln(A_{i,2025}) - \ln(A_{i,2022})$. The model is estimated on firms with complete governance variables and total assets observed in both FY2022 and FY2025.

The growth results are statistically weak. Audit committee independence is close to zero and not statistically significant. Governance score has a positive coefficient, but it is not statistically significant at conventional levels. Chief executive officer duality and board size are also not statistically significant. Leverage and firm size do not show precise associations with 3-year asset growth in this specification.



The interpretation is therefore conservative. The model does not provide strong evidence that stronger monitoring is associated with medium run balance sheet expansion in the available governance sample. The positive but imprecise governance score coefficient may suggest a possible association, but the evidence is not strong enough to support a firm conclusion.

Overall, the growth regression does not support H_5 . As with the governance capacity models, this should be interpreted as limited evidence under restricted coverage, not as evidence that governance has no role in firm expansion.

4.7 Hypothesis assessment

Table 8 summarises the hypothesis assessment based on the baseline, governance, and growth regressions. The assessment is based on the sign, magnitude, and statistical precision of the estimated coefficients. Because the empirical design is cross sectional and associative, the table should be read as evidence on conditional associations rather than causal effects.

Table 8. Summary of hypothesis assessment

Hypothesis	Expected relationship	Main evidence	Assessment
H_1	Stronger monitoring is positively associated with implied zakat capacity	Audit committee independence and governance score are not statistically significant in the governance capacity models	Not supported
H_2	Chief executive officer duality is negatively associated with implied zakat capacity	CEO duality is not statistically significant in the governance capacity models	Not supported
H_3	Leverage is negatively associated with implied zakat capacity	Leverage is negative in the ZB and ZA models, but statistically imprecise	Partially supported



H_4	Firm size is positively associated with implied zakat capacity	Firm size is positive in the ZB and ZA models and close to the 10% level in the baseline model	Supported in level terms
H_5	Stronger monitoring is positively associated with 3-year asset growth	Audit committee independence is not significant; governance score is positive but statistically imprecise	Not supported

The strongest empirical result concerns H_4 . Firm scale is the clearest correlate of implied zakat capacity in level terms. Larger firms have higher implied zakat bases and implied zakat amounts, which is consistent with the construction of the proxy and with the descriptive evidence on sector concentration.

The evidence for H_3 is weaker. Leverage has the expected negative sign in the capacity models, but the coefficient is not statistically precise. This supports the economic logic that liabilities compress the implied base, but the regression evidence does not justify a strong statistical claim.

The governance hypotheses, H_1 , H_2 , and H_5 , are not supported in the current governance sample. The relevant coefficients are statistically imprecise, and the alternative governance specifications do not change this conclusion. This does not prove that governance is irrelevant. It shows that the available Refinitiv governance coverage does not provide enough statistical power to estimate governance effects with confidence.

Overall, the hypothesis assessment reinforces the main interpretation of the paper. Implied zakat capacity in the Saudi listed firm sample is driven primarily by firm scale and sector concentration, while leverage matters conceptually and directionally. Governance associations remain inconclusive under current data coverage.

5. Discussion and implications

5.1 Interpreting implied zakat capacity: concentration, scale, and sector structure

The main empirical message is concentration. Within the firms for which the required balance sheet variables are observed, implied zakat capacity is dominated by a small number of very large firms and by a limited group



of sectors. This is not simply a statistical detail. It changes how corporate zakat capacity should be interpreted. Aggregate capacity is not generated by the average listed firm. It is shaped mainly by the upper tail of the firm size distribution and by sectors with large balance sheets.

This pattern is consistent with the construction of the proxy. The implied zakat base is measured as total assets minus total liabilities, so firms with larger asset bases will tend to have larger implied capacity in level terms. The regression results support this interpretation. Firm size is the clearest empirical correlate of implied zakat capacity, while the implied base ratio shows that size does not explain capacity in the same way when the base is scaled by assets. In other words, scale matters mainly for the absolute level of implied capacity, not necessarily for the share of assets represented by the implied base.

Sector structure reinforces this point. Energy, Financials, Basic Materials, Utilities, Industrials, and Technology account for much of the observed implied capacity. This reflects differences in balance sheet scale, asset intensity, and financing structure rather than any direct evidence of zakat behavior. The implication is that sector controls are necessary. Without them, comparisons across firms risk confusing firm level effects with sector level balance sheet norms.

Leverage adds a second layer of interpretation. Higher liabilities reduce net assets and therefore compress the implied zakat base. The negative leverage coefficient in the level models is consistent with this logic, although it is not statistically precise. This should be read carefully. The finding does not show zakat avoidance or deliberate balance sheet management. It shows that any proxy based on net assets will be structurally sensitive to liabilities. The ratio outcome makes this even clearer because the implied base ratio is mechanically related to leverage through $ZBR_i = 1 - LEV_i$. For that reason, leverage is excluded from the ratio model. The useful empirical question is therefore not whether leverage mechanically reduces the ratio, but how leverage, firm size, and sector structure jointly shape implied capacity in levels.

5.2 Governance, growth, and the limits of inference

The governance results are deliberately interpreted conservatively. Audit committee independence, governance score, chief executive officer duality, and board size do not show statistically precise associations



with implied zakat capacity in the available governance sample. The growth model also does not provide strong evidence that monitoring variables explain 3-year asset growth between FY2022 and FY2025.

This does not mean that governance is irrelevant to corporate zakat. It means that the current data cannot estimate governance relationships with confidence. There are two reasons. First, governance coverage is much smaller than fundamentals coverage. After requiring both governance variables and complete balance sheet data, the regression sample falls to 65 firms. This reduces statistical power and makes coefficient estimates sensitive to sample composition. Second, the available governance variables are broad proxies. Audit committee independence, board size, chief executive officer duality, and the Refinitiv governance score may not capture the specific governance channels most relevant to zakat reporting, such as internal tax control, zakat committee oversight, disclosure discipline, or the quality of zakat provision reporting.

The negative coefficient on the governance score in some specifications should therefore not be over interpreted. It is statistically insignificant and remains imprecise in alternative specifications. The VIF diagnostics do not indicate serious multicollinearity, and the alternative models using individual governance variables only and governance score only lead to the same substantive conclusion. The weak governance findings are therefore better explained by limited coverage and measurement constraints than by a clear economic relationship.

The growth model adds useful context even though its results are not statistically strong. It tests whether firms with stronger monitoring appear to expand balance sheets more rapidly over the 3-year window. The evidence does not support that hypothesis in the current sample. Still, including growth is useful because it shows that implied zakat capacity is not only a static balance sheet issue. Future capacity may change if firms expand assets, alter capital structure, or change reporting quality over time.

5.3 Implications for research, data practice, and policy

The first implication is methodological. Researchers working on corporate zakat often face incomplete zakat expense disclosures in commercial databases. The paper shows that this does not have to stop empirical work, but it does require proxy discipline. The net assets approach offers a transparent baseline for implied capacity,



but it must be described as implied capacity, not statutory zakat liability or actual zakat paid. The distinction is essential because statutory zakat assessment can depend on ownership, regulatory adjustments, deductions, exemptions, disputes, and administrative rules that are not available in the dataset.

The second implication concerns data practice. Coverage diagnostics should be treated as part of the empirical evidence, not as a footnote. In this dataset, total liabilities are observed for many more firms than total assets, and the key regression variables require both. This explains why the estimation samples are smaller than the master list. Making this visible protects the interpretation of the results and prevents overstatement of market wide conclusions.

The third implication is practical. If policymakers, analysts, or institutions want to understand where corporate zakat capacity is concentrated, they should begin with sector structure and firm scale. The observed evidence suggests that aggregate implied capacity is concentrated among large firms and asset intensive sectors. Administrative attention, disclosure quality improvements, or future validation exercises using annual reports would therefore gain most from focusing first on the firms and sectors that dominate implied capacity.

The fourth implication concerns governance. The current evidence does not justify strong claims that board or committee variables explain implied zakat capacity. However, the absence of precise estimates should not be read as a governance null in a broader sense. A better test would require richer governance data, more complete coverage, and variables closer to zakat reporting practice. These could include zakat provision disclosure quality, tax committee structure, audit report content, internal control disclosures, and the consistency of zakat expense reporting across years.

5.4 Limitations and future research

The paper's limits are clear. The implied zakat base is not the statutory zakat base. It is a consistent empirical proxy based on net assets. It does not incorporate detailed fiqh adjustments, regulatory assessment rules, firm specific ownership shares, exemptions, disputes, or actual amounts paid. This is why the findings should be read as evidence on implied corporate zakat capacity within observed Refinitiv coverage.



The design is also cross sectional and associative. It identifies conditional relationships between implied capacity, leverage, firm size, sector, and governance variables, but it does not establish causality. Unobserved firm characteristics may influence both balance sheet structure and governance attributes. The results are therefore best used as a baseline mapping exercise rather than as causal evidence.

Coverage is another constraint. Total assets are available for fewer firms than total liabilities, and governance variables are available for an even smaller subset. Sector totals therefore represent observed Refinitiv coverage, not complete market wide zakat liability. This matters especially for interpreting sector concentration and governance results.

Future research should move in three directions. First, the proxy should be validated against actual zakat expense or zakat provision disclosures extracted from annual reports. Second, ownership information should be added where possible so that Saudi and GCC ownership exposure can be separated from other ownership categories. Third, the panel should be expanded beyond FY2022 to FY2025 so that changes in implied capacity, leverage, and asset growth can be studied dynamically. A richer dataset could then connect implied capacity measures to compliance analytics, disclosure quality, and institutional design questions more directly.

6. Conclusion

This paper examined implied corporate zakat capacity among Saudi listed firms using a transparent balance sheet proxy constructed from Refinitiv data. The implied zakat base was measured as total assets minus total liabilities, and the implied zakat amount was calculated by applying the 2.5% rate. The analysis used FY2025 balance sheet data, TRBC sector classifications, governance variables where available, and 3-year asset growth between FY2022 and FY2025.

The findings show that implied zakat capacity is highly concentrated among large firms and asset intensive sectors. Firm size is the clearest correlate of implied capacity in level terms, while leverage has the expected negative direction but is not estimated with strong statistical precision. This confirms that implied zakat capacity is shaped mainly by scale, sector structure, and balance sheet composition.



The governance evidence is more limited. Audit committee independence, governance score, chief executive officer duality, and board size do not show statistically precise associations with implied zakat capacity or 3-year asset growth in the available governance sample. The additional diagnostics suggest that this result is not driven by serious multicollinearity. It is better interpreted as a consequence of limited governance coverage, reduced statistical power, and the broad nature of available governance proxies.

The findings should be read within clear boundaries. The proxy measures implied capacity, not statutory zakat liability or actual zakat paid. It does not incorporate firm level Saudi and GCC ownership shares, statutory adjustments, exemptions, disputes, or administrative assessments. The design is cross sectional and associative, so the estimates should not be interpreted as causal effects.

Future research should validate the proxy against actual zakat expense or zakat provision disclosures, add ownership information where available, and expand the panel beyond FY2022 to FY2025. Within its data limits, the paper provides a replicable baseline for studying implied corporate zakat capacity in the Saudi listed market.



References

- Abojeib, M., Mahaini, M. G., & Alchaar, M. O. (2023). An analysis of zakat disclosure in Islamic banks. *Journal of Islamic Accounting and Business Research*, 16(4), 811–837.
- Aghnides, N. P. (1916). Mohammedan theories of finance. AMS.
- Ahmed, H (2004). Role of zakah and awqaf in poverty alleviation. Jeddah, IRTI, Islamic Development Bank.
- Arrow, K J (1972). Gifts and exchanges. *Philosophy and Public Affairs*, 1(4), 343–362.
- Azid, T., and Burki, U. (1997). Role of zakah fund in an Islamic economy: Empirical evidence. *Hamdard Islamicus*, 20(2), 83–87.
- Bawa, M. A., & Aliyu, C. U. (1999). Zakah on corporate enterprises: Problems and prospects. In Bashar, M. L. A. & Mikailu, A. S. (eds), *Fiqh and Economics*. Usman Danfodio University.
- Ben Ismail, M. M., & AlSadhan, N. (2023). Simultaneous classification and regression for zakat under reporting detection. *Applied Sciences*, 13, 5244.
- Ben Ismail, M. M., and AlSadhan, N. (2023). Simultaneous classification and regression for zakat under reporting detection. *Applied Sciences*, 13(9), 5244.
- Bin Nashwan, S. A., Abdul Jabbar, H., & Aziz, S. A. (2021). Does trust in zakat institution enhance entrepreneurs' zakat compliance? *Journal of Islamic Accounting and Business Research*, 12(5), 768–790.
- Bin Nashwan, S. A., Abdul Jabbar, H., Aziz, S. A., & Haladu, A. (2020). Zakah compliance behavior among entrepreneurs: economic factors approach. *International Journal of Ethics and Systems*, 36(2), 285–302.
- Bin Nashwan, S. A., Abdul Jabbar, H., Aziz, S. A., & Sarea, A. (2021). Zakah compliance in Muslim countries: an economic and socio psychological perspective. *Journal of Financial Reporting and Accounting*, 19(3), 392–411.
- Bonang, D., et al. (2023). Determinants of zakat compliance among business owners in Indonesia. *Share: Jurnal Ekonomi dan Keuangan Islam*, 12(2).



- Bourdieu, P. (1985). The forms of capital. In J. G. Richardson (ED.), *Handbook of Theory and Research for the Sociology of Education*. Greenwood.
- Chapra, M. U. (1992). Zakat: The social self-help programme. In *Islam and the Economic Challenge*. Leicester, Islamic Foundation.
- Coleman, J. S. (1988). Social capital in the creation of human capital. *American Journal of Sociology*, 94, S95–S120.
- Datta, J M (1939). Zakat: The economic basis of Islamic tithe. *The Economic Journal*, 49(194), 365–369.
- El Badawi, M. H., & Sultan, M. S. (1992). Net working capital vs net owner's equity approach to computing zakatable amount: A conceptual comparison and application. *American Journal of Islamic Social Sciences*, 9(1), 69–85.
- Fukuyama, F. (1995). *Trust: The Social Virtues and the Creation of Prosperity*. Free Press.
- Islahi, A. A. (2005). *Zakah: A Bibliography*. Islamic Economics Research Centre, King Abdulaziz University.
- Kahf, M. (1995). Applied institutional models for zakah collection and distribution in Islamic countries and communities. In, A. A. F EL Ashker & Sirajul Haq (EDS), *Institutional Framework of Zakah*. IRTI, Islamic Development Bank.
- Khan, M. A. (2000). Some accounting issues relating to zakah. *Islamic Studies*, 39(1), 103–120.
- Khan, M. A. (2003). Zakah accounting and auditing principles: Rules and experience in Pakistan. *Islamic Economic Studies*, 10(2), 29–43.
- Majdalawieh, M., Farhi, M., & Tlemsani, I. (2017). Developing Adaptive Islamic Law Business Processes Models for Islamic Finance and Banking by Text Mining the Holy Qur'an and Hadith. In *proceedings of the 3rd IEEE International Conference on Big Data Intelligence and Computing*, USA. 1278–1283. [https://doi.org/10.1109/DASC-PICom-DataCom-CyberSciTec.2017.205].
- Majeed, M. T. (2019). Social capital and economic performance of the Muslim world: Islamic perspectives and empirical evidence. *International Journal of Islamic and Middle Eastern Finance and Management*, 12(4), 601–622.



- Meera, A. K. M. (1992). Assessing zakat from generally accepted financial statements. *Lights in Islamic Economics*, 2(2).
- Nash, J. (1951). Non cooperative games. *Annals of Mathematics*, 54(2), 286–295.
- Putnam, R. D. (1993). Making democracy work: *Civic Traditions in Modern Italy*. Princeton University Press.
- Qaradawi, Y. (1999). Fiqh al-Zakat: A Comparative study. Dar Al Taqwa.
- Qureshi, D. M. (1979). Some aspects of the introduction of zakah. *Industrial Accountant*, 19(3), 11–15.
- Saad, N. A. M., Suffian, M. T. M., Tarmizi, M. A., Ab Rahman, L., Shamsudin, S. M., & El Aiyubbi, D. (2024). Business zakat compliance behaviour in Malaysia: Insights from SME owners. *Accounting and Finance Research*, 13(4), 1–12.
- Sadallah, M., & Abdul Jabbar, H. (2022). Business zakat compliance in Algeria: an ethical perspective. *International Journal of Ethics and Systems*, 38(2), 338–355.
- Shapley, L. S. (1953). A value for n person games. In H. W. Kuhn & A.W. Tucker (EDS), *Contributions to the theory of games* (Vol. II). Princeton University Press.
- Tlemsani, I. (2010). Co-evolution and reconcilability of islam and the west: the context of global banking. *Journal of Education, Business and Society: Contemporary Middle Eastern Issues*, 3(4), 262–276. [https://doi.org/10.1108/17537981011089569].
- Tlemsani, I. (2020). Stock Returns Indicator: Case of Tadawul. *International Journal of Monetary Economics and Finance*, 13(1), 1–15. [https://doi.org/10.1504/IJMEF.2020.105328].
- Tlemsani, I. (2022). Conventional vs Islamic debt-equity portfolio swaps. *International Journal of Managerial and Financial Accounting*, 14(1), 20–34. [https://doi.org/10.1504/IJMEF.2020.105328].
- Tlemsani, I. & Al Suwaidi, H. (2016). Comparative analysis of islamic and conventional banks in the uae during the financial crisis. *Asian Economic and Financial Review*, 6(6), 298–309. [https://archive.aessweb.com/index.php/5002/article/view/1486].
- Tlemsani, I. & Matthews, R. (2010). The financial tower of babel: roots of crisis. *International Journal of Islamic and Middle Eastern Finance & Management*, 3(4), 334–350. [https://doi.org/10.1108/17538391011093270].



- Tlemsani, I. & Matthews, R. (2021). Games theory and strategic alliances: applications to british russian partnership. *Higher Education, Skills and Work-based Learning*, 12(4), 689–704. [https://doi.org/10.1108/HESWBL-02-2021-0036].
- Tlemsani, I., Mohamed Hashim, M.A. & Matthews, R. (2023). Portfolio replication: Islamic vs conventional. *Journal of Islamic Accounting and Business Research*, 14(1), 1–20. [https://doi.org/10.1108/HESWBL-02-2021-0036].
- Tlemsani, I., Mohamed Hashim, M.A. and Matthews, R. (2023). Portfolio replication: Islamic vs conventional. *Journal of Islamic Accounting and Business Research*, 14(1), 1–20. [https://doi.org/10.1108/JIABR-09-2021-0261].
- Von Neumann, J., & Morgenstern, O. (1944). *Theory of games and economic behavior*. Princeton University Press.
- Zaman, A., Tlemsani, I., Matthews, R. & Mohamed Hashim, M.A. (2025). Assessing the potential of blockchain technology for islamic crypto assets, *Competitiveness Review*, 35(2), 229–250. [https://doi.org/10.1108/CR-05-2023-0100].
- Zayas, F. G. de. (1969). The functional role of zakat in the Islamic social economy. *Islamic Literature*, 15(3), 5–10.

04

دمج الزكاة في السياسات المالية الحديثة: التحديات
والفرص والأسس الشرعية

**Integrating Zakat into Modern Fiscal Policies:
Challenges, Opportunities, and Theological
Foundations**



4. دمج الزكاة في السياسات المالية الحديثة: التحديات والفرص والأسس الشرعية

4. Integrating Zakat into Modern Fiscal Policies: Challenges, Opportunities, and Theological Foundations

الدكتور فادي العصفور، الجامعة العربية المفتوحة، المدينة المنورة، المملكة العربية السعودية

Dr. Fadi Al-Asfour, Arab Open University/ Madinah, Saudi Arabia

الملخص

تتناول هذه الدراسة الزكاة كعنصر محتمل في الأنظمة المالية الحديثة، وذلك من خلال تطوير إطار مؤسسي وحوكمي منظم لتقييمها. في حين ركزت الدراسات السابقة بشكل أساسي على الزكاة إما كفريضة دينية أو كآلية خيرية لإعادة توزيع الثروة، إلا أن الاهتمام الأكاديمي بدمجها ضمن الهياكل التنظيمية والإدارية المالية المعاصرة كان محدودًا. تسعى هذه الدراسة إلى سد هذه الفجوة من خلال تحليل الزكاة كأداة مالية ذات صلة بالسياسات العامة، وتقييم كيفية تطبيق مبادئها الكلاسيكية في البيئات المؤسسية الحديثة. وعلى وجه الخصوص، تبحث الدراسة في كيفية تأثير الانحرافات عن مبادئ الزكاة الكلاسيكية على نتائج العدالة الاجتماعية والاقتصادية، وتحدد الإصلاحات التنظيمية والمؤسسية اللازمة لتحسين فعالية الزكاة في السياقات المعاصرة. تعتمد الدراسة منهجًا تحليليًا عقائديًا ومؤسسيًا، يجمع بين المصادر الإسلامية الكلاسيكية وتقييم منظم لممارسات حوكمة الزكاة المعاصرة. ولتعزيز البنية التحليلية، طورت الدراسة إطارًا رباعي الأبعاد يتألف من التماسك التنظيمي، والقدرة المؤسسية، والامتثال والشرعية، والفعالية التوزيعية. ويُطبق هذا الإطار لتقييم مدى التوافق بين مبادئ الزكاة التقليدية والتطبيق المؤسسي المعاصر في الأنظمة المالية الحديثة. تشير النتائج إلى أن قصور الزكاة في السياقات المعاصرة ينبع أساسًا من أوجه القصور في الحوكمة والتنظيم، وليس من القيود النظرية. وتشمل التحديات الرئيسية تشتت الأنظمة، وضعف التنسيق المؤسسي، ومحدودية القدرات الإدارية، وعدم اتساق آليات الامتثال، وعدم كفاءة التوزيع. وتعكس هذه المشكلات تباينًا كبيرًا بين مبادئ الزكاة التقليدية والممارسات المؤسسية الحالية. كما يُبين التحليل أن فعالية الزكاة تعتمد بشكل كبير على جودة هياكل الحوكمة، والشرعية المؤسسية، ودرجة التكامل التنظيمي ضمن الأنظمة المالية العامة. وتخلص الدراسة إلى أن الزكاة تمتلك إمكانات قوية كأداة مالية مستدامة لإعادة التوزيع والحماية الاجتماعية، عندما تدعمها أطر تنظيمية متماسكة وتصميم مؤسسي فعال. تُبرز الدراسة الحاجة إلى إصلاح تنظيمي شامل، وتعزيز القدرات المؤسسية، وتحسين آليات الحوكمة لتمكين دمج الزكاة بفعالية في الأنظمة المالية الوطنية. كما تُوفر أساسًا منظمًا لصنع السياسات لتصميم أنظمة زكاة تُكمل أطر الضرائب القائمة، مع تعزيز الكفاءة والشفافية والامتثال. يمكن لإضفاء الطابع المؤسسي الفعال على الزكاة أن يعزز التماسك الاجتماعي، ويقلل من عدم المساواة، ويوسع نطاق الفرص الاقتصادية للفئات السكانية



الضعيفة، لا سيما عندما تدعمه حوكمة رشيدة وإدارة شفافة. تُسهم هذه الدراسة في الأدبيات من خلال تجاوز المناقشات الوصفية والمعارية للزكاة، وتقديم إطار تحليلي متماسك لتقييم دورها ضمن الأنظمة المالية الحديثة. وخلافاً للدراسات السابقة التي ركزت بشكل أساسي على الأبعاد الدينية أو النظرية للزكاة، تربط هذه الدراسة بشكل منهجي مبادئ الزكاة الكلاسيكية بالتحديات المعاصرة في الحوكمة والتنظيم. كما تُقدم رؤى سياساتية عملية بشأن الإصلاحات المؤسسية اللازمة لتحسين فعالية الزكاة والتكامل المالي في المجتمعات المعاصرة.

الكلمات المفتاحية: الزكاة والضرائب، السياسة المالية الإسلامية، إعادة توزيع الثروة، حوكمة الزكاة، العدالة الاقتصادية الإسلامية.

Abstract

This study examines zakat as a potential component of modern fiscal systems by developing a structured institutional and governance-based framework for its evaluation. While prior literature has predominantly examined zakat as either a theological obligation or a redistributive charitable mechanism, limited scholarly attention has been devoted to its integration within contemporary regulatory and fiscal governance structures. This study addresses this gap by analyzing zakat as a policy-relevant fiscal instrument and evaluating how its classical principles can be operationalized within modern institutional environments. In particular, the study investigates how deviations from classical zakat principles affect socio-economic justice outcomes and identifies the regulatory and institutional reforms necessary to improve zakat effectiveness in contemporary settings. The study adopts a doctrinal and institutional analytical approach, combining classical Islamic sources with a structured evaluation of contemporary zakat governance practices. To strengthen the analytical structure, the study develops a four-dimensional framework consisting of regulatory coherence, institutional capacity, compliance and legitimacy, and distributive effectiveness. This framework is applied to assess the extent of alignment between classical zakat principles and contemporary institutional implementation across modern fiscal systems. The findings indicate that the limitations of zakat in contemporary settings stem primarily from governance and regulatory deficiencies rather than theoretical constraints. Key challenges include regulatory fragmentation, weak institutional coordination, limited administrative capacity, inconsistent compliance mechanisms, and inefficiencies in distribution. These issues reflect a significant misalignment between classical zakat principles and current institutional practices. The analysis further demonstrates that the effectiveness of zakat depends largely on the quality of governance structures, institutional legitimacy, and



the degree of regulatory integration within broader fiscal systems. The study concludes that zakat possesses strong potential as a sustainable fiscal instrument for redistribution and social protection when supported by coherent regulatory frameworks and effective institutional design. The study highlights the need for comprehensive regulatory reform, strengthened institutional capacity, and improved governance mechanisms to enable the effective integration of zakat into national fiscal systems. It provides a structured basis for policymakers to design zakat systems that complement existing taxation frameworks while enhancing efficiency, transparency, and compliance. Effective institutionalisation of zakat can enhance social cohesion, reduce inequality, and expand access to economic opportunities for vulnerable populations, particularly when supported by credible governance and transparent administration. This study contributes to the literature by moving beyond descriptive and normative discussions of zakat and offering a coherent analytical framework for evaluating its role within modern fiscal systems. Unlike prior studies that focus primarily on the religious or theoretical dimensions of zakat, this study systematically connects classical zakat principles with contemporary governance and regulatory challenges. It further provides actionable policy insights regarding the institutional reforms required to improve zakat effectiveness and fiscal integration in contemporary societies.

Keywords: Zakat and Taxation, Islamic Fiscal Policy, Wealth Redistribution, Zakat Governance, Islamic Economic Justice.

1.0 Introduction

Fiscal sustainability and equitable wealth distribution remain central challenges for governments worldwide, particularly in the context of increasing inequality, weak tax compliance, and declining public trust in fiscal institutions. Tax non-compliance continues to undermine state revenues and weaken the effectiveness of redistributive policies across both developed and developing economies (Schneider et al., 2010; OECD, 2023). Conventional tax systems frequently struggle to achieve high levels of voluntary compliance due to administrative inefficiencies, weak enforcement mechanisms, and overreliance on punitive measures rather than intrinsic ethical motivation (Alm & Torgler, 2011; Alasfour, 2019). As a result, growing attention has been directed toward alternative fiscal mechanisms capable of combining economic efficiency with social justice and ethical accountability.



The dominance of neoliberal economic policies has significantly shaped financial regulations and taxation frameworks worldwide, often prioritizing capitalist efficiency over broader socio-economic justice objectives. As demonstrated in the case of IFRS adoption in Indonesia, external pressures from global financial institutions have played a critical role in shaping regulatory frameworks, sometimes at the expense of ethical and religious considerations. Similar concerns emerged following financial crises in neoliberal economies such as the United Kingdom, where deregulated financial markets and light-touch regulatory approaches contributed to financial instability and widening socio-economic inequality (Sikka, 2015). These developments have intensified scholarly and policy interest in examining alternative fiscal models that place greater emphasis on distributive justice, accountability, and social welfare.

In this context, Islamic finance presents zakat as a religiously grounded fiscal mechanism that integrates ethical accountability with economic redistribution. Rooted in Qur'anic principles of social justice (Qur'an 9:60), zakat extends beyond charitable giving and functions as a normative socio-economic system designed to regulate wealth circulation, alleviate poverty, and promote social welfare (Nadzri et al., 2012; Beik & Arsyianti, 2016; Migdad, 2019; Zauro et al., 2020). Unlike conventional taxation systems that rely predominantly on legal enforcement, zakat incorporates ethical and religious incentives that may positively influence compliance behaviour and strengthen perceptions of distributive fairness (Abdullah & Sapiei, 2018; Andam & Osman, 2019; Sawmar & Mohammed, 2021; Hasanah et al., 2021; Sadallah & Abdul-Jabbar, 2022).

Zakat, derived from the Arabic root meaning "to grow" and "to purify" (Qardhawi, 2000), encompasses linguistic, theological, and legal dimensions. It functions as a mechanism for both purification and redistribution through the transfer of wealth to specifically identified beneficiary groups (Qur'an 9:60; Muhammad, 1980; Ali & Hatta, 2014). While the theological and jurisprudential foundations of zakat are well established in the literature, significantly less attention has been devoted to examining how these principles can be operationalized within modern institutional, regulatory, and fiscal governance systems. Existing studies largely remain descriptive, focusing primarily on religious obligations or redistributive outcomes rather than evaluating zakat as a policy-relevant fiscal instrument within contemporary governance environments.

Empirical evidence, nevertheless, highlights zakat's socio-economic potential. For example, Indonesia's National Zakat Agency mobilized approximately US\$230 million annually between 2018 and 2020,



supporting millions of households through poverty alleviation and welfare programmers (Firdaus et al., 2012; Fauzia et al., 2021). Similarly, Malaysia's institutionalized zakat system has contributed to measurable reductions in income inequality and enhanced welfare distribution (Ab Rahman et al., 2012). In addition, zakat programmers have supported economic participation through microfinance initiatives, entrepreneurship support, and capacity-building programmers targeting vulnerable groups (Abdullah et al., 2015; Beik & Arsyianti, 2016; Riyadi et al., 2021; Sadallah et al., 2023).

Despite these positive developments, significant institutional and governance challenges persist across many contemporary zakat systems. Zakat institutions in countries such as Egypt and Pakistan have been criticized for inefficiencies in fund management, weak governance practices, and insufficient transparency (Kuran, 2020; Owoyemi, 2020). Evidence from Malaysia also demonstrates recurring delays in fund distribution and the accumulation of undistributed zakat resources (Wahid & Kader, 2010; Ahmad et al., 2015; Ab Rahman et al., 2012). More broadly, governance deficiencies relating to accountability, regulatory clarity, institutional coordination, and administrative effectiveness have been identified as major constraints limiting zakat performance (Saad et al., 2014; Sawmar & Mohammad, 2019; Salleh & Chowdhury, 2020). These findings suggest that the primary limitations of zakat in contemporary contexts stem less from theoretical deficiencies and more from weaknesses in institutional design, regulatory integration, and governance implementation.

Furthermore, although technological innovations such as digital payment systems, online collection platforms, and blockchain applications have improved zakat collection efficiency and transparency in some jurisdictions, adoption remains fragmented and uneven across institutions (Yahaya & Ahmad, 2019; Kasri & Yuniar, 2021; Rachman & Salam, 2018; Yasni & Erlanda, 2020; Hudaefi et al., 2022; Abdullah et al., 2023). The uneven integration of such technologies further reflects broader disparities in institutional capacity and governance quality across zakat administrations. Consequently, there remains a need for a structured analytical framework capable of systematically evaluating institutional performance, governance effectiveness, and regulatory alignment within contemporary zakat systems.

In response to these gaps, this study develops an institutional and governance-based analytical framework that evaluates zakat as a component of modern fiscal systems rather than as a purely theological or descriptive concept. More specifically, the study seeks to examine how deviations from classical zakat principles influence



ethical and socio-economic justice outcomes and to identify the regulatory and institutional reforms necessary to align contemporary zakat practices with their foundational objectives. The study adopts a doctrinal and institutional analytical approach that combines analysis of classical Islamic sources with evaluation of contemporary zakat governance practices in order to assess regulatory coherence and operational effectiveness.

Accordingly, the study addresses the following research questions:

1. How do deviations from classical zakat principles affect its ethical and socio-economic outcomes in contemporary institutional settings?
2. What regulatory and institutional reforms are required to align zakat practices with their foundational objectives?

To answer these questions, the study links jurisprudential principles with observable governance practices, thereby enabling a structured assessment of inefficiencies in zakat collection, distribution, institutional oversight, and regulatory implementation. By situating zakat within broader contemporary fiscal debates, the paper provides a clearer basis for evaluating its role as a complementary mechanism to conventional taxation systems (Al-Malkawi & Javaid, 2018; Razak, 2020; Takril & Othman, 2020; Omar & Khairi, 2021).

Unlike prior studies that predominantly adopt descriptive, theological, or normative perspectives, this study contributes to the literature by proposing a coherent institutional framework for evaluating zakat through the lens of fiscal governance and regulatory effectiveness. This approach addresses the limitations identified in previous studies by moving beyond descriptive analysis and offering a structured framework through which zakat can be critically evaluated as a modern fiscal instrument.

To ensure methodological clarity, the study applies a doctrinal and institutional analytical framework structured around four interrelated dimensions: regulatory coherence, institutional capacity, compliance and legitimacy, and distributive effectiveness. These dimensions are used throughout the paper to evaluate the extent to which contemporary zakat systems align with classical principles and to identify the reforms required for effective integration into modern fiscal governance systems.



2. Zakat: Meanings, Objectives, and the Economics of Zakat

2.1 Meaning of Zakat

Zakat, commonly referred to as an Islamic religious levy, is one of the fundamental pillars of Islam and mandates financial contributions from eligible Muslims for the welfare of society (Nadzri et al., 2012). The term zakat originates from the Arabic root “Zaka,” which linguistically denotes purification, growth, and blessing (Qardawi, 2000; Andam & Osman, 2019). This definition aligns with the theological perspective that wealth is purified when a portion is redistributed for the benefit of those in need. In Islamic jurisprudence, zakat refers to the mandatory transfer of a specified portion of one’s wealth to eligible beneficiaries as outlined in the Qur’an (Surah At-Taubah: 60).

The eight categories of beneficiaries defined in Islamic doctrine, including the poor (*al-fuqara*), the needy (*al-masakin*), zakat administrators (*al-amilina alayha*), those reconciled to Islam (*mu’allafatu qulubuhum*), slaves seeking freedom (*fi riqab*), debtors (*gharimin*) in genuine financial distress, those striving in the cause of Allah (*fi sabilillah*), and wayfarers (*ibn sabil*) in need of assistance while travelling, provide a structured allocation mechanism that distinguishes zakat from general taxation systems. In contemporary settings, these categories can be interpreted as guiding principles for targeted social spending, thereby offering a basis for integrating zakat into formal fiscal policy frameworks (Muhammad, 1980; Qardawi, 2000; Abdullah & Sapiei, 2018; Sawmar & Mohammed, 2021).

Unlike secular taxation, which relies primarily on legal enforcement, zakat simultaneously functions as both a financial obligation and an act of worship, reinforcing moral accountability and ethical economic behaviour (Razak, 2020). This dual religious and fiscal character has important governance implications because it introduces ethical and behavioural dimensions into compliance systems that are largely absent in conventional taxation frameworks. Consequently, institutional legitimacy, public trust, and governance credibility become particularly important determinants of zakat effectiveness (Abdullah & Sapiei, 2018; Sawmar & Mohammed, 2021).



2.2 Objectives of Zakat

The objectives of zakat are multifaceted, encompassing spiritual, economic, and social dimensions. Figure 1 presents mechanisms through which zakat promotes socio-economic justice.

Figure 1. Mechanisms through Which Zakat Promotes Socio-Economic Justice

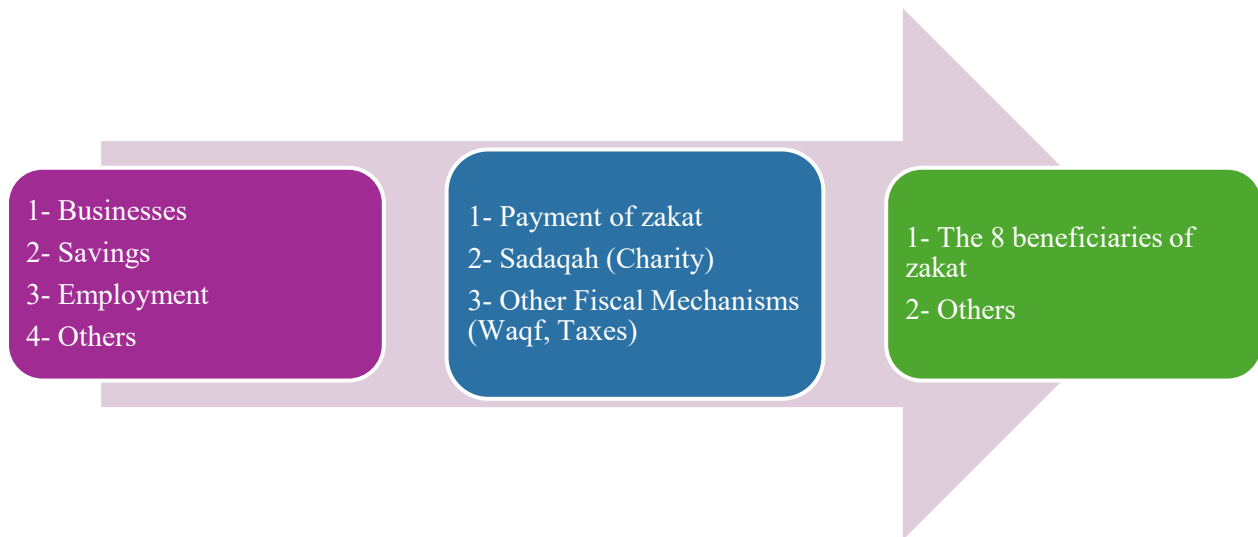


Figure 1 illustrates the interconnected mechanisms through which zakat contributes to socio-economic justice within a broader fiscal and governance framework. The figure demonstrates how wealth generated through businesses, savings, employment, and other economic activities flows into redistributive mechanisms such as zakat, sadaqah, waqf, and taxation, which are subsequently allocated to eligible beneficiaries and broader welfare objectives. The directional structure of the figure emphasizes that zakat operates not merely as a charitable obligation, but as part of an integrated socio-economic governance system linking wealth creation, ethical redistribution, and social protection. In line with the analytical framework developed in this study, the effectiveness of these redistributive mechanisms depends substantially on regulatory coherence, institutional capacity, compliance and legitimacy, and distributive effectiveness. Accordingly, the figure provides a conceptual illustration of how zakat can function as a complementary fiscal instrument capable of promoting social welfare, reducing inequality, and strengthening socio-economic stability within contemporary institutional settings.



Zakat serves as a mechanism for purification, cleansing wealth from greed and fostering social responsibility while reinforcing moral accountability among individuals (Arif et al., 2011; Dhar, 2013; Beik & Arsyianti, 2016). Islamic teachings emphasize that failure to pay zakat undermines the ethical foundation of wealth accumulation (Maududi, 1988; Yusfiarto et al., 2020). The Prophet Muhammad linked zakat to faith and piety, underscoring its role in shaping ethical behaviour (Hamidullah, 1969; Ali & Hatta, 2014). From an institutional perspective, this spiritual dimension contributes to voluntary compliance, which represents a critical component of governance legitimacy and administrative effectiveness within zakat systems.

From an economic perspective, zakat contributes to redistribution by transferring resources to lower-income groups, thereby increasing aggregate demand and supporting economic activity (Diabi, 1993; Wahid & Kader, 2010; Beik & Arsyianti, 2016; Razak, 2020). Studies show that such redistribution enhances consumption, reduces precautionary savings, and encourages productive investment (Metwally, 1986; Kahf, 1997; Suprayitno et al., 2013; Choudhury, 1983; Alim, 2015). It also facilitates labor market participation by alleviating extreme poverty (Salleh & Chowdhury, 2020). Empirical evidence confirms these outcomes, demonstrating measurable reductions in inequality and improvements in welfare (Abdullah et al., 2015; Wahid et al., 2021; Firdaus et al., 2012). However, the realization of these economic benefits depends heavily on the efficiency, transparency, and accountability of institutional collection and distribution mechanisms.

Socially, zakat strengthens solidarity by redistributing wealth and reducing inequality, thereby limiting social fragmentation (Mannan, 1970; Razak, 2020). It supports vulnerable groups and contributes to broader social protection systems (Hamidullah, 1969; Bakar & Abdghani, 2011; Nadzri et al., 2012). These social outcomes reinforce the argument that zakat should be evaluated not solely as a religious obligation but also as a policy-relevant fiscal instrument capable of contributing to inclusive socio-economic development when supported by effective governance structures.

2.3 The Economics of Zakat

Islamic economic principles, rooted in *Shariah* law, emphasize equitable wealth distribution, ethical trade, and financial justice (Samad et al., 2005; Razak, 2020). Zakat operates within a framework that discourages exploitative and unproductive economic behaviour, including interest-based transactions (*Riba*), speculative activities (*Gharar*), and the hoarding of wealth (Nanji, 1985; Al-Malkawi & Javaid, 2018; Kuran, 2020; Samad



et al., 2005; Sawmar & Mohammed, 2021; Beik & Arsyianti, 2016; Al Rawi et al., 2023). These principles establish a normative foundation through which zakat can complement modern fiscal systems by promoting ethical redistribution, social protection, and financial accountability.

Zakat contributes to economic stability through redistribution, capital circulation, and social protection mechanisms (Mannan, 1970; Razak, 2020). Redistribution increases aggregate demand by transferring income to groups with higher marginal propensity to consume, while also encouraging investment and reducing idle wealth (Metwally, 1986; Kahf, 1997; Al Asfour, 2024; Choudhury, 1983; Alim, 2015). However, these theoretical mechanisms remain contingent upon effective institutional implementation, which continues to vary significantly across jurisdictions.

Taken together, these discussions establish the doctrinal basis for the study's analytical framework by demonstrating that zakat is defined not only by its religious character but also by its regulatory, redistributive, and institutional functions. In relation to the four analytical dimensions proposed in this study, the section clarifies the normative standards against which contemporary zakat systems can be evaluated in terms of governance quality, institutional legitimacy, distributive effectiveness, and regulatory coherence.

3. Methodology and Proposed Analytical Framework

This study adopts a doctrinal and institutional analytical approach to evaluate zakat as a contemporary fiscal and governance instrument. The doctrinal dimension draws upon Qur'anic verses, Hadith, and Islamic jurisprudence to identify the foundational principles governing zakat, including its objectives, assessment criteria, allocation categories, ethical foundations, and redistributive functions. The institutional dimension examines how these classical principles are operationalised within contemporary zakat governance systems, particularly in relation to regulatory structures, administrative arrangements, collection mechanisms, oversight practices, and distributive processes. By integrating doctrinal analysis with institutional evaluation, the study moves beyond purely theological or descriptive discussions and instead assesses zakat's operational compatibility with modern fiscal governance systems.

The analysis proceeds in two interrelated stages. First, the study identifies the classical principles that define zakat as both a religious obligation and a fiscal institution. These principles include equity in assessment,



accountability in administration, transparency, timely distribution, and the broader objective of promoting socio-economic justice and public welfare. Second, the study evaluates contemporary zakat systems against these foundational principles in order to identify areas of alignment and divergence. This comparative analytical logic enables the paper to address the first research question concerning how deviations from classical zakat principles affect ethical and socio-economic outcomes in contemporary institutional settings. Simultaneously, it provides the basis for identifying the institutional and regulatory reforms required to strengthen zakat governance systems and improve their integration into contemporary fiscal frameworks.

To operationalize this analytical approach, the study develops a structured institutional and governance-based framework for evaluating zakat within modern fiscal environments. Rather than conceptualizing zakat solely as a theological obligation or charitable mechanism, the framework treats zakat as a governance-based fiscal institution whose effectiveness depends fundamentally on regulatory alignment, institutional performance, public legitimacy, and distributive outcomes. The framework is designed to bridge the gap between classical zakat principles and contemporary institutional implementation by examining the extent to which modern zakat systems remain aligned with the normative, administrative, and redistributive objectives embedded within Islamic fiscal thought.

The framework consists of four interrelated analytical dimensions: regulatory coherence, institutional capacity, compliance and legitimacy, and distributive effectiveness. Together, these dimensions provide a systematic basis for evaluating contemporary zakat systems and identifying the governance deficiencies that limit their effectiveness as socio-economic and fiscal instruments.

The first dimension, regulatory coherence, evaluates whether zakat systems operate within clear, consistent, and integrated legal and administrative frameworks aligned with classical zakat principles while remaining responsive to modern economic realities and governance requirements. This dimension includes the standardization of assessment criteria, clarity of legal obligations, institutional coordination, and the integration of zakat within broader fiscal and public finance systems. Weak regulatory coherence is reflected in fragmented legal structures, inconsistent assessment standards, overlapping institutional responsibilities, and limited policy coordination, all of which undermine governance effectiveness and create inconsistencies between classical zakat objectives and contemporary implementation practices.



The second dimension, institutional capacity, examines the operational ability of zakat institutions to administer collection, management, oversight, and distribution processes effectively. This dimension evaluates administrative competence, technological infrastructure, professional expertise, accountability systems, monitoring mechanisms, and inter-institutional coordination. Effective zakat systems require competent institutions capable of ensuring transparency, efficiency, and timely allocation of resources. Conversely, weak institutional capacity may result in bureaucratic inefficiencies, delays in distribution, weak monitoring systems, and inadequate governance oversight. Institutional capacity is therefore treated as a central determinant of zakat effectiveness within modern fiscal systems.

The third dimension, compliance and legitimacy, focuses on the behavioural and ethical foundations of participation within zakat systems. Unlike conventional taxation systems that rely predominantly on legal enforcement, zakat incorporates moral accountability, religious obligation, and social trust as important determinants of compliance behaviour. This dimension evaluates the extent to which governance quality, institutional credibility, transparency, and public trust influence voluntary participation and institutional legitimacy. Weak governance practices and declining public confidence may encourage individuals to bypass formal zakat systems through informal charitable giving, thereby weakening institutional effectiveness. Consequently, compliance and legitimacy represent essential conditions for the sustainability and effectiveness of zakat governance systems.

The fourth dimension, distributive effectiveness, evaluates whether zakat institutions allocate resources in a timely, equitable, transparent, and socially meaningful manner consistent with the normative objectives of zakat. This dimension focuses on targeting efficiency, poverty alleviation outcomes, allocation mechanisms, and broader contributions to socio-economic justice and welfare enhancement. Distributive effectiveness further examines whether zakat systems move beyond short-term charitable transfers toward sustainable socio-economic development through initiatives such as microfinance, entrepreneurship support, education, healthcare, and long-term welfare programmes. Delays in allocation, poor targeting systems, and weak monitoring mechanisms are therefore interpreted as institutional failures that reduce the socio-economic impact of zakat.



Although each dimension addresses a distinct aspect of zakat governance, the framework emphasizes their interdependence. Regulatory coherence strengthens institutional capacity by providing clear governance structures and standardised procedures. Strong institutional capacity enhances compliance and legitimacy through improved transparency, accountability, and operational effectiveness. Increased legitimacy and compliance improve distributive effectiveness by strengthening collection performance and public participation. In turn, effective distribution reinforces institutional credibility and public trust. Accordingly, the framework treats zakat effectiveness as a multidimensional governance outcome rather than as a purely theological or administrative issue.

These four dimensions collectively form the core analytical structure of the study and are applied consistently throughout the paper as evaluative tools for assessing zakat governance systems. More specifically, the framework enables the study to systematically identify how governance deficiencies, institutional fragmentation, weak oversight mechanisms, and regulatory inconsistencies limit the effectiveness of zakat in achieving socio-economic justice.

The framework also directly structures the study's response to the two research questions. The first research question is addressed by examining how deviations from classical zakat principles manifest within contemporary governance practices, particularly through regulatory fragmentation, weak institutional coordination, inefficient distribution systems, and declining public trust. The second research question is addressed by identifying the regulatory and institutional reforms required to strengthen governance effectiveness and realign contemporary zakat systems with their foundational objectives.

Accordingly, the subsequent sections of the paper are organized around this analytical logic. The discussions of zakat definitions, objectives, guiding principles, uses, assessment criteria, and variability of assessment establish the doctrinal foundation of zakat. The discussion of zakat management and alternative income sources for the early Islamic state then examines how these principles were historically embedded within broader fiscal arrangements and how they may inform contemporary institutional reform. Rather than functioning merely as a conceptual discussion, the analytical framework is continuously applied throughout the paper to evaluate zakat's regulatory alignment, governance effectiveness, institutional legitimacy, and socio-economic relevance within contemporary fiscal systems.



Overall, the framework contributes to the literature in three important ways. First, it provides a structured mechanism for evaluating the relationship between classical zakat principles and contemporary institutional practices. Second, it enables a clearer identification of governance deficiencies affecting zakat effectiveness. Third, it offers a practical basis for designing regulatory and institutional reforms capable of integrating zakat more effectively into modern fiscal systems while preserving its ethical and redistributive foundations. Ultimately, the framework reinforces the central argument of this study that the future effectiveness of zakat depends less on theological reaffirmation alone and more on the development of coherent governance structures capable of operationalizing classical principles within contemporary institutional environments.

4. Zakat as a Complement to the Fiscal System

Despite its significant redistributive and socio-economic potential, zakat remains underutilized as a formal fiscal instrument in many Muslim-majority countries (Barizah et al., 2007; Owoyemi, 2020). In most contemporary contexts, zakat operates as a parallel, fragmented, or partially voluntary mechanism rather than as an integrated component of national fiscal policy frameworks (Razak, 2020; Kuran, 2020). This institutional separation has limited the ability of zakat systems to contribute fully to public finance, poverty alleviation, and long-term socio-economic development. Nevertheless, experiences in countries such as Malaysia, Indonesia, and Saudi Arabia demonstrate that greater institutional integration between zakat administration and broader fiscal governance structures is both possible and operationally feasible (Rachman & Salam, 2018; Sawmar & Mohammad, 2019; Umar & Abubakar, 2021).

The integration of zakat into modern fiscal systems can generate several important economic and governance benefits. Existing studies suggest that zakat can strengthen domestic revenue mobilization (Diabi, 1993; Hassan & Khan, 2007), reduce dependence on external funding sources (Firdaus et al., 2012; Fauzia et al., 2021), and improve compliance behaviour through ethical and religious incentives that complement legal enforcement mechanisms (Abdullah & Sapiei, 2018). Unlike conventional taxation systems that depend primarily on coercive enforcement, zakat incorporates moral accountability and social legitimacy, which may enhance voluntary participation and strengthen perceptions of distributive fairness. However, the realization of these outcomes depends on the existence of coherent regulatory frameworks, standardized governance



practices, institutional coordination, and effective oversight mechanisms capable of ensuring accountability and transparency.

5. Challenges and Analytical Implications

Although zakat possesses considerable socio-economic potential, its effectiveness in many jurisdictions continues to be constrained by institutional and governance weaknesses. Empirical studies identify recurring inefficiencies in collection and distribution processes (Ahmad et al., 2015; Retnowati, 2018), governance deficiencies and weak accountability structures (Saad et al., 2014; Sawmar & Mohammad, 2019), as well as declining levels of public trust and institutional legitimacy (Kuran, 2020; Owoyemi, 2020). These challenges are particularly significant because they represent practical deviations from the classical principles of zakat, where accountability, equity, transparency, and timely distribution constituted essential elements of the institution.

From the perspective of this study's analytical framework, these weaknesses reflect failures across the four core dimensions of zakat governance. Regulatory fragmentation undermines regulatory coherence; weak administrative structures limit institutional capacity; declining public trust weakens compliance and legitimacy; while delays and inefficiencies in allocation reduce distributive effectiveness. Consequently, the limitations of contemporary zakat systems should be understood primarily as institutional and governance failures rather than deficiencies in zakat's theological or normative foundations.

Addressing these limitations requires a transition from descriptive understandings of zakat toward structured institutional reform. Such reforms include the development of clearer regulatory frameworks, enhanced transparency mechanisms, stronger oversight arrangements, improved inter-institutional coordination, and the integration of digital technologies capable of supporting operational efficiency and accountability (Kasri & Yuniar, 2021; Amilahaq et al., 2021; Alim, 2015; Umar & Abubakar, 2021; Zakiy et al., 2023). In this respect, the modernization of zakat governance depends not merely on technological adoption, but on the establishment of coherent institutional systems capable of integrating classical zakat principles with contemporary fiscal governance requirements.



Overall, this section establishes the conceptual and analytical basis for evaluating zakat as a modern fiscal instrument. More specifically, it directly supports the study's first research question by identifying how deviations from classical zakat principles emerge within contemporary governance structures, while also preparing the basis for discussing the institutional reforms necessary to improve zakat effectiveness.

6. Zakat Management and Alternative Income Sources for the Early Islamic State

This section develops the study's institutional analysis by linking zakat management and historical fiscal practices to contemporary governance and regulatory challenges. Rather than treating zakat solely as a religious obligation, the discussion examines zakat as a governance-based fiscal mechanism whose effectiveness depends on structured systems of collection, distribution, administration, and oversight. In doing so, the section directly addresses the study's research questions concerning how deviations from classical principles affect socio-economic outcomes and what institutional reforms are required to improve zakat governance.

Zakat management represents one of the most important determinants of the effectiveness of Islamic fiscal systems and social welfare outcomes. It encompasses both the collection and distribution of zakat funds, which must operate within a coherent institutional framework to ensure efficiency, accountability, transparency, and equity (Bakar & Abdghani, 2011; Nadzri et al., 2012). Properly administered zakat systems contribute significantly to poverty alleviation, socio-economic justice, and public trust, whereas weak governance arrangements can substantially undermine these outcomes (Sari et al., 2013; Ahmad et al., 2015). These observations reinforce the argument that zakat effectiveness depends less on theological legitimacy alone and more on the quality of institutional design, regulatory coherence, and administrative implementation.

The collection of zakat is strongly influenced by factors such as awareness, trust, governance credibility, and compliance behaviour among contributors. Empirical evidence demonstrates that when zakat institutions are perceived as inefficient or lacking transparency, individuals frequently prefer direct charitable giving rather than institutionalized payment channels, thereby weakening overall system effectiveness (Abdul Quddus, 2009; Owoyemi, 2020). Behavioural factors including attitudes, subjective norms, and perceived control also significantly shape compliance decisions (Andam & Osman, 2019). These findings indicate that compliance



within zakat systems is closely connected to institutional legitimacy, governance quality, and public confidence, which corresponds directly to the compliance and legitimacy dimension of the study's analytical framework.

Recent studies further demonstrate that improvements in governance mechanisms can significantly enhance zakat collection performance. The introduction of digital payment systems, standardized administrative procedures, integrated databases, and stronger accountability structures has contributed to higher participation rates and improved monitoring capabilities (Beik et al., 2021; Kasri & Yuniar, 2021). For example, Indonesia's National Zakat Agency (BAZNAS) has successfully utilized digital platforms and financial technology to improve collection efficiency and transparency (Rachman & Salam, 2018; Beik et al., 2021). These developments illustrate how technological innovation can strengthen institutional capacity, although their effectiveness ultimately depends on broader regulatory coordination and governance standardization.

On the distribution side, however, inefficiencies remain a persistent challenge across many zakat systems. Studies indicate that zakat institutions frequently accumulate surplus funds instead of distributing them promptly, thereby limiting their socio-economic impact (Wahab & Abdul Rahman, 2011; Ab Rahman et al., 2012). Evidence from Malaysia demonstrates that significant amounts of zakat remained undistributed because of administrative delays, weak coordination, and ineffective governance mechanisms (Ahmad et al., 2015). Such delays directly contradict classical zakat principles emphasizing timely distribution, distributive justice, and immediate support for vulnerable populations.

To address these shortcomings, scholars have proposed more proactive and development-oriented distribution strategies, including the use of productive zakat through microfinance programmers, entrepreneurship support, and income-generating activities (Bakar & Abdghani, 2011; Yumna & Clarke, 2011; Beik & Arsyianti, 2016). These approaches move zakat beyond short-term consumption support toward long-term economic empowerment and sustainable development. From the perspective of distributive effectiveness, such reforms strengthen the developmental role of zakat and improve alignment between collection systems and broader socio-economic objectives.

Governance and institutional efficiency therefore remain central to effective zakat management. Efficient zakat systems require professional administration, coherent regulatory frameworks, transparent governance structures, and robust accountability mechanisms to ensure equitable allocation and public trust (Ab Rahman



et al., 2012; Saad et al., 2014). Integration with complementary financial mechanisms, including Islamic microfinance institutions, has also been proposed as a means of enhancing long-term developmental impact (Hassan et al., 2012; Razak, 2020). Furthermore, digitalization initiatives in countries such as Malaysia and Indonesia have improved operational efficiency and institutional accessibility (Kasri & Yuniar, 2021; Beik et al., 2023). Nevertheless, persistent bureaucratic inefficiencies, weak enforcement mechanisms, fragmented oversight structures, and limited regulatory coordination continue to constrain institutional performance, thereby reinforcing the need for comprehensive governance reform.

In relation to the first research question, these governance deficiencies can be interpreted as significant deviations from classical zakat principles, where accountability, transparency, efficient collection, and timely distribution were fundamental institutional requirements.

In the early Islamic state, zakat functioned within a broader and integrated fiscal structure that included multiple revenue sources intended to ensure economic stability and public welfare. These revenue streams included *jizyah*, *kharaj*, spoils of war, mining revenues, customs duties, and waqf endowments (Mannan, 1970; Hassan & Khan, 2007; Coşgel et al., 2009; Razak, 2020). This diversified fiscal structure demonstrates that zakat historically operated as part of an integrated public finance system rather than as an isolated or purely charitable mechanism. This historical insight is particularly important for contemporary fiscal policy discussions concerning the integration of zakat into modern governance frameworks.

Jizyah was imposed on non-Muslim citizens in exchange for state protection and access to public services, with obligations structured according to individual financial capacity and exemptions granted to vulnerable groups (Mannan, 1970; Razak, 2020). Historical evidence further indicates that *jizyah* payments could be refunded if the state failed to fulfil its obligations, thereby reflecting principles of accountability and reciprocal responsibility (Mannan, 1970; Razak, 2020). This model illustrates an important governance principle in which fiscal obligations were directly linked to public service delivery and institutional trust.

Kharaj, as a land-based tax, was assessed according to factors such as soil fertility, crop type, and irrigation methods, thereby introducing flexibility and proportionality into fiscal policy (Mannan, 1970; Hassan & Khan, 2007). Provisions allowing tax reductions during periods of crop failure further reflected a responsive and adaptive fiscal approach (Mannan, 1970; Hassan & Khan, 2007). Such flexibility illustrates an early form of



responsive regulation where fiscal obligations adjusted to economic realities rather than operating through rigid administrative structures.

Spoils of war were also regulated through a structured allocation mechanism in which a designated portion was reserved for public welfare, infrastructure development, and support for vulnerable groups (Qur'an, 8:41; Mannan, 1970; Razak, 2020). Although historically specific, this mechanism demonstrates how fiscal allocation could be institutionalized to achieve broader redistributive objectives.

Natural resource revenues, including mining proceeds, were similarly treated as communal assets subject to standardized taxation and equitable distribution (Mannan, 1970). Customs duties were implemented to regulate trade activity and finance public services, with differentiated rates reflecting varying levels of state protection and support (Mannan, 1970). Together, these mechanisms demonstrate the close relationship between fiscal policy, economic regulation, and resource governance in the early Islamic state.

Waqf emerged as an important complementary mechanism of voluntary financing that supported long-term capital formation in education, healthcare, infrastructure, and social welfare (Mannan, 1970; Beik & Arsyianti, 2016). The integration of zakat and waqf demonstrates the existence of a hybrid fiscal system combining mandatory and voluntary instruments to achieve sustainable welfare outcomes.

The historical evolution of these fiscal mechanisms provides valuable insights for contemporary Islamic economic systems. While some instruments, such as spoils of war, are no longer applicable in modern contexts, others, including waqf, continue to play an important role in supporting public welfare across many Muslim-majority societies (Mannan, 1970; Beik & Arsyianti, 2016). At the same time, instruments such as jizyah and kharaj have increasingly been re-examined in light of modern taxation systems and cohesive governance requirements.

In relation to the second research question, the historical integration of these revenue sources demonstrates that effective zakat systems require alignment with broader fiscal and regulatory frameworks, including institutional coordination, policy integration, and coherent governance structures.

Overall, the early Islamic fiscal system illustrates a diversified and integrated approach to public finance in which zakat operated alongside complementary revenue mechanisms to promote economic stability and social justice (Mannan, 1970; Hassan & Khan, 2007; Coşgel et al., 2009; Razak, 2020). For contemporary



policymakers, the key implication is that zakat should not be treated as an isolated charitable instrument, but rather as part of a broader institutional framework requiring regulatory coherence, technological modernization, effective governance, and institutional integration.

This discussion therefore directly supports the institutional dimension of the study's analytical framework by demonstrating that zakat historically functioned within a coordinated fiscal system. Consequently, contemporary zakat effectiveness depends not only on theological legitimacy but also on regulatory coherence, institutional integration, governance quality, and administrative capacity.

7. Guiding Principles for Zakat

This section moves beyond a purely descriptive presentation of zakat principles by providing an analytically structured discussion that links classical jurisprudential foundations to contemporary governance and regulatory considerations. In doing so, the section directly supports the study's research questions concerning how deviations from classical zakat principles affect socio-economic outcomes and what institutional reforms are necessary to improve zakat effectiveness within modern fiscal systems.

Since its establishment, *Shariah*, or Islamic law, has developed a comprehensive set of principles governing zakat. These principles define not only the conditions under which zakat becomes obligatory but also the ethical, economic, and institutional logic underlying its assessment, collection, and distribution. Understanding these principles is essential because they provide the normative benchmark against which contemporary zakat systems can be evaluated in terms of regulatory coherence, institutional legitimacy, distributive effectiveness, and governance quality. Accordingly, the discussion below examines how these principles function not merely as religious obligations, but as institutional governance mechanisms with direct implications for contemporary fiscal administration.

7.1 The Principle of Faith

The principle of faith establishes zakat as a religious obligation intrinsically connected to Islamic belief, meaning that zakat is mandatory only for Muslims, while non-Muslims are exempt from payment but may still benefit from zakat distribution (Hamidullah, 1993; Ali & Hatta, 2014; Allami, 2016; Owoyemi, 2020). This distinction



differentiates zakat from other forms of state revenue derived from non-Muslim citizens, which historically operated under separate fiscal arrangements.

From an institutional perspective, this principle highlights the role of ethical and religious incentives in shaping compliance behaviour. Unlike conventional taxation systems that rely primarily on legal enforcement and coercive mechanisms, zakat incorporates moral accountability and spiritual obligation as central determinants of participation and compliance. Consequently, institutional legitimacy, public trust, and governance credibility become particularly important for effective zakat administration.

The principle of faith also demonstrates that zakat cannot be evaluated solely through conventional fiscal metrics because its effectiveness partly depends on the interaction between governance structures and religious legitimacy. In relation to the study's analytical framework, this principle is especially relevant to the dimension of compliance and legitimacy, since weak governance practices may undermine the ethical incentives upon which zakat systems substantially depend.

7.2 The Principle of Equity

The principle of equity governs how zakat obligations are determined according to the nature of wealth and the resources involved in its production. Islamic teachings distinguish between different forms of production, particularly in agriculture, where crops irrigated naturally are subject to higher assessment rates than crops requiring substantial human effort and capital inputs (Razak, 2020). This distinction reflects a broader fiscal logic in which greater reliance on natural resources increases obligations, whereas greater reliance on labour and capital reduces the assessment burden (Islahi, 1988; Mannan, 1970).

Similarly, variations in zakat rates across different forms of livestock reflect differences in productivity, growth patterns, and economic utility (Beik & Arsyianti, 2016). These differentiated assessment structures demonstrate that classical zakat principles were inherently flexible and context-sensitive rather than rigid or uniform. This flexibility is particularly relevant for modern fiscal governance because it illustrates how taxation principles may be adapted to different economic conditions while maintaining fairness and distributive justice.

From a contemporary regulatory perspective, the principle of equity offers important insights for designing fiscal systems capable of balancing efficiency, fairness, and socio-economic justice. In relation to the study's



first research question, many contemporary zakat systems deviate from this principle when assessment practices fail to account for differences in economic capacity, administrative realities, or evolving forms of wealth generation.

7.3 The Principle of Productivity (Maturity)

the principle of productivity, commonly referred to as maturity, requires that wealth must achieve a minimum level of stability and accumulation before zakat becomes obligatory. Assets must generally be held for a full lunar year (*hawl*), ensuring that zakat applies to accumulated and productive wealth rather than temporary or consumptive assets (Abdullah et al., 2015; Mannan, 1970). This principle excludes perishable goods, personal-use items, and assets transferred before completion of the required holding period.

Economically, this principle reflects an implicit distinction between productive capital accumulation and short-term consumption, thereby aligning zakat obligations with sustainable wealth generation rather than temporary income flows. This distinction carries important implications for contemporary fiscal policy design because it introduces a form of wealth-based assessment that incorporates both economic stability and capacity to contribute.

From an institutional perspective, the principle of productivity demonstrates that zakat assessment was historically designed to minimize undue hardship while maintaining redistributive objectives. Modern zakat systems that fail to adapt assessment mechanisms to contemporary forms of productive wealth may therefore be viewed as departing from the adaptive and economically rational logic underlying classical zakat principles.

7.4 The Principle of Reason

The principle of reason establishes that zakat obligations apply only to individuals possessing full mental capacity, since religious obligations require conscious intention (*niyyah*). While the dominant juristic opinion maintains that individuals lacking such capacity are not personally accountable, some scholars argue that guardians should fulfil zakat obligations on behalf of minors or individuals incapable of managing their wealth (Mannan, 1970; Saad et al., 2014).

This debate illustrates an important tension between individual accountability and broader redistributive objectives. On one hand, zakat is grounded in personal moral responsibility; on the other, its broader socio-



economic function requires mechanisms capable of ensuring that accumulated wealth continues to contribute to social welfare regardless of personal circumstances. Consequently, this principle demonstrates that zakat operates not merely as an individual religious duty but also as a systemic fiscal mechanism intended to promote distributive justice.

From the perspective of contemporary governance, this principle highlights the need for clear institutional rules concerning representation, guardianship, and administrative responsibility within zakat systems. The absence of such regulatory clarity may contribute to inconsistencies in implementation and weaken institutional legitimacy.

7.5 The Principle of Convenience

The principle of convenience emphasizes that zakat obligations should not impose excessive hardship or administrative burden on contributors. The requirement that wealth be held for a full year before assessment ensures that obligations remain predictable, manageable, and aligned with individuals' economic capacity (Mannan, 1970; Razak, 2020).

From a governance perspective, this principle closely corresponds to modern concepts of tax fairness, administrative feasibility, and voluntary compliance efficiency. Systems perceived as excessively burdensome, unclear, or administratively inefficient are less likely to maintain long-term compliance and public trust. Consequently, the principle of convenience reinforces the importance of designing zakat systems that encourage participation through simplicity, accessibility, and transparency rather than coercion alone.

This principle is particularly relevant in contemporary contexts characterized by increasingly complex financial systems and diverse forms of wealth ownership. In relation to the study's analytical framework, failures to simplify procedures, modernize administrative systems, or provide transparent assessment mechanisms can be interpreted as governance deficiencies affecting both institutional legitimacy and compliance behaviour.

7.6 The Principle of Freedom

The principle of freedom specifies that zakat is not obligatory on individuals who do not possess independent ownership or control over wealth, such as slaves or prisoners. However, zakat funds may simultaneously be



used to support their emancipation and social reintegration, thereby reflecting a broader commitment to social justice and economic inclusion (Beik & Arsyianti, 2016).

This dual aspect demonstrates that zakat functions not only as a fiscal mechanism for revenue collection but also as a socio-economic instrument aimed at reducing structural inequality and promoting human dignity. The principle therefore illustrates the broader redistributive and emancipatory objectives underlying zakat governance, extending beyond immediate poverty alleviation toward long-term social inclusion.

From a contemporary perspective, this principle may be interpreted more broadly in relation to modern forms of economic vulnerability, exclusion, and structural disadvantage. Consequently, contemporary zakat systems should not focus exclusively on short-term transfers but should also support policies that enhance economic empowerment, inclusion, and social mobility.

7.7 Analytical Implications of the Guiding Principles

Taken together, these principles form a coherent normative framework governing zakat as both a religious and fiscal institution. Importantly, they provide the analytical benchmark against which contemporary zakat systems can be evaluated, particularly regarding regulatory alignment, governance effectiveness, institutional legitimacy, and socio-economic outcomes.

In relation to the study's first research question, deviations from these classical principles help explain many contemporary weaknesses in zakat administration, including regulatory fragmentation, inefficient assessment systems, weak accountability mechanisms, and declining public trust. Conversely, the proper institutionalization of these principles provides a foundation for designing more effective and integrated zakat governance frameworks.

From the perspective of the study's analytical framework, these principles establish the normative criteria for evaluating regulatory coherence and institutional legitimacy within contemporary zakat systems. Where modern governance practices fail to reflect these principles, such failures can be interpreted as departures from the classical foundations of zakat, thereby limiting its effectiveness as a modern fiscal instrument.



8. Uses of Zakat

This section provides an analytically structured interpretation of the categories of zakat allocation by examining how they function as a governance framework for distributive justice, social welfare, and resource allocation. Rather than presenting the categories merely as theological classifications, the discussion links them to contemporary institutional effectiveness, distributive governance, and regulatory alignment, thereby directly supporting the study's research questions.

The Qur'an provides limited detail concerning the specific categories of wealth subject to zakat or the exact methods of assessment, leaving such matters largely to jurisprudential interpretation and administrative practice. However, it offers explicit guidance regarding the distribution of zakat and the categories of eligible beneficiaries. This distinction indicates that while assessment mechanisms may evolve in response to changing economic conditions, the distributive objectives of zakat remain central to its institutional function as a socio-economic instrument (Hamidullah, 1993; Razak, 2020). From a governance perspective, this demonstrates that flexibility in collection and assessment must be balanced by strict adherence to distributive justice and social welfare objectives.

The Qur'anic framework identifies eight categories of zakat beneficiaries in Surah At-Taubah (9:60), including the poor, the needy, zakat administrators, those whose hearts are to be reconciled, individuals in bondage, debtors, those striving in the cause of Allah, and travellers. These categories have traditionally been interpreted as defining the social welfare responsibilities of an Islamic fiscal system (Saad et al., 2014). Rather than functioning as a simple list of recipients, these categories can be understood as a structured allocation model that establishes distributive priorities within zakat governance systems. Consequently, the allocation structure of zakat reflects a broader institutional framework aimed at addressing both immediate welfare needs and long-term socio-economic stability.

8.1 The Poor and the Needy

The first two categories, commonly interpreted as the poor (*al-fuqara*) and the needy (*al-masakin*), represent the primary redistributive mechanism of zakat. Scholarly discussions distinguish between individuals who



actively seek assistance and those who remain economically vulnerable without public visibility, thereby reflecting different dimensions of poverty and deprivation (Islahi, 1988; Razak, 2020).

This distinction highlights the importance of effective targeting mechanisms within zakat governance systems, since weak identification procedures may lead to exclusion errors, unequal distribution, and reduced socio-economic impact. In contemporary contexts, these categories parallel contemporary social protection and poverty alleviation frameworks aimed at reducing structural inequality and improving welfare outcomes.

From the perspective of distributive effectiveness, the ability of zakat institutions to accurately identify and support vulnerable groups represents one of the most important determinants of institutional legitimacy and governance quality. Delays, poor targeting systems, and inefficient allocation procedures therefore constitute substantive departures from the classical distributive objectives of zakat distribution.

8.2 Zakat Administrators

The category of zakat administrators extends beyond basic collection activities and includes a broader institutional structure responsible for managing funds, supervising allocation, maintaining accountability, and ensuring proper governance. As noted by Hamidullah (1969), this category may encompass multiple levels of administrative and financial oversight within the Islamic fiscal system.

This interpretation reinforces the institutional nature of zakat by demonstrating that administrative capacity and governance structures are integral components of its effectiveness. In modern contexts, this category highlights the importance of professional administration, standardized procedures, transparency mechanisms, and regulatory oversight in ensuring institutional credibility, administrative efficiency, and public trust.

The inclusion of administrators among eligible categories also illustrates that zakat governance historically recognized the operational costs associated with effective fiscal management. Consequently, contemporary weaknesses in administrative coordination, institutional fragmentation, and oversight mechanisms can be interpreted as governance failures affecting the broader effectiveness of zakat systems.

8.3 Those Whose Hearts Are to Be Reconciled

The category described as those whose hearts are to be reconciled (*mu'allafatu qulubuhum*) reflects the broader socio-political dimension of zakat. It includes individuals or groups whose support is considered important for maintaining social cohesion, political stability, or community integration (Hamidullah, 1993; Hamidullah, 1969). Classical interpretations extended this category to both Muslims and non-Muslims, thereby demonstrating the inclusive social objectives embedded within zakat governance systems (Hamidullah, 1993).

From a contemporary perspective, this category may be interpreted as supporting broader social integration and community stabilization policies. This illustrates that zakat historically functioned not only as a



redistributive mechanism but also as an instrument for strengthening institutional legitimacy, reducing social fragmentation, and promoting social cohesion.

The category is particularly relevant in modern governance contexts characterized by increasing inequality, social exclusion, and declining public trust. Effective operationalization of this principle therefore requires governance systems capable of balancing distributive justice with broader societal stability objectives.

8.4 Individuals in Bondage

The category relating to freeing individuals in bondage historically referred to the emancipation of slaves and prisoners of war (Beik & Arsyianti, 2016). Islamic teachings emphasized improving the conditions of enslaved individuals and facilitating their liberation through financial support and institutional assistance (Saad et al., 2014).

Although the historical institution of slavery has largely disappeared in contemporary societies, this category can be reconceptualized as addressing structural forms of economic and social exclusion. In modern contexts, the principle may extend to supporting marginalized populations, victims of systemic economic vulnerability, and individuals facing forms of structural dependency or exclusion.

This interpretation reinforces the broader emancipatory and justice-oriented objectives underlying zakat allocation. Consequently, zakat should not be evaluated solely as a short-term poverty relief mechanism, but also as an instrument for promoting long-term inclusion, empowerment, and socio-economic mobility.

8.5 Debtors

The allocation of zakat to debtors reflects its role as a financial protection mechanism supporting individuals experiencing genuine economic hardship (Abdullah & Sapiei, 2018). Historical practices, including the provision of interest-free support during the time of Caliph Umar, illustrate how zakat was used to stabilize economic conditions and prevent long-term financial distress (Saad et al., 2014).

This function aligns closely with contemporary financial inclusion and social protection policies aimed at reducing systemic poverty and economic vulnerability (Razak, 2020; Kasri & Yuniar, 2021). In governance



terms, this category illustrates that zakat historically functioned as an instrument of economic stabilization and social resilience rather than merely as a charitable transfer system.

The effectiveness of this category in modern contexts depends significantly on institutional capacity, transparency, and the ability to distinguish between genuine financial hardship and opportunistic claims. Weak verification systems and poor governance structures may therefore undermine distributive fairness and reduce public confidence in zakat institutions.

8.6 Spending in the Cause of Allah

The category described as spending in the cause of Allah (*fi sabilillah*) has historically been reconceptualized broadly to include activities promoting collective welfare, such as defense, education, healthcare, religious institutions, and broader public interest initiatives (Hamidullah, 1969; Beik & Arsyianti, 2016).

This flexibility demonstrates that zakat possesses the capacity to support a broad spectrum of public goods and development objectives. From a contemporary fiscal perspective, this category highlights the potential role of zakat in complementing public expenditure policies related to human capital development, healthcare systems, social infrastructure, and community welfare.

The broad interpretation of this category also illustrates the adaptive nature of zakat governance and its ability to respond to changing societal needs. However, such flexibility simultaneously increases the importance of regulatory clarity and governance oversight in order to prevent misallocation and maintain consistency with classical objectives.

8.7 Travellers and Wayfarers

The final category, referring to travellers or wayfarers (*ibn sabil*), addresses the needs of individuals requiring temporary assistance while in transit. Classical interpretations further extended this category to include infrastructure development, transportation systems, and public safety measures facilitating economic mobility and trade (Razak, 2020; Kasri & Yuniar, 2021; Beik & Arsyianti, 2016).

This interpretation demonstrates that zakat allocation historically recognized the economic importance of mobility, connectivity, and safe movement within society. In modern contexts, this category may therefore



support broader development objectives related to transportation infrastructure, migration assistance, economic integration, and emergency support systems.

The category also reflects the broader developmental orientation of zakat governance by linking distributive policies with economic participation and social connectivity.

8.8 Analytical Implications of Zakat Allocation Categories

Overall, the Qur'anic categories of zakat recipients provide a comprehensive and flexible allocation framework extending beyond immediate poverty relief to address broader structural and systemic socio-economic challenges. This reinforces the argument that zakat should be understood as a governance-based fiscal instrument rather than as a purely charitable or voluntary mechanism.

In relation to the study's research questions, inefficiencies within contemporary zakat systems can be interpreted as failures to operationalize these allocation principles effectively. Delays in distribution, weak targeting systems, poor administrative coordination, limited transparency, and fragmented governance structures all reduce the ability of zakat institutions to achieve their intended socio-economic objectives.

From the perspective of the analytical framework developed in this study, the categories of zakat allocation function as a normative governance framework for evaluating distributive effectiveness. Contemporary inefficiencies in zakat allocation therefore represent institutional failures to operationalize classical distributive principles within modern governance systems. Conversely, stronger regulatory alignment, institutional coordination, transparency mechanisms, and administrative capacity can substantially enhance the socio-economic impact of zakat within contemporary fiscal frameworks.

9. Zakat Assessment Criteria

This section provides a structured and analytical discussion of zakat assessment criteria by linking classical jurisprudential principles to contemporary regulatory, economic, and institutional considerations. In line with the study's broader objective, the discussion evaluates how zakat assessment mechanisms can function within modern fiscal systems while remaining consistent with their ethical and redistributive foundations.



As previously noted, the Qur'an does not explicitly define all categories of wealth subject to zakat or specify comprehensive assessment rates for every economic activity. Instead, these matters have historically been developed through juristic interpretation, scholarly consensus, and administrative practice, forming the basis of zakat regulations (Barizah et al., 2007). These regulations establish that zakat applies primarily to surplus wealth, defined as assets exceeding an individual's essential needs, thereby ensuring that the obligation does not impose excessive hardship (Yasni & Erlanda, 2020). This distinction introduces an important regulatory principle separating subsistence wealth from taxable wealth, which closely aligns with broader concepts of distributive justice and equity in contemporary fiscal policy.

From an institutional perspective, the flexibility embedded within zakat assessment demonstrates that classical Islamic fiscal systems recognized the importance of adapting taxation principles to economic realities while preserving broader ethical objectives. Consequently, zakat assessment should not be interpreted as a rigid historical mechanism, but rather as a dynamic framework capable of responding to changing forms of wealth, production systems, and economic organisation.

9.1 Monetary Wealth, Trade Assets, and Precious Metals

Classical jurisprudence categorized zakatable assets into several principal groups reflecting the economic structure of early Islamic societies. The first category includes monetary wealth, trade assets, and precious metals such as gold and silver, which are generally subject to a standard zakat rate of 2.5 percent after being held for a full lunar year (*hawl*) (Ahmad & Nazri, 2024).

Importantly, outstanding debts are deducted from the assessable base before zakat calculation, indicating that zakat applies to net wealth rather than gross holdings. This approach reflects an early form of wealth-based taxation that incorporates financial obligations into assessment procedures, thereby demonstrating a sophisticated understanding of economic capacity and fiscal fairness. Such principles remain highly relevant to contemporary discussions concerning net asset taxation, financial equity, and distributive justice.

The inclusion of trade assets and monetary wealth also demonstrates that zakat historically adapted to the dominant economic activities of society. In modern contexts characterized by increasingly complex financial systems, this principle raises important regulatory questions concerning the treatment of financial instruments, corporate assets, investment portfolios, and digital wealth within zakat governance systems.



9.2 Livestock and Productive Assets

The second category consists of livestock, particularly cattle and grazing animals, which are assessed under conditions similar to monetary assets (Mannan, 1970). The inclusion of livestock reflects the agrarian structure of early Islamic economies, where productive animals represented an important source of wealth generation and economic stability.

From a broader analytical perspective, the inclusion of productive assets within zakat assessment demonstrates that classical zakat systems were designed to incorporate economically valuable and income-generating resources into the fiscal structure. This principle remains relevant today because modern economies similarly require mechanisms capable of identifying and assessing dominant forms of productive wealth within changing economic environments.

The treatment of livestock also illustrates the adaptive and context-sensitive nature of classical zakat assessment. Rather than relying on rigid classifications, zakat assessment historically reflected the productive role of assets within society, which provides important guidance for contemporary regulatory adaptation.

9.3 Agricultural Output and Proportional Assessment

The third category includes agricultural output, where zakat assessment rates vary according to production conditions and input costs. Crops irrigated naturally are generally subject to a higher rate, whereas crops requiring artificial irrigation are assessed at a lower rate. This differentiation reflects the varying levels of effort, labour, and production cost associated with agricultural activity.

The distinction introduces an important principle of proportionality within fiscal assessment, whereby taxation obligations are adjusted according to production conditions and economic burden. Such proportionality demonstrates that classical zakat principles incorporated considerations of fairness, resource utilization, and economic sustainability rather than applying uniform taxation regardless of circumstance.

From a contemporary regulatory perspective, this principle provides valuable insights for designing equitable fiscal policies capable of balancing efficiency with distributive justice. Modern zakat systems that fail to account for differences in production costs, investment intensity, or economic conditions may therefore diverge from the adaptive logic underlying classical zakat assessment.



9.4 Natural Resources and Collective Wealth

The fourth category comprises wealth derived from natural resources, including mines and treasure troves, which are traditionally subject to a higher assessment rate of one-fifth (Swandaru, 2019). This rule applies regardless of whether such resources are publicly or privately owned, thereby emphasizing their broader communal significance.

The treatment of natural resources reflects a governance principle in which certain forms of wealth are viewed not solely as private assets, but as resources carrying broader social and public welfare responsibilities. This principle aligns closely with contemporary concepts of resource governance, public ownership, and equitable distribution of natural wealth.

In modern fiscal contexts, the inclusion of natural resources within zakat assessment raises important questions regarding the treatment of extractive industries, energy resources, and large-scale capital-intensive sectors. Consequently, the classical treatment of natural wealth demonstrates that zakat governance historically recognized the need to balance private ownership with broader distributive obligations and social welfare objectives.

9.5 Contemporary Relevance and Regulatory Adaptation

While these assessment categories reflect the economic realities of early Islamic societies, their continued relevance in modern contexts depends largely on the ability of zakat systems to adapt assessment criteria to evolving forms of wealth and production structures. Contemporary economies now include corporate assets, financial securities, intellectual property, digital assets, and technologically driven industries that were absent in earlier historical settings.

This evolution reinforces the need for coherent regulatory frameworks capable of integrating new forms of wealth into zakat governance systems while preserving consistency with classical ethical and distributive principles. Without such adaptation, zakat systems risk becoming disconnected from contemporary economic realities and unable to achieve their intended redistributive objectives effectively.

At the same time, regulatory flexibility must remain guided by the normative foundations of zakat. Excessive rigidity may limit institutional effectiveness, whereas unrestricted reinterpretation may weaken doctrinal



legitimacy and public trust. Accordingly, effective zakat governance requires a balanced approach combining jurisprudential consistency with institutional adaptability.

9.6 Analytical Implications of Zakat Assessment

Overall, this discussion demonstrates that zakat assessment has historically involved principled flexibility rather than rigid formalism. Classical zakat systems incorporated considerations of fairness, economic capacity, proportionality, and social welfare while adapting to prevailing economic conditions and forms of wealth.

In relation to the study's analytical framework, these assessment principles are particularly relevant to the dimension of regulatory coherence. Contemporary zakat systems must therefore adapt assessment mechanisms to modern economic realities while remaining faithful to the ethical logic, distributive objectives, and governance principles underlying classical zakat doctrine.

Furthermore, many contemporary weaknesses in zakat administration can be interpreted as failures to operationalize this adaptive framework effectively. Regulatory fragmentation, inconsistent assessment standards, weak institutional coordination, and limited adaptation to modern forms of wealth all reduce the effectiveness of zakat as a contemporary fiscal instrument. Consequently, strengthening regulatory coherence and institutional capacity remains essential for aligning modern zakat systems with their foundational principles and broader socio-economic objectives.

10. The Variability of Zakat Assessment

The assessment of zakat has historically demonstrated significant flexibility in response to changing economic conditions, evolving forms of wealth, and shifting patterns of production and exchange. Over time, new categories of wealth have emerged, including corporate assets, financial instruments, industrial capital, and technologically driven investments that were not present during the early Islamic period (Beik & Arsyianti, 2016). This economic transformation necessitates a dynamic interpretation of zakat principles in order to preserve their continued applicability and effectiveness within modern fiscal systems.

From a governance perspective, the variability of zakat assessment highlights an important institutional principle: classical zakat systems were not designed as rigid or static frameworks, but as adaptive mechanisms capable of responding to economic realities while maintaining broader ethical and redistributive objectives.



Consequently, evaluating zakat as a modern fiscal instrument requires examining how contemporary institutions operationalize flexibility, regulatory adaptation, and economic responsiveness within contemporary governance structures.

Scholars such as Mannan (1970) and Hamidullah (1969) argue that zakat assessment should not remain confined to historical asset categories but should evolve in accordance with changing economic realities. This position challenges more rigid interpretations that treat early practices as fixed and universally unchangeable (Razak, 2020). The debate between flexibility and rigidity therefore reflects a broader methodological and governance issue concerning the extent to which classical jurisprudential principles can be adapted within contemporary regulatory and institutional frameworks.

Historical precedents strongly support the case for adaptive governance. The Caliph Umar introduced several modifications to zakat administration, including extending zakat obligations to assets previously exempt and adjusting fiscal policies in response to economic crises such as famine (Hamidullah, 1969; Mannan, 1970). He also expanded the use of public funds to support vulnerable populations beyond the original categories where broader social welfare considerations required intervention.

These historical adjustments demonstrate that zakat historically functioned as a responsive socio-economic policy instrument rather than as a mechanically fixed system. They further illustrate that flexibility and institutional responsiveness were integral components of early Islamic fiscal governance. In relation to the study's analytical framework, these precedents reinforce the importance of regulatory coherence and institutional adaptability in maintaining the effectiveness of zakat systems.

Mannan (1970) further emphasizes that zakat should be understood primarily as a mechanism for achieving socio-economic objectives rather than as an end in itself. He highlights the impact of inflation on wealth valuation and argues that zakat assessment mechanisms must account for changes in purchasing power and economic conditions (Yasni & Erlanda, 2020). While some scholars advocate adjusting zakat rates in response to inflationary pressures, others support modifying valuation methods while preserving traditional rates (Razak, 2020).

This discussion underscores the importance of integrating economic analysis into zakat governance, particularly within modern economies characterized by inflation, financial complexity, and rapidly changing



asset structures. Failure to adapt assessment mechanisms to economic realities may weaken distributive effectiveness and reduce the practical relevance of zakat systems within contemporary fiscal environments.

Efforts to modernize zakat assessment are also reflected in institutional initiatives such as the Arab League report of 1962, which proposed expanding the scope of zakatable assets to include industrial capital, financial instruments, and professional income (Saad et al., 2014). This proposal was based on the recognition that contemporary economies differ substantially from the agrarian and trade-based economies of the early Islamic period.

Such initiatives illustrate attempts to preserve the ethical foundations of zakat while simultaneously adapting its assessment framework to contemporary economic structures and institutional realities. They also demonstrate that debates concerning zakat modernization are not recent innovations but form part of a longer tradition of jurisprudential and institutional adaptation.

10.1 Industrial Assets and Productive Capital

The classification of industrial assets remains one of the most debated areas within contemporary zakat assessment. Some scholars argue that zakat should apply only to profits generated by industrial assets rather than the productive assets themselves (Barizah et al., 2007; Beik & Arsyianti, 2016), while others support broader inclusion in order to prevent wealth concentration and ensure equitable redistribution.

The Arab League report proposed applying a rate comparable to agricultural output; however, this approach has been criticized due to differences in depreciation, production cycles, and capital intensity between industrial and agricultural sectors (Swandaru, 2019; Mannan, 1970; Yasni & Erlanda, 2020). These debates illustrate the complexity of translating classical zakat principles into modern industrial economies characterized by large-scale capital accumulation, technological investment, and diversified production systems.

From a regulatory perspective, the treatment of industrial assets raises broader governance questions concerning fairness, valuation standards, and the distinction between productive capital and consumptive wealth. Contemporary zakat systems lacking clear assessment standards for industrial assets may therefore experience regulatory inconsistency, administrative inefficiency, and reduced institutional legitimacy.



10.2 Financial Instruments and Capital Markets

Financial instruments such as stocks, bonds, and investment securities also present major challenges for zakat assessment. While such instruments did not exist in early Islamic economies, many contemporary scholars argue that income generated from them constitutes zakatable wealth (Razak, 2020). However, important distinctions must be made between permissible earnings, such as dividends derived from productive investment, and prohibited earnings based on interest (*riba*), which complicates their treatment within zakat systems (Kasri & Yuniar, 2021; Mannan, 1970).

The growing complexity of financial markets therefore increases the need for coherent regulatory frameworks capable of distinguishing between different forms of financial activity while maintaining consistency with classical ethical principles. Without such frameworks, zakat institutions may struggle to address emerging forms of wealth effectively, thereby weakening both regulatory coherence and compliance legitimacy.

The inclusion of financial assets within zakat governance also demonstrates that modern fiscal systems require increasingly sophisticated institutional capacity, including specialized expertise, valuation mechanisms, and technological infrastructure.

10.3 Real Estate and Functional Classification

The treatment of real estate similarly varies according to the economic function of the property. Personal residences are generally exempt from zakat obligations, whereas commercial properties generating income are commonly considered subject to assessment (Beik & Arsyianti, 2016). Mannan (1970) further supports aligning the treatment of commercial real estate with agricultural land in order to reduce opportunities for tax avoidance and strengthen distributive fairness (Saad et al., 2014).

This approach highlights the importance of functional classification within zakat assessment, where assets are evaluated according to their economic role and productive capacity rather than their physical form alone. Such reasoning reflects a broader principle of economic substance over formal categorization, which remains highly relevant within contemporary regulatory systems.

The treatment of real estate also illustrates the adaptive logic underlying classical zakat governance. Modern economies increasingly depend on diversified investment assets and complex ownership structures, requiring



zakat institutions to develop clearer and more consistent regulatory approaches capable of maintaining fairness and institutional credibility.

10.4 Analytical Implications of Variability in Zakat Assessment

Overall, the historical evolution of zakat assessment criteria demonstrates that zakat effectiveness depends substantially on the ability to adapt classical principles to changing economic conditions while preserving consistency with broader ethical and distributive objectives.

In relation to the study's research questions, many contemporary weaknesses in zakat systems can be interpreted as failures to operationalize this adaptive framework effectively. Regulatory fragmentation, inconsistent assessment standards, weak institutional coordination, and limited responsiveness to modern economic realities all reduce the effectiveness of zakat as a contemporary fiscal instrument.

From the perspective of the study's analytical framework, the variability of zakat assessment is particularly relevant to regulatory coherence and institutional capacity, since effective modernization requires governance systems capable of balancing jurisprudential legitimacy with economic adaptability.

Accordingly, strengthening contemporary zakat systems requires coherent regulatory reforms, clearer assessment standards, improved institutional coordination, and enhanced administrative capacity capable of addressing the growing complexity of modern economic structures. Ultimately, the future effectiveness of zakat as a modern fiscal mechanism depends not on rigid adherence to historical forms alone, but on the ability to preserve classical ethical principles while adapting institutional implementation to contemporary economic realities.

Conclusion

This study examined zakat as a potential component of modern fiscal systems through the development of a doctrinal and institutional analytical framework for evaluating its contemporary relevance. Moving beyond descriptive and predominantly theological discussions, the paper argued that zakat should be understood as a governance-based fiscal mechanism whose effectiveness depends fundamentally on the alignment between classical principles and modern institutional arrangements. In doing so, the study addressed an important gap



in the literature concerning the regulatory, institutional, and governance dimensions of zakat within contemporary fiscal systems.

The first research question examined how deviations from classical zakat principles affect ethical and socio-economic outcomes in contemporary institutional settings. The analysis demonstrates that the principal constraints limiting zakat effectiveness do not stem from weaknesses in zakat's normative or theological foundations, but rather from deficiencies in institutional implementation and governance design. In particular, regulatory fragmentation, weak institutional coordination, inadequate oversight mechanisms, delays in distribution, inconsistent assessment practices, and uneven administrative capacity have substantially reduced the ability of contemporary zakat systems to achieve their redistributive and social welfare objectives.

These governance deficiencies represent significant departures from the classical principles of zakat, where accountability, transparency, timely distribution, distributive justice, and social responsibility constituted central institutional requirements. As demonstrated throughout the analysis, many contemporary zakat systems struggle to operationalize these foundational principles effectively within modern administrative and regulatory environments. Consequently, the study shows that contemporary inefficiencies should primarily be understood as institutional and governance failures rather than limitations inherent within zakat itself.

The second research question focused on identifying the regulatory and institutional reforms required to align zakat practices with their foundational objectives. The findings indicate that effective reform depends on strengthening four interrelated dimensions of zakat governance. First, regulatory coherence is required to ensure that zakat institutions operate within clear, standardized, and consistent legal and administrative frameworks. Second, institutional capacity must be strengthened through professional administration, technological modernization, effective coordination mechanisms, and robust oversight structures. Third, compliance and legitimacy must be reinforced by improving transparency, governance credibility, public trust, and accountability practices. Fourth, distributive effectiveness must be enhanced through timely allocation, accurate targeting mechanisms, and stronger alignment between collection systems and broader social welfare objectives.

Together, these four dimensions form the core institutional conditions necessary for integrating zakat effectively into contemporary fiscal governance systems. The analysis therefore demonstrates that successful



zakat modernization depends not only on preserving theological legitimacy, but also on developing coherent governance structures capable of translating classical principles into effective institutional practice.

The study further demonstrates that zakat historically functioned within a broader and integrated fiscal architecture rather than as an isolated religious obligation. The experience of the early Islamic state, where zakat operated alongside complementary revenue mechanisms such as *kharaj*, *jizyah*, *waqf*, customs duties, and natural resource revenues, illustrates that fiscal integration and institutional coordination are fully consistent with Islamic economic principles.

This historical insight strengthens the study's broader policy argument by showing that zakat can be incorporated into modern fiscal systems without undermining its theological foundations, provided that such integration is guided by coherent regulation, institutional coordination, and accountable governance. The historical flexibility of zakat assessment and administration further demonstrates that adaptive governance and regulatory responsiveness have long been integral features of Islamic fiscal thought.

The study contributes to the literature in several important ways. First, it advances zakat scholarship by shifting the discussion away from predominantly descriptive and normative treatments toward a structured institutional and governance-based analysis. Second, it develops an explicit analytical framework based on four interrelated dimensions (regulatory coherence, institutional capacity, compliance and legitimacy, and distributive effectiveness) for evaluating zakat as a modern fiscal instrument. Third, the study identifies concrete governance and regulatory reforms capable of strengthening zakat's integration into contemporary fiscal policy while preserving its ethical and redistributive objectives.

In addition, the study contributes to contemporary debates on fiscal governance by demonstrating that ethical and religiously grounded fiscal mechanisms may complement conventional taxation systems when supported by effective institutions and coherent governance structures.

Despite these contributions, several limitations should be acknowledged. The study is primarily conceptual and analytical in nature and therefore does not provide direct empirical testing of zakat governance systems across different jurisdictions. Moreover, variations in legal structures, institutional capacity, and political environments across Muslim-majority countries may affect the applicability of specific governance reforms. Future research may therefore benefit from comparative empirical analysis examining the effectiveness of



zakat governance models across different institutional contexts, as well as quantitative assessments of how governance quality influences distributive outcomes and compliance behaviour.

Overall, the paper concludes that zakat possesses substantial potential to function as a complementary fiscal instrument within modern economic systems, but only when its implementation is supported by coherent regulatory frameworks, effective institutional structures, and accountable governance mechanisms. In this sense, the future effectiveness of zakat as a modern fiscal tool depends less on reasserting its theological legitimacy alone and more on designing the institutional conditions necessary for translating its classical principles into effective contemporary governance practice.



References

- Ab Rahman, A., Alias, M.H. and Omar, S.M.N.S. (2012) 'Zakat institution in Malaysia: Problems and issues', *Global Journal Al-Thaqafah*, 2(1), pp.35–41.
- Abdul Quddus, S. (2009) 'Contribution of zakat in the social development of Pakistan', *Pakistan Journal of Social Sciences*, 29(2), pp. 313-334.
- Abdullah, M. and Sapiei, N.S. (2018) 'Do religiosity, gender and educational background influence zakat compliance? The case of Malaysia', *International Journal of Social Economics*, 45(8), pp. 1250-1264.
- Abdullah, N., Mat Derus, A. and Al-Malkawi, H.A.N. (2015) 'The effectiveness of zakat in alleviating poverty and inequalities: A measurement using a newly developed technique', *Humanomics*, 31(3), pp. 314-329.
- Abdullah, Z., Mohd Sharif, M.H., Saad, R.A.J., Mohd Ariff, A.H., Md Hussain, M.H. and Mohd Nasir, M.H. (2023) 'Zakat institutions' adoption of social media', *Journal of Islamic Accounting and Business Research*, 14(8), pp.1261–1280.
- Ahmad, I.H. and Ma'in, M. (2014) 'The Efficiency of Zakat Collection and Distribution: Evidence from Two Stage Analysis', *Journal of Economic Cooperation & Development*, 35(3).
- Ahmad, R.A.R., Othman, A.M.A. and Salleh, M.S. (2015) 'Assessing the satisfaction level of zakat recipients towards zakat management', *Procedia Economics and Finance*, 31, pp. 140-151.
- Ahmad, S. and Nazri, S.M. (2024) 'ZAKAT ON GOLD JEWELLERY: CASE OF TERENGGANU', *Jurnal'Ulwan*, 9(1), pp.72-84.
- Alasfour, F. (2019) 'Costs of distrust: The virtuous cycle of tax compliance in Jordan', *Journal of Business Ethics*, 155, pp.243-258.
- Al-Asfour, F. (2013 (1)24)'Reevaluating ethical justifications for discriminatory tax rates in the global economy', *Journal of Accounting, Ethics & Public Policy*, 25(2), pp.15-25.
- Ali, I. and Hatta, Z.A. (2014) 'Zakat as a poverty reduction mechanism among the Muslim community: Case study of Bangladesh, Malaysia, and Indonesia', *Asian Social Work and Policy Review*, 8(1), pp. 59-70.
- Alim, M.N. (2015) 'Utilization and accounting of zakat for productive purposes in Indonesia: A review', *Procedia-Social and Behavioral Sciences*, 211, pp.232-236.



- Allami, A. W. (2016) 'Principalizing Islamic Zakat as a System of Taxation', *Doctoral dissertation*, Brunel University London.
- Alm, J. and Torgler, B. (2011) 'Do ethics matter? Tax compliance and morality', *Journal of Business Ethics*, 101, pp.635-651.
- Al-Malkawi, H.A.N. and Javaid, S. (2018) 'Corporate social responsibility and financial performance in Saudi Arabia: Evidence from Zakat contribution', *Managerial Finance*, 44(6), pp. 648-664.
- Al-Rawi, Y. A., Yusup, Y., Ahmed, E., Ali, A. F. and Yahya, S. B. (2023) 'An examination of environmental taxes from the islamic and Shariah perspectives', *Journal of Environmental Studies and Sciences*, 13(1), 141-155.
- Amilahaq, F., Wijayanti, P., Mohd Nasir, N.E. and Ahmad, S. (2021) 'Digital platform of zakat management organization for young adults in Indonesia', *In Complex, Intelligent and Software Intensive Systems: Proceedings of the 14th International Conference on Complex, Intelligent and Software Intensive Systems (CISIS-2020)* (pp. 454-462). Springer International Publishing.
- Andam, A.C. and Osman, A.Z. (2019) 'Determinants of intention to give zakat on employment income: Experience from Marawi City, Philippines', *Journal of Islamic Accounting and Business Research*, 10(4), pp. 528-545.
- Arif, H.M., Alwi, K. and Tahir, A.M. (2011) 'Factors influence company towards zakat payment: An explanatory studies' *In Proceedings of the Second International Conference on Business and Economic Research (2nd ICBER 2011)*.
- Ashker, A. (1987) *The Islamic Business Partnerships*. London: Kegan Paul International.
- Azhar, Z., Mydin, M.K.K. and Pitchay, A.A. (2023) 'Zakat Distribution Priorities in Malaysia: An Analytic Hierarchy Process Analysis', *Asian Journal of Business and Accounting*, 16 (1), pp.69-87.
- Bakar, M.H.A. and Abdghani, A.H. (2011) 'Towards achieving the quality of life in the management of zakat distribution to the rightful recipients (the poor and needy)', *International Journal of Business and Social Science*, 2(4), pp. 237-245.
- Bakar, N.B.A. and Rashid, H.M.A. (2010) 'Motivations of paying zakat on income: Evidence from Malaysia', *International Journal of Economics and Finance*, 2(3), pp.76-84.



- Barizah, N., Rahim, A. and Rahman, A. (2007) 'A comparative study of zakah and modern taxation', *Journal of King Abdulaziz University: Islamic Economics*, 20(1), pp. 25-39.
- Beik, I.S. and Arsyianti, L.D. (2016) 'Measuring zakat impact on poverty and welfare using CIBEST Model', *Journal of Islamic Monetary Economics and Finance*, 1(2), pp. 141-160.
- Beik, I.S., Arsyianti, L.D. and Permatasari, N. (2023) 'Analysis on the determinant of millennials' zakat payment through digital platform in Indonesia: a multinomial logistic approach', *Journal of Islamic Marketing*, 15(2), pp.541-572.
- Beik, I.S., Swandaru, R. and Rizkiningsih, P. (2021) 'Utilization of digital technology for zakat development', *Islamic FinTech: Insights and Solutions*, pp.231-248.
- Choudhury, N. (1983), "Aggregate demand and al-Zakah", *Thoughts on Economics*, 4 (9), pp. 1-8.
- Coşgel, M., Miceli, T. and Ahmed, R. (2009) 'Law, state power, and taxation in islamic history', *Journal of Economic Behavior & Organization*, 71(3), pp. 704-717.
- Dhar, P., 2013. Zakat as a measure of social justice in Islamic finance: an accountant's overview. *Journal of Emerging Economies and Islamic Research*, 1(1), pp.1-11.
- Diabi, A. (1993) 'The concept of zakah evasion: An economic interpretation', *Review of Islamic Economics*, 2(2), pp.17-28.
- Djaghballou, C.E., Djaghballou, M., Larbani, M. and Mohamad, A. (2018) 'Efficiency and productivity performance of zakat funds in Algeria', *International Journal of Islamic and Middle Eastern Finance and Management*, 11(3), pp. 474-494.
- Fauzia, A.S., Mulatsih, S. and Alexandi, F. (2021) 'Mapping the potential of zakat collection digitally in Indonesia', *International Journal of Zakat*, 6(3), pp.1-22.
- Febrianty, C.A., Cahyani, M.R. and Rahmasari, M. (2023) 'ZAKAT DALAM PEREKONOMIAN MODERN', *Islamic Education*, 1(4), pp.498-508.
- Firdaus, M., Beik, I.S., Irawan, T. and Juanda, B. (2012) 'Economic estimation and determinations of zakat potential in Indonesia', *Jeddah: Islamic Research and Training Institute*, pp. 1–75.
- Hamat, Z. (2009) 'Business zakat accounting and taxation in Malaysia', Paper presented at Conference on *Islamic Perspectives on Management and Finance*, organised by School of Management, University of leicester, United Kingdom, 2–3 July 2009.



- Hamidullah, M. (1969) *Introduction to Islam*. Lahore: Sh. Muhammad Ashraf.
- Hamidullah, M. (1993) *The Muslim Conduct of State*. Lahore: Sh. Muhammad Ashraf.
- Hasanah, U., Maghfur, M. and Qomar, M.N. (2021) 'Literasi Zakat: Interpretasi Masyarakat Terhadap Kewajiban Membayar Zakat', *Journal of Islamic Social Finance Management*, 2(1), pp.83-92.
- Hassan, M.K. and Khan, J.M. (2007) 'Zakat, external debt and poverty reduction strategy in Bangladesh', *Journal of Economic Cooperation Among Islamic Countries*, 28(4), pp. 1-38.
- Hassan, N.M., Nor, A.H.B.M. and Rom, N.M. (2012) 'Embracing microfinance: Proposed collaboration between zakat institution and microfinance institutions', In *3rd International Conference on Business and Economic Research Proceeding* (pp. 12-13).
- Hudaefi, F.A., Caraka, R.E. and Wahid, H. (2022) 'Zakat administration in times of COVID-19 pandemic in Indonesia: a knowledge discovery via text mining', *International Journal of Islamic and Middle Eastern Finance and Management*, 15(2), pp.271-286.
- Islahi, A. A. (1988) 'Economic Concepts of Ibn Taimiyah', Leicester, UK: The Islamic Foundation.
- Kahf, M. (1997) 'Introduction to the study of the economics of Zakah', in Kahf, M. (Ed.), *Economics of zakah: A Book of Reading*, IDB/IRTI, Jeddah.
- Kashif, M., Faisal Jamal, K. and Abdur Rehman, M. (2018) 'The dynamics of Zakat donation experience among Muslims: a phenomenological inquiry', *Journal of Islamic Accounting and Business Research*, 9(1), pp.45-58.
- Kasri, R.A. and Yuniar, A.M. (2021) 'Determinants of digital zakat payments: Lessons from Indonesian experience', *Journal of Islamic Accounting and Business Research*, 12(3), pp. 362-379.
- Khair, A.H.A., Haniffa, R., Hudaib, M. and Karim, M.N.A. (2015) 'Personalisation of power, neoliberalism and the production of corruption', *Accounting Forum*, 39 (3), pp. 225-235.
- Khan, M.A. (2001) 'Public finance in Islam', *Islamic Studies*, 40(2), pp.227-256.
- Kuran, T. (2020) 'Zakat: Islam's Missed Opportunity to Limit Predatory Taxation', *Public Choice*, 182(3), pp. 395-416.
- Mannan, M.A. (1970) *Islamic economics: Theory and practice: A comparative study*, Lahore: Islamic Publications Ltd.



- Marpaung, A. (2020) 'Zakat Regulation as a Reduction of Income Tax in Indonesia', *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 3(3), pp.2109-2116.
- Maududi, A.A. (1988) '*Maashiaati Islam*', Islamic Publication, Lahore.
- Metwally, M.M. (1986), 'The effect of the religious tax of zakah on investment in an Islamic economy', *Humanomics*, 2(2), pp. 43-55.
- Migdad, A. (2019) 'Managing zakat through institutions: case of Malaysia', *International Journal of Islamic Economics and Finance Studies*, 5(3), pp.28-44.
- Muhammad, A. (1980) 'A note on the concept of zakah and taxation', in Zaman, M.R. (Ed.), *Some Aspects of the Economics of Zakah*, American Trust Publications, Indianapolis, IN, pp. 69-79.
- Muhammad, A.D. (2024) 'Trends and Developments in Contemporary Zakat Administration', *Journal of Islamic Economics and Finance Studies*, 5(1), pp.67-81.
- Nadzri, F.A.A., Abd Rahman, R. and Omar, N. (2012) 'Zakat and poverty alleviation: Roles of zakat institutions in Malaysia', *International Journal of Arts and Commerce*, 1(7), pp. 61-72.
- Nanji, A. A. (1985) 'Ethics and Taxation: The Perspective of The Islamic Tradition', *The Journal of Religious Ethics*, 13 (1), pp. 161-178.
- OECD (2023) Global Tax Compliance Report. Paris: OECD Publishing. Available at: <https://www.oecd.org/tax/> (Accessed: 15 January 2025).
- Omar, N. and Khairi, K.F. (2021) 'Zakat and blockchain: a review', *International Journal of Islamic Economics and Finance Research*, 4(2), pp.60-66.
- Owoyemi, M.Y. (2020) 'Zakat management: The crisis of confidence in zakat agencies and the legality of giving zakat directly to the poor', *Journal of Islamic Accounting and Business Research*, 11(2), pp. 498-510.
- Powell, R. (2009) 'Zakat: drawing insights for legal theory and economic policy from Islamic jurisprudence', *Pittsburgh Tax Review*, 43(7), pp. 42-101.
- Qardhawi, Y. (2000). *Fiqh al-zakah: A comparative study of zakah, regulations and philosophy in the light of the Qur'an and Sunnah* (Vol. 1, M. Kahf, Trans.). Scientific Publishing Centre, King Abdul Aziz University.
- Rachman, M.A. and Salam, A.N. (2018) 'The reinforcement of zakat management through financial technology systems', *International Journal of Zakat*, 3(1), pp. 57-69.
- Razak, S.H.A. (2020) 'Zakat and waqf as instruments of Islamic wealth in poverty alleviation and redistribution: Case of Malaysia', *International Journal of Sociology and Social Policy*, 40(3/4), pp. 249-266.



- Retnowati, D. (2018) 'The Performance and Efficiency of Zakat Institutions in Jambi', *International Journal of Zakat*, 3(2), pp.29-40.
- Riyadi, A.H., Abdulkad, A.A.S., Saif, B.M., Takow, H.A. and Sharofiddin, A. (2021) 'The effect of utilizing zakat fund on financing production to achieving social welfare: in Indonesia as a case study', *Journal of Islamic Finance*, 10 (1), pp.019-029.
- Saad, R.A.J., Aziz, N.M.A. and Sawandi, N. (2014) 'Islamic accountability framework in zakat funds management', *Procedia-Social and Behavioral Sciences*, 164, pp. 508-515.
- Sadallah, M. and Abdul-Jabbar, H. (2022) 'Business zakat compliance in Algeria: an ethical perspective', *International Journal of Ethics and Systems*, 38(2), pp.338-355.
- Sadallah, M., Abdul-Jabbar, H. and Aziz, S.A. (2023) 'Promoting zakat compliance among business owners in Algeria: the mediation effect of compliance intention', *Journal of Islamic Marketing*, 14(6), pp.1603-1620.
- Salleh, M.C.M. and Chowdhury, M.A.M. (2020) 'Technological transformation in Malaysian zakat institutions', *International Journal of Zakat*, 5(3), pp.44-56.
- Samad, A., Gardner, N.D. and Cook, B.J. (2005) 'Islamic banking and finance in theory and practice: the experience of Malaysia and Bahrain', *The American Journal of Islamic Social Sciences*, 22 (2), pp. 69-86.
- Sari, M.D., Bahari, Z. and Hamat, Z. (2013) 'Review on Indonesian zakah management and obstacles', *Social Sciences*, 2(2), pp.76-89.
- Sawmar, A.A. and Mohammad, M.O. (2019) 'Governance of formal zakat institution in Saudi Arabia', *International Journal of Zakat*, 4(2), pp.23-40.
- Sawmar, A.A. and Mohammed, M.O. (2021) 'Enhancing zakat compliance through good governance: A conceptual framework', *ISRA International Journal of Islamic Finance*, 13(1), pp. 136–154.
- Schneider, F., Buehn, A., & Montenegro, C. (2010) 'New Estimates for The Shadow Economies All Over the World', *International Economic Journal*, 24(4), 443-461.
- Sikka, P. (2015) 'The corrosive effects of neoliberalism on the UK financial crises and auditing practices: A dead-end for reforms', *Accounting Forum*, 39 (1), pp. 1-18.
- Suprayitno, E., Kader, R.A. and Harun, A. (2013) 'The impact of zakat on aggregate consumption in Malaysia', *Journal of Islamic Economics, Banking and Finance*, 9(1), pp.39-62.



- Swandaru, R. (2019) 'Zakat management information system: E-service quality and its impact on zakat collection in Indonesia', *International Journal of Zakat*, 4(2), pp.41-72.
- Takril, N.F. and Othman, N.F. (2020) 'Effectiveness of Zakat Collection and Distribution of Zakat counter at higher learning Institutions', *International Journal of Islamic Economics and Finance Research*, 3(2), pp.91-106.
- Umar, U.H. and Abubakar, M. (2021) 'Maximizing zakat revenues in the COVID-19 period', *International Journal of Zakat*, 6(2), pp.63-74.
- Wahab, N.A. and Rahim Abdul Rahman, A. (2011) 'A framework to analyse the efficiency and governance of zakat institutions', *Journal of Islamic Accounting and Business Research*, 2(1), pp.43-62.
- Wahid, H. and Kader, R.A. (2010) 'Localization of Malaysian zakat distribution: Perceptions of amil and zakat recipients', In *Proceedings of Seventh International Conference. The Tawhidi Epistemology: Zakat and Waqf Economy* (pp. 461-484).
- Wahid, H., Osmera, S.H. and Noor, M.A.M. (2021) 'Sustainable zakat distribution through wakalah contract', *International Journal of Zakat*, 6(1), pp.49-70.
- Yahaya, M.H. and Ahmad, K. (2019) 'Factors affecting the acceptance of financial technology among Asnaf for the distribution of zakat in Selangor', *Journal of Islamic Finance*, 8(1), pp. 35-46.
- Yasni, R. and Erlanda, A.R.R. (2020) 'Challenges of Zakat Integration as Source of State Revenue', *International Journal of Islamic Economics and Finance (IJIEF)*, 3(SI), pp.175-204.
- Yumna, A. & Clarke, M. (2011) 'Integrating zakat and Islamic charities with microfinance initiative in the purpose of poverty alleviation in Indonesia', *8th International Conference on Islamic Economics and Finance*. Doha, Qatar.
- Yusfiarto, R., Setiawan, A. and Nugraha, S.S. (2020) 'Literacy and intention to pay zakat', *International Journal of Zakat*, 5(1), pp. 15–27.
- Yusoff, M.B. (2012) 'Zakat distribution and growth in the federal territory of Malaysia', *Journal of Economics and Behavioral Studies*, 4(8), pp.449-456.
- Yusuf, M. (1970) *Islamic Taxation and Public Finance*. Cairo: Al-Azhar University Press.



- Zakiy, F.S., Falikhatun, F. and Fauziah, N.N. (2023) 'Sharia governance and organizational performance in zakat management organization: evidence from Indonesia', *Journal of Islamic Accounting and Business Research*. Vol. ahead-of-print No. ahead-of-print.
- Zauro, N.A., Saad, R.A.J. and Sawandi, N. (2020) 'Enhancing socio-economic justice and financial inclusion in Nigeria: The role of zakat, Sadaqah and Qardhul Hassan', *Journal of Islamic Accounting and Business Research*, 11(3), pp.555-572.

05

تفعيل نظم الزكاة الإنتاجية في إثيوبيا: تحليل قائم على
المنهج المختلط لدوافع تبني المزكّين وجاهزية المؤسسات

Operating Productive Zakat Schemes in Ethiopia: A
Mixed-Methods Analysis of Determinants of
Muzakkis' Support and Amil's Readiness



5. تفعيل نظم الزكاة الإنتاجية في إثيوبيا: تحليل قائم على المنهج المختلط لدوافع تبني المزكّين وجاهزية المؤسسات

5. Operating Productive Zakat Schemes in Ethiopia: A Mixed-Methods Analysis of Determinants of Muzakkis' Support and Amil's Readiness

السيد أنور آدم شيكور (جامعة سكاريا، تركيا)، الدكتور هakan أصلان (جامعة سكاريا)،
والدكتور عبد الرحمن جمال يوسف (جامعة لوسيل، قطر)

Mr. Anwar Adem Shikur (Sakarya University, Türkiye), Dr. Hakan Aslan
(Sakarya University) and Dr. Abdurahman Jamal Yesuf (Lusail University,
Qatar)

الملخص

تسعى هذه الدراسة إلى تحليل محددات دعم الزكاة الإنتاجية لدى المزكّين في إثيوبيا، وتقييم مستوى الجاهزية المؤسسية للمجلس الأعلى للشؤون الإسلامية الإثيوبي لإدارة هذا النمط من الزكاة. وتركز على استكشاف الكيفية التي تسهم بها النزاهة المؤسسية، والاستعداد السلوكي، والتصورات النفعية في دعم الانتقال من نمط التوزيع التقليدي إلى نموذج تمكين اقتصادي ذي طابع مؤسسي مستدام.

واعتمدت الدراسة تصميمًا بحثيًا قائمًا على المنهج المختلط؛ إذ أجري تحليل البيانات الكمية المستمدة من (322) استجابة صالحة من دافعي الزكاة باستخدام نموذج المعادلات الهيكلية بالمربعات الصغرى الجزئية (PLS-SEM)، بما يتيح اختبار العلاقات السببية بين المتغيرات الكامنة. واستُكملت النتائج الكمية بمقابلات أُجريت مع لجنة الزكاة والأوقاف بالمجلس، بهدف تقييم أطر الحوكمة والقدرات التشغيلية ومدى جاهزية البنية المؤسسية.

وأظهرت النتائج أنّ الثقة المؤسسية، والشفافية المالية، ومستوى الإلمام بمفهوم الزكاة الإنتاجية تُعدّ محددات ذات دلالة إحصائية في تفسير الاستعداد لدعم هذا النموذج. وفي المقابل، ظل الالتزام بأحكام الشريعة شرطاً تأسيسياً لا يتأثر بالعوامل الأخرى، بما يعكس طبيعته المعيارية غير التفاوضية في سلوك المزكّين. كما بيّنت النتائج أنّ تصوّر دعم ريادة الأعمال يُحدث أثراً إيجابياً محدوداً؛ لكنه دالّ إحصائياً، وهو ما يشير إلى تنامي الطلب على الخبرة الفنية والإسناد التقني. وعلى خلاف ذلك،



لم يثبت لتصور الأثر الاجتماعي تأثير معنوي، مما يدل على أنّ قرار المشاركة يركز بدرجة أكبر على المشروعية المؤسسية وصدقيتها، أكثر من ارتكازه على قياس المخرجات أو النتائج التنموية.

وتشير هذه النتائج إلى أنّ تعزيز المصداقية المؤسسية وتكثيف برامج تثقيف المزكّين يمثلان مدخلاً استراتيجياً لتعبئة الموارد بفاعلية. وعليه، يتعين على المجلس إرساء منظومة تقارير مالية شفافة، ومأسسة التدقيق الشرعي بوصفه آلية رقابية منتظمة، بما يسهم في ردم فجوة الثقة المؤسسية القائمة. كما يتطلب الأمر إطلاق حملات توعوية منهجية لإعادة تشكيل التصورات الذهنية حول الزكاة الإنتاجية، بالتوازي مع تطوير القدرات الداخلية في مجالات تنمية الأعمال والإدارة الاستثمارية، بما يعزز الكفاءة الفنية ويحول الزكاة إلى أداة مستدامة للحد من الفقر والتمكين الاقتصادي.

وتعدّ هذه الدراسة أول تحليل شامل قائم على المنهج المختلط لمنظومة الزكاة في إثيوبيا، من خلال مواءمة تحليل دوافع المزكّين مع تقييم جاهزية المؤسسة المشرفة. كما تقدم دليلاً تجريبياً على أنّ قرار المشاركة تحكمه بالدرجة الأولى اعتبارات المشروعية المؤسسية، لا نتائج البرامج ذاتها، وتقترح إطاراً تشغيلياً جديداً لتفعيل الزكاة الإنتاجية في السياق الإثيوبي.

الكلمات المفتاحية: الزكاة الإنتاجية، إثيوبيا، الثقة المؤسسية، الشفافية المالية، المنهج المختلط.

Abstract

This paper examines the determinants of Productive Zakat Schemes among *Muzakki* (Zakat payer) in Ethiopia and evaluates the institutional readiness of the Ethiopian Islamic Affairs Supreme Council (MEJLIS) to manage these funds effectively. It examines how institutional credibility, behavioural readiness, and utilitarian perceptions shape the transition to institutionalized economic empowerment. A mixed-methods design was employed, with quantitative data from 322 valid responses from Zakat payers analyzed using PLS-SEM, complemented by in-depth interviews with the Zakat and Awqaf Committee of MEJLIS to assess governance and operational capacity. The findings reveal that financial transparency, institutional trust, and productive Zakat literacy significantly influence the willingness to support Productive Zakat Schemes. Shariah Compliance remains a fundamental prerequisite and is unaffected by other elements. Entrepreneurial Support Perception exerts a modest but significant positive effect, indicating an increasing demand for technical expertise. In contrast, the perceived social impact of Amil's institutions is not statistically significant, suggesting that *Muzakkis* (Zakat payer) prioritize institutional legitimacy over measuring outcomes. The findings indicate that MEJLIS must prioritize institutional credibility and donor education to effectively mobilize funds. Specifically, the Council should institutionalize transparent financial reporting and Shariah auditing to bridge the critical trust gap while simultaneously launching literacy campaigns to shift donor mindsets. Additionally, developing



internal business development capabilities is necessary to meet the emerging demand for technical competence, thereby transforming Zakat into a sustainable tool for poverty alleviation. This study offers the first comprehensive mixed-methods analysis of the Ethiopian Zakat ecosystem, comparing *Muzakki* (Zakat payer) perspectives with MEJLIS's readiness. It empirically confirms that participation is primarily conditioned by institutional legitimacy rather than perceived program outcomes, offering a contextually grounded framework for operating productive Zakat in Ethiopia.

Keywords: Productive Zakat, Ethiopia, Financial Transparency, Institutional Trust, Mixed-Methods.

1.0 Introduction

The global shift toward inclusive finance remains largely rhetorical for Muslim communities in the developing world, where a significant funding gap persists for Small and Medium Enterprises (SMEs), despite their central role in driving GDP (Beck & Cull, 2014). This issue is especially severe in Ethiopia, where the “Homegrown Economic Reform Agenda” aims to boost private-sector growth but consistently overlooks structural divides within the country's financial system. Although SME credit demand is vital to the economy, many Muslim entrepreneurs voluntarily exclude themselves from it. They usually avoid conventional interest-based (*Riba*) banking due to structural religious non-compliance (Shikur & Akkas, 2024). This principled rejection, compounded by prohibitive collateral requirements, creates a severe financing gap that stifles Shariah-compliant entrepreneurship and deepens socio-economic inequality (Shikur et al., 2025).

While previous studies in Ethiopia have explored Islamic microfinance as a general catalyst for poverty reduction (Shikur & Akkas, 2024) and identified the factors influencing general Zakat payment intentions (Shikur et al., 2025), they have not specifically addressed the operational transition toward productive Zakat schemes. This study differs clearly by moving beyond general charity and microfinance; it explicitly examines the determinants of a *Muzakki's* willingness to financially support formal productive Zakat schemes, while concurrently exploring the readiness of the *amil* (Zakat institution) to manage these developmental funds.

In the absence of formal credit systems, Zakat serves as a religious potential source of endogenous development financing. Within this framework, the Islamic financial ecosystem offers a distinct mechanism for mitigating income inequality through Zakat, a fiscal instrument that redistributes wealth to the marginalized



(Uddin & Hossain, 2025). Zakat institutions serve as vital intermediaries, overseeing funds and governance to promote socio-economic stability (Sawmar & Mohammed, 2021). According to the Islamic Development Bank (IsDB, 2026), the global Zakat potential is estimated to range from US\$200 billion to US\$1 trillion each year. Nevertheless, in Ethiopia, much of this potential remains unexploited despite the presence of approximately 42 million Muslims (World Population Review, 2024). Zakat management there is mostly decentralized or informal, managed by the Ethiopian Islamic Affairs Supreme Council (MEJLIS) and local committees. However, it lacks a formal, "productive" structure to turn these funds into developmental capital.

To unlock this potential, a strategic transition from consumption-oriented redistribution toward productive Zakat, defined as the provision of business capital and tools rather than immediate relief, is essential. Productive Zakat refers to the allocation of business capital and tools to generate sustainable income rather than immediate, consumptive relief (Arif et al., 2024; Wahyuni et al., 2025). Unlike standard taxes, which typically support large infrastructure projects, Zakat is better suited to empowering individuals at the micro level, especially through debt relief (*Gharimin*) and seed capital for the poor (Arif et al., 2024). Increasingly, global research is moving beyond simple charity toward a Zakat-based ownership model that transforms static funds into revolving micro-equity, helping to break dependency cycles (Uddin & Hossain, 2025; Wahyuni et al., 2025). This aligns with Zakat's economic principles, which aim to stabilize communities by helping recipients (*Mustahiq*) become independent contributors (*Muzakki*) (Alimusa et al., 2025; Alshater et al., 2021).

The transition from informal charitable practices to institutionalized productive finance in Ethiopia remains constrained by a significant trust gap. To identify the determinants of a *Muzakki's* willingness to support a productive Zakat scheme, it is necessary to consider variables related to both the institution and the donor. Research shows that willingness to fund depends heavily on *agency-specific* (institution-related) factors, such as institutional accountability, transparency, and credibility, social impact, Shariah compliance, and the provision of entrepreneurial support (Amalia et al., 2024; Febriandika & Kusuma, 2023). From an agency theory perspective, this happens because information asymmetry between the donor (Principal) and the institution (Agent) leads to increased agency-related costs, which discourage donors from trusting formal organizations (Al-Homaidi et al., 2020; Baehaqi et al., 2025). Organizational legitimacy theory further posits that trust is a vital mediating mechanism; even where religious commitment exists, weak governance credibility discourages formal Zakat participation (Rusanti & Anwar, 2025; Sawmar & Mohammed, 2021). Furthermore,



a persistent literacy gap continues to frame Zakat primarily as a short-term consumptive obligation. Consequently, the willingness to support formal Zakat schemes is heavily influenced by *Muzakki*-related (payer-specific) factors, particularly productive Zakat Literacy and religiosity (Farouk et al., 2018; Md Madar Sahib & Zainuddin, 2026).

Furthermore, grounded in the Capability Approach, recent evidence underscores the fact that capital injection alone is insufficient for sustainable empowerment outcomes. Successful poverty reduction relies on business assistance, including regular mentoring, to prevent venture failures (Mawardi et al., 2023; Santoso et al., 2023). Gofur and Kasri (2025) find that increases in *Mustahiq* income are strongly linked with how often of training, indicating that rational donors are less likely to fund initiatives if they view the institution merely as a collector rather than a competent business incubator (Mutamimah et al., 2021). Additionally, effective performance depends on the institution's distribution strategies and targeting precision (Nazara et al., 2022).

Despite these challenges, knowledge of Islamic social finance in Ethiopia remains scattered. This study seeks to fill three critical gaps. First, although factors influencing Zakat payments have been studied, a gap remains regarding the determinants of the *Muzakki's* (Zakat payer's) actual willingness to support formal productive schemes. Second, the existing Islamic social finance literature is predominantly concentrated on mature Islamic social finance markets such as Malaysia and Indonesia. This has led to a scarcity of empirical evidence on the nascent stages of institutionalising Zakat in emerging contexts such as Ethiopia, where trust needs to be built from scratch. Third, a theoretical gap exists regarding the foundational support role of Zakat institutions; there is limited evidence on whether entrepreneurial support perception acts as a decisive driver of willingness to support alongside trust. This study posits that without understanding both the demand-side determinants (*Muzakkis*) and institutional readiness of Zakat administrators, attempts to establish productive schemes are unlikely to succeed.

The objectives/aims of the study are twofold:

- 1) To identify the determinants of *Muzakkis'* willingness to support a productive Zakat scheme.

In relation to this, the study addresses the following research questions:



- 1.a) To what extent do institutional-specific factors namely transparency, trust, shariah compliance, social impact and provision of entrepreneurial support, influence *Muzakkis'* willingness to support productive Zakat schemes?
- 1.b) To what extent do *Muzakki*-related factor of productive Zakat literacy, influence *Muzakkis'* willingness to support productive Zakat scheme?
- 1) To explore the readiness of the Zakat institution as *an agent* to operate productive Zakat scheme.

The study specifically explores the following aspects:

- 2.a) What is the current practice of Zakat distribution by the institution?
- 2.b) What are the foreseen challenges in implementing productive Zakat scheme?
- 2.c) What institution measures are required in light of findings from the first phase of the study?

The subsequent sections are organized as follows: Section 2 synthesizes the theoretical and empirical literature; Section 3 details the research design and methodology; Section 4 presents and discusses the empirical results; and Section 5 concludes with a summary of the contributions, policy implications, and research limitations.

2. Literature Review

2.1. Productive Zakat

The current academic discussion on Islamic social finance has moved away from treating consumptive Zakat (*Zakat al-Istihlakiyah*) as merely a short-term mechanism for addressing immediate physiological needs and temporary food insecurity. Instead, the current discourse highlights productive Zakat (*Zakat al-Intejjyah*) as a strategic instrument for socio-economic transformation rather than a simple mechanism of wealth redistribution (Arif et al., 2024; Lubis et al., 2022). Uddin & Hossain (2025) introduce the Zakat-Based Ownership Model, which advocates a fundamental shift in poverty alleviation strategies. Their framework holds that for Zakat to achieve a sustainable, permanent reduction in poverty, it must prioritize the durable transfer of productive capital, such as land, machinery, or seed funding, rather than focusing exclusively on short-term consumption subsidies.

As a result, scholars now view productive Zakat as an instrument for encouraging Micro, Small, and Medium Enterprises (MSMEs) and agricultural growth, as these sectors are the primary drivers of employment and food



security in developing agricultural economies (Arif et al., 2024; Wahyuni et al., 2025). Recent studies indicate that the successful transition of a *mustahiq* (recipient) into a *Muzakki* (payer) depends on the strategic design of the institutional intervention. Santoso et al. (2023) note that providing financial capital without addressing financial literacy often leads to asset depletion, highlighting the importance of a comprehensive approach that incorporates funding, vocational training, and business supervision for the *mustahiq*. As Mawardi et al. (2023) point out, productive Zakat functions best when implemented as a socio-economic venture capital model, in which the institution provides incubation support to sustain businesses. Ultimately, the primary indicator of success for these schemes is not how much funding is disbursed, but how quickly beneficiaries transition from poverty into the formal financial sector (Fawwaz et al., 2025; Gofur & Kasri, 2025).

2.2. Theoretical Framework

To empirically examine the drivers of *Muzakki* adoption of productive Zakat schemes, this study moves beyond generic behavioural models to employ a dual-theoretic lens: Agency Theory to explicate governance-related barriers and the Capability Approach to substantiate utilitarian drivers.

2.2.1. Agency Theory

Agency Theory, initially proposed by Jensen and Meckling (1976), provides the main framework for analyzing the contractual disagreements between the *Muzakki* (Principal) and the Zakat institution (Agent). Within a context of Islamic social finance, a distinctive religious agency problem arises due to significant information asymmetry: the *Muzakki* relies on the institution to manage wealth distribution but cannot directly monitor the agent's actions or the ultimate use of resources (Sawmar & Mohammed, 2021). This lack of transparency creates a perceived risk of moral hazard, in which the institution may misallocate funds toward administrative consumption rather than productive investments. Within this framework, governance transparency functions not only as an administrative protocol but also as a critical monitoring mechanism. Al-Homaidi et al. (2020) and Baehaqi et al. (2025) suggest that when institutions voluntarily disclose financial ratios and allocation strategies, they effectively signal their integrity, which helps lower agency costs. This decrease in informational asymmetry fosters Institutional Trust, which functions as the main mediator of *Muzakki's* status and the voluntary choice to implement a particular productive scheme (Febriandika & Kusuma, 2023; Shikur et al., 2025).



2.2.2. The Capability Approach

While Agency Theory addresses the trust dimension, Amartya Sen's Capability Approach offers the theoretical basis for the preference for Productive over consumptive Zakat. It contends that poverty encompasses more than just a deficit of income; it also entails a deprivation of capabilities, especially the true freedom to attain specific functioning states (Sen, 2014). Donors deliberately recognised that financial capital alone is inadequate without essential conversion factors such as entrepreneurial training and mentorship (Santoso et al., 2023). Therefore, the adoption decision is contingent on social impact and entrepreneurial support perceptions. This theory underpins the concept that the scheme's perceived effectiveness, especially its capacity to develop and empower beneficiaries toward self-sufficiency, significantly influences adoption (Mawardi et al., 2023). By prioritizing the development of *Mustahiq's* skills, productive Zakat responds to donors' interest in long-term economic change in emerging markets such as Ethiopia (Shikur et al., 2025).

2.3. Previous Studies

The contemporary academic discourse on Islamic social finance has decisively shifted from the static concept of consumptive relief to the dynamic mechanism of productive Zakat. Recent empirical research has focused on validating models that transform Zakat into a sustainable tool for economic engineering using two distinct lenses: institutional governance (Agency Theory) and beneficiary empowerment (Capability Approach).

Global contexts provide important insights that are particularly relevant to emerging market trends in the field. Studies in Indonesia, for instance, show that financial aid must be mediated by entrepreneurial competence and motivation to prevent asset depletion (Gofur & Kasri, 2025; Santoso et al., 2023). Furthermore, the role of religiosity has evolved; while it remains a foundational impetus, guaranteeing formal payment alone is no longer enough without robust institutional trust, transparency, and accountability (Amalia et al., 2024; Febriandika & Kusuma, 2023). This is especially appeared to be clear in less-studied contexts like Ethiopia, where institutional integrity and Zakat literacy are stronger indicators of payment behaviour than religiosity alone (Shikur et al., 2025). Table 1 summarises these key empirical studies, highlighting their geographic contexts and primary findings regarding productive Zakat.



2.4. Knowledge Gaps in the Literature

A thorough evaluation of the current empirical landscape reveals notable deficiencies that prevent a nuanced understanding of how productive Zakat is adopted, particularly in emerging markets. First, there is a significant geographical and contextual concentration, as most scholarly discussions focus on well-established Islamic finance systems in Indonesia and Malaysia, where regulatory frameworks and institutional trust are well established (Arif et al., 2024; Lubis et al., 2022). Consequently, there is a marked scarcity of evidence on the establishment phase of productive frameworks in contexts such as Ethiopia, characterized by high informality and a nascent regulatory environment (Bin-Nashwan, Abdul-Jabbar, & Aziz, 2021; Shikur & Akkas, 2024). This makes it difficult to determine how structural factors, specifically governance transparency, mitigate the trust deficit in a high-potential yet low-trust

Table 1. Comparative Summary of Recent Empirical Studies on Productive Zakat



Author(s) (Year)	Country/ Region	Focus	Methodology	Variables Used	Key Findings
(Shikur et al., 2025)	Ethiopia	Factors influencing Zakat payment among Ethiopian Muslims	PLS-SEM	Zakat Literacy, Attitude, Religiosity, Institutional Factors (Amil)	Institutional trust and literacy are stronger predictors than religiosity alone; trust is a bridge to formal payment.
(Santoso et al., 2023)	Indonesia	Role of Productive Zakah in Mustahiq welfare	PLS-SEM	Entrepreneurial Competence, Motivation, Welfare	Financial capital requires competence mediation; money without skills fails to improve welfare.
(Gofur & Kasri, 2025)	Indonesia	Role of Productive Zakat in Welfare Improvement	Logistic Regression	Mentoring, Training, Income Growth	Non-financial support (mentoring) significantly increases the probability of business survival compared to cash alone.
(Md Madar Sahib & Zainuddin, 2026)	Malaysia	Behavioral intention and Shariah compliance	PLS-SEM	Shariah Compliance, Attitude, Intention	Perceived religious legitimacy (compliance) is a stronger driver than social norms.
(Mawardi et al., 2023)	Indonesia	Impact of business assistance on welfare	PLS-SEM	Business Assistance, Business Growth	Incubation support has a statistically greater impact on long-term welfare than the volume of aid distributed



(Alimusa et al., 2025)	Global	Strategies to overcome literacy barriers	Systematic Review	Zakat Literacy, Compliance Behavior	Identifies a literacy gap regarding zakat vs. charity as a primary barrier to formalization.
(Bin-Nashwan, Abdul-Jabbar, & Aziz, 2021)	Yemen	Does trust in Zakat institutions enhance entrepreneurs' Zakat compliance?	Quantitative (PLS-SEM)	Religiosity, Moral Reasoning, Peer Influence, System Fairness, Trust (Mediator), Compliance	Trust serves as a vital mediator between socioeconomic determinants (such as religiosity and peer influence) and zakat compliance; it is essential for mobilizing funds from entrepreneurs.
(Amalia et al., 2024)	Indonesia	The Effect of Accountability and Transparency on Interest in Paying Zakat	Quantitative	Accountability, Transparency, Religiosity (Moderator), Interest/Intention to Pay	Accountability and transparency significantly increase the interest in paying Zakat, and religiosity strengthens (moderates) the positive effect of governance factors on the interest in paying Zakat.

Second, the literature remains fragmented as scholars typically isolate the donor (supply) from the beneficiary (demand); for instance, Febriandika and Kusuma (2023) examine *Muzakki* behavioral intentions, whereas Santoso et al. (2023) focus on *Mustahiq* welfare trajectories. This separation has resulted in a notable paucity



of research investigating how an institution's operational capacity to foster business growth serves as a catalyst for engaging donors. Accordingly, this study bridges this divide by proposing an investor-donor analytical framework, arguing that Entrepreneurial support perception acts as a critical signal of institutional utility that directly shapes donor behaviour.

Finally, there is a gap in methodological integration within the existing research. While bibliometric and quantitative analyses generally identify broad trends (Alshater et al., 2021; Andriani et al., 2025), they often neglect the operational specifics of institutional supply-side constraints. This research fills this gap by integrating quantitative surveys and interviews with Zakat institutions to explore how governance and operational skills impact the shift from consumptive to productive models. Applying the capability approach, donors are viewed as rational actors aiming to maximize social impact, thus offering a more comprehensive framework for understanding the psychological aspects and structural factors affecting productive Zakat in developing regions.

2.5. Hypothesis Formulation

2.5.1. Institutional Governance Dimension

i) Financial Transparency

In the non-profit sector, transparency is the primary mechanism for aligning the principal's (*Muzakki*) interests with those of the agent (Zakat institution). Agency Theory posits that information asymmetry creates a trust gap that hinders engagement. Al-Homaidi et al. (2020) suggest that voluntarily disclosing financial ratios serves as a strategic legitimacy signal, substantially lowering perceived moral hazard. Bin-Nashwan, Abdul-Jabbar, Aziz, et al. (2021) concur with this perspective, highlighting that donors in developing regions see financial transparency as a sign of organizational competence and accountability. Amalia et al. (2024) also noted that in regions such as Buton Regency, *Muzakki's* willingness to pay is strongly connected to accountability and transparency, key elements that build community trust and improve well-being. In Ethiopia, with regulatory frameworks still developing, transparency probably influences compliance more than religious beliefs (Shikur et al., 2025).



H1: Amil financial transparency is positively and significantly associated with Muzakki's willingness to support productive Zakat schemes.

ii) Institutional Trust

Trust acts as a vital bridge connecting religious duty to formal institutional participation. While faith motivates the intention to contribute, Rusanti and Anwar (2025) show that trust in Zakat institutions influences the Theory of Planned Behavior, fostering positive attitudes that lead to actual compliance. This is crucial in formal systems, where confidence in the regulatory framework predicts entrepreneurs' compliance (Bin-Nashwan, Abdul-Jabbar, & Aziz, 2021). Additionally, Sawmar and Mohammed (2021) propose that trust serves as a crucial link between governance mechanisms and payer compliance, thereby strengthening organizational legitimacy. Without this trust, even religious donors might turn to informal charity if they doubt the institution's competence (Farouk et al., 2018; Rachman & Salam, 2018). In productive Zakat, trust is essential because donors must commit funds for long-term developmental and entrepreneurial initiatives. Alam et al. (2023) highlight that trust is critical when choosing an organization, as investor-donors depend on confidence in the amil's capacity to manage business risks and deliver social results.

H2: Trust in Amil is positively and significantly associated with Muzakki's willingness to support productive Zakat schemes.

iii) Shariah Compliance Quality

For Muslim donors, Shariah compliance functions as an essential religious legitimacy and purification mechanism that ensures the spiritual validity of the entire transaction. Because productive Zakat involves complex financial structures such as *Mudarabah* (profit-sharing) or *Qard al-Hasan* (benevolent loans), any ambiguity about their execution can deter participation, as donors are highly sensitive to the religious purity (Tazkiyah) of their wealth (Md Madar Sahib & Zainuddin, 2026). Sawmar and Mohammed (2021) reinforce this by arguing that Shariah-compliant frameworks are essential for organizational legitimacy; without them, the institution fails to meet the basic religious expectations of the *Muzakki*. Bin-Nashwan et al. (2021b) argue that in Muslim countries, the perceived fairness and religious integrity of a system are vital for establishing the social-psychological foundation of compliance behaviour. Consequently, when an institution fails to clearly



communicate its compliance mechanisms, it risks legitimacy crises. This crisis has become a major obstacle to implementing innovative and productive models, even if they could have positive economic effects.

H3: Amil's shariah compliance quality is positively and significantly associated with Muzakki's willingness to support productive Zakat schemes.

iv) Amil's social impact

In line with the Capability Approach, modern donors are progressively embracing utilitarian altruism and prioritizing sustainable, long-term efforts to alleviate poverty. Fawwaz et al. (2025) note that Muzakki views productive Zakat as a social investment aimed at producing measurable outcomes, such as enhanced beneficiary well-being and economic independence. Nazara et al. (2022) support this, showing that the perceived effectiveness of the distribution pattern, specifically the transition from consumptive aid to productive empowerment, is a decisive driver of institutional performance and donor retention. Furthermore, Arif et al. (2024) suggest that donors are substantially more likely to support programs that offer measurable indicators of socio-economic impact, such as the specific number of families lifted out of poverty, rather than generic relief. Uddin and Hossain (2025) support this rational view, highlighting that a Zakat-based ownership system for sustainable poverty reduction appeals to donors' desire for lasting social change. Consequently, when donors see that their contributions lead to significant social benefits, they are more inclined to support complex, productive models that help *mustahiq* graduate permanently into *Muzakki*.

H4: Amil's social impact is positively and significantly associated with Muzakki's willingness to support productive Zakat schemes.

v) Entrepreneurial Support Perception

Donors' support mainly relies on an institution's ability to efficiently manage micro-business ventures. Mawardi et al. (2023) demonstrate that offering comprehensive business support, including continuous mentorship and technical training, is a more reliable indicator of both program effectiveness and poverty alleviation than simply providing cash. This practical understanding influences donor behavior; Santoso et al. (2023) note that Muzakki tend to be risk-averse when it comes to a beneficiary's capacity to manage capital independently, prompting them to depend on the institution to fill this skill gap through active oversight. Gofur



and Kasri (2025) further confirm that robust mentoring and training are the primary factors in increasing *Mustahik* income and ensuring business survival, which in turn convinces donors that their contributions are effectively creating self-sufficient entrepreneurs rather than fostering long-term dependency. Furthermore, Mutamimah et al. (2021) emphasize that ICT-driven collaborative frameworks can improve the operational performance of Zakat organizations by streamlining support for micro-enterprises. This improves donors' perception of the institution's operational competence. When donors observe high-quality entrepreneurial incubation, their perceived risk of fund mismanagement decreases, shifting them toward sustainable, productive models rather than traditional relief efforts.

H5: Amil's provision of entrepreneurial support is positively and significantly associated with Muzakki's willingness to support productive Zakat schemes.

2.5.2. Muzakki Knowledge Dimension

vi) Productive Zakat Literacy

The adoption of productive Zakat schemes is often constrained by a "literacy deficit" in understanding the fundamental objectives of Islamic wealth redistribution. Research by Alimusa et al. (2025) indicates an increasing need to embrace *Tamkin* (economic enabling) to achieve lasting social change. This evolution in the sector depends on the education of donors. As highlighted by Kasri and Yuniar (2021), a *Muzakki's* level of religious and technical literacy directly impacts their openness to abandoning simple cash transfers in favor of modern, institutionalized Zakat models. Shikur et al. (2025) find that in developing countries like Ethiopia, understanding Zakat encompassing theological jurisprudence and institutional responsibilities is crucial for individuals considering official payment methods. Without a detailed understanding of Shariah law regarding productive schemes, Muzakki might view these programs as religious innovations or outside traditional charity, leading to a continued preference for individual consumptive giving that avoids the institutional frameworks needed for large-scale poverty reduction. Consequently, the depth of a donor's knowledge of the mechanisms and legitimacy of wealth redistribution is expected to directly determine their engagement with formalized systems. This leads to the following hypothesis:



H6: Muzakki's productive Zakat knowledge is positively and significantly associated with Muzakki's willingness to support productive Zakat schemes.

2.6. Conceptual Framework

This study is grounded in an integrated framework that combines Agency Theory and the Capability Approach. The model identifies six key exogenous drivers grouped into two primary dimensions (see Figure 1). The first is the Institutional Governance Dimension, which encompasses Amil's operational and ethical parameters: financial transparency, institutional trust, Shariah compliance quality, Amil's social impact, and entrepreneurial support. The second is the Muzakki Knowledge Dimension, represented by the donor's productive Zakat knowledge. These six factors are hypothesized to directly affect the endogenous variable: Muzakki's willingness to support productive Zakat schemes. Therefore, the model provides a comprehensive understanding of how governance, institutional capability, and donor literacy collectively drive the adoption of productive socio-economic frameworks in the Ethiopian Zakat sector.

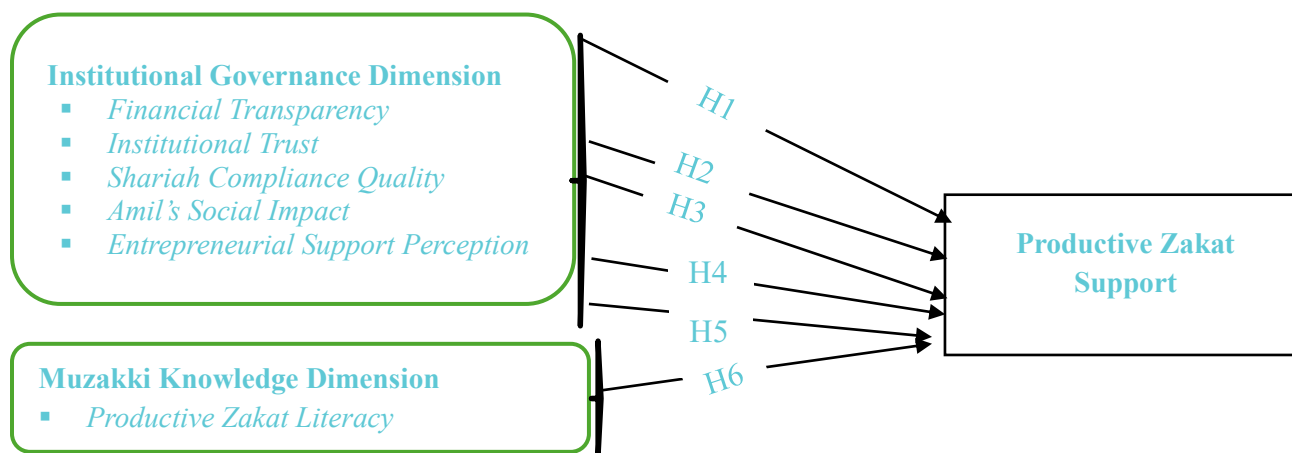
3. Research Methodology

Consistent with the study's objective of identifying the determinants of Muzakkis' support and Amil's readiness, this research adopts a pragmatic mixed-methods research design. While the quantitative phase identifies what drives productive Zakat support using partial least squares structural equation modeling (PLS-SEM), the qualitative phase explores why certain institutional barriers exist.

Figure 1. Conceptual Framework

Exogenous Variables

Endogenous Variable



Source: Developed by the Authors

3.1. Sampling Method of Respondents for Questionnaire Survey

Due to limited institutional data on *Muzakki* (Zakat payers) within the Ethiopian Islamic Affairs Supreme Council (MEJLIS), implementing a probability-based random sampling method was not technically feasible. This study utilized a non-probability sampling strategy combining purposive and snowball sampling techniques. This approach was chosen to reach a "hidden" group of people who actively observe their Zakat obligation rather than the broader Muslim community.

The process started with purposive sampling to select key geographic areas and to "seed" participants. The Oromia and Afar regions were chosen for their large Muslim populations and demographic significance. Additionally, Addis Ababa and Dire Dawa were incorporated to examine urban Zakat practices; Addis Ababa was selected because of the "Merkato", one of Africa's largest open-air markets, and Dire Dawa was identified as an essential center for Eastern trade and commerce. In these areas, the initial participants were selected based on their active involvement as Zakat payers. A snowball sampling approach was then employed, using the social and professional networks of the initial respondents to recruit additional participants, thereby improving the sample's representativeness in Ethiopia's context (Johnson, 2014).

3.2. Quantitative Data Collection Method

3.2.1. Development of Research Instrument and Measurement

The data collection instrument was a structured questionnaire that included items adapted from earlier empirical studies to measure the targeted constructs. To address literacy and language challenges, the



questionnaire was originally drafted in English and then translated into the primary working language (Amharic), making it easier for all respondents to fully understand the questions and respond. The survey scales were based on validated frameworks from Alimusa et al. (2025), Lubis et al. (2022), Shikur et al. (2025). All measurements used a standard 5-point Likert scale to assess respondents' agreement, ranging from 1 ("Strongly Disagree") to 5 ("Strongly Agree"). See the complete research instrument in the Appendix. Before the main survey, a pilot test with 25 participants was conducted with actual *Muzakki* (active Zakat payers) to refine the instrument and make it suitable for Ethiopia's sociocultural environment.

For the main analysis, a sample size of 350 respondents was chosen. This target is appropriate for an infinite population in which the exact number of Zakat payers is unknown. Methodological research indicates that sampling 300–400 individuals is enough to reliably estimate population proportions while maintaining high relative accuracy (Garren & Cleathero, 2024). Additionally, this sample size ensures that the length-frequency distribution accurately reflects the whole population, offering high structural accuracy (Vokoun et al., 2001).

From a structural modelling standpoint, this sample size aligns with the guidelines recommended by Hair et al. (2014) for robust Structural Equation Modelling (SEM) and aligns with Comrey and Lee (2013), who categorize a sample of 300 as "good" for factor analysis. Choosing 350 as the sample size strikes a balance between a high confidence level and a reasonable margin of error, especially when population proportions are close to 0.5 (Garren & Cleathero, 2024). A total of 350 questionnaires were distributed, and 28 incomplete responses were excluded to ensure the reliability of the dataset for empirical analysis.

3.2.2. Data Collection from Survey

The distribution of the questionnaires took place over a six-week data collection period. Trained data collectors physically distributed printed questionnaires to identify *Muzakki* across the selected geographic areas, specifically the Oromia and Afar regions, the "Merkato" in Addis Ababa, and the commercial centers of Dire Dawa. To facilitate snowball sampling, these data collectors also manually handed out additional printed forms to individuals within the social and professional networks of the initial participants.



Respondents took approximately two to three weeks to complete the questionnaire. During data collection, the data collectors addressed any issues directly in the field and conducted physical follow-up field visits to collect the completed questionnaires from respondents.

3.2.3. Data Analysis Method for Survey

Data analysis was conducted using PLS-SEM. This technique was selected for its distinct advantage in handling complex structural models with non-normal data distributions and small-to-medium sample sizes, characteristics of niche financial sector research (Hair et al., 2014; Shikur et al., 2025). Furthermore, PLS-SEM is well-suited to exploratory studies seeking to identify key driver variables and to develop theory, which aligns with the primary objectives of this study. The mathematical relationship between the exogenous variables (drivers) and the endogenous variable (adoption) is expressed as follows:

$$PZS = \beta_0 + \beta_1 FT + \beta_2 IT + \beta_3 SCQ + \beta_4 PZL + \beta_5 ASI + \beta_6 ESP + \varepsilon$$

Where:

PZS = Endogenous variable (Productive Zakat support)

β_0 = constant

β_1 - β_6 = Exogenous variables coefficient

FT= Financial Transparency

IT= Institutional Trust

SCQ= Shariah Compliance Quality

PZL= Productive Zakat Literacy

ASI= Amil's social impact

ESP= Entrepreneurial Support Perception

ε =Error terms

3.3. Data Collection from Interviews

This section outlines the qualitative methodology used to assess the institutional readiness of the Ethiopian Islamic Affairs Supreme Council (MEJLIS). It details the respondent selection process, the design of the interview guide, the conduct of the interviews, and the subsequent analytical framework.



3.3.1. Selection of Interview Respondents

To rigorously evaluate the institutional readiness of the Ethiopian Islamic Affairs Supreme Council (MEJLIS), this study employed a purposive sampling strategy targeting the recently established Zakat and Awqaf Committee. Consistent with the methodological framework for selecting "Key Informants" with specialized knowledge (Etikan et al., 2016), a total population sampling method was utilized to select all seven committee members. This approach was deemed necessary to capture the full spectrum of administrative insights from officials who hold the exclusive mandate to pilot the transition to productive Zakat. To maintain confidentiality and facilitate thematic referencing throughout the analysis, each official was assigned a unique alphanumeric code (R1–R7). By incorporating the entire committee responsible for both fund mobilization and policy formulation, the study ensured that the qualitative data reflected the comprehensive operational reality of the Council's evolving governance structure.

3.3.2. Development of Interview Guide

A semi-structured interview guide was developed to facilitate in-depth discussions while maintaining flexibility to explore emerging operational concepts. The guide was designed with targeted probing questions to elicit detailed operational experiences, assess current Zakat management practices, and identify institutional barriers.

To ensure clear communication and cultural nuance, the interview guide was initially drafted in English and then translated into Amharic, the primary working language of the Council and respondents. Specific Islamic terminology related to Zakat distribution (e.g., *Tamleek*, *Tamkin*, *Muzakki*, *Mustahiq*) was retained in Arabic to preserve theological and operational accuracy.

3.3.3 Interview Survey

The interviews were conducted during a dedicated fieldwork period from January 14 to January 19. To ensure confidentiality and facilitate rapport, all seven interviews were conducted face-to-face at the MEJLIS headquarters. This approach allowed the researcher to interpret non-verbal cues and maintain a comfortable setting for the executives.



Each semi-structured interview lasted between 45 and 60 minutes, with probing questions used to clarify operational details. With explicit, informed consent from the respondents, all interviews were audio-recorded. Concurrently, the researcher took brief supplementary field notes for real-time cross-checking and to document contextual factors emphasized by officials.

3.3.4. Analysis of Interview Findings

The qualitative data from the semi-structured interviews were analyzed using a rigorous, manual thematic approach. To establish a clear analytical audit trail, data processing followed three structured steps:

1. **Data Preparation and Familiarization:** Audio recordings were transcribed verbatim and translated from Amharic to English. The researcher achieved deep familiarity with the data through repeated reading of the transcripts, cross-referenced with supplementary field notes.
2. **Manual Coding:** Data were coded manually, without the use of qualitative software. A hybrid coding strategy was applied using document highlighting and margin annotations: deductive codes were drawn from the study's predefined focus (e.g., *Tamleek* and *Tamkin*), while inductive codes were allowed to emerge naturally from the officials' narratives (e.g., "trust-infrastructure" and "passive collector").
3. **Theme Generation:** The manually extracted codes were systematically collated, compared, and clustered according to operational patterns. This process distilled the raw interview data into the two primary themes discussed in Chapter 4: (1) the operational transition from a consumptive to a productive model, and (2) the institutional barriers impeding this shift.

4. Result and Analysis

4.1. Demographic Analysis

The survey achieved high participation among the target group, with 322 valid questionnaires returned from 350 issued, resulting in a 92% response rate. In line with established research benchmarks Mugenda (1993), this rate is classified as excellent and therefore provides a statistically sound foundation for generalizing the results. This high level of involvement indicates *Muzakki's* strong drive to improve the industry's operational and regulatory structures. The demographic data in Table 2 provide important insights into the individuals



driving the willingness to support productive Zakat. The gender distribution is predominantly male, with 82% of Muzakkis being men and 18% women across Oromia, Afar, and the chartered cities of Addis Ababa and Dire Dawa.

The age data indicate that the Zakat-paying base is primarily composed of individuals in their prime productive years, with 77.3% of the respondents aged 31–45. This cohort represents "digital native individuals", economically active with a long-term orientation toward technological and institutional adoption. Educationally, the Muzakkis demonstrate a diverse foundation: 41.6% have an education level below grade 12, 31.7% hold certificates or diplomas, 21.1% hold university degrees, and only 5.6% have postgraduate qualifications. These findings indicate that the sector's main issue is not a lack of cognitive skills but a need for focused vocational training on the mechanics of productive Zakat and shariah compliance.

Economic contributions span diverse business sectors, creating a substantial pool of resources for reallocating productive initiatives. Merchandising is the primary sector (32.6%), followed by manufacturing (21.7%), building and construction (18%), and the service industry (17.1%). Geographical data indicate that the majority of contributors are based in Addis Ababa (41.9%) and the Oromia region (33.5%), with further involvement from Dire Dawa (13.7%) and Afar (10.9%) regions. This geographical spread ensures that the study captures the practical realities of Muzakkis balancing economic profit with religious ethics across diverse metropolitan and regional environments.

The descriptive statistics for the constructs under investigation are summarized in Table 3, which presents the means and standard deviations of the study participants. The mean indicates the typical response on the Likert scale, while the standard deviation reflects the degree of consensus among the sampled Muzakkis. Following Sassenberg et al. (2011), scores were divided into three categories: below 2 signified a low level, 3 represented a high level, and scores between 2 and 3 denoted a moderate level.

Table 2. Respondents' Profile

Features	Category	Frequency	Percent
Gender	Male	264	82.0
	Female	58	18.0
	Total	322	100.0



Age	Less than 30	21	6.5
	31-45	249	77.3
	Above 45	52	16.2
	Total	322	100.0
Educational Status	Below grade 12	134	41.6
	Certificate/Diploma	102	31.7
	Degree	68	21.1
	MSc. and above	18	5.6
	Total	322	100.0
Business Sectors	Manufacturing	70	21.7
	Merchandising	105	32.6
	Service	55	17.1
	Building and construction	58	18.0
	Other Business	34	10.6
	Total	322	100.0
Region and Cities	Oromia	108	33.5
	Afar	35	10.9
	Addis Ababa	135	41.9
	Dire Dawa	44	13.7
	Total	322	100.0

Source: Researchers' Own

The findings show that most variables fall within the high-perception range, suggesting a proactive outlook among stakeholders in the Ethiopian Islamic microfinance sector. Amil's social impact was the most strongly perceived factor, with the highest average score. This suggests that respondents firmly believe that Zakat can generate significant socioeconomic changes. Entrepreneurial support perception and institutional trust closely followed. These positive responses indicate that Muzakki understands the advantages of productive models and trusts the institutions managing these funds.



Governance transparency and productive Zakat literacy were highly rated, reflecting a population that values oversight and recognizes Zakat's productive potential. The primary variable, productive Zakat adoption, scored high on average, indicating a strong willingness among participants to engage in productive distribution methods. Shariah compliance quality was the only factor with a moderate score, showing the lowest average and greatest variability. This suggests divided opinions on the regulatory environment, with responses ranging from support to uncertainty.

Table 3. Descriptive Statistics

Items	N	Mean	Std. Deviation
Financial Transparency	322	3.66	0.875
Institutional Trust	322	3.75	0.797
Shariah Compliance Quality	322	2.88	0.945
Productive Zakat Literacy	322	3.47	0.958
Amil's Social Impact	322	3.86	0.858
Entrepreneurial Support Perception	322	3.81	0.863
Productive Zakat Support	322	3.65	0.828

Source: Researchers' Own

4.2 Measurement Model Analysis

Internal consistency reliability verifies that the items within a construct are aligned and consistent. This is typically measured using metrics such as Cronbach's alpha and composite reliability (CR) (Hair Jr et al., 2021). In this research, construct reliability was assessed using the standard threshold of 0.7 (Fornell & Larcker, 1981; Hair, 2014). As shown in Table 5, the Cronbach's alpha and CR values exceeded 0.70 for all latent variables, indicating good internal consistency.

Following the reliability assessment, convergent validity was evaluated to assess how well the indicators reflected a particular construct. Evaluation was performed using Average Variance Extracted (AVE) and factor loadings, with a high AVE indicating that the construct explains a significant part of the variance in its indicators (Haji-Othman & Yusuff, 2022). An AVE above 0.5 indicates that the latent variable explains more than half of



the variance in the observed data indicators, including measurement error (Garson, 2016). As shown in Table 4, all constructs had AVEs above 0.5, ranging from 0.625–0.690. Furthermore, all factor loadings exceeded 0.7, confirming sufficient convergent validity (Hair Jr et al., 2021).

Table 4. Measurement Model Result

Constructs	Items	Loading	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)
Financial Transparency	FT1	0.771	0.849	0.861	0.690
	FT3	0.873			
	FT4	0.881			
	FT6	0.792			
Institutional Trust	IT1	0.806	0.808	0.822	0.630
	IT3	0.792			
	IT4	0.782			
	IT5	0.795			
Shariah Compliance Quality	SCQ1	0.805	0.860	0.862	0.642
	SCQ2	0.794			
	SCQ3	0.798			
	SCQ4	0.856			
	SCQ6	0.750			
Productive Zakat Literacy	PZL1	0.830	0.739	0.732	0.661
	PZL2	0.889			
	PZL4	0.710			
Amil's social impact	ASI1	0.918	0.852	0.874	0.679
	ASI2	0.849			
	ASI3	0.773			
	ASI4	0.746			
	ESP1	0.787	0.835	0.869	0.669



Entrepreneurial Support Perception	ESP2	0.832	0.800	0.801	0.625
	ESP3	0.906			
	ESP5	0.738			
Productive Zakat Support	PZS2	0.798			
	PZS3	0.766			
	PZS4	0.785			
	PZS5	0.812			

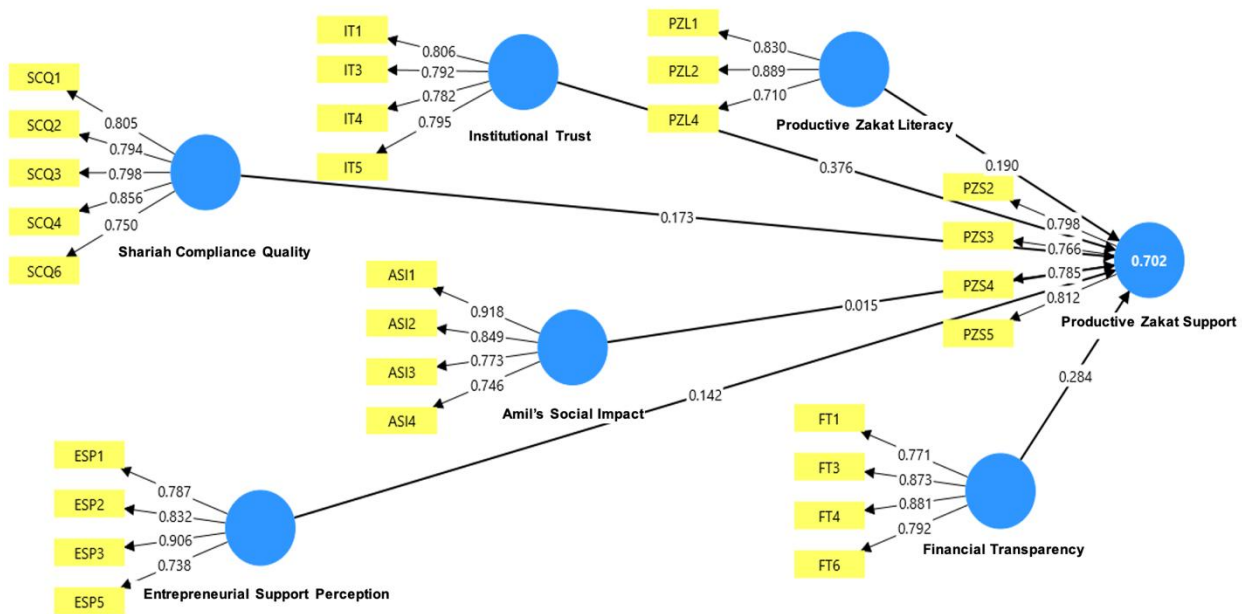
Note: Several items were omitted from the model owing to low factor loadings (< 0.7). The deleted items included FT2, FT5, IT2, SCQ5, PZL3, PZL5, SIP5, ESP4, and PZS1. However, removing these items did not undermine the content validity of the constructs (i.e. the core meaning of the variables was retained).

Source: Researchers' Own.



The following figure illustrates the Structural Equation Model (SEM), showing that the measured variables explain 70.2% of the variance in productive Zakat support. It highlights strong factor loadings for all indicators, with financial transparency and institutional trust serving as key predictors within the framework. This path analysis visually confirms the statistical relationships between perceptions of religion, society, and institutions and the final willingness to support behaviour of the elderly.

Figure 2. Measurement Model Results



Source: Developed by the Authors.

Discriminant validity, which evaluates a construct's capacity to differentiate itself from other constructs, was conducted using the Fornell-Larcker criterion and the Heterotrait-Monotrait (HTMT) approach ratio. The Fornell-Larcker criterion confirms discriminant validity if the square root of each construct's AVE is greater than its highest correlation with any other construct in the model (Ghozali, 2008). As shown in Table 5, each construct's AVE square root surpassed its connections with other constructs, confirming sufficient discriminant validity based on established standards (Hair, 2014). Additionally, the Heterotrait-Monotrait



ratio (HTMT) was used as a more recent method for assessing discriminant validity, comparing the average correlations within constructs with those across constructs (Yusoff et al., 2020). The results in Table 5 show that none of the HTMT values exceeded 0.85, meeting the criteria for discriminant validity (Henseler et al., 2015). Accordingly, discriminant validity was confirmed using both methods.

Table 5. Discriminant Validity Assessment

Panel A: Fornell and Larcker Criterion							
Items	ESP	FT	IT	PZS	PZL	SCQ	ASI
ESP	0.818						
FT	0.578	0.831					
IT	0.323	0.362	0.794				
PZS	0.587	0.660	0.636	0.790			
PZL	0.497	0.422	0.316	0.542	0.813		
SCQ	0.376	0.442	0.285	0.506	0.241	0.801	
ASI	-0.011	0.046	0.134	0.085	0.045	-0.002	0.824
Panel B: HTMT Criterion							
	ESP	FT	IT	PZS	PZL	SCQ	ASI
ESP							
FT	0.669						
IT	0.362	0.422					
PZS	0.691	0.795	0.773				
PZL	0.612	0.528	0.382	0.686			
SCQ	0.437	0.509	0.338	0.610	0.304		
ASI	0.067	0.070	0.156	0.099	0.070	0.050	

Note: GT = Governance Transparency; IT = Institutional Trust; SCQ = Shariah Compliance Quality; PZL = Productive Zakat Literacy; ASI = Amil's social impact; ESP = Entrepreneurial Support Perception; PZS = Productive Zakat Support.



The square root of the average variance extracted (AVE) is represented by the diagonal elements (shown in italics).

Source: Researchers' Own.

4.3 Main Results and Hypotheses Testing

4.3.1. Collinearity Assessment

Before testing the relationships, the Variance Inflation Factor (VIF) was employed to evaluate multicollinearity and confirm the coefficient stability. Following Hair et al. (2019), values below 6 indicate no significant redundancy. The analysis indicated that the VIF scores ranged from 1.025–1.757. These results indicate that the predictors are not highly correlated, providing a sound statistical basis for the PLS-SEM path analysis.

Table 6. Multicollinearity (VIF)

Items	VIF
Financial Transparency → Productive Zakat Support	1.748
Institutional Trust → Productive Zakat Support	1.247
Shariah Compliance Quality → Productive Zakat Support	1.301
Productive Zakat Literacy → Productive Zakat Support	1.412
Amil's social impact → Productive Zakat Support	1.025
Entrepreneurial Support Perception → Productive Zakat Support	1.757

Source: Researchers' Own.

4.3.2 Structural Model Assessment

After validating the measurement model and confirming the absence of collinearity, the structural model was assessed to evaluate the proposed relationships and the framework's overall explanatory power. Table 7 summarises these findings, with Panel A focusing on the model's explanatory capacity and Panel B presenting the formal hypothesis testing.



As a primary measure of the model's ability to explain the data, the Coefficient of Determination (R^2) indicates the extent to which variance in the dependent variable is explained by the independent variables (Sánchez et al., 2018). According to Hair (2014), R^2 values of 0.75, 0.50 and 0.25 are categorized as substantial, moderate and weak, respectively. In this study, the analysis yielded an R^2 of 0.702 (see Table 7, Panel A). This result indicates that 70.2% of the variability in productive Zakat support is explained by the six selected exogenous variables. This substantial R^2 value confirms that these factors exert a strong influence on the adoption process, effectively addressing the research objectives (Imdadullah et al., 2016).

Based on the path analysis presented in Panel B, the decisions on the hypotheses are as follows:

- **H1:** Amil's financial transparency is positively and significantly associated with the Muzakki's willingness to support productive Zakat schemes (**Accepted**).
- **H2:** Trust in Amil is positively and significantly associated with the Muzakki's willingness to support productive Zakat schemes (**Accepted**).
- **H3:** Amil's Shariah compliance quality is positively and significantly associated with the Muzakki's willingness to support productive Zakat schemes (**Accepted**).
- **H4:** Amil's social impact is positively and significantly associated with the Muzakki's willingness to support productive Zakat schemes (**Rejected**).
- **H5:** Amil's provision of entrepreneurial support is positively and significantly associated with the Muzakki's willingness to support productive Zakat schemes (**Accepted**).
- **H6:** Muzakki's productive Zakat knowledge is positively and significantly associated with the Muzakki's willingness to support productive Zakat schemes (**Accepted**).

Table 7. Structural Model Assessment

Construct / Hypothesis Path	Beta / R^2		SE / Adj. R^2	
Panel A: R^2 Measure	R-square		R-square adjusted	
Productive Zakat Support	0.702		0.697	
Panel B: Hypothesis Testing	Beta		SE	
Items	Beta	SE	T value	P value



Financial Transparency → Productive Zakat Support	0.284	0.041	6.988	$p < .001$
Institutional Trust → Productive Zakat Support	0.376	0.034	10.925	$p < .001$
Shariah Compliance Quality → Productive Zakat Support	0.173	0.035	4.939	$p < .001$
Productive Zakat Literacy → Productive Zakat Support	0.190	0.037	5.195	$p < .001$
Amil's Social Impact → Productive Zakat Support	0.015	0.031	0.472	0.637
Entrepreneurial Support Perception → Productive Zakat Support	0.142	0.041	3.485	0.001
Intercept	0.000	0.031	0.000	1.00

Source: Researchers' Own.

4.4. Robustness Testing

To confirm that the theoretical framework is thoroughly validated beyond the main effects, robustness diagnostics, including effect size (f^2) and predictive relevance (Q^2), were conducted.

4.4.1 Effect Size (Cohen f^2)

An effect size analysis was conducted to evaluate the substantive contribution of each exogenous construct to the explanatory power of the structural model. Cohen (2013) guidelines were applied, where the f^2 values of 0.02, 0.15 and 0.35 correspond to small, medium, and large effects, respectively. As presented in Table 8, the results demonstrate different levels of impact among the predictors. Institutional trust ($f^2=0.38$) exhibited a strong positive influence on the adoption of productive Zakat, while financial transparency ($f^2=0.156$) showed a moderate effect. In contrast, several variables demonstrated weak effects, such as productive Zakat literacy ($f^2=0.086$), Shariah compliance quality ($f^2=0.078$), and entrepreneurial support perception ($f^2=0.039$). Furthermore, Amil's social impact ($f^2=0.001$) exhibited a very small effect, indicating that it is a less influential factor in this model.

Table 8. Effect Size (f^2)

Items	f-square
Financial Transparency-> Productive Zakat Support	0.156



Institutional Trust -> Productive Zakat Support	0.380
Shariah Compliance Quality-> Productive Zakat Support	0.078
Productive Zakat Literacy -> Productive Zakat Support	0.086
Amil's Social Impact-> Productive Zakat Support	0.001
Entrepreneurial Support Perception-> Productive Zakat Support	0.039

Source: Researchers' Own.

4.4.2 Predictive Relevance

Finally, the predictive ability of the model was assessed using Stone-Geisser's Q^2 statistic. Hair Jr et al. (2021) emphasize that Q^2 is a critical measure of predictive power beyond the sample data, and a value greater than zero signifies that the observed values were reconstructed correctly. Table 9 shows that the Q^2 predictive value for productive Zakat support was 0.686, confirming that the model reliably reflects the observed data and has strong predictive relevance (Hair, 2014).

Table 9. *Predictive Relevance (Q^2)*

	Q^2 predict	RMSE	MAE
Productive Zakat Support	0.686	0.565	0.433

Source: Researchers' Own.

4.5 Findings from Interviews

To understand their operational experience and institutional readiness, senior officials from the Zakat and Awqaf Committee of the MEJLIS participated in semi-structured interviews. The qualitative analysis identified two primary themes: the operational transition from a consumptive to a productive model and the institutional barriers that impede this shift.

4.5.1. Operational Transition from a Consumptive to a Productive Model

The initial step was to identify the Council's current Zakat management practices and distribution models. Committee members (R1–R7) generally acknowledged that their primary objective is to mobilise funds from



the *Muzakki* (donors) to the *Mustahiq* (beneficiaries). Currently, however, the Council mainly relies on a consumptive distribution model (*Tamleek*) for water allocation. R2 and R5 explained that this model prioritises providing funds as immediate financial aid or basic support to patients. While officials (R6 and R7) announced plans to move towards productive Zakat (*Tamkin*), they confirmed that it remained in the pilot stage. The main components of productive financing, such as providing capital for small businesses or vocational tools, have not yet been standardised. R4 noted that this issue arises from critical operational challenges, including the lack of tracking mechanisms, the absence of a dedicated business enterprise unit, and difficulty in monitoring beneficiaries after funds are disbursed.

Currently, the Council oversees Zakat collection through mosque committees and direct bank deposits, with distribution being largely seasonal and peaking during Ramadan. When asked about the allocation for productive purposes, one official (R1) stated the following:

“Currently, our Zakat distribution is 90% consumptive because the immediate needs of the poor are so high, he said. However, we have launched small initiatives that provide specific amounts ranging from 5,000 to 15,000 ETB to help individuals initiate petty trading. But these are ad-hoc cases, not a structured system.”

The typical operational cycle for these funds is short-term, with no repayment obligation, since they are Zakat, not loans. However, R5 admitted that the Council lacked a formal mechanism to ensure that the funds were actually used for business. Regarding the governance of these funds, another official (R3) noted the following:

“We face a dilemma between immediate hunger relief and long-term empowerment. Although we want to fund business startups, we lack the technical staff to evaluate their business plans. Currently, we rely on the local mosque Imams to recommend beneficiaries, which limits our ability to scale into a professional, productive Zakat institution.”

4.5.2. Institutional Barriers to Productive Zakat Implementation

The second theme focused on identifying the main institutional barriers to the successful implementation of productive Zakat in Ethiopia. Officials (R1–R7) acknowledged that the community was prepared to contribute



financially, but internal structural issues within the council impeded the shift from charity work to sustainable development. R2 highlighted the absence of a unified auditing system or standardised financial reporting across different zones, leading to fragmented data. R6 pointed to the lack of specialised enterprise development staff to mentor beneficiaries in business management. Furthermore, R1 and R4 observed a persistent trust deficit regarding fund use, noting that a lack of visible impact reports leaves some donors sceptical of the organisation's management efficiency.

Other significant barriers identified include prevailing regulatory ambiguity, with R3 noting that there are no clear government guidelines for investing Zakat in income-generating assets. R7 emphasised the limited understanding of productive schemes among donors, with many contributors viewing Zakat only as a means of immediate spending. Additionally, R4 mentioned the lack of effective monitoring systems and a centralised digital database to track beneficiaries' economic development, while R2 cited limited geographic coordination between the federal MEJLIS and regional councils, resulting in inconsistent policy applications.

One of the committee leaders (R5) summarised their responses to these challenges as follows:

"We are aware that donors are demanding greater transparency. The major challenge in Ethiopia is not a lack of wealth but a lack of a 'trust-infrastructure.' We are currently seeking to partner with academic institutions to train our staff in modern financial management, as we recognise that religious authority alone is no longer sufficient to convince the modern Muzakki."

The Zakat Committee's operations are primarily guided by religious guidelines (*fiqh*). However, R6 noted that the company currently operates without a modern corporate governance framework. Unlike the microfinance sector, which has clear loan structures, R1 described the MEJLIS Zakat Committee as merely acting as a "passive collector" of funds. Consequently, if a beneficiary fails to use productive Zakat effectively, R3 confirmed that there is no recovery mechanism or social collateral system in place. The officials concluded that for productive Zakat to succeed, MEJLIS must evolve from a traditional collection committee into a development agency equipped to provide the entrepreneurial support and financial transparency that the public increasingly expects.



To bridge the professionalisation gap, the findings suggest that three implicit strategic shifts are required. First, the Council must transition from a committee-based structure to a corporate one, establishing a specialised Zakat management unit staffed by technical professionals rather than relying solely on religious volunteers (R3). Second, to address the lack of recovery mechanisms, a post-disbursement ecosystem is necessary, with moral supervision and mandatory technical training replacing traditional financial collateral (R5). Finally, the trust-infrastructure mentioned by R5 can be accelerated through digitisation; implementing a transparent digital ledger for *Muzakki* to track their contributions would directly address the sceptical donor mindset and validate the institution's legitimacy.

4.6 Discussion

This study examined the determinants of productive Zakat support among Ethiopian *Muzakki*, motivated by the persistent need to transition from traditional direct relief to sustainable economic empowerment. The empirical results, summarized in the structural and effect-size analyses, reveal a coherent yet asymmetrical pattern: while financial transparency and institutional trust strongly enable the shift toward productive schemes, factors such as shariah compliance quality and productive Zakat literacy exert a far weaker influence.

Furthermore, a significant gap exists between ideological perceptions and practical behaviors. Although *Amil's* social impact recorded the highest mean score among participants, its actual contribution to predicting adoption was nearly negligible in terms of effect size. Overall, these findings offer a detailed explanation of why the operationalization of productive Zakat in Ethiopia is desired by stakeholders and yet remains unevenly implemented, as adoption depends heavily on confidence in institutions and administrative clarity rather than on the perceived quality of religious regulatory frameworks.

4.6.1. Determinants of *Muzakki's* Willingness to Support (RQ1)

Financial transparency, which is closely linked to institutional trust, also positively influences *Muzakki* adoption ($\beta = 0.284$, $p < 0.001$). The decision to shift from simple consumptive giving to complex productive Zakat is heavily influenced by the transparency of fund administration. Consistent with agency theory, *Muzakki* (donors) are significantly more likely to entrust their wealth to institutions that voluntarily disclose financial ratios, distribution metrics, and audit results (Al-Homaidi et al., 2020). This finding supports the premise that



information asymmetry is the primary barrier to entry into Ethiopia's emerging Zakat market. In the absence of strict government oversight, donors rely heavily on voluntary disclosure to verify that their religious obligations are fulfilled. As Bin-Nashwan et al. (2021) suggest, in developing regions with weak regulatory enforcement, financial transparency functions as a strategic legitimacy signal, distinguishing credible agents from informal collectors. Therefore, reducing agency costs through transparent reporting is not only an administrative duty but also a critical mobilization strategy. For Ethiopian Zakat institutions, establishing clear accountability mechanisms is crucial for securing long-term capital required for SME empowerment, as it directly assures donors that their contributions are being converted into tangible economic assets (Baehaqi et al., 2025; Sawmar & Mohammed, 2021).

The substantial positive impact of Institutional Trust ($\beta = 0.376$, $p < 0.001$) indicates that effectively implementing productive Zakat schemes in Ethiopia depends heavily on building strong relationships with donors. Institutions perceived as trustworthy and dependable are much more likely to attract donors than individuals lacking such credibility. This supports earlier research identifying trust as the critical link between religious duty and the choice of formal compliance, particularly for entrepreneurs who require assurance that their funds will be managed efficiently (Bin-Nashwan, Abdul-Jabbar, & Aziz, 2021; Rusanti & Anwar, 2025). In the Ethiopian context, because the formal Zakat collection system is still in its early stages and lacks an established history of managing productive schemes, donors use the institution's credibility as a practical indicator of the safety and utility of their funds.

As indicated in Table 7, the results confirm that trust is not just a psychological element but a fundamental structural requirement for convincing donors to entrust their wealth to the organization. Confidence in sound governance and transparency reduces the perceived risk of mismanagement, thus promoting the shift from immediate relief to sustainable empowerment initiatives (Amalia et al., 2024; Sawmar & Mohammed, 2021). Without institutional trust, donors often resort to direct, informal charity efforts, skipping the formal systems essential for lasting poverty reduction (Febriandika & Kusuma, 2023).

In addition to governance and institutional trust, shariah compliance quality ($\beta = 0.173$, $p < 0.001$) shows a notable positive effect, reaffirming its importance as a fundamental "hygiene factor" rather than a variable that fluctuates with market trends. This result confirms that, for Ethiopian Muslims, who have historically opted to



exclude themselves from conventional financial systems because of the prohibition of interest (*Riba*), the scheme's doctrinal purity (*Tazkiyah*) is paramount. Unlike standard charity, productive Zakat involves complex financial contracts; therefore, donors require assurance that the conversion of their funds into business capital strictly adheres to Islamic law. This finding aligns with the recent compliance literature, which emphasizes that ambiguity in executing contracts, such as Mudarabah (profit-sharing) or Qard Hasan (benevolent loans), acts as a major psychological barrier to entry. If the mechanism of transfer is unclear, donors fear their religious obligation remains unfulfilled (Alimusa et al., 2025; Md Madar Sahib & Zainuddin, 2026). Consequently, while trust and transparency drive the willingness to pay, shariah compliance guarantees the transaction's validity. This underscores the critical need for Zakat institutions to implement strong internal shariah auditing and governance models to mitigate any perceived legitimacy risks (Fawwaz et al., 2025; Sawmar & Mohammed, 2021).

4.6.2. Institutional Readiness and Barrier Mitigation (RQ2)

Amil's social impact shows no statistical significance ($\beta = 0.015$, $p < 0.001$). This challenges the utilitarian altruism capability approach, which claims that modern donors act as rational social investors aiming to maximize poverty alleviation (Fawwaz et al., 2025). In Ethiopia, the lack of significance indicates that Muzakki adoption is motivated more by duty-based reasons, emphasizing obligation fulfilment through a trustworthy channel rather than outcome-focused metrics. As Nazara et al. (2022) observe in similar developing contexts, the absence of clear Impact Reports from institutions makes it difficult for donors to assess social impact. This reinforces the view that the sector is currently driven by the need for basic institutional legitimacy rather than sophisticated impact measurements.

Entrepreneurial support perception is statistically significant ($\beta = 0.142$, $p < 0.001$), but its impact is relatively weak compared to the main factors such as institutional trust. This finding confirms that Ethiopian donors are beginning to evaluate Zakat institutions not only as collectors but also as competent, trustworthy business incubators. This aligns with Santoso et al. (2023) view that rational donors are generally risk-averse and depend on the institution's managerial abilities to safeguard their funds from loss caused by venture failure. Similarly, Mawardi et al. (2023) show that donors view business assistance as an important value-added factor that distinguishes productive schemes from mere charity. Gofur and Kasri (2025) also confirm this, noting that



donors view strong mentoring mechanisms as a way to reduce risk. Nevertheless, the modest size of this effect indicates that, although technical competence is appreciated, it is not the main focus; in this emerging market, donors focus primarily on the institution's safety and religious legitimacy before evaluating its operational efficiency.

Finally, the results presented in Table 7 indicate that productive Zakat literacy has a significant influence, suggesting that adopting this approach demands a fundamental change in mindset, not just financial capability. This underscores that moving from traditional charity to fostering economic development entails a core shift in how donors perceive the purpose of wealth distribution. Consistent with the literacy gap hypothesis, donors who possess the *fiqh* knowledge of Tamkin (empowerment) are much more inclined to support productive schemes than those who view Zakat solely as *Tamleek* (immediate consumption) (Arif et al., 2024). This distinction is critical in the Ethiopian context. Shikur et al. (2025) emphasize that although religious observance encourages giving overall, understanding Zakat's developmental potential is necessary to address the psychological tendency for immediate, direct charity. Without targeted educational efforts, many individuals fail to recognize the economic importance of leveraging the poor, preferring the tangible immediacy of food assistance. Therefore, the strong influence of literacy indicates that institutional readiness must be complemented by donor-readiness. This calls for focused educational campaigns to shift perceptions of productive schemes, viewing them not just as business loans but as sustainable spiritual investments aligned with shariah's higher objectives (*Maqasid*) (Alimusa et al., 2025; Md Madar Sahib & Zainuddin, 2026).

The discussion highlights a trust-driven approach to implementing productive Zakat schemes in Ethiopia. Although technical support, such as entrepreneurial support, is an important and developing element, the shift primarily depends on institutional integrity, including trust and transparency, as well as religious understanding, such as literacy and compliance.

5. Conclusion and Policy Implications

This study explores the drivers influencing productive Zakat schemes among *Muzakki* in Ethiopia, set against the backdrop of a critical transition from informal charity to institutionalized economic empowerment. Utilizing a mixed-methods approach that combines quantitative data from 322 respondents with qualitative insights from the Ethiopian Islamic Affairs Supreme Council (MEJLIS), the analysis indicates that the shift



toward productive schemes is currently constrained by institutional legitimacy, rather than program utility. The quantitative results established that financial transparency, institutional trust, and productive Zakat literacy are the main positive drivers of willingness to support, with shariah compliance quality serving as a necessary baseline.

While the demand for technical skills is emerging through a weak but significant positive impact of entrepreneurial support, Amil's social impact remains negligible, suggesting the sector is still in an early, duty-motivated stage of development.

Overall, these findings suggest that the Ethiopian Zakat sector remains predominantly consumptive, as donors theoretically favor empowerment but face practical challenges, such as distrust and limited institutional capacity. The study highlights that in emerging markets, institutional integrity and administrative clarity take precedence over outcome-based metrics. Consequently, the current system's "passive collector" status must evolve; participation hinges more on the framework's safety and religious validity than on sophisticated social return metrics.

The implications for Zakat institutions and regulatory bodies such as the MEJLIS include an urgent mandate to operationalize accountability through voluntary financial disclosures and annual audited reports, thereby converting informal trust into formal participation. To bridge the literacy gap, religious leaders should reframe the Zakat narrative from immediate relief (*Tamleek*) to economic empowerment (*Tamkin*) through standardized educational campaigns. Furthermore, to address the skills shortage, social finance NGOs and institutions should establish specialized economic empowerment units and partner with TVET centers to provide business mentoring and necessary supervision, thereby guaranteeing fund productivity and maintaining long-term donor confidence.

Despite these contributions, the study is limited by its cross-sectional design and a qualitative focus on the federal level of the MEJLIS, which may not capture rural realities. Future research should utilize longitudinal approaches to track how donor sensitivity to impact evolves as the market matures. Comparative studies across East African nations and investigations into how digital platforms can resolve transparency issues are also recommended. Ultimately, future efforts must move beyond measuring adoption intentions to evaluate the long-term economic success of the micro-enterprises receiving these funds.



Appendix. The complete research instrument

Constructs	Item code	Questions	Sources
Financial transparency	FT1	The Zakat institution provides clear, accurate, and accessible financial reports to the public.	Al-Homaidi et al. (2020); Amalia et al. (2024); Jensen and Meckling (1976)
	FT2	The institution is fully transparent about how it allocates collected funds to various productive micro-enterprise projects	
	FT3	I can easily obtain information regarding the administrative and operational costs of the Zakat institution.	
	FT4	The Zakat institution voluntarily and regularly discloses its distribution strategies and financial ratios to donors.	
	FT5	There is clear public accountability regarding how the institution manages the business risks of its funded ventures.	
	FT6	I am confident that the Zakat institution's transparent oversight prevents funds from being misallocated toward unnecessary administrative consumption	
Institutional trust	IT1	I have complete trust in the Ethiopian Islamic Affairs Supreme Council (MEJLIS) and its committees to manage my Zakat funds	Alam et al. (2023); Bin-Nashwan et al. (2021); Rusanti and Anwar (2025); Sawmar and Mohammed (2021)
	IT2	I believe the Zakat institution has the organizational competence to effectively manage the business risks associated with productive investments.	
	IT3	The Zakat institution acts with high integrity and consistently prioritizes the long-term best interests of the beneficiaries.	
	IT4	I feel secure relying on formal institutional Zakat channels rather than my own personal or informal charity networks.	
	IT5	The institution's current governance structure gives me confidence that my donations will be handled professionally and ethically.	



Shariah Compliance Quality	SCQ1	The Zakat institution strictly adheres to Islamic jurisprudence in all its productive distribution activities.	Alshater et al. (2021); Arif et al. (2024); Sawmar and Mohammed (2021); Uddin & Hossain (2025)
	SCQ2	The productive financial structures utilized (such as <i>Mudarabah</i> or <i>Qard al-Hasan</i>) are fully compliant with Shariah law.	
	SCQ3	The institution employs a reliable and independent Shariah auditing committee to regularly oversee its operations.	
	SCQ4	The institution clearly communicates its Shariah compliance mechanisms and fatwas to the donors to avoid any ambiguity.	
	SCQ5	I believe my contributions maintain their religious purity (<i>Tazkiyah</i>) when managed and invested by this institution.	
	SCQ6	I feel confident that the Zakat institution does not engage in religious innovations outside the traditional boundaries of Shariah when funding SMEs.	
Productive Zakat Literacy	PZL1	I have a clear understanding of the differences in outcomes between traditional consumptive Zakat and Productive Zakat.	Alimusa et al. (2025); Arif et al. (2024); Kasri and Yuniar (2021); Lubis et al. (2022); Shikur et al. (2025)
	PZL2	I am well aware of the Islamic jurisprudence that supports utilizing Zakat for long-term economic empowerment (<i>Tamkin</i>).	
	PZL3	I understand how Productive Zakat serves as a strategic framework to break the cycle of poverty rather than just providing immediate relief.	
	PZL4	I am informed about the operational role of formal Zakat institutions in managing, incubating, and investing funds for SMEs.	
	PZL5	My specific knowledge of Islamic wealth redistribution heavily influences my decision to support institutionalized productive schemes.	

Amils social	ASI1	I believe that Productive Zakat schemes create a measurable, long-term reduction in poverty within the community.	Gofur and Kasri (2025);



	ASI2	Investing Zakat in microenterprises is the most effective way to improve recipients' overall capacity and economic independence.	Mawardi et al. (2023); Sen (2014); Uddin and Hossain (2025); Wahyuni et al. (2025)
	ASI3	I prefer to support Zakat programs that provide clear success metrics, such as the specific number of families lifted out of poverty.	
	ASI4	Productive Zakat yields a significantly higher socio-economic impact than traditional, short-term consumptive aid.	
	ASI5	I am confident that a Zakat-based ownership model is essential for accelerating sustainable economic development in Ethiopia.	
Entrepreneurial Support Perception	ESP1	It is crucial for Zakat institutions to provide continuous business mentorship and technical training alongside financial capital.	
	ESP2	The ultimate success of a Zakat-funded business depends heavily on the institution's ability to offer active oversight and skill development.	
	ESP3	I am more likely to donate if I view the Zakat institution as a capable business accelerator rather than just a fund collector.	
	ESP4	Providing vocational training and entrepreneurial support is just as important to me as the initial seed funding provided to the poor.	
	ESP5	The institution's ability to utilize modern business incubation strategies strongly increases my confidence in their productive schemes	
Productive Zakat Support	PZS1	I intend to pay my Zakat through formal institutions that support productive micro-enterprises rather than giving direct, informal cash relief.	Bin-Nashwan et al. (2021); Farouk et al. (2018); Febriandika and Kusuma (2023); Md
	PZS2	I prefer my Zakat funds to be utilized as revolving seed capital to help the poor become financially independent.	
	PZS3	I plan to consistently contribute to institutionalized Productive Zakat schemes in the future.	



	PZS4	I am willing to participate in specific Zakat programs designed to transform recipients (<i>Mustahiq</i>) into future payers (<i>Muzakki</i>).	Madar Sahib and
	PZS5	I would actively recommend that other Zakat payers adopt Productive Zakat schemes instead of traditional consumptive charity.	Zainuddin (2026); Rusanti and Anwar (2025); Shikur et al. (2025)



References

- Alam, A., Ratnasari, R. T., Ryandono, M. N. H., Prasetyo, A., & Rahmawati, E. (2023). *Trust Studies of Zakat Institutions: A Systematic Review for Future Research Direction*.
- Al-Homaidi, E. A., Tabash, M. I., Allamy, K. K., & Ahmad, A. (2020). The extent of voluntary disclosure in the annual reports of Islamic banks: Empirical Evidence from Yemen. *Banks and Bank Systems*, 15(1), 167–184.
- Alimusa, L. O., Herianingrum, S., Adirestuty, F., & Hakim, A.-A. A. A. (2025). Determinants of Zakat compliance behaviour and future direction: A systematic literature review. *International Journal of Law and Management*.
- Alshater, M. M., Saad, R. A. J., Abd Wahab, N., & Saba, I. (2021). What do we know about Zakat literature? A bibliometric review. *Journal of Islamic Accounting and Business Research*, 12(4), 544–563.
- Amalia, L. R. N., Haliah, H., & Nirwana, N. (2024). The effect of accountability and transparency on interest in paying Zakat at the National Amil Zakat Agency of Buton Regency with religiosity as a moderation. *International Journal of Islamic Economics*, 6(1), 79–91.
- Andriani, A., Sukoharsono, E. G., Andayani, W., & Roekhudin, R. (2025). What has been discussed on Zakat institutions? A bibliometric study. *Journal of Islamic Monetary Economics and Finance*, 11(4), 825–858.
- Arif, A., Al Rieza, I. R., Khadijah, K., & Handoko, L. H. (2024). A systematic literature review of productive Zakat models. *International Journal of Zakat*, 9(Special Issue), 71–85.
- Baehaqi, A., Prabowo, T. R. I. J., & Chariri, A. (2025). Accountability in Zakat institutions: A bibliometric analysis and systematic literature review. *International Journal of Economics & Management*, 19(1).
- Beck, T., & Cull, R. (2014). SME finance in Africa. *Journal of African Economies*, 23(5), 583–613.
- Bin-Nashwan, S. A., Abdul-Jabbar, H., & Aziz, S. A. (2021). Does trust in Zakat institution enhance entrepreneurs' Zakat compliance? *Journal of Islamic Accounting and Business Research*, 12(5), 768–790.



- Bin-Nashwan, S. A., Abdul-Jabbar, H., Aziz, S. A., & Sarea, A. (2021). Zakah compliance in Muslim countries: An economic and socio-psychological perspective. *Journal of Financial Reporting and Accounting*, 19(3), 392–411.
- Cohen, J. (2013). *Statistical power analysis for the behavioral sciences*. Routledge.
- Comrey, A. L., & Lee, H. B. (2013). *A first course in factor analysis*. Psychology Press.
- Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1–4.
- Farouk, A. U., Md Idris, K., & Saad, R. A. J. (2018). Moderating role of religiosity on Zakat compliance behavior in Nigeria. *International Journal of Islamic and Middle Eastern Finance and Management*, 11(3), 357–373.
- Fawwaz, Y., Syahputra, H., Hafidhah, H., & Qurratulaini, I. (2025). Zakat governance model in alleviating poverty: A bibliometric study. *Journal of Sharia Economics*, 6(2), 222–235.
- Febriandika, N. R., & Kusuma, D. G. Y. (2023). Zakat compliance behavior in formal Zakat institutions: An integration model of religiosity, trust, credibility, and accountability. *International Journal of Advanced and Applied Sciences*, 10(6), 187–194.
- Fornell, C., & Larcker, D. F. (1981). Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research*, 18(1), 39–50.
- Garren, S. T., & Cleathero, B. A. (2024). Assessment of required sample sizes for estimating proportions. *Asian Journal of Probability and Statistics*, 26(7), 48–56.
- Garson, G. D. (2016). *Partial least squares: Regression and structural equation models*. Statistical Publishing Associates.
- Ghozali, I. (2008). *Structural equation modeling: Metode alternatif dengan partial least square (PLS)*. Badan Penerbit Universitas Diponegoro.
- Gofur, A. A., & Kasri, R. A. (2025). The role of productive Zakat in improving the welfare of mustahik in Indonesia. *International Journal of Zakat*, 10(4), 87–100.



- Hair, J. F. (2014). *A primer on partial least squares structural equation modeling (PLS-SEM)*. Sage.
- Hair, J. F., Risher, J. J., Sarstedt, M., & Ringle, C. M. (2019). When to use and how to report the results of PLS-SEM. *European Business Review*, 31(1), 2–24.
- Hair Jr., J. F., Hult, G. T. M., Ringle, C. M., Sarstedt, M., Danks, N. P., & Ray, S. (2021). *Partial least squares structural equation modeling (PLS-SEM) using R: A workbook*. Springer Nature.
- Haji-Othman, Y., & Yusuff, M. S. S. (2022). Assessing reliability and validity of attitude construct using partial least squares structural equation modeling. *International Journal of Academic Research in Business and Social Sciences*, 12(5), 378–385.
- Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modeling. *Journal of the Academy of Marketing Science*, 43(1), 115–135.
- Imdadullah, M., Aslam, M., & Altaf, S. (2016). *mctest: An R package for detection of collinearity among regressors*.
- Islamic Development Bank (IsDB). (2026, January). *Islamic finance can be a powerful tool to boost climate action*.
- Jensen, M. C., & Meckling, W. H. (1976). Theory of the firm: Managerial behavior, agency costs and ownership structure. *Journal of Financial Economics*, 3(4), 305–360. [https://doi.org/10.1016/0304-405X\(76\)90026-X](https://doi.org/10.1016/0304-405X(76)90026-X)
- Johnson, T. P. (2014). Snowball sampling: Introduction. *Wiley StatsRef: Statistics Reference Online*.
- Kasri, R. A., & Yuniar, A. M. (2021). Determinants of digital Zakat payments: Lessons from Indonesian experience. *Journal of Islamic Accounting and Business Research*, 12(3), 362–379.
- Lubis, Z. M., Wahyudin, R., Putra, G. D. A., & Augustina, W. L. (2022). Mapping and development research trends of Zakat institutions: A bibliometric analysis. *International Journal of Zakat*, 7(2), 33–47.
- Mawardi, I., Widiastuti, T., Al Mustofa, M. U., & Hakimi, F. (2023). Analyzing the impact of productive Zakat on the welfare of Zakat recipients. *Journal of Islamic Accounting and Business Research*, 14(1), 118–140.



- Md Madar Sahib, N. S., & Zainuddin, S. (2026). Determinants of Zakat compliance among Muslim employees in Malaysia. *Journal of Economic and Administrative Sciences*, 1–25.
- Mugenda, A. (1993). *Relationships among freshman background characteristic variables, misconceptions about major and satisfaction with major area of study*. <https://doi.org/10.31274/rtd-180813-8435>
- Mutamimah, M., Alifah, S., Gunawan, G., & Adnjani, M. D. (2021). ICT-based collaborative framework for improving the performance of Zakat management organisations in Indonesia. *Journal of Islamic Accounting and Business Research*, 12(6), 887–903.
- Nazara, I. S., Hindardjo, A., & Hermawan, A. (2022). Factors affecting the performance of productive Zakat management during the COVID-19 pandemic. *Jurnal Ekonomi dan Perbankan Syariah*, 10(2), 159–180.
- Rachman, M. A., & Salam, A. N. (2018). The reinforcement of Zakat management through financial technology systems. *International Journal of Zakat*, 3(1), 57–69.
- Rusanti, E., & Anwar, M. M. (2025). Unlocking Zakat compliance: Extending the theory of planned behavior with trust in Zakat institutions as a moderator. *Journal of Islamic Accounting and Business Research*.
- Sánchez, A. R., García, C. G., Gómez, R. S., & García, C. B. G. (2018). The coefficient of determination in the ridge regression. *Anales de ASEPUMA*, 26, 9.
- Santoso, I. R., Mallongi, S., & Paly, M. B. (2023). Mediating effects of Islamic business success on productive Zakat and mustahiq welfare.
- Sassenberg, K., Matschke, C., & Scholl, A. (2011). The impact of discrepancies from ingroup norms on group members' well-being and motivation. *European Journal of Social Psychology*, 41(7), 886–897.
- Sawmar, A. A., & Mohammed, M. O. (2021). Enhancing Zakat compliance through good governance: A conceptual framework. *ISRA International Journal of Islamic Finance*, 13(1), 136–154.
- Sen, A. (2014). Development as freedom (1999). In *The Globalization and Development Reader: Perspectives on Development and Global Change* (pp. 525–533).
- Shikur, A. A., & Akkas, E. (2024). Islamic microfinance services: A catalyst for poverty reduction in eastern Ethiopia. *International Journal of Islamic and Middle Eastern Finance and Management*, 17(4), 770–788.



- Shikur, A. A., Aslan, H., & Fodol, M. Z. (2025). Factors influencing Zakat payment among Ethiopian Muslims: A PLS-SEM analysis. *International Journal of Islamic and Middle Eastern Finance and Management*.
- Uddin, M. N., & Hossain, S. (2025). Zakat-based ownership model for sustainable poverty alleviation in developing Muslim countries. *Journal of Islamic Accounting and Business Research*, 1–22.
- Vokoun, J. C., Rabeni, C. F., & Stanovick, J. S. (2001). Sample-size requirements for evaluating population size structure. *North American Journal of Fisheries Management*, 21(3), 660–665.
- Wahyuni, S., Maisaroh, S., & Vicry, J. (2025). The role of productive Zakat in promoting economic independence: A case study of LAZISMU Pamekasan. *Jurnal Ekonomi Syariah Pelita Bangsa*, 10(1), 21–31.
- World Population Review. (2024). *Ethiopia population*.
- Yusoff, A. S. M., Peng, F. S., Abd Razak, F. Z., & Mustafa, W. A. (2020). Discriminant validity assessment of religious teacher acceptance: The use of HTMT criterion. *Journal of Physics: Conference Series*, 1529(4), 042045.

06

إدارة المخاطر في المؤسسات الخيرية الإسلامية: تقييم
العوامل التنظيمية في مقاطعة بازناس باندونيسيا

Risk Management in Islamic Philanthropic
Institutions: Evaluation of Organizational Factors
in BAZNAS Province of Indonesia



6. إدارة المخاطر في المؤسسات الخيرية الإسلامية: تقييم العوامل التنظيمية في مقاطعة

بازناس بإندونيسيا

6. Risk Management in Islamic Philanthropic Institutions: Evaluation of Organizational Factors in BAZNAS Province of Indonesia

الدكتور محمد حسبي زينال (جامعة شريف هداية الله الإسلامية الحكومية، مقاطعة بانتن، إندونيسيا) والدكتور أنجار براسيتيو (وكالة تخطيط التنمية الإقليمية والبحث والابتكار، مقاطعة جاوة الوسطى، إندونيسيا)

Dr Muhammad Hasbi Zaenal (Syarif Hidayatullah State Islamic University, Banten Province, Indonesia) and Dr Andjar Prasetyo (Regional Development Planning, Research and Innovation Agency of Magelang, Central Java Province, Indonesia)

الملخص

تُعد إدارة المخاطر عنصراً أساسياً لضمان استدامة مؤسسات الزكاة ومساءلتها، مثل مؤسسات الزكاة الوطنية (BAZNAS)، التي تُدير الأموال العامة في إندونيسيا. إلا أن التحديات المتعلقة بالموارد البشرية والابتكار والبنية التحتية وآليات الحوكمة قد تُعيق فعاليتها. تهدف هذه الدراسة إلى بحث تأثير العوامل التنظيمية والبنية التحتية والأنظمة والابتكار وآليات الرصد والحوكمة على إدارة المخاطر. وقد استخدم تصميم ارتباطي كمي بالاعتماد على بيانات ثانوية على مستوى محافظات من 32 محافظة في إندونيسيا، تُمثل الأداء الإجمالي لمؤسسات الزكاة الوطنية (BAZNAS).

تتضمن المتغيرات التي تم تحليلها إدارة المخاطر كمتغير تابع، وأربعة مكونات رئيسية مستمدة من مؤشر الزكاة الوطني (NZI) (3.0). جُمعت البيانات من التقارير الرسمية للهيئة العامة للزكاة الوطنية (BAZNAS) وحُللت باستخدام الانحدار الخطي المتعدد. تُظهر النتائج أن النموذج يُفسر 86.7% من التباين في إدارة المخاطر ($R^2=0.867$, $p=0.001$). على مستوى المؤشر، يُعدّ توظيف الموارد البشرية العامل الإيجابي الأبرز ($\beta=0.475$, $p<0.001$)، يليه الرصد والتقييم ($\beta=0.336$, $p=0.007$)، وتجميع الحسابات ($\beta=0.390$, $p=0.002$)، والابتكار ($\beta=0.279$, $p=0.016$)، والبنية التحتية المادية ($\beta=0.275$, $p=0.007$). في المقابل، تظهر معايير الرواتب ($\beta=-0.387$, $p=0.003$) وتحقيق الأهداف ($\beta=-0.246$, $p=0.018$) آثاراً سلبية كبيرة.

تشير هذه النتائج إلى أنه في حين أن آليات الحوكمة، وتنمية القدرات البشرية، والابتكار تُعزز إدارة المخاطر، فإن عدم التوافق بين أهداف الأداء وأنظمة التعويض قد يُقلل من فعاليتها. تُساهم هذه الدراسة في الأدبيات من خلال تقديم أدلة تجريبية حول



إدارة المخاطر على مستوى المحافظات باستخدام إطار عمل NZI 3.0 ، وتقدم تطبيقات عملية لتحسين الحوكمة والأداء المؤسسي في إدارة الزكاة.

الكلمات المفتاحية: إدارة المخاطر، الزكاة، بازناس (BAZNAS)، تنفيذ الموارد البشرية، الابتكار، الانحدار الخطي، الرصد والتقييم.

Abstract

Risk management is a critical element in ensuring the sustainability and accountability of zakat institutions such as BAZNAS, which manage public funds in Indonesia. However, challenges related to human resources, innovation, infrastructure, and governance mechanisms may hinder its effectiveness. This study aims to examine the influence of organizational factors, infrastructure and systems, innovation, and monitoring and governance mechanisms on risk management. A quantitative correlational design was employed using provincial-level secondary data from 32 provinces in Indonesia, representing aggregated performance of zakat institutions (BAZNAS).

The variables analyzed include risk management as the dependent variable and four main constructs derived from the National Zakat Index (NZI 3.0). Data were collected from official BAZNAS reports and analyzed using multiple linear regression. The results show that the model explains 86.7% of the variance in risk management ($R^2=.867$, $p=.001$). At the indicator level, implementing human resources is the most dominant positive factor ($\beta=.475$, $p<.001$), followed by monitoring and evaluation ($\beta=.336$, $p=.007$), account grouping ($\beta=.390$, $p=.002$), innovation ($\beta=.279$, $p=.016$), and physical infrastructure ($\beta=.275$, $p=.007$). In contrast, salary standards ($\beta=-.387$, $p=.003$) and target realization ($\beta=-.246$, $p=.018$) show significant negative effects.

These findings indicate that while governance mechanisms, human resource capacity, and innovation strengthen risk management, misalignment in performance targets and compensation systems may reduce its effectiveness. This study contributes to the literature by providing empirical evidence on risk management at the provincial level using the NZI 3.0 framework and offers practical implications for improving governance and institutional performance in zakat management.



Keywords: Risk Management, Zakat, BAZNAS, Human Resource Implementation, Innovation, Linear Regression, Monitoring and Evaluation.

1.0 Introduction

Effective risk management is essential to ensure the sustainability, accountability, and credibility of philanthropic institutions, particularly zakat organizations such as BAZNAS that manage public funds. Prior studies emphasize the importance of strengthening governance, transparency, and monitoring systems to prevent misuse of funds and maintain public trust (Rejosumarto & Bulut, 2024). In addition, early detection of potential fraud through financial indicators, such as the ratio of collection and distribution, has been identified as a key mechanism in mitigating risks in zakat management (Setiawan & Alim, 2022). The increasing complexity of zakat operations also requires adaptive strategies, including innovation in collection and distribution systems, particularly during crisis situations (Satispi & Aziz Samudra, 2022). Zakat management involves multidimensional challenges related to governance, regulation, communication, and public trust. A cross-disciplinary approach is necessary to understand risks in zakat and waqf management (Hughes & Siddiqui, 2024). Other studies highlight the importance of communication strategies (Annisa Nursalsabillah et al., 2023), public preferences toward zakat institutions (Fachrudin Fiqri Affandy et al., 2022), and regulatory limitations in supporting social welfare outcomes (Mukhlisin et al., 2022).

In Indonesia, zakat management has grown significantly following the enactment of Law Number 23 of 2011. As of 2024, there are 721 zakat management institutions, with reporting participation reaching 93.77%, indicating improved accountability (BAZNAS, 2025). Zakat collection increased by 25.34%, while distribution grew by 26.22%, benefiting more than 74 million recipients. These developments highlight the increasing role of zakat in socio-economic development. However, this growth also introduces challenges related to effectiveness, accountability, and sustainability. Limitations in human resources, infrastructure, and innovation capacity may hinder optimal zakat management. In addition, emerging risks such as cybersecurity threats and financial misuse require stronger governance and monitoring systems (Hamsin et al., 2024; Setiawan, 2024). Weak governance and inadequate control mechanisms may further increase the risk of inefficiency and mismanagement.



Despite extensive research on zakat management, studies that systematically examine governance components and their influence on risk management remain limited. Many studies treat governance indicators as separate variables without a clear conceptual structure. This study addresses this gap by organizing governance variables into theoretically grounded dimensions and examining their influence on risk management using a regression approach.

2.0 Literature Review and Theoretical Framework

2.1 Theoretical Foundation

This study is grounded in Agency Theory, Risk Management Theory, and the Resource-Based View (RBV). Agency Theory explains the relationship between principals (muzakki) and agents (zakat managers), where information asymmetry can trigger opportunistic behavior and misuse of funds, making transparency and accountability essential governance mechanisms, although their impact may vary empirically (Widodo & Darma, 2025). Risk Management Theory complements this by emphasizing structured identification and mitigation of financial and operational risks within broader governance systems (Springer Nature, 2022a), particularly in increasingly digital financial environments (Springer Nature, 2023b). Meanwhile, the RBV highlights that internal resources such as leadership, knowledge management capability, and organizational culture significantly enhance institutional performance and governance quality (Asya'bani et al., 2025), supported by broader evidence that sustainable organizational outcomes depend on leveraging strategic internal capabilities (Springer Nature, 2023a).

2.2 Conceptualization of Variables

To ensure a clear theoretical structure, this study organizes governance variables into four main dimensions:

a. Organizational Factors

Organizational factors such as the implementation of human resource systems and salary standards reflect an organization's internal capacity, which in turn shapes decision-making quality, internal control effectiveness, and risk management capability (Rusni Hassan & Aishath Muneeza, 2022). Recent studies show that well-structured executive compensation and incentive systems significantly influence organizational outcomes,



including innovation and operational performance, thereby strengthening strategic decision-making processes (Guo et al., 2025; Z. Zhu et al., 2023). In addition, compensation structures aligned with organizational goals enhance managerial efficiency and reduce agency costs, contributing to stronger internal control mechanisms and improved governance quality (Guo et al., 2025). Furthermore, human resource quality, particularly in terms of education, skills, and organizational support, has been shown to moderate risk-taking behavior and improve strategic risk management, especially in contexts of digital transformation (Z. Zhu et al., 2023). Effective internal control systems are also reinforced by managerial incentives and reputation mechanisms, which reduce risk perception and improve responsible decision-making practices (Sun et al., 2024). Complementing this, the alignment between ESG performance and executive compensation highlights how structured salary systems can drive better financial and governance outcomes, indirectly strengthening internal controls and risk oversight (Yang et al., 2025). At the operational level, organizational support systems such as management information systems and HR-related financial administration (including payroll systems) further enhance transparency, accuracy, and control in financial decision-making processes (Izaaz & Khudri, 2023). These integrated systems improve information quality, which is essential for timely and effective risk management decisions.

Organizational factors in zakat management extend beyond human resources and salary standards to include institutional capacity, legal compliance, and sustainability. The IZN framework emphasizes the importance of structured governance through components such as planning, development, and adherence to regulatory and sharia compliance ("3 Aman"), which collectively strengthen internal control and decision-making quality (BAZNAS RI, 2024). Organizational effectiveness is supported by adequate and certified human resources, clear organizational structures, and long-term institutional sustainability, all of which contribute to improving accountability and the organization's ability to manage risks and achieve its objectives (Masithoh et al., 2025).

b. Infrastructure and Systems

Infrastructure in organizational contexts refers to the physical and technological facilities that support operational activities, including service delivery systems such as zakat management. Evidence from recent studies indicates that robust infrastructure systems, supported by asset management and digital technologies, are critical for improving operational efficiency, ensuring reliability, and reducing risks associated with service



disruptions (Sakvand et al., 2026; Zabin et al., 2026). In particular, the integration of infrastructure with digital tools such as Building Information Modeling (BIM) and asset management systems enhances lifecycle management, data accuracy, and resource optimization, which directly contributes to organizational efficiency (Ovilla, 2026). Infrastructure reliability is closely linked to risk mitigation, as inadequate facilities and poor maintenance systems can lead to operational failures, financial losses, and service interruptions. Predictive maintenance models and infrastructure monitoring systems have been shown to significantly reduce operational risks by enabling early detection of failures and improving system resilience (Avevor, 2025; Hafsi et al., 2025). This highlights the importance of continuous infrastructure investment and maintenance in ensuring stable and secure operations. Effective infrastructure provision through structured mechanisms such as public–private partnerships (PPPs) demonstrates how proper allocation of resources and risk-sharing arrangements can enhance service delivery performance while minimizing operational uncertainty (Abdul Fatah & Iqbal, 2024; Maboko & Khatleli, 2026). These findings suggest that infrastructure adequacy is not only about physical assets but also about governance and management systems that ensure optimal utilization.

Infrastructure in zakat management encompasses both physical facilities and digital systems that support operational effectiveness. The IZN highlights the critical role of technological infrastructure, including information systems such as SIMBA, active digital platforms, and integrated databases of muzakki, mustahik, and zakat institutions (BAZNAS RI, 2024). These systems enhance data accuracy, transparency, and coordination, enabling more efficient collection, distribution, and reporting processes. Adequate infrastructure, particularly data-driven and digitally integrated systems, plays a vital role in reducing operational risks and improving overall institutional performance.

c. Innovation

Innovation in organizational contexts, including zakat management, encompasses digitalization and the adoption of new technological and managerial approaches to improve efficiency and service delivery. Empirical evidence shows that digital transformation significantly enhances operational performance and decision-making quality by improving data processing, transparency, and responsiveness (Zhou et al., 2025). Similarly, the integration of advanced digital systems and information management technologies strengthens organizational capabilities and supports more efficient financial and administrative processes (Izaaz & Khudri,



2023). However, while innovation improves efficiency, it simultaneously introduces new categories of risk, particularly related to cybersecurity, system failures, and data vulnerabilities. Research on digital and IT infrastructure highlights that increased reliance on complex systems exposes organizations to risks such as cyberattacks, data breaches, and operational disruptions, which can undermine reliability and trust (Hafsi et al., 2025). In response, predictive maintenance and advanced monitoring systems are increasingly used to mitigate such risks by enabling early detection of anomalies and strengthening system resilience (Avevor, 2025).

Innovation-driven environments require strong governance and internal control mechanisms to balance opportunities and risks. Studies indicate that managerial capabilities, including digital cognition and organizational readiness, play a crucial role in moderating risk-taking behavior in digitally transformed organizations (Zhou et al., 2025). Incentive structures and governance frameworks, such as executive compensation alignment, can support responsible innovation while minimizing excessive risk exposure (Yang et al., 2025). From a broader perspective, the adoption of digital and innovative infrastructure systems enhances efficiency but also necessitates comprehensive risk management strategies to address emerging technological vulnerabilities (Zabin et al., 2026). Therefore, while innovation in zakat management can significantly improve operational efficiency, transparency, and outreach, it must be accompanied by robust cybersecurity measures, effective internal controls, and continuous risk assessment practices.

Innovation in zakat management involves not only digitalization but also the development of impactful programs and adaptive strategies. The IZN framework reflects innovation through the adoption of technology in operations and reporting, as well as through programmatic innovations such as zakat-based microfinance, village empowerment, and initiatives aimed at transforming mustahik into muzakki (BAZNAS RI, 2024). Furthermore, innovation is closely linked to achieving broader development goals, including alignment with SDGs, which enhances both efficiency and social impact. However, such innovation also requires strong governance to mitigate emerging risks, particularly those related to digital systems and program complexity.

d. Monitoring and Governance Mechanisms

This dimension includes key governance mechanisms such as work plans and annual budgets, monitoring and evaluation systems, realization of collection targets, and the structured grouping of collection accounts. These mechanisms are fundamental in enhancing transparency and accountability, as effective budget planning and



participation have been shown to significantly improve the accountability of financial reporting, especially when supported by strong internal control systems (Yaya et al., 2025). In this context, structured planning processes ensure that organizational activities are aligned with strategic and financial objectives. Monitoring and evaluation play a crucial role in detecting irregularities and ensuring compliance with applicable standards and regulations. Financial audits and evaluation frameworks are widely recognized as essential tools for strengthening transparency, preventing fraud, and improving the efficiency and effectiveness of financial management (Dahlan et al., 2024). These systems enable organizations to systematically assess performance and identify deviations from planned targets.

The realization of financial targets and proper classification of accounts contribute to more transparent and reliable financial management practices. Empirical evidence from financial management studies highlights that well-designed accounting mechanisms improve financial control, enhance reporting accuracy, and support better decision-making (Chiranjeeewee et al., 2024). This is particularly important in ensuring that collected funds are properly recorded, monitored, and allocated. Broader governance frameworks, including audit systems and legal-administrative controls, reinforce transparency and compliance by ensuring that financial activities adhere to established standards. Studies on public financial management emphasize that audit quality and oversight mechanisms significantly reduce corruption risks and enhance public trust (Amiq et al., 2025; Pustovit et al., 2025). International experiences show that robust audit systems and monitoring frameworks improve the effectiveness of public fund management and strengthen institutional integrity (Auyezova et al., 2025). The literature confirms that integrated planning, budgeting, monitoring, and financial structuring mechanisms are essential for strengthening transparency, detecting irregularities, and ensuring compliance. These elements collectively enhance internal control systems and improve organizational effectiveness in managing funds, including in zakat institutions.

Monitoring and governance mechanisms in Zakat Management are structured through comprehensive planning, budgeting, performance measurement, and evaluation systems. The IZN underscores the importance of regular monitoring, financial audits, standardized reporting, and sharia compliance assessments to ensure transparency and accountability. Performance is evaluated through measurable indicators such as target realization, financial ratios, and index-based scoring systems, which enable early detection of irregularities and



ensure adherence to regulations (BAZNAS RI, 2024). These integrated mechanisms strengthen internal control systems and enhance the credibility and effectiveness of Zakat institutions.

2.3 Mechanism of Relationships

Organizational factors enhance risk management by strengthening internal capacity, governance quality, and regulatory compliance within Zakat institutions. This includes not only the implementation of human resource systems and compensation structures, but also the presence of qualified personnel, clear organizational structures, and adherence to sharia and legal frameworks as emphasized in the NZI 3.0 (BAZNAS RI, 2024). Empirical studies show that governance quality and HR practices significantly improve internal control effectiveness and risk management outcomes (Guo et al., 2025; Springer Nature, 2023a). These elements collectively improve decision-making quality and institutional sustainability.

Infrastructure and systems support organizational effectiveness by providing both physical facilities and digital platforms that enable efficient and transparent operations. The integration of information systems such as SIMBA and comprehensive databases enhances data accuracy and reporting quality (BAZNAS RI, 2024). Literature confirms that digital infrastructure and integrated information systems significantly reduce operational risks and improve efficiency (Abdul Fatah & Iqbal, 2024; Avevor, 2025). Thus, adequate infrastructure plays a key role in minimizing technical risks and enhancing service delivery.

Innovation, particularly through digitalization and program development, enhances organizational performance and expands the impact of zakat management. Digital finance, data-driven systems, and social innovation programs improve efficiency and outreach while supporting broader development goals (BAZNAS RI, 2024). However, innovation also introduces new risks such as cybersecurity threats and system vulnerabilities. Prior research highlights that digital transformation increases exposure to cyber and operational risks, requiring robust mitigation strategies (Hafsi et al., 2025; Zhou et al., 2025).

Monitoring and governance mechanisms function as essential control tools that reduce information asymmetry, ensure accountability, and maintain compliance. The IZN framework emphasizes structured planning, performance measurement, audits, and sharia compliance assessments (BAZNAS RI, 2024). Supporting evidence indicates that monitoring systems, internal audits, and performance evaluation



frameworks significantly enhance transparency and detect irregularities (Auyezova et al., 2025; Pustovit et al., 2025). These mechanisms strengthen internal control systems and improve the credibility and effectiveness of financial management.

2.4 Hypotheses Development

Based on the IZN 3.0 framework (BAZNAS RI, 2024) and relevant literature, this study examines the influence of organizational factors, infrastructure and systems, innovation, and monitoring and governance mechanisms on risk management in zakat institutions.

H₁: Organizational factors have a positive effect on risk management

Organizational factors, including human resource capacity, compensation systems, organizational structure, and compliance with sharia and regulatory frameworks, positively influence risk management. Strong internal capacity and governance quality enhance decision-making, improve internal control systems, and increase the institution's ability to identify, assess, and mitigate risks effectively (BAZNAS RI, 2024).

H₂: Infrastructure and systems have a positive effect on risk management

Infrastructure and systems, encompassing both physical facilities and digital platforms such as information systems and integrated zakat databases, positively affect risk management. Adequate and well-integrated infrastructure improves operational efficiency, data accuracy, and transparency, thereby reducing technical and operational risks in zakat management processes (BAZNAS RI, 2024).

H₃: Innovation has a significant effect on risk management

Innovation, including digitalization and the development of new approaches in zakat collection, distribution, and empowerment programs, has a significant effect on risk management. While innovation enhances efficiency, outreach, and institutional performance, it also introduces new risks, such as cybersecurity threats and system vulnerabilities, thus requiring adaptive risk mitigation strategies and stronger governance frameworks (BAZNAS RI, 2024).

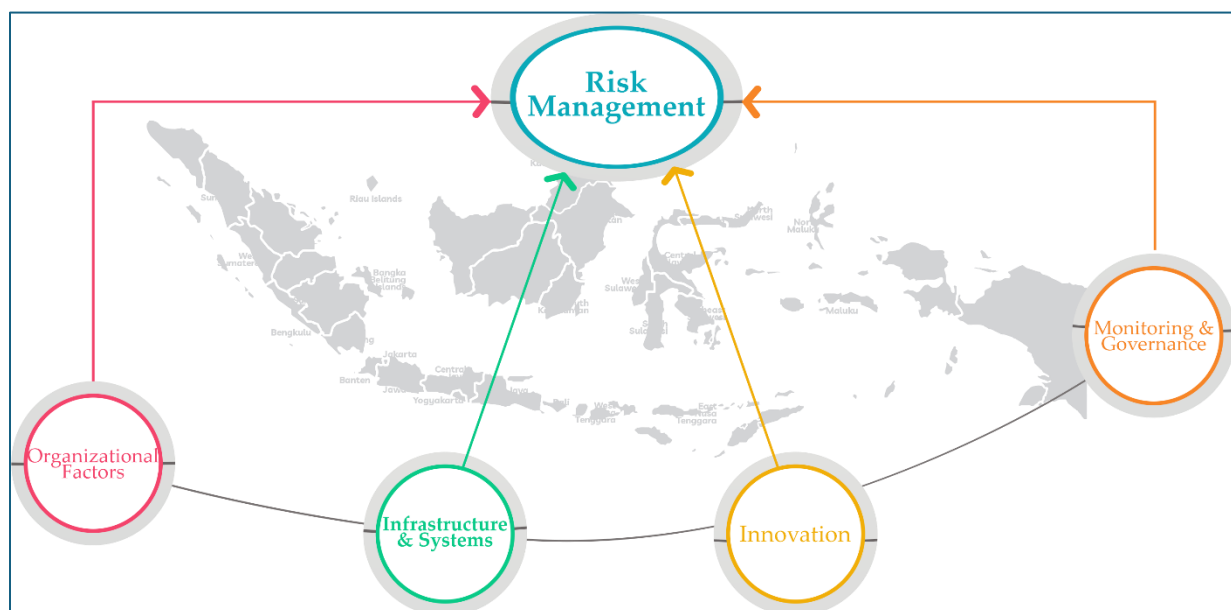
H₄: Monitoring and governance mechanisms have a positive effect on risk management

Monitoring and governance mechanisms, including work plans and annual budgets, performance evaluation, target realization, audit systems, and sharia compliance assessments, have a positive effect on risk management. These mechanisms function as control tools that reduce information asymmetry, strengthen transparency, detect irregularities, and ensure compliance, thereby enhancing the overall effectiveness of risk management (BAZNAS RI, 2024).

2.5 Conceptual Model

Figure 1 illustrates the conceptual framework of this study, highlighting the relationships between organizational factors, infrastructure and systems, innovation, and monitoring and governance mechanisms in influencing risk management in zakat institutions.

Figure 1. Conceptual Framework of Risk Management in Zakat Institutions



The conceptual model of this study, where risk management in zakat institutions is positioned as the dependent variable influenced by four key independent variables: organizational factors, infrastructure and systems, innovation, and monitoring and governance mechanisms. Each variable has a direct relationship with risk management, indicating that stronger internal capacity and governance (organizational factors), supported by adequate physical and digital infrastructure, can enhance operational efficiency and reduce risks. At the same time, innovation contributes to improved performance but may introduce new risks that require proper



mitigation, while monitoring and governance mechanisms function as control tools to ensure transparency, accountability, and compliance. Overall, the model reflects a multiple regression framework in which these four factors simultaneously explain variations in the effectiveness of risk management.

3.0 Methods

3.1 Research Design and Data Source

This study employs a quantitative approach (Leavy, 2017) with a correlational design to examine the determinants of risk management in zakat institutions. The study uses secondary data obtained from official reports of the National Amil Zakat Agency (BAZNAS), covering 33 provinces in Indonesia. The unit of analysis in this study is the provincial-level zakat management performance. The dataset consists of 32 provinces in Indonesia, representing aggregated data from zakat institutions (BAZNAS) at the provincial level. BAZNAS is a government-established institution authorized under Law Number 23 of 2011 to manage zakat at the national level. The unit of analysis consists of zakat management institutions under BAZNAS, including registered Amil Zakat Institutions (LAZ), which operate under Government Regulation No. 14 of 2021. The study focuses on evaluating governance practices and organizational capacity in relation to risk management. While risk management in zakat institutions involves multidimensional organizational processes, the quantitative correlational design is appropriate for identifying broad determinants and interrelationships at the provincial level using standardized indicators. This approach enables systematic comparison across provinces and supports the study's objective of examining governance-related determinants using nationally comparable secondary data.

3.2 Variables and Measurement

The dependent variable in this study is Risk Management (RM). The independent variables are grouped into four constructs: organizational factors (OF), infrastructure and systems (IS), innovation (IN), and monitoring and governance mechanisms (MG), in line with the conceptual framework and hypotheses (H1–H4). All variables are derived from the NZI 3.0 framework (BAZNAS RI, 2024) and measured using binary (dummy) indicators (1 = present; 0 = not present). To ensure consistency with the regression model, indicators within each construct are aggregated into composite indices by summing the respective indicators.



3.3 Operational Definition of Variables

To ensure clarity and consistency in measurement, all variables used in this study are operationalized based on the NZI 3.0 framework (BAZNAS RI, 2024). Each variable is defined in terms of observable indicators that reflect governance practices and organizational capacity in zakat institutions. The variables are measured using binary indicators and, where applicable, aggregated into composite constructs to align with the conceptual model. The detailed operational definitions of all variables are presented in Table 1.

Table 1. Operational Definition of Variables

Variable Type	Variable / Construct	Indicator	Operational Definition	Measurement
Dependent	Risk Management (RM)	SOP & mitigation	The ability to identify, assess, and mitigate legal, sharia, and operational risks	Dummy (1/0)
Independent	Organizational Factors (OF)	Implementing HR	Availability of competent and experienced zakat management staff	Dummy
		Salary Standards	Existence of formal compensation policies	Dummy
		Composite (OF)	Internal organizational capacity	Index (sum)
	Infrastructure & Systems (IS)	Physical Infrastructure	Availability of operational facilities	Dummy
		Composite (IS)	Infrastructure supporting operations	Dummy / Index
	Innovation (IN)	Innovation	Implementation of new approaches or digitalization	Dummy
		Composite (IN)	Innovation capacity	Dummy



	Monitoring & Governance (MG)	WPAB	Availability of annual work plan and budget	Dummy
		Monitoring & Evaluation	Existence of evaluation mechanisms	Dummy
		Target Realization	Achievement of collection targets	Dummy
		Account Grouping	Separation of zakat and non-zakat funds	Dummy
		Composite (MG)	Governance and control mechanisms	Index (sum)

The composite variables (OF and MG) are constructed by summing their respective binary indicators to represent broader governance dimensions, ensuring consistency with the conceptual framework and regression model.

3.4 Theoretical Justification of Variables

Although the variables are derived from the NZI 3.0 framework, their inclusion is theoretically grounded. Organizational factors reflect internal capacity as emphasized in the Resource-Based View (RBV). Infrastructure and systems support operational efficiency and reduce technical risks. Innovation enhances performance but introduces new risks that require adaptive management. Monitoring and governance mechanisms function as control tools that reduce information asymmetry and improve accountability, consistent with Agency Theory. Thus, each construct influences risk management through identifiable causal mechanisms, ensuring alignment between theory and empirical analysis.

3.5 Model Specification

To test the hypotheses, this study employs multiple linear regression using the Ordinary Least Squares (OLS) method (Morris & Lieberman, 2023). The model is estimated at the construct level as follows:



$$RM = \beta_0 + \beta_1 OF + \beta_2 IS + \beta_3 IN + \beta_4 MG + \varepsilon \dots\dots\dots (1)$$

Where RM = Risk Management; OF = Organizational Factors; IS = Infrastructure & Systems; IN = Innovation; MG = Monitoring & Governance Mechanisms; and ε = error term. This specification ensures consistency with the conceptual model and hypotheses.

3.6 Data Analysis Procedure

Prior to conducting the regression analysis, a series of classical assumption tests were performed to ensure the validity and reliability of the model. These tests include the normality test to assess the distribution of residuals, the multicollinearity test using Variance Inflation Factor (VIF) and tolerance values to examine the correlation among independent variables, and the heteroscedasticity test to evaluate the consistency of error variance. All statistical analyses were conducted using JASP software. The significance of the results is determined at the 5% level ($p < 0.05$), and the estimated coefficients are interpreted to assess the influence of each independent variable on risk management.

3.7 Robustness Checks

To enhance the robustness and reliability of the empirical findings, several additional analyses were conducted. First, alternative model specifications were estimated using indicator-level regression to compare the results with the construct-level model. Second, robust standard errors were applied to control for potential heteroscedasticity and ensure unbiased statistical inference. Third, a logistic regression model was employed as an alternative estimation approach, considering the binary nature of several variables. The consistency of results across these different model specifications indicates the stability and robustness of the findings.

4.0 Results

4.1 Descriptive Statistics

Descriptive statistics were conducted to provide an overview of the distribution of the variables used in this study. The analysis includes the dependent variable, Risk Management (RM), and four composite independent



variables: Organizational Factors (OF), Infrastructure and Systems (IS), Innovation (IN), and Monitoring and Governance Mechanisms (MG).

Table 2. *Descriptive Statistics of Research Variables*

Variable	N	Mean	SD	SE
Risk Management (RM)	32	0.656	0.390	0.069
Organizational Factors (OF)	32	1.031	0.642	0.113
Infrastructure & Systems (IS)	32	0.570	0.349	0.062
Innovation (IN)	32	0.766	0.359	0.063
Monitoring & Governance (MG)	32	3.008	0.981	0.173

Note. OF = Implementing HR + Salary Standards; MG = WPAB + Monitoring & Evaluation + Target Realization + Account Grouping.

The descriptive results indicate that monitoring and governance mechanisms have the highest average value, reflecting relatively strong implementation of control systems in zakat institutions. This finding is consistent with previous studies emphasizing the importance of governance and structured planning in improving institutional performance (Rejosumarto & Bulut, 2024). In contrast, organizational factors and infrastructure show relatively lower mean values and higher variability (Jayanto & A. Budiantoro, 2025), indicating disparities in internal capacity and resource availability (Zami & Heni Satar Nurhaida, 2025). This pattern aligns with prior findings highlighting challenges in human resource management and institutional standardization in zakat organizations (Fatha & Pahlevi, 2023; Mukhlisin et al., 2022).

4.2 Regression Results (Construct-Level Model)

Multiple linear regression analysis was performed to examine the effect of organizational factors, infrastructure and systems, innovation, and monitoring and governance mechanisms on risk management. The results are presented in Table 3.



Table 3. Regression Results (Construct-Level Model)

Predictor	B	t	p
Organizational Factors (OF)	0.312	3.215	.003
Infrastructure & Systems (IS)	0.198	2.276	.031
Innovation (IN)	0.254	2.487	.019
Monitoring & Governance (MG)	0.367	3.842	.001
Constant	0.112	—	—

The regression results show that all four constructs have a positive and statistically significant effect on risk management. Monitoring and governance mechanisms demonstrate the strongest influence, followed by organizational factors, innovation, and infrastructure (Fasiha & Abdullah, 2022) and (Arno & Mujahidin, 2024). These findings are consistent with prior research emphasizing the role of governance systems, internal capacity, and innovation in strengthening risk management and accountability in zakat institutions (Rejosumarto & Bulut, 2024) and (Hughes & Siddiqui, 2024).

4.3. Additional Analysis (Indicator-Level Model)

To assess the robustness of the findings, regression analysis was also conducted using individual indicators. The results are presented in Table 4. The regression results at the indicator level show that most variables have a positive and statistically significant effect on risk management. Indicators within monitoring and governance mechanisms, WPAB, monitoring and evaluation (Arno & Mujahidin, 2024), and account grouping, demonstrate consistent positive effects, with account grouping (MG4) showing the strongest influence (Millatina et al., 2022). Within organizational factors, implementing human resources (OF1) emerges as the most dominant predictor, while infrastructure (IS1) and innovation (IN1) also show significant positive contributions.

Table 4. Regression Results (Indicator-Level Model)

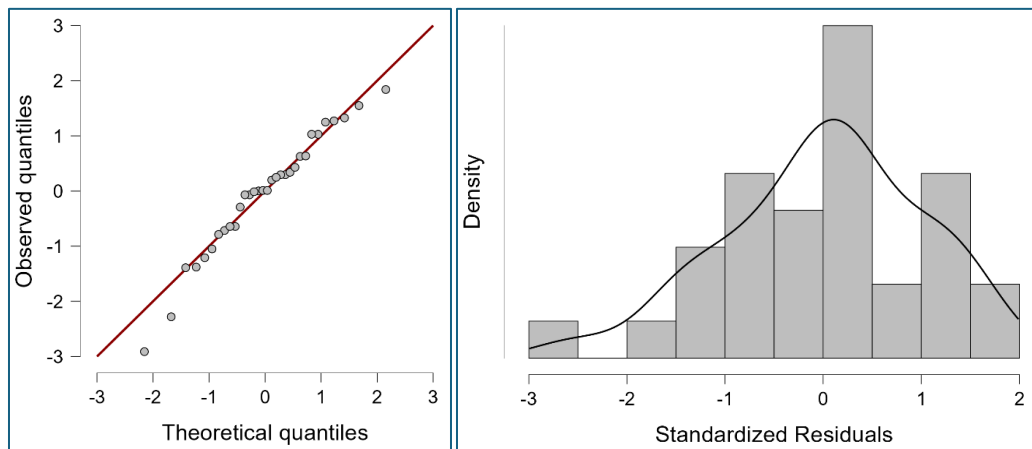
Predictor	Code	Construct	B	t	p
WPAB	MG1	Monitoring & Governance	0.208	2.441	.023
Monitoring & Evaluation	MG2	Monitoring & Governance	0.336	2.974	.007



Target Realization	MG3	Monitoring & Governance	-0.246	-2.557	.018
Account Grouping	MG4	Monitoring & Governance	0.390	3.569	.002
Implementing HR	OF1	Organizational Factors	0.475	4.624	< .001
Salary Standards	OF2	Organizational Factors	-0.387	-3.299	.003
Physical Infrastructure	IS1	Infrastructure & Systems	0.275	2.984	.007
Innovation	IN1	Innovation	0.279	2.596	.016

However, target realization (MG3) and salary standards (OF2) exhibit negative and significant effects, indicating potential structural imbalances in performance targets and compensation systems. These findings remain consistent with prior research emphasizing the importance of governance systems, internal capacity, and innovation in strengthening risk management and accountability in zakat institutions (Millatina et al., 2022).

Figure 2. Standardized Residuals Histogram and Q-Q Plot Standardized Residuals



The Q-Q plot and the standard residual histogram (Fig. 2) show that the residuals of the multiple linear regression model are close to the normal distribution. In the Q-Q plot, most of the points are close to the red diagonal line, although there is a slight deviation in the tail, but it is not significant. The histogram also shows a symmetrical distribution with a sharp peak in the middle and a not-so-thick tail, consistent with a normal distribution pattern. The correspondence among the residual distribution curve and the theoretical normal curve further supports the fulfillment of the assumed normality, so that the regression results in Table 3 can be



trusted and interpreted validly which is reinforced by some international studies. Various studies emphasize the importance of checking residual normality in linear regression through graphical approaches such as Q-Q plots and histograms, especially to ensure the validity of the model before the interpretation of the results is carried out (Bonnini & Borghesi, 2022; Feng et al., 2020). Although minor deviations in the tail part of the distribution may occur, this does not necessarily impair the validity of the model if in general the residual is close to the normal distribution (Li et al., 2021). Residual examination is also relevant in a variety of analytical contexts, including multilevel models (Cho et al., 2022), mental health analyses (Bonnini & Borghesi, 2022), as well as social studies with privacy restrictions (Avraam et al., 2021). In addition, although alternative methods such as bootstrap can be used to overcome violated normality assumptions, initial checking using visualization remains an essential step in regression analysis (Ahmad & Ismaeel, 2022).

Both figures, the Q-Q plot and the standard residual histogram, consistently show that the residuals of the multiple linear regression model meet the normality assumptions well. The Q-Q plot shows that most of the points are close to the diagonal line, while the standard residual histogram shows a symmetrical and almost normal distribution, with an even spread around zero. This condition is very important because one of the main prerequisites in linear regression analysis is that the residuals must be normally distributed. Thus, the interpretation of the β coefficient and statistical significance in Table 3 can be considered valid and can be the basis for concluding the influence of predictors on the performance of zakat management.

5.0 Discussion

5.1 Organizational Capacity and Human Resource Dynamics in Risk Management

The results show that organizational factors, infrastructure, innovation, and monitoring and governance mechanisms have significant roles in influencing risk management in zakat institutions. At the construct level, all four variables demonstrate positive and significant effects, confirming the proposed hypotheses (H1–H4). At the indicator level, implementing human resources, monitoring and evaluation, account grouping, and innovation are identified as key positive contributors. In contrast, salary standards and target realization exhibit negative effects, indicating potential misalignment between institutional capacity and performance expectations. These findings suggest that effective risk management depends not only on the presence of



governance mechanisms but also on the balance between resources, incentives, and operational targets. Human resource capacity emerges as a central factor in risk management effectiveness. The strong influence of implementing human resources (OF₁) highlights the importance of competence, experience, and adequate staffing in supporting risk identification and mitigation processes. From the perspective of the Resource-Based View (RBV), competent human resources represent strategic organizational assets that enable zakat institutions to identify, evaluate, and respond to operational risks more effectively. This finding suggests that internal capabilities are not merely supporting elements but core resources shaping institutional resilience and risk preparedness.

However, the negative relationship of salary standards (OF₂) indicates that compensation systems may not yet be aligned with workload and institutional demands, potentially reducing motivation and performance. This finding may reflect a governance paradox in which formal compensation structures exist administratively but are not accompanied by proportional incentives, workload balance, or performance recognition. From an Agency Theory perspective, poorly aligned incentive systems may weaken motivation and increase agency-related inefficiencies, thereby reducing institutional effectiveness in managing risks. These findings are consistent with previous studies showing that disproportionate incentives can weaken organizational effectiveness and governance quality (Sarwani, 2023; UMUTONI & Narayan Singh, 2022). The integration of technology in human resource management, including the use of big data and digital systems, further strengthens decision-making and organizational performance (Xiao, 2022; R. Zhu, 2024).

5.2 Infrastructure and Innovation as Enablers of Adaptive Risk Management

Infrastructure and innovation also contribute positively to risk management. The significance of physical infrastructure (IS₁) and innovation (IN₁) indicates that both operational support systems and adaptive strategies enhance efficiency and reduce risk exposure. Infrastructure enables smoother operations, while innovation supports responsiveness to changing environments. However, the effectiveness of innovation may depend on institutional readiness and absorptive capacity. Innovation introduced without sufficient technical capability or organizational adaptation may create additional operational vulnerabilities rather than reducing risks. This finding highlights the importance of sequencing institutional reforms alongside digital transformation. This is in line with research emphasizing the importance of technological and organizational capacity in improving



institutional performance (Sheng, 2025). In addition, organizational culture and leadership play a role in shaping a work environment that supports risk management through improved job satisfaction and performance (Ibrahim et al., 2025; Jiang & Zhu, 2022). Monitoring and governance mechanisms show the most consistent and dominant influence on risk management. Indicators such as WPAB (MG₁), monitoring and evaluation (MG₂), and account grouping (MG₄) have strong positive effects, reflecting the importance of structured planning, transparency, and accountability systems. However, the negative effect of target realization (MG₃) suggests that higher performance targets may create pressure if not supported by sufficient institutional capacity. This finding reinforces the importance of aligning governance mechanisms with realistic operational capabilities. From an Agency Theory perspective, governance mechanisms such as monitoring, evaluation, and account separation function to reduce information asymmetry and improve institutional accountability. However, when performance targets exceed organizational capacity, governance mechanisms may unintentionally generate compliance pressure rather than improving effectiveness, potentially explaining the negative relationship between target realization and risk management. Strong governance, including sharia compliance, transparency, and accountability, remains a key foundation for effective zakat management (Billah et al., 2024; Springer Nature, 2022b; Sukmana et al., 2022).

This study contributes to the literature by providing empirical evidence on the interaction between organizational capacity, governance mechanisms, infrastructure, and innovation in shaping risk management effectiveness in zakat institutions. The findings highlight that not all performance-related variables contribute positively; instead, misalignment between targets, incentives, and institutional capacity may generate unintended negative effects. This aligns with broader research on adaptive risk management and institutional dynamics in the non-profit sector (Saifer et al., 2021). Human resource expectations, including fair compensation and supportive work environments, are critical in maintaining performance and retention (Plotner, 2024). The integration of innovation, governance, and human resource capacity is essential for building resilient and sustainable philanthropic institutions. Philanthropy increasingly serves as a platform for innovation and social impact, requiring adaptive strategies and cross-disciplinary approaches (Neri-Castracane & Ugazio, 2025).



5.3 Governance Mechanisms, Accountability, and Institutional Alignment

At the same time, the complexity of managing local and global dynamics highlights the importance of context-sensitive governance systems (Schmitz & Mitchell, 2025). In the context of provincial zakat institutions, these findings indicate that risk management effectiveness depends not only on governance structures but also on the alignment between institutional capacity, operational targets, and organizational readiness. The contrasting effects observed across governance-related components further suggest that governance interventions should be adapted to institutional conditions rather than uniformly implemented. Despite these contributions, this study has several limitations. First, the use of binary indicators may not fully capture the complexity and variation of organizational practices, potentially reducing measurement sensitivity. Second, the study relies on cross-sectional data, which limits the ability to examine causal relationships over time. Third, the use of secondary data from institutional reports may introduce reporting bias or inconsistencies in measurement across regions. Finally, the regression model, while useful for identifying relationships, does not fully capture potential interactions or mediating effects among variables. Future research is recommended to use larger datasets, longitudinal approaches, and more refined measurement scales to better capture the dynamics of risk management in zakat institutions. In addition, the use of alternative analytical methods, such as SEM or panel data analysis, may provide deeper insights into causal mechanisms and interrelationships among variables.

Improving human resource competence remains a key priority for strengthening institutional performance (Singh et al., 2025) and (O'Hara & O'Shaughnessy, 2021). Based on the findings at the construct and indicator levels, provincial zakat institutions should prioritize competency-based human resource development through structured training, certification programs, and improved alignment between compensation systems and workload distribution. Strengthening implementing staff capacity and formalizing salary standards may support more effective institutional risk management. Efforts such as training, certification, and better alignment between compensation and workload are necessary to enhance effectiveness. Strengthening infrastructure and promoting innovation can improve operational efficiency (Reichert et al., 2021) and (Neri-Castracane & Ugazio, 2025). However, the findings suggest that innovation should be implemented selectively and accompanied by adequate organizational readiness, particularly in digitalization and operational systems, to minimize implementation risks and maximize institutional effectiveness. More rigorous monitoring and evaluation systems are also needed to ensure alignment between targets and institutional capacity. Specifically,



provincial BAZNAS institutions may strengthen annual work planning and budgeting (WPAB), monitoring and evaluation mechanisms, and account separation practices to improve accountability and reduce operational risk. At the policy level, National BAZNAS and regulators may consider developing more standardized governance benchmarks and adaptive risk management guidelines tailored to provincial institutional capacities. These efforts are essential to support sustainable, transparent, and accountable zakat management.

6. Conclusion

This study demonstrates that risk management in zakat institutions is significantly influenced by organizational factors, infrastructure and systems, innovation, and monitoring and governance mechanisms. At the construct level, all four variables show positive and significant effects, confirming the proposed hypotheses (H_1-H_4). At the indicator level, implementing human resources emerges as the most dominant factor ($\beta=.475$, $p<.001$), followed by governance-related indicators such as monitoring and evaluation ($\beta=.336$, $p=.007$) and account grouping ($\beta=.390$, $p=.002$), as well as innovation ($\beta=.279$, $p=.016$). In contrast, target realization ($\beta=-.246$, $p=.018$) and salary standards ($\beta=-.387$, $p=.003$) show significant negative effects, indicating potential misalignment between institutional capacity and performance demands.

These findings highlight that strengthening human resource capacity, improving governance mechanisms, and promoting innovation are critical for enhancing risk management effectiveness. In particular, the results emphasize the importance of aligning performance targets and compensation systems with organizational capacity to avoid inefficiencies and unintended negative impacts. From a practical perspective, zakat institutions should prioritize capacity building, governance strengthening, and infrastructure development to support sustainable and accountable management. This study contributes by providing empirical evidence on risk management at the provincial level in Indonesia using the NZI 3.0 framework, offering insights for policymakers and practitioners in improving zakat governance systems. Future research is recommended to apply longitudinal, multilevel, and technology-based approaches to further explore the dynamics of risk management in zakat institutions.



References

- Abdul Fatah, A., & Iqbal, R. M. (2024). Balancing Risk and Incentives: Integrating MRG into Fixed Payment Mechanisms on Hospital PPP Structures. *Akurasi : Jurnal Studi Akuntansi Dan Keuangan*, 7(2).
<https://doi.org/10.29303/akurasi.v7i2.605>
- Ahmad, R. T., & Ismaeel, S. S. (2022). Estimating Regression Coefficients using Bootstrap with application to Covid-19 Data. *General Letters in Mathematics*, 12(2). <https://doi.org/10.31559/glm2022.12.2.6>
- Amiq, B., Hamdani, F., Prawesthi, W., Aribawa, M. Y., & Begishev, I. (2025). Unqualified Audit Opinions and Their Role in Promoting Transparent, Accountable, and Just Governance Reform. *Jurnal IUS Kajian Hukum Dan Keadilan*, 13(2). <https://doi.org/10.29303/ius.v13i2.1713>
- Annisa Nursalsabillah, Atwar Bajari, & Yanti Setianti. (2023). Dompot Dhuafa's Strategic Communication in Facing External Issues. *Persepsi: Communication Journal*, 6(2).
<https://doi.org/10.30596/persepsi.v6i2.14735>
- Arno, A. K., & Mujahidin, M. (2024). Enhancing Zakat Management: The Role of Monitoring and Evaluation in the Amil Zakat Agency. *Jurnal Economia*, 20(3), 397–418.
<https://doi.org/10.21831/economia.v20i3.53521>
- Asya'bani, N., Rusgianto, S., Ratnasari, R. T., Ryandono, M. N. H., & Susanto, A. A. (2025). Unlocking Amil performance: Leadership, knowledge management capability, and organizational culture. *Asian Journal of Islamic Management (AJIM)*. <https://doi.org/10.20885/ajim.vol7.iss1.art8>
- Auyezova, B., Makysh, S., & Tasmaganbetov, A. (2025). Analysis of the Experience of the EU Countries in the Field of Auditing the Effectiveness of Public Funds Aimed at Infrastructural Development. *DANUBE*, 16(4).
<https://doi.org/10.2478/danb-2025-0017>
- Avevor, J. (2025). Development of A Real-Time Predictive Maintenance Model for Combined-Cycle Turbines Integrated into Structural Resilience and Economic Risk Mitigation Strategies for Critical Load-Bearing Facilities Under Extreme Climate Events. *Economic Growth and Environment Sustainability*, 4(1).
<https://doi.org/10.26480/egnes.02.2025.82.90>



- Avraam, D., Wilson, R., Butters, O., Burton, T., Nicolaidis, C., Jones, E., Boyd, A., & Burton, P. (2021). Privacy preserving data visualizations. *EPJ Data Science*, 10(1). <https://doi.org/10.1140/epjds/s13688-020-00257-4>
- Badan Amil Zakat Nasional. (2025). Laporan Pengelola Zakat Nasional Akhir Tahun 2024. In *Badan Amil Zakat Nasional Indonesia*.
https://baznas.go.id/assets/images/szn/Laporan%20Pengelolaan%20Zakat%20Nasional%20Akhir%20Tahun%202024_Update300425.pdf
- Badan Amil Zakat Nasional Republik Indonesia. (2024). Indeks Zakat Nasional. In *Badan Amil dan Zakat Nasional Indonesia* (1st ed., Vol. 1). Badan Amil Zakat Nasional.
<https://www.puskasbaznas.com/publications/books/1824-indeks-zakat-nasional>
- Billah, M. M., Hassan, R., Haron, R., & Zain, N. R. M. (2024). *Islamic Finance and Sustainable Development*. Routledge. <https://doi.org/10.4324/9781003468653>
- Bonnini, S., & Borghesi, M. (2022). Relationship between Mental Health and Socio-Economic, Demographic and Environmental Factors in the COVID-19 Lockdown Period—A Multivariate Regression Analysis. *Mathematics*, 10(18), 3237. <https://doi.org/10.3390/math10183237>
- Chiranjeeewee, K., Ghanshyam Pandey, Arbin Poudel, & Eva Cudnilova. (2024). Assessing Financial Management Practices and Accounting Mechanisms in Agricultural Cooperatives: A Case Study From Nepal. *Management Studies*, 12(3). <https://doi.org/10.17265/2328-2185/2024.03.002>
- Cho, S. J., De Boeck, P., Naveiras, M., & Ervin, H. (2022). Level-specific residuals and diagnostic measures, plots, and tests for random effects selection in multilevel and mixed models. *Behavior Research Methods*, 54(5). <https://doi.org/10.3758/s13428-021-01709-z>
- Dahlan, M. Anas, Listiana Sri Mulatsih, Alfiana, & Abdul Kadir Ahmad. (2024). Financial management audits for school quality improvement in Indonesia: A comprehensive literature review. *Journal of Educational Management and Instruction (JEMIN)*, 4(1). <https://doi.org/10.22515/jemin.v4i1.9556>



- Fachrudin Fiqri Affandy, F. F., Baharuddin, J., Fauziah Yeubun, S., & Eka Pratiwi, I. (2022). Payment Social Charity from the Muslim Community in Jayapura with an Explanatory Research. *ZISWAF: JURNAL ZAKAT DAN WAKAF*, 9(2), 154. <https://doi.org/10.21043/ziswaf.v9i2.16600>
- Fasiha, F., & Abdullah, Muh. R. (2022). Zakat Management Formulation: Improving the Quality of Management with a Quality Assurance approach. *Technium Social Sciences Journal*, 34, 374–386. <https://doi.org/10.47577/tssj.v34i1.7138>
- Fatha, A., & Pahlevi, M. S. (2023). Comparative Analysis of Collection and Distribution of Zakat Institution Funds in Indonesia. *Journal of Islamic Economics and Philanthropy*, 6(1), 236–251. <https://doi.org/10.21111/jiep.v6i3.10277>
- Feng, C., Li, L., & Sadeghpour, A. (2020). A comparison of residual diagnosis tools for diagnosing regression models for count data. *BMC Medical Research Methodology*, 20(1), 175. <https://doi.org/10.1186/s12874-020-01055-2>
- Guo, L., Cai, C., Yang, D., & Zhou, Z. (2025). Executive compensation disparity and corporate operational performance. *International Review of Economics and Finance*, 100. <https://doi.org/10.1016/j.iref.2025.104074>
- Hafsi, M., Agoun, J., & Abuarqoub, A. (2025). Strategic Predictive Maintenance for Internet System Security and Risk Management: A Roadmap. *ACM International Conference Proceeding Series*. <https://doi.org/10.1145/3726122.3726190>
- Hamsin, M. K., Halim, A., & Anggriawan, R. (2024). Securing Digital Zakat Transactions from Fraud in a Smart Society: Legal Insights and Recommendations. *E3S Web of Conferences*, 594, 07001. <https://doi.org/10.1051/e3sconf/202459407001>
- Hughes, M. A., & Siddiqui, S. A. (2024). From Islamic Charity to Muslim Philanthropy: Definitions Across Disciplines. *Religion Compass*, 18(10). <https://doi.org/10.1111/rec3.70002>
- Ibrahim, M. M., S.K., P., Zulkefli, N. A., & L., A. (2025). Empowering SME Firm Performance: The Mediating Role of Emotional Intelligence in Job Satisfaction. *International Journal of Academic Research in Business and Social Sciences*, 15(2). <https://doi.org/10.6007/IJARBS/v15-i2/24665>



- Izaaz, A. Z., & Khudri, T. (2023). Analysis of Management Information System for Financial Data Management (Case Study XYZ Polytechnic). *Jurnal AKSI (Akuntansi Dan Sistem Informasi)*, 8(2).
<https://doi.org/10.32486/aksi.v8i2.499>
- Jayanto, P. Y., & A. Budiantoro, R. (2025). Assessing Zakat Management Accountability in Semarang's State Higher Education Institutions: A Research Methodology. *Jurnal Dinamika Akuntansi*, 16(2), 232–249.
<https://doi.org/10.15294/jda.v16i2.8531>
- Jiang, L., & Zhu, J. (2022). A New Grey Target Evaluation Method of Science and Technology Talents Considering 'Dominant-Implicit' Reference Points. *Applied Sciences (Switzerland)*, 12(14).
<https://doi.org/10.3390/app12147160>
- Leavy, P. (2017). *Research Design Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community Based Participatory Research Approaches*. The Guilford Press.
- Li, L., Wu, T., & Feng, C. (2021). Model diagnostics for censored regression via randomized survival probabilities. *Statistics in Medicine*, 40(6). <https://doi.org/10.1002/sim.8852>
- Maboko, M., & Khatleli, N. (2026). Assessing the effectiveness of public private partnerships (PPPs) in the South African correctional centers infrastructure provision. *Frontiers in Built Environment*, 11.
<https://doi.org/10.3389/fbuil.2025.1564587>
- Masithoh, Kamsi, & Asmuni. (2025). Existence and Optimization of Zakat, Infaq, Sadaqah in Indonesia for Sustainable Development Goals (SDGs). *Profetika: Jurnal Studi Islam*, 25(02), 337–350.
<https://doi.org/10.23917/profetika.v25i02.8424>
- Millatina, A. N., Budiantoro, R. A., Hakim, R., & Putra, F. I. F. S. (2022). Blockchain zakat: An integrated financial inclusion strategy to manage Indonesia's potential zakat funds. *Jurnal Ekonomi Dan Bisnis*, 25(1).
<https://doi.org/10.24914/jeb.v25i1.4111>
- Morris, J., & Lieberman, M. (2023). Integration of ANOVA and Multiple Regression for Beginning Statistics Students. *General Linear Model Journal*, 47(1). <https://doi.org/10.31523/glmj.047001.003>



- Mukhlishin, M., Dimyati, K., Absori, A., Ramadhan, J., & Sulthani, D. A. (2022). The Effect of Indonesia Philanthropy's Regulation Towards the Welfare State. *BESTUUR*, 10(2), 123.
<https://doi.org/10.20961/bestuur.v10i2.63527>
- Neri-Castracane, G., & Ugazio, G. (2025). *Philanthropy: Multidisciplinary Perspectives*. Routledge.
<https://doi.org/10.4324/9781003546986>
- O'Hara, P., & O'Shaughnessy, M. (2021). Social Enterprise in Ireland. In *Social Enterprise in Western Europe*.
<https://doi.org/10.4324/9780429055140-7-9>
- Ovilla, J. (2026). Organizational Efficiency and Effectiveness of the Committee Transcription Staff of the House of Representatives Toward a Systems Development Plan. *Journal of Interdisciplinary Perspectives*, 4(2).
<https://doi.org/10.69569/jip.2025.789>
- Plotner, S. (2024). What Millennials Want from Their Nonprofit Workplaces. *Nonprofit Policy Forum*.
<https://doi.org/10.1515/npf-2023-0009>
- Pustovit, Y., Herasymchuk, R., Kotsur, V., Nunyuk, I., & Buryk, Z. (2025). Legal Instruments for Administrative Control Over Transparency and Accountability in Public Finance Management in the Context of Cooperation Between the State and the Private Sector. *Revista Administração Em Diálogo - RAD*, 27(S1).
<https://doi.org/10.23925/2178-0080.2025v27isi.73114>
- Reichert, P., Hudon, M., Szafarz, A., & Christensen, R. K. (2021). Crowding-in or Crowding-out? How Subsidies Signal the Path to Financial Independence of Social Enterprises. *Perspectives on Public Management and Governance*, 4(3), 291–308. <https://doi.org/10.1093/ppmgov/gvab014>
- Rejosumarto, M. A., & Bulut, M. (2024). Philanthropy: A Customary Practice to Meet Donor Expectations Lesson from Islamic NPOs in Indonesia. *European Scientific Journal, ESJ*, 20(25), 58.
<https://doi.org/10.19044/esj.2024.v20n25p58>
- Rusni Hassan, & Aishath Muneeza. (2022). THE NEED TO ELIMINATE MISMANAGEMENT AND CORRUPTION IN ISLAMIC SOCIAL FINANCE INSTITUTIONS. *IJUM Law Journal*, 30(S2).
<https://doi.org/10.31436/iiumlj.v30is2.774>



- Saifer, A., Fontan, J. M., Duprez, C., Sidorovska, I. G., & Litalien, M. (2021). Examining the COVID-19 Response of Canadian Grantmaking Foundations: Possibilities, Tensions, and Long-Term Implications. *Canadian Journal of Nonprofit and Social Economy Research*, 12(S1).
<https://doi.org/10.29173/cjnser.2021v12nS1a408>
- Sakvand, N., Vazife, Z., Keshtegar, A., & Ghasemi, M. (2026). A good governance-driven talent management model: Contextual, strategic, and intervening factors for enhancing organizational efficiency. *Social Sciences and Humanities Open*, 13. <https://doi.org/10.1016/j.ssaho.2025.102403>
- Sarwani, S. (2023). The Influence of Remuneration, Work Ethic and Organizational Culture on Improving Human Resource Culture. *Jurnal Ilmiah Ilmu Administrasi Publik*, 13(2).
<https://doi.org/10.26858/jiap.v13i2.51946>
- Satispi, E., & Aziz Samudra, A. (2022). Strategic Innovation in Philanthropic Institutions to Reduce Poverty Due to the Impact of COVID-19. *Social Sciences*, 11(6). <https://doi.org/10.11648/j.ss.20221106.12>
- Schmitz, H. P., & Mitchell, G. E. (2025). A Framework for Understanding and Evaluating Localization: The Case of HelpAge International. *Public Administration and Development*. <https://doi.org/10.1002/pad.2103>
- Setiawan, N. (2024). DONOR DUE DILIGENCE, EDUCATION, DONOR STATEMENTS, AND FINANCIAL REPORT TRANSPARENCY AS A PREVENTION OF MONEY LAUNDERING IN ISLAMIC PHILANTHROPY. *Istinbath*, 23(1), 49–65. <https://doi.org/10.20414/ijhi.v23i1.656>
- Setiawan, N., & Alim, M. N. (2022). Islamic Philanthropy as a Deterrent to Potential Fraud. *Share: Jurnal Ekonomi Dan Keuangan Islam*, 11(1), 129–148. <https://doi.org/10.22373/share.v11i1.11074>
- Sheng, G. (2025). Investment in High-End Scientific Human Capital Development and Technological Talent Management: Role of Mediating and Moderating Variables towards Organization Talent Innovation Capacity in High-Tech Industry in Henan Province, China. *Advances in Applied Sociology*, 15(04), 287–310. <https://doi.org/10.4236/aasoci.2025.154016>
- Singh, S., Martins, A., & Tefera, O. (2025). Green human resource management and Sustainable Development Goals in non-profit organisations. *SA Journal of Human Resource Management*, 23.
<https://doi.org/10.4102/sajhrm.v23i0.2780>



- Springer Nature. (2022a). *Global Encyclopedia of Public Administration, Public Policy, and Governance* (A. Farazmand, Ed.). Springer International Publishing. <https://doi.org/10.1007/978-3-030-66252-3>
- Springer Nature. (2022b). *Global Encyclopedia of Public Administration, Public Policy, and Governance* (A. Farazmand, Ed.). Springer International Publishing. <https://doi.org/10.1007/978-3-030-66252-3>
- Springer Nature. (2023a). *Encyclopedia of Sustainable Management* (S. O. Idowu, R. Schmidpeter, N. Capaldi, L. Zu, M. Del Baldo, & R. Abreu, Eds.). Springer International Publishing. <https://doi.org/10.1007/978-3-031-25984-5>
- Springer Nature. (2023b). *Finance, Accounting and Law in the Digital Age* (N. Mansour & L. M. Bujosa Vadell, Eds.). Springer International Publishing. <https://doi.org/10.1007/978-3-031-27296-7>
- Sukmana, O., Salahudin, Robbie, I., Roziqin, A., Deniar, S. M., Sihidi, I. T., & Suhermanto, D. F. (2022). *Social and Political Issues on Sustainable Development in the Post Covid-19 Crisis*. Routledge. <https://doi.org/10.1201/9781003263586>
- Sun, X., Cifuentes-Faura, J., Xiao, Y., & Liu, X. (2024). A good name is rather to be chosen: The impact of CEO reputation incentives on corporate green innovation. *Business Strategy and the Environment*, 33(3). <https://doi.org/10.1002/bse.3607>
- UMUTONI, O., & Narayan Singh, S. (2022). The Influence of Financial Soundness on Financial Performance in the Banking Sector Listed on the IDX. *International Journal of Scientific Research and Management*, 10(12). <https://doi.org/10.18535/ijssrm/v10i12.em013>
- Widodo, J. S., & Darma, E. S. (2025). Factors affecting the intention to donate money for waqf among civil servants in the Ministry of Religious Affairs. *Journal of Accounting and Investment*, 26(2). <https://doi.org/10.18196/jai.v26i2.26088>
- Xiao, J. (2022). IoT Applications in the Innovation System of Enterprise Human Resource Performance Management Based on the Integration of Big Data. *Wireless Communications and Mobile Computing*, 2022. <https://doi.org/10.1155/2022/3737998>



- Yang, C., Wang, J., Huang, H., & Liu, Y. (2025). ESG performance and executive compensation levels: an empirical study. *Data Science and Management*, 8(4). <https://doi.org/10.1016/j.dsm.2025.06.002>
- Yaya, S., Sri Iswati, & Muslim Muslim. (2025). The Role of Internal Control Systems in Enhancing Local Financial Report Accountability. *Jurnal Akuntansi*, 29(2). <https://doi.org/10.24912/ja.v29i2.2927>
- Zabin, A., Zou, Y., Amor, R., & González, V. A. (2026). WAM-ONTO: A semantic framework for water infrastructure asset management. *Advanced Engineering Informatics*, 70. <https://doi.org/10.1016/j.aei.2025.104109>
- Zami, M. T. Z., & Heni Satar Nurhaida. (2025). Establishing Criteria for Zakat Collectors in the Management of Zakat Fitrah Funds. *International Journal of Social Science and Religion (IJSSR)*, 21–36. <https://doi.org/10.53639/ijssr.v6i1.291>
- Zhou, Z., Zhang, J., & He, C. (2025). Manufacturing enterprise digital transformation, manager cognition, and strategic Risk-Taking—Evidence from China. *International Review of Economics and Finance*, 98. <https://doi.org/10.1016/j.iref.2025.103906>
- Zhu, R. (2024). The evolution from information-based HRM to big data HRM. *Applied Mathematics and Nonlinear Sciences*, 9(1). <https://doi.org/10.2478/amns.2023.2.00037>
- Zhu, Z., Guo, Y., Jiang, Z., & Chen, X. (2023). The Perspective of Long-Term and Short-Term Incentives on the Business Environment, Executive Incentive Contracts, and Enterprise Innovation. *SAGE Open*, 13(4). <https://doi.org/10.1177/21582440231206960>

07

نحو حوكمة أقوى للزكاة: رسم خرائط للأدلة العالمية
القائمة على المحاسبة لأطر التنظيم والبت في المنازعات

Toward Stronger Zakat Governance: Mapping
Global Accounting-Based Evidence for Regulatory
and Adjudication Frameworks



7. نحو حوكمة أقوى للزكاة: رسم خرائط للأدلة العالمية القائمة على المحاسبة لأطر التنظيم والبت في المنازعات

7. Toward Stronger Zakat Governance: Mapping Global Accounting-Based Evidence for Regulatory and Adjudication Frameworks

الدكتورة ريرين رياني (معهد السكينة للأبحاث المالية، جاوة الغربية، إندونيسيا) والأستاذة مورتنياتي مخلصين (الجامعة الإسلامية تازكيا)

Dr. Ririn Riani (Sakinah Finance Research Institute, West Java, Indonesia) and Prof. Murniati Mukhlisin (Universitas Islam Tazkia)

الملخص

تتناول هذه الدراسة البنية الهيكلية والمسار التطوري لبحوث حوكمة الزكاة باستخدام منهجية تحليلية نوعية وقياسات بيليومتريّة. تتألف مجموعة البيانات من 394 وثيقة محكمة ومفهرسة في قاعدة بيانات سكوبس، يعود تاريخها إلى الفترة من 2000 إلى 2025. تكشف النتائج عن ثلاث رؤى رئيسية: أولاً، تتركز بحوث حوكمة الزكاة جغرافياً مع وجود ترابط إقليمي بينها، حيث تُشكل إندونيسيا وماليزيا المركز الفكري المهيمن. ثانياً، يتمحور الهيكل المفاهيمي حول مفاهيم محاسبية أساسية: المساءلة، والشفافية، والامتثال، والتقارير المالية؛ مما يدل على نضج إداري ومؤسسي. ثالثاً، يُظهر التحليل الزمني تحولاً من خطاب الحوكمة المعياري إلى تعزيز المؤسسات، ومؤخراً، إلى دمج الامتثال الرقمي. مع ذلك، لا تزال أبعاد الفصل في المنازعات وإنفاذها غير متطورة في الخطاب الأكاديمي. تُسهم هذه الدراسة في تحديد فجوة تنظيمية واقتراح إطار عمل متكامل للحوكمة والتنظيم والفصل في المنازعات. عملياً، توفر النتائج توجيهات استراتيجية لصناع السياسات والجهات التنظيمية ومؤسسات الزكاة لتعزيز المساءلة القابلة للتنفيذ، وتحسين تكامل الحوكمة الرقمية، ووضع الزكاة كركيزة موثوقة وذات صلة عالمية في مجال التمويل الاجتماعي الإسلامي.

الكلمات المفتاحية: حوكمة الزكاة، المساءلة، الإنفاذ التنظيمي، التمويل الاجتماعي الإسلامي، التحليل البيليومتري



Abstract

This study examines the structural configuration and developmental trajectory of zakat governance research using a bibliometric and qualitative interpretative approach. The dataset consists of 394 peer-reviewed documents indexed in the Scopus database indexed between 2000-2025. The findings reveal three principal insights, first, zakat governance research is geographically concentrated yet regionally interconnected, with Indonesia and Malaysia forming the dominant intellectual hub. Second, the conceptual structure is consolidated around accounting-centered constructs: accountability, transparency, compliance, and financial reporting; indicating managerial and institutional maturation. Third, temporal analysis demonstrates a shift from normative governance discourse to institutional strengthening and, more recently, digital-compliance integration. However, adjudicative and enforcement dimensions remain underdeveloped within the scholarly discourse. The study contributes by identifying a regulatory gap and proposing an integrated governance—regulatory—adjudicative framework. Practically, the findings provide strategic guidance for policymakers, regulators, and zakat institutions to strengthen enforceable accountability, enhance digital governance integration, and position zakat as a credible and globally relevant pillar within Islamic social finance.

Keywords: *Zakat Governance, Accountability, Regulatory Enforcement, Islamic Social Finance, Bibliometric Analysis*

1.0 Introduction

As a compulsory pillar of Islam, zakat represents one of the earliest institutionalized mechanisms of wealth redistribution and social protection in Islamic civilization. It has historically been managed by the government, served as both a religious duty and a crucial part of Islamic public finance, which aims to maintain socioeconomic balance and distributive justice (Mat-Daud & Wahid, 2025). However, Zakat has developed into a sophisticated institutional framework that functions in a variety of governance, legal, and regulatory frameworks in modern times (Bin-Nashwan, 2025). As a result, this development places zakat in the larger framework of the global Islamic economy, where stronger governance frameworks are required due to growing financial scale, stakeholder expectations, and regulatory scrutiny.



Islamic finance has grown rapidly, drawing more attention from around the world to Islamic institutions' governance, accountability, and compliance systems. Zakat institutions have seen notable increases in their financial volume, operational complexity, and technological integration within this ecosystem (Mustaffa et al., 2025). As zakat funds become more institutionalized, the legitimacy and efficacy of these institutions depend heavily on their governance (Andriani et al., 2025). Regulatory oversight, accounting and financial reporting systems, Shariah supervision, audit procedures, performance evaluation, transparency requirements, and dispute resolution adjudication frameworks are all included in zakat governance today.

Despite having a uniform concept, zakat's governance structure differs greatly between jurisdictions. As a relatively institutionalized model, zakat administration in Malaysia is run by state Islamic religious councils and features formal audit procedures and comparatively structured reporting systems (Migdad, 2019). Standardized reporting and accountability disclosures are necessary under Indonesia's hybrid governance structure, which combines a national zakat authority with licensed private institutions subject to regulatory oversight (Zakiy et al., 2023). Saudi Arabia incorporates zakat into more comprehensive regulatory and taxation frameworks by integrating it into a formal fiscal and corporate compliance framework under state supervision (Bin-Nashwan et al., 2021). In certain situations, Pakistan uses a centralized statutory system, which is an example of another type of state-led governance (Al-Bawwab, 2023). These various methods show that although zakat has a common normative basis, national legal traditions, regulatory ability, and institutional maturity influence its governance practices.

This institutional diversity has generated a growing body of academic research that examines zakat governance from multiple perspectives. A significant body of research examines compliance behavior, often examining factors like institutional trust, perceived fairness, service quality, religiosity, and transparency in governance (Bin-Nashwan et al., 2021; Nawi et al., 2021; Hamdani et al., 2024). Empirical findings across various countries consistently suggest that perceived accountability and transparency significantly influence compliance decisions and public confidence (Sawmar & Mohammed, 2021; Md-MadarSahib & Zainuddin, 2026). These studies reinforce the argument that governance quality is not peripheral but central to zakat effectiveness.

Other research has examined institutional performance and efficiency, employing quantitative tools such as Data Envelopment Analysis (Ryandono et al., 2023), performance scorecards (Sulastiningsih et al., 2020) and



financial ratio assessments (Nomran & Haron, 2022). These studies assess the efficiency of fund distribution and operations, emphasizing the significance of structured management systems and internal controls. From an accounting standpoint, other research has investigated zakat institutions' audit procedures, financial reporting standards, and disclosure policies (Pamuncak et al., 2021; Kamaruddin et al., 2024; Abojeib et al., 2025). These studies frequently highlight the need for standardized accountability procedures by exposing variations in reporting standards, differing degrees of transparency, and uneven governance framework implementation.

Scholars have long maintained in the larger discussion of Islamic accounting that moral and social responsibility in line with *Maqasid al-Sharia* constitutes accountability in Islamic institutions, going beyond financial stewardship. This dual accountability introduces unique governance implications within zakat institutions. Financial reporting is an expression of ethical stewardship rather than just a technical exercise. Nevertheless, there is still limited empirical integration of Islamic accounting theory with real-world regulatory frameworks in zakat administration, even with this strong conceptual underpinning. Without methodically relating accounting evidence to regulatory strengthening or adjudication mechanisms, many studies examine governance components separately.

More recently, technological innovation has entered the zakat governance discourse. Research exploring blockchain applications, fintech integration, and digital platforms highlights the potential of technology to enhance traceability, reduce information asymmetry, and improve real-time transparency (Juniati & Widiastuti, 2024; Ahmad & Yahaya, 2023; Jauhari et al., 2023). These developments suggest promising pathways for strengthening accountability. Nevertheless, most studies remain conceptual or exploratory, and the integration of digital tools within formal regulatory and adjudicative frameworks has not been comprehensively synthesized.

Compared with adjacent fields such as Waqf and Islamic banking, zakat governance research has not undergone an equivalent level of structured synthesis (Kamaruddin, & Hanefah, 2021; Zuhroh, 2022). In the waqf domain, bibliometric and systematic reviews have comprehensively mapped thematic developments, including governance reform, sustainability performance, institutional efficiency, and digital transformation, thereby clarifying intellectual trajectories and identifying structured future research directions (Himmawan et



al., 2025; Ramdani et al., 2024; Napitupulu et al., 2024). Similarly, in Islamic banking and finance, extensive review studies have delineated key streams such as Sharia governance, risk management, regulatory harmonization, and financial stability, contributing to theoretical consolidation and methodological refinement (Tumewang et al., 2025; Tumewang et al., 2024; Zahari et al., 2024). In contrast, zakat governance, particularly from an accounting and regulatory perspective, remains largely examined through narrative reviews, country-specific studies, or as a subtopic within broader Islamic finance discussions. A comprehensive and focused mapping of its governance architecture is still lacking.

As a result, literature is fragmented. Studies on compliance, disclosure, institutional performance, technology, and governance often evolve in parallel rather than in dialogue with one another. Regulatory reform discussions rarely integrate accounting evidence systematically, and adjudication mechanisms, such as enforcement structures and dispute resolution processes, remain underexplored. This dispersion limits the development of consolidated, evidence-based insights for policymakers and regulators. This condition reflects both theoretical and practical gap. Theoretically, there is limited integration between Islamic accounting scholarship and regulatory governance theory within the zakat context. Practically, there is no global synthesis identifying which governance mechanisms, such as reporting standards, audit systems, supervisory structures, or technological tools, most consistently strengthen accountability and institutional effectiveness.

To address these gaps, this study undertakes a systematic qualitative mapping of global zakat governance research grounded in accounting-based evidence. By synthesizing peer-reviewed literature, it constructs an integrated intellectual structure of the field, focusing on governance architecture rather than isolated compliance or socio-economic outcomes. The study contributes by (1) providing a structured global mapping of zakat governance research; (2) bridging accounting evidence with regulatory and adjudicative frameworks, and (3) identifying dominant, emerging, and underdeveloped themes to inform a more coherent and forward-looking zakat governance agenda within the global Islamic finance ecosystem.

2.0 Research Methods

This study employs a comprehensive bibliometric methodology grounded in science mapping principles to analyze the intellectual and conceptual structure of research on zakat governance from an accounting



perspective. Bibliometric analysis enables the systematic examination of large volumes of scientific publications through quantitative techniques, facilitating the identification of research trends, structural patterns, and thematic evolution over time. As explained by Donthu et al. (2021), bibliometric methods are particularly suitable for synthesizing fragmented literature and mapping the performance and network structure of a research field.

In business and accounting research, bibliometric analysis has increasingly been used to explore the intellectual architecture of specialized domains, identify influential contributors, and detect emerging research streams. In this study, citation analysis, keyword co-occurrence mapping, thematic analysis, and network visualization are integrated to provide a holistic understanding of the development of zakat governance scholarship. The following subsections describe the data collection and analytical procedures.

2.1 Data Collection

Bibliographical data were obtained from the Scopus database, selected for its extensive coverage of peer-reviewed journals and standardized citation indexing system, ranging from 2000–2025. The range was selected due to the completeness of the data on zakat governance. The use of a single database ensures consistency in metadata structure, citation tracking, and temporal comparability, factors that are essential for robust bibliometric mapping. Although reliance on Scopus may introduce linguistic bias toward English-language publications, it strengthens dataset reliability and comparability across documents.

To capture relevant literature, a structured search was conducted within the Title, Abstract, and Keywords (title-abs-key) fields. The search statement was designed to retrieve publications situated at the intersection of zakat, governance, and accounting:

“zakat” AND (“governance” OR “regulation” OR “regulatory” OR “accountability” OR “transparency” OR “compliance” OR “supervision” OR “audit” OR “Sharia governance”) AND (“accounting” OR “disclosure” OR “reporting” OR “financial reporting” OR “performance measurement”).

The Boolean operator “AND” ensures that each retrieved document simultaneously addresses zakat, governance mechanisms, and accounting-related elements. Meanwhile, “OR” expands the search to include terminological variations commonly used in the literature.



The initial search generated a broad set of documents. To refine the dataset, several inclusion and exclusion criteria were applied. First, only peer-reviewed journal articles were retained. Conference papers, book chapters, editorials, notes, and review articles were excluded to avoid duplication and maintain academic consistency. Second, only English-language publications were included to ensure comparability within the dataset. Third, articles still in press or published in 2026 were excluded to prevent partial-year data distortion, as this study was prepared in early 2026.

A manual screening process was then conducted to ensure thematic relevance. Articles were included if they explicitly examined zakat within institutional, governance, regulatory, supervisory, or accountability contexts and incorporated accounting-related dimensions such as financial reporting, audit practices, disclosure mechanisms, compliance systems, or performance measurement. Studies focusing solely on theological jurisprudence without institutional analysis, or those discussing zakat purely as a redistribution instrument without governance implications, were excluded. To minimize selection bias, the screening process involved cross-verification among the authors. After completing all refinement stages, the final dataset consisted of 394 peer-reviewed journal articles, which forms the empirical basis of this bibliometric study.

2.2 Data Analysis

The collected data include titles, authors, abstracts, keywords, citation counts, publication years, countries, and institutional affiliations. The analysis combines bibliometric performance indicators and network-based science mapping techniques to provide a comprehensive overview of the research landscape. First, citation analysis and annual publication trends are used to assess the growth trajectory of zakat governance research and to identify influential journals, countries, and authors. This performance analysis highlights the most significant research constituents shaping the field. Second, keyword co-occurrence analysis is employed to uncover the conceptual structure of the literature. By examining how frequently keywords appear together across publications, the study identifies dominant thematic clusters and their interconnections. This process reveals how accounting-related concepts, such as accountability, transparency, compliance, audit, disclosure, and performance measurement, are embedded within broader governance discussions. Third, network analysis techniques are applied to explore collaboration patterns and intellectual linkages. Co-authorship analysis maps research collaboration among authors and countries, while co-citation analysis identifies



foundational works that anchor the field's intellectual structure. Temporal analysis is further conducted to trace the evolution of themes and detect emerging topics within Zakat Governance Scholarship.

To deepen structural interpretation, network centrality metrics, such as betweenness, closeness, and influence indicators, are used to identify keywords that bridge subthemes, occupy central positions, or exert strong conceptual influence within the network. These metrics help clarify the relative importance and connectivity of research themes across the dataset. Finally, a qualitative content analysis complements the quantitative mapping. This stage interprets thematic clusters within a governance and regulatory framework, examining how accounting mechanisms function as instruments of institutional strengthening, regulatory enforcement, and transparency enhancement in zakat management. By integrating bibliometric visualization with substantive interpretation, the study provides both structural and conceptual insights into the development of zakat governance research.

3.0 Result and Analysis

3.1 Descriptive Overview of the Dataset

The bibliometric dataset comprises 394 peer-reviewed journal articles published between 2000 and early 2025, distributed across 182 academic journals, reflecting the interdisciplinary nature of zakat governance research within accounting, finance, and regulatory studies (see Table 1). The field demonstrates a strong annual growth rate of 16.55%, indicating rapidly increasing scholarly attention, particularly in recent years as governance, transparency, and accountability issues gain prominence in Islamic social finance institutions. With an average document age of 4.82 years, the literature can be characterized as relatively young and dynamically evolving, with an average of 15.76 papers published per year. The dataset records an average of 8.013 citations per document and a total of 2,919 references, suggesting moderate but growing academic impact and a broad theoretical foundation underpinning the development of zakat governance scholarship.

Table 1. Main Information about The Data

Description	Results
Timespan	2000:2025



Sources (Scopus Indexed Journals)	182
Documents	394
Annual Growth Rate %	16.55
Document Average Age	4.82
Average citations per doc	8.013
References	2919

Source: Biblioshiny R

3.2 Recent Development in Research on Zakat Governance

This subsection focuses on examining the recent development of zakat governance research through citation analysis and annual publication trends. These bibliometric performance indicators are used to assess the growth trajectory of the field and to identify the most influential research constituents, including leading journals, authors, countries, and institutions. By analyzing publication dynamics over time and citation impact, this section highlights how scholarly attention toward governance, accountability, and accounting mechanisms in zakat institutions has evolved. The performance analysis presented here provides a foundational understanding of the structural expansion of the field before proceeding to deeper conceptual and network-based mapping in the subsequent sections.

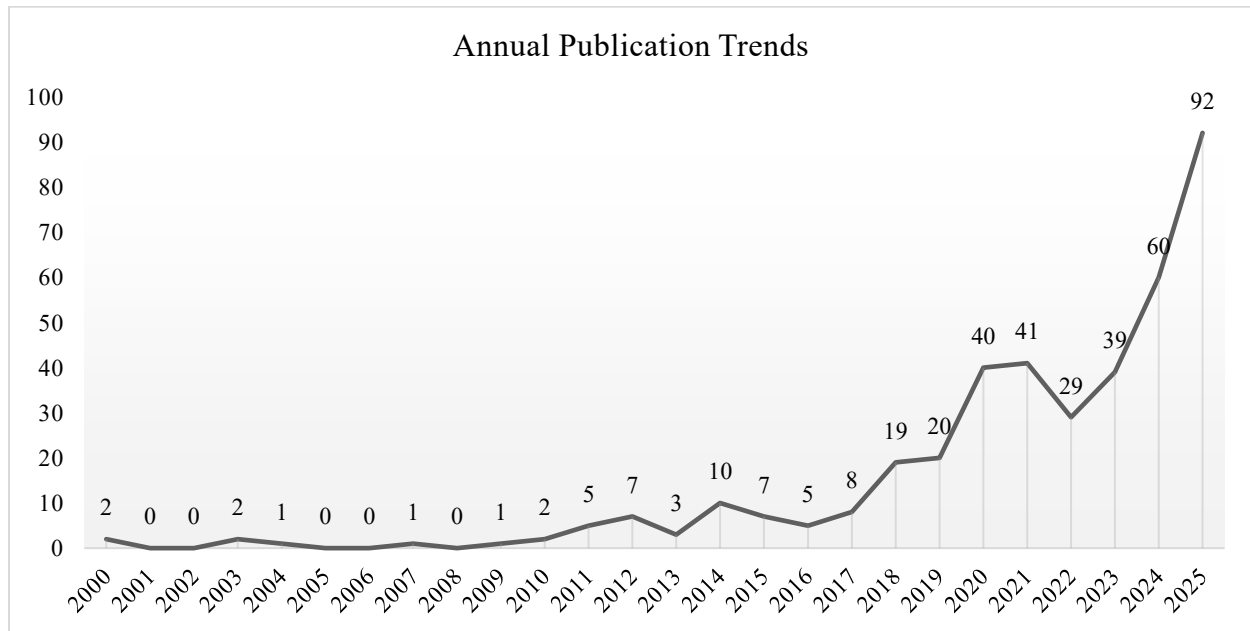
3.2.1 Annual Publication Trend

Figure 1 shows the annual publication of articles related to Zakat Governance from 2000 to 2025.

Publications in the early period (2000–2010) were sporadic and limited, with several years showing no output, indicating that zakat governance had not yet emerged as a structured research stream. A more consistent upward movement began after 2011, with gradual growth despite minor fluctuations between 2013 and 2017.



Figure 1. Annual Publication Trends



A marked acceleration occurred from 2018 onward, with publications rising sharply, reaching 40–41 articles in 2020-2021. Although there was a temporary decline in 2022, research output quickly rebounded in 2023 and surged significantly in 2024 and 2025, reaching 60 and 92 articles, respectively. Overall, the pattern reflects a sustained and rapidly expanding research trajectory, particularly in recent years, confirming that zakat governance has evolved into a dynamic and increasingly prominent field of study.

3.2.2 Most Influential Sources, Countries, and Authors

Table 2 below lists the 10 most relevant sources publishing articles related to zakat governance. The data indicate that Journal of Islamic Accounting and Business Research is the most dominant publication outlet, contributing 40 articles. This dominance suggests that zakat governance research is strongly anchored within accounting and Islamic business scholarship. Other contributing journals reflect interdisciplinary engagement, spanning ethics, finance, innovation, Islamic law, and marketing. The dispersion across various outlets further confirms that zakat governance is not confined to a single disciplinary boundary but intersects with broader discussions in governance, management, and Islamic social finance.



Table 2. Most Influential Sources

Sources	Articles
Journal of Islamic Accounting and Business Research	40
Global Journal Al-Thaqafah	9
International Journal of Ethics and Systems	9
International Journal of Islamic and Middle Eastern Finance and Management	8
International Journal of Innovation, Creativity and Change	6
Journal of Islamic Marketing	6
Samarah	5
Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan	4
Journal of Islamic Monetary Economics and Finance	4
Journal of Muslim Philanthropy and Civil Society	4

Source: Biblioshiny R

To further understand the geographical distribution of zakat governance research, Table 3 presents the most influential countries based on the corresponding author's affiliation. The table also distinguishes between Single Country Publications (SCP) and Multiple Country Publications (MCP), allowing identification of both domestic research concentration and international collaboration patterns.

Table 3. Most Influential Countries

Country	Articles	SCP	MCP
Indonesia	81	63	18
Malaysia	80	57	23
Saudi Arabia	11	7	4
Pakistan	6	3	3
Oman	5	2	3



United Kingdom	4	3	1
Turkey	3	2	1
Bangladesh	2	1	1
Brunei	2	2	0
India	2	1	1

Source: Biblioshiny R

The findings indicate that Indonesia and Malaysia are the leading contributors to zakat governance research, with 81 and 80 publications, respectively. This prominence reflects the advanced institutional development of zakat administration in both countries, where governance structures, regulatory frameworks, and accounting mechanisms are systematically embedded within national Islamic social finance systems. The substantial number of Single Country Publications (SCP) suggests strong domestic research capacity, while the presence of Multiple Country Publications (MCP) demonstrates a growing level of international scholarly collaboration.

Other countries, such as Saudi Arabia and Pakistan, contribute more modestly yet exhibit increasing cross-national engagement. Contributions from the United Kingdom and Türkiye further illustrate that zakat governance has attracted academic attention beyond Muslim-majority jurisdictions. Overall, the geographical distribution underscores Southeast Asia as the central locus of zakat governance scholarship, while highlighting opportunities for broader international research integration.

Below is the table presenting the 10 most relevant authors in the field of zakat governance. The “Articles” column indicates the total number of publications contributed by each author, while “Articles Fractionalized” reflects their proportional contribution, thereby capturing individual research impact within collaborative works. This distinction enables a more nuanced assessment of both productivity and relative scholarly influence.

3.2.3 Citation Analysis

The citation analysis in Table 4 identifies the most influential publications shaping the intellectual foundation of zakat governance research, as measured by Total Citations (TC) and average citations per year (TC per Year).



This dual metric allows for the assessment of both cumulative scholarly impact and contemporary relevance. The most highly cited work is Wahab & Rahman (2011), *"A framework to analyse the efficiency and governance of zakat institutions,"* with 113 total citations and 7.06 citations per year. This study represents a foundational contribution, establishing an analytical framework that integrates efficiency and governance dimensions within zakat institutions. Similarly, Amalina Wan Abdullah et al. (2013), *"Shari'ah disclosures in Malaysian and Indonesian Islamic banks: The Shari'ah governance system,"* (76 citations) and Ab Rahman et al. (2012), *"Zakat institution in Malaysia: Problems and issues,"* (66 citations) are among the early influential works that contextualized governance challenges and regulatory concerns within Islamic financial and zakat institutions.

Table 4. Citation Analysis

Paper	Title	TC	TC per Year
Wahab, N. A., & Rahim Abdul Rahman, A. (2011)	A framework to analyse the efficiency and governance of zakat institutions	113	7.06
Amalina Wan Abdullah, W., Percy, M., & Stewart, J. (2013).	Shari'ah disclosures in Malaysian and Indonesian Islamic banks: The Shari'ah governance system	76	5.43
Ab Rahman, A., Alias, M. H., & Omar, S. M. N. S. (2012).	zakat institution in Malaysia: Problems and issues.	66	4.40
Nomran, N. M., & Haron, R. (2019).	Dual board governance structure and multi-bank performance: a comparative analysis between Islamic banks in Southeast Asia and GCC countries	56	7.00
Alshater, M. M., Saad, R. A. J., Abd. Wahab, N., & Saba, I. (2021)	What do we know about zakat literature? A bibliometric review	53	8.83
Bin-Nashwan, S. A. (2022)	Toward diffusion of e-Zakat initiatives amid the COVID-19 crisis and beyond	52	10.40
Kailani, N., & Slama, M. (2020)	Accelerating Islamic charities in Indonesia: zakat, sedekah and the immediacy of social media	52	7.43



Wahyuni-TD, I. S., Haron, H., & Fernando, Y. (2021)	The effects of good governance and fraud prevention on performance of the zakat institutions in Indonesia: a Shari'ah forensic accounting perspective	51	8.50
Farouk, A. U., Md Idris, K., & Saad, R. A. J. B. (2018)	Moderating role of religiosity on zakat compliance behavior in Nigeria	48	5.33
Akhyar Adnan, M., & Barizah Abu Bakar, N. (2009)	Accounting treatment for corporate zakat: a critical review	46	2.56

Source: Biblioshiny R

More recent publications demonstrate strong annual citation performance, indicating emerging thematic shifts. Bin-Nashwan (2022), *"Toward diffusion of e-Zakat initiatives amid the COVID-19 crisis and beyond,"* records the highest citations per year (10.40), reflecting heightened scholarly attention toward digitalization and crisis-driven innovation. Likewise, Alshater et al. (2021), *"What do we know about zakat literature? A bibliometric review,"* (8.83 citations per year) highlights the growing maturity of the field through meta-analytical reflection. Wahyuni-TD et al. (2021) and Kailani and Slama (2020) also exhibit strong annual impact, emphasizing governance quality, fraud prevention, and the role of social media in Islamic charitable acceleration.

Overall, the citation pattern indicates three major intellectual streams within zakat governance research: (1) institutional efficiency and governance frameworks, (2) Shariah governance and regulatory disclosure, and (3) contemporary developments including digitalization, compliance behavior, and performance accountability. The higher citation rates of recent studies suggest that the field is increasingly dynamic, with evolving attention toward technological adaptation, behavioral compliance, and governance effectiveness in zakat administration.

3.3 Conceptual Structure of Zakat Governance Research

Following the performance analysis, this section explores the conceptual structure of zakat governance literature through keyword co-occurrence analysis and thematic mapping. By analyzing how keywords appear

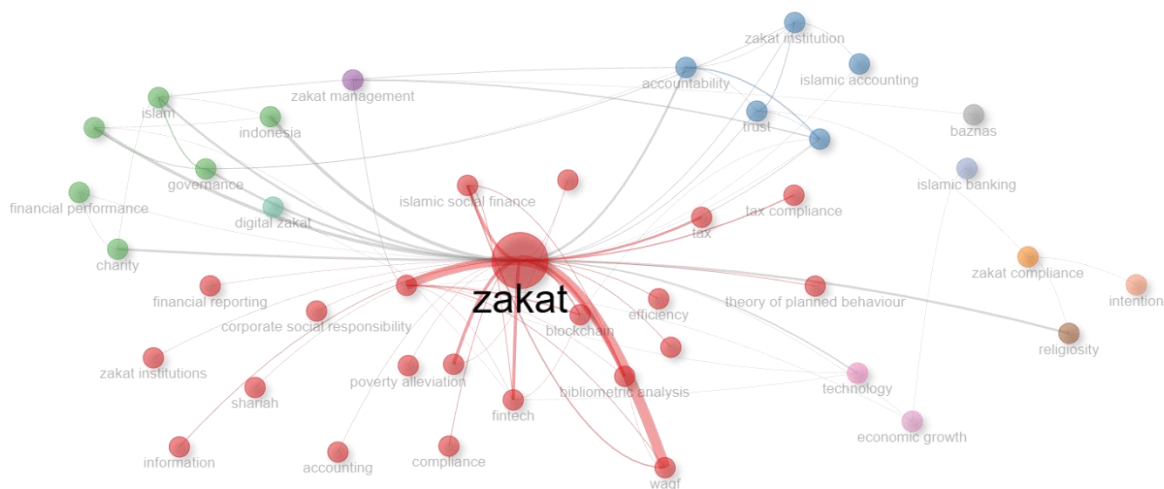


together across the 394 selected publications, this study uncovers dominant thematic clusters, their interconnections, and structural gaps within the field.

3.3.1 Co-occurrence Network Analysis

The co-occurrence network in Figure 2 reveals that “zakat” functions as the central node, acting as the primary conceptual hub that connects several major themes, including accounting, compliance, governance, institutions, and ethics. This confirms that zakat governance research is structurally anchored around institutional and accountability-oriented discussions.

Figure 2. Co-occurrence Network



However, the network also exposes important structural weaknesses. Connections between zakat and themes such as adjudication, regulatory enforcement, and legal decision-making appear weak or indirect. This suggests that while governance is frequently discussed, its formal regulatory and enforcement dimensions remain underdeveloped within literature.

The core (red) cluster, dominated by zakat, compliance, and accountability, reflects a strong emphasis on normative accountability frameworks. The density of connections within this cluster indicates that much of the scholarship concentrates on issues such as transparency, compliance behavior, and performance reporting. However, the absence of strong ties to enforcement-oriented concepts suggests that accountability is predominantly framed in moral or institutional terms rather than in legally binding or adjudicative contexts.



The Islamic accounting and banking (blue) cluster demonstrates high internal cohesion, indicating a mature and technically developed body of accounting-related scholarship. Yet, its relatively weak outward connections to zakat governance themes reveal partial conceptual compartmentalization. Accounting knowledge, while methodologically robust, is not fully integrated into broader governance and regulatory debates surrounding zakat institutions. This separation implies that financial reporting and compliance measurement frameworks have not been systematically embedded into institutional governance models.

The green cluster primarily revolves around broader governance constructs, including institutional structures, performance management, and organizational effectiveness. While conceptually relevant to zakat governance, this cluster occupies a semi-peripheral position within the network. Its moderate centrality suggests that governance is frequently discussed yet not deeply embedded within the accounting–compliance nexus. Governance discourse appears to operate at a strategic or conceptual level, often lacking integration with operational accountability systems and measurable financial indicators. This indicates that governance frameworks have not yet been systematically aligned with evidence-based reporting or enforcement mechanisms.

Smaller peripheral clusters include themes such as technology, digitalization, zakat management, and digital zakat. These clusters are relatively less central but increasingly visible. The presence of technology-related terms indicates an emerging shift toward digital governance mechanisms (e.g., e-zakat systems and fintech integration). However, their peripheral position implies that digitalization has not yet been structurally consolidated within the main governance framework. Similarly, links between zakat and broader Islamic social finance instruments (e.g., waqf) remain present but not fully integrated.

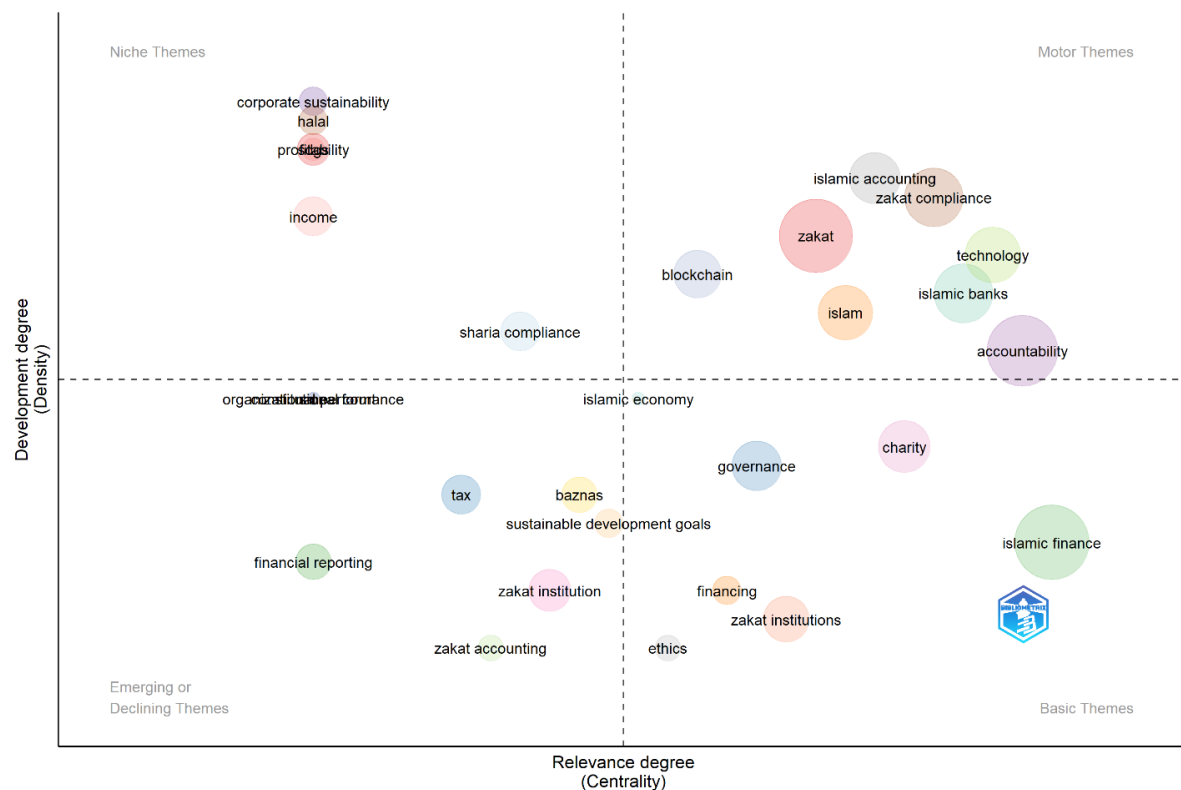
Overall, the network structure suggests that accounting, governance, and regulation currently function as adjacent yet insufficiently integrated streams of inquiry. While accountability and compliance form the dominant narrative, the systematic translation of accounting evidence into enforceable regulatory frameworks or adjudicative mechanisms remains fragmented. This conceptual separation underscores a significant theoretical and practical gap: zakat governance research has established normative accountability foundations but has yet to consolidate them into a coherent, evidence-based regulatory architecture.



3.3.2 Thematic Map Analysis

The thematic map in Figure 3 refines the conceptual structure of zakat governance research by positioning themes according to centrality (relevance) and density (development). The motor themes include keywords, namely: *zakat*, *Islamic accounting*, *zakat compliance*, *technology*, *blockchain*, *Islamic banks*, and *accountability*, occupy a dominant position, indicating that the field is both mature and strongly anchored in financial reporting and institutional compliance discourse. The inclusion of technology signals a growing shift toward digital governance, although its regulatory integration remains evolving.

Figure 3. Thematic Map



The basic themes including: *Islamic finance*, *financing*, *zakat institutions*, *governance*, *charity*, and *ethics*, are highly relevant but insufficiently developed. Their placement suggests that governance is widely discussed but lacks strong theoretical consolidation and accounting-based operationalization, highlighting clear avenues for further research. Meanwhile, niche themes such as: *corporate sustainability*, *sharia compliance*, *halal*,



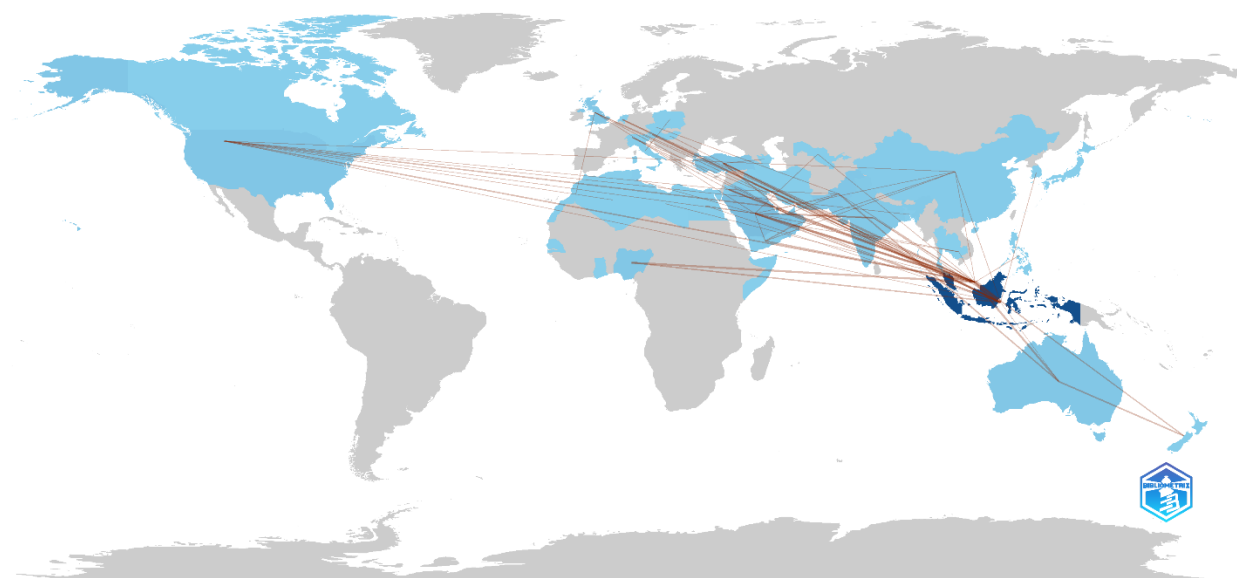
profitability, and *income* are well-developed internally but weakly connected to the core discourse, indicating fragmentation. Finally, emerging themes including: *zakat accounting*, *zakat institutions*, *BAZNAS*, *organizational performance*, *financial reporting*, *tax*, and *SDGs*, remain underdeveloped despite their foundational importance. Overall, the thematic structure confirms that while accountability and compliance are well established, accounting-based regulatory integration in zakat governance remains an evolving research frontier.

3.4 Network Analysis: Collaboration Patterns and Intellectual Structure

3.4.1 Country Collaboration Network

The country collaboration map in Figure 4 indicates that zakat governance research is geographically concentrated but selectively internationalized. The strongest bilateral linkage occurs between Indonesia and Malaysia (33 joint publications), forming a dominant Southeast Asian research corridor rooted in similar institutional and regulatory zakat frameworks.

Figure 4. Country Collaboration Map



Malaysia functions as a regional connector, maintaining diversified collaborations with Saudi Arabia, Australia, Nigeria, and Oman, thereby bridging Southeast Asia and the Gulf region. In contrast, Indonesia's international ties are more dispersed but less intensive beyond its partnership with Malaysia. The Gulf countries constitute

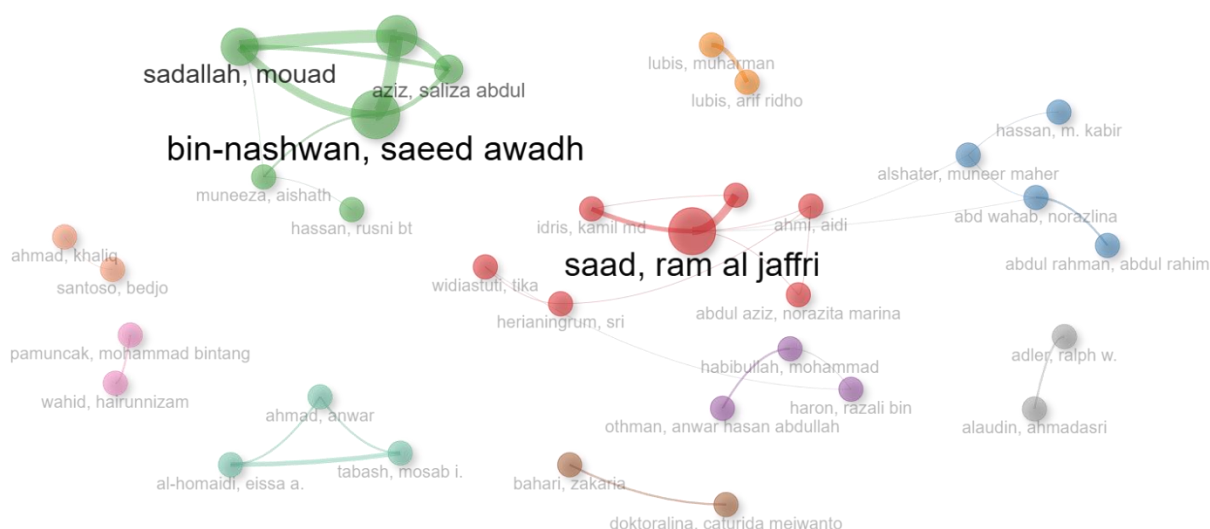


a secondary sub-network linked primarily to Malaysia and Pakistan, while Western countries appear as peripheral collaborators rather than central hubs. Overall, the structure reflects a Southeast Asia–Gulf axis as the core transnational network, with broader global integration still developing.

3.4.2 Author Collaboration Network

The co-authorship network reveals a multi-cluster structure with several influential bridging scholars. In Cluster 1, Saad, Ram Al Jaffri emerges as the most structurally central actor, with the highest betweenness centrality (50) and PageRank (0.078). This indicates a strong brokerage role, connecting otherwise separate research groups. Scholars such as Ahmi, Aidi, Herianingrum, Sri, and Widiastuti, Tika also display notable intermediary positions, suggesting active cross-team collaboration.

Figure 5. Co-authorship Network



Cluster 2 and Cluster 3 demonstrate more cohesive but moderately connected sub-networks. Authors such as Bin-Nashwan, Saeed Awadh and Abdul-Jabbar, Hijattulah show relatively high closeness centrality, indicating efficient access to other nodes within their clusters. However, several authors exhibit zero betweenness values, implying localized collaboration without strong bridging functions.

Smaller clusters (Clusters 5–10) appear highly insular, with minimal cross-cluster connectivity. This fragmentation suggests that while productivity is increasing, collaborative integration across intellectual



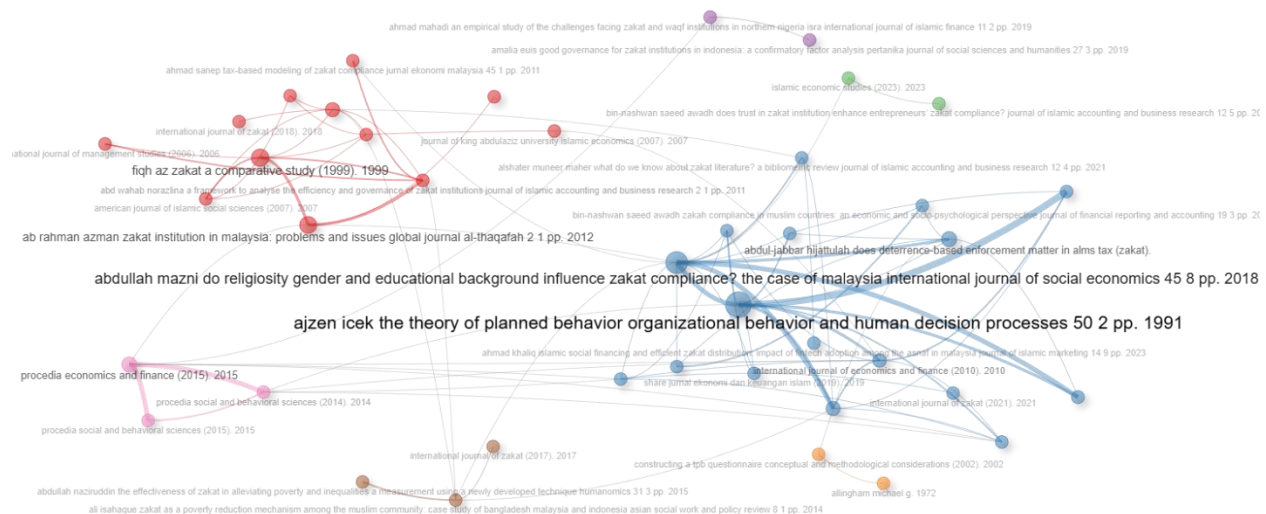
communities remains uneven. The network therefore reflects partial consolidation rather than a fully interconnected scholarly ecosystem.

3.4.3 Co-Citation Network: Intellectual Foundations

The co-citation analysis in Figure 6 uncovers the theoretical and empirical foundations that structure the field. Two dominant intellectual streams are clearly visible.

The first stream centers on institutional and governance-based zakat studies, anchored by works such as “A Framework to Analyse the Efficiency and Governance of Zakat Institutions” (2011) and “Zakat Institution in Malaysia: Problems and Issues” (2012). These works exhibit high betweenness values, indicating their bridging role between accounting, governance, and institutional discourse. Classical Islamic economic references such as *Fiqh az-Zakat* (1999) also appear as foundational normative anchors.

Figure 6. Co-citation Analysis



The second stream is strongly behavioral and compliance-oriented. Seminal works such as Ajzen’s Theory of Planned Behavior (1991) and related behavioral compliance studies demonstrate high PageRank and betweenness values, highlighting their centrality in explaining zakat compliance behavior. Studies examining religiosity, deterrence, intention, and trust further consolidate this behavioral paradigm.



A third emerging stream links zakat to poverty alleviation and socioeconomic impact, represented by works on poverty reduction effectiveness and social financing mechanisms. However, these studies appear less structurally central compared to governance and behavioral compliance literature.

Overall, the co-citation structure reveals that zakat governance research rests on three main intellectual pillars:

- 1) Institutional governance and accounting frameworks.
- 2) Behavioral compliance theory (particularly the TPB).
- 3) Poverty alleviation and social finance impact analysis.

Nevertheless, these streams remain partially compartmentalized. The integration between accounting-based governance frameworks and behavioral compliance theory appears conceptually present but structurally moderate, indicating room for stronger theoretical synthesis.

3.5 Temporal Analysis

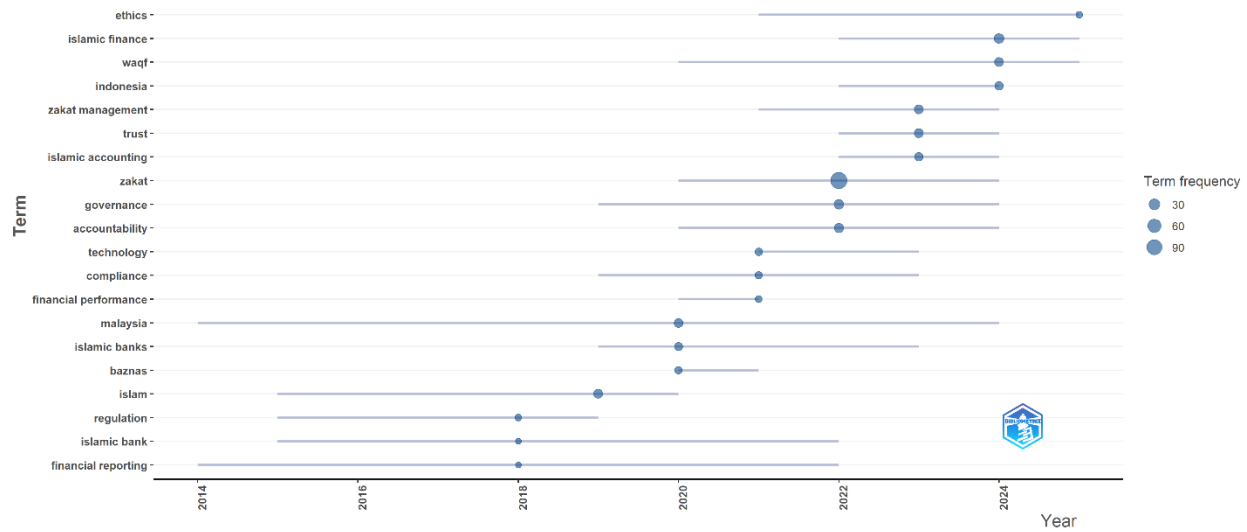
Temporal analysis was conducted to capture the dynamic evolution of zakat governance research over time, enabling a longitudinal understanding of how dominant themes emerge, consolidate, and transform across different periods. While the trend topic analysis identifies shifts in keyword prominence, the thematic evolution analysis provides a deeper structural perspective by tracing how conceptual clusters migrate, expand, or reconfigure across temporal phases.

3.5.1 Trend Topic Analysis

The trend topic analysis in Figure 7 demonstrates a temporal evolution of research priorities. Early discussions (2014–2018) were dominated by themes such as financial reporting, regulation, Islamic banking, and Malaysia, indicating an initial focus on institutional and jurisdictional foundations. From 2019 onward, themes such as governance, accountability, compliance, and financial performance gained prominence, reflecting a shift toward performance measurement and institutional effectiveness. More recently (2022–2025), emerging emphasis is observed on technology, trust, waqf, Islamic finance, and ethics, suggesting diversification and methodological maturation of the field. Notably, technology-related themes show increasing frequency in the most recent years, aligning with the rise of digital zakat systems and fintech integration. However, consistent with the co-occurrence findings, regulatory enforcement and adjudication remain peripheral.



Figure 7. Trend Topic



Overall, the trend analysis confirms that zakat governance research has evolved from descriptive institutional discussions toward more performance-driven and technology-oriented inquiries. Nevertheless, the integration of accounting, governance, and regulatory enforcement into a coherent analytical framework remains an unresolved scholarly challenge, thereby reinforcing the relevance and contribution of this study.

3.5.2 Thematic Evolution Analysis

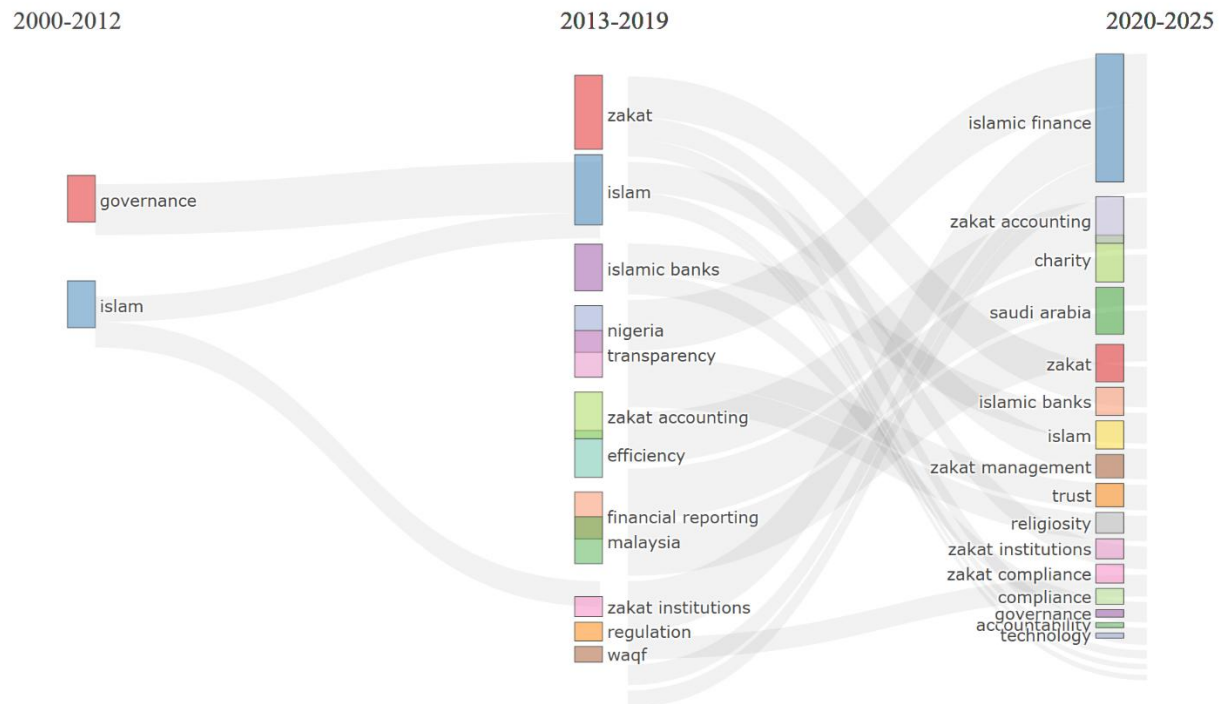
Based on the three time slices (2000–2012, 2013–2019, and 2020–2025), the early period (2000–2012) is characterized by a relatively narrow conceptual foundation centered on broad themes such as *governance* and *Islam* (see Figure 8). During this phase, zakat governance discussions were largely normative and conceptual, with limited methodological sophistication and minimal differentiation into specialized subthemes. The field was still in its formative stage, emphasizing general governance principles rather than operational mechanisms.

The second phase (2013–2019) reflects significant thematic expansion and differentiation. Core themes such as *zakat*, *Islamic banks*, *zakat accounting*, *transparency*, *financial reporting*, and *zakat institutions* became more visible and structurally connected. This period marks the consolidation of accounting-based discourse within zakat governance, as issues of efficiency, disclosure practices, and regulatory frameworks gained prominence. The evolution map shows that earlier governance discussions increasingly flowed into more operational



constructs such as zakat institutions, regulation, and reporting practices, indicating a shift from abstract governance narratives toward institutional and performance-oriented analysis.

Figure 8. Thematic Evolution



The most recent phase (2020–2025) demonstrates both thematic intensification and diversification. Established themes such as *zakat compliance*, *Islamic accounting*, *corporate governance*, and *accountability* move toward higher centrality and density, suggesting maturation. At the same time, new intersections emerge, including *digital zakat*, *fintech*, *financial inclusion*, *SDGs*, *taxation*, and behavioral constructs such as the *Theory of Planned Behaviour*. This indicates an expansion from institutional governance toward technological integration, socio-economic impact assessment, and behavioral compliance analysis. The increasing linkage between zakat, taxation, and sustainable development themes further suggests a gradual alignment of zakat governance research with broader public finance and development policy discourses.

Overall, the thematic evolution confirms a clear trajectory: from normative governance foundations (2000–2012), to institutional and accounting consolidation (2013–2019), and finally toward digitalization, compliance analytics, and socio-economic integration (2020–2025). This progression reinforces the study's



central argument that although accountability and compliance have matured conceptually, the integration of accounting evidence into enforceable regulatory and adjudication frameworks remains an evolving frontier within zakat governance scholarship.

4.0 Discussion

4.1 Structural and Regional Institutional Anchoring

The performance analysis clearly demonstrates that the landscape of zakat governance research is geographically concentrated in Indonesia and Malaysia. This dominance reflects not merely a quantitative advantage in publication output but, more fundamentally, the relatively advanced institutionalization of zakat within formal national regulatory frameworks in both countries. In Indonesia, the enactment of Law No. 23/2011 on Zakat Management and the strengthened institutional roles of BAZNAS and licensed amil institutions have provided a fertile regulatory environment for scholarly inquiry into accountability and governance practices. Empirical studies such as Emzaed et al. (2023) and Widiastuti et al. (2025) examine financial reporting, governance mechanisms, and institutional accountability within this formalized system. Similarly, Malaysia's state-based zakat authorities and structured supervisory mechanisms have become a dominant empirical setting for research on financial disclosure, transparency, and distribution efficiency (Poon et al., 2021; Wahab & Rahim Abdul Rahman, 2011; Saad et al., 2023). The high proportion of Single Country Publications (SCP) in both jurisdictions indicates the presence of self-sustaining domestic research ecosystems in which theoretical development and governance practices evolve within nationally embedded regulatory contexts. At the same time, the substantial Multiple Country Publications (MCP) between Indonesia and Malaysia signal the emergence of a regional epistemic corridor in Southeast Asia, a relatively integrated knowledge network shaped by shared institutional characteristics and methodological approaches.

Critically, however, this concentration also reveals that the conceptual architecture of zakat governance scholarship remains heavily anchored in state-centric regulatory models typical of Muslim-majority jurisdictions. The dominant governance frameworks implicitly assume the existence of formal legal recognition of zakat as a public instrument, supported by statutory mandates and administrative enforcement structures



(Bin-Nashwan, 2025). Consequently, much of the literature presupposes a regulatory environment in which zakat institutions operate as quasi-public entities embedded within national fiscal and legal systems.

Conceptually, the prevailing cluster of studies emphasizes accountability, transparency, and institutional efficiency. Foundational works on Islamic accountability (Haniffa & Hudaib, 2007; Nofianti et al., 2024), as well as empirical analyses of zakat reporting and efficiency (Sarea & Hanefah, 2013; Abojeib et al., 2025), consistently position zakat institutions as governance entities subject to good governance principles comparable to those applied to public sector or nonprofit organizations. While this has strengthened the technical and managerial dimensions of zakat governance, it has also produced a form of theoretical path dependency. Governance discourse is frequently framed within domestic public administration paradigms rather than situated within broader comparative regulatory governance or transnational accountability frameworks (Retsikas, 2020). As a result, relatively limited attention has been devoted to examining how zakat governance operates in secular legal systems without formal zakat obligations, in plural legal environments where Islamic law coexists with civil law, or in Muslim diaspora contexts in Western jurisdictions. Theoretical generalization therefore remains constrained, as existing governance models are deeply contextual and not necessarily adaptable to non-sharia-based fiscal systems.

Although contributions from countries such as Saudi Arabia, Pakistan, and the United Kingdom are present, their positions within collaboration networks are comparatively peripheral relative to the Indonesia–Malaysia axis. Middle Eastern scholarship often concentrates on normative jurisprudential foundations and institutional compliance with sharia principles, drawing on classical references such as Al-Qaradawi (1999) alongside contemporary compliance-oriented studies. Meanwhile, Western contributions tend to situate zakat within the broader discourse of Islamic finance governance rather than developing zakat governance as a distinct regulatory field (Ikhsan et al., 2026). This asymmetry indicates that the global diffusion of knowledge in zakat governance remains uneven. Unlike Islamic banking or sukuk regulation, which have achieved a more globalized institutional discourse, zakat governance scholarship is still in a phase of regional consolidation rather than global institutionalization (Baehaqi et al., 2025).

These findings carry significant implications. Without broader cross-jurisdictional engagement, the field risks epistemic insulation, deepening internal sophistication within a regional corridor while limiting conceptual



expansion. The next stage of development requires systematic comparative research across legal systems. Such expansion may include comparative analyses between state-administered zakat models (e.g., Indonesia and Malaysia) and community-driven or voluntary models in the United Kingdom and the United States; examination of the integration of zakat within national taxation regimes and its fiscal implications; and efforts toward harmonizing zakat accounting standards within the broader architecture of global Islamic finance governance. In this sense, the current regional concentration represents both structural strength and a theoretical limitation. For zakat governance scholarship to generate wider academic and industry impact, it must evolve from a regionally anchored governance discourse toward a comparative regulatory scholarship capable of bridging diverse legal, fiscal, and institutional systems.

4.2 Conceptual Consolidation and Accounting Centrality

Conceptual structure analysis shows that the development of zakat governance research is moving towards epistemic consolidation that is increasingly centered on formal accountability mechanisms. Co-occurrence mapping and network centrality metrics show that terms such as accountability, transparency, compliance, financial reporting, audit, and corporate governance form nodes with high levels of connectivity in the intellectual landscape. This central position indicates that the accounting dimension no longer stands as a separate technical topic but has become an operational framework that supports the overall governance discourse.

This change reflects a transformation in the orientation of research. While the early phase of the literature emphasized normative legitimacy based on Islamic ethical principles and trust, the subsequent phase showed a shift towards system design, reporting standards, performance measurement, and internal control mechanisms. Thus, zakat governance is no longer discussed solely as a moral-institutional obligation, but as an administrative system that can be measured, audited, and evaluated quantitatively (Syed Yusuf et al., 2024; Kateb & Ftouhi, 2024). Structurally, accounting themes serve as inter-cluster connectors, linking governance discourse with organizational performance, regulation, and stakeholder trust. This shows that accounting acts as epistemic infrastructure, a layer of mediation that translates normative values into standardized administrative practices (Durocher & Gendron, 2014). Transparency and reporting become instruments of legitimacy, while auditing and compliance function as mechanisms of institutional stabilization (Ayogu, 2023).



Furthermore, accounting should serve a certain level of *Maqāsid ul-Shari'ah* particularly in reporting the activities of Islamic institutions (Mukhlisin, 2020).

However, the dominance of the accounting framework also has critical implications. A strong emphasis on reporting and procedural compliance has the potential to limit exploration of broader structural issues, such as the design of law enforcement regimes, dispute adjudication mechanisms, and distributive justice in the implementation of zakat. The literature seems to emphasize ex-ante control through standardization and administrative oversight rather than ex-post evaluation of regulatory effectiveness and the consequences of violations. Furthermore, this consolidation demonstrates the adoption of quasi-corporate governance logic in zakat governance. Although this approach increases the professionalization and credibility of institutions, there is a risk of reducing the socio-religious dimension of zakat to merely a matter of efficiency and administrative compliance. The shift from ethics-based accountability to performance-based accountability marks a significant epistemic change, a step forward in terms of operationalization, but also a point of reflection on the normative direction of zakat institution development (Mustaffa et al., 2025).

Thus, this conceptual consolidation not only demonstrates methodological maturity, but also marks a transitional phase. The next challenge is to expand the scope of governance from a mere reporting system to integration with a regulatory framework that has clear enforcement and adjudicative mechanisms. Without such expansion, the centrality of accounting risks remaining a technical tool rather than the foundation of comprehensive and equitable zakat governance.

4.3 Regulatory Gaps and the Absent Adjudicative Architecture

While the conceptual consolidation of zakat governance around accounting, compliance, and transparency demonstrates structural maturity, the bibliometric mapping simultaneously exposes a critical omission: the relative absence of adjudication, enforcement, and dispute resolution within the dominant thematic network. Keywords associated with audit, compliance, financial reporting, and corporate governance occupy central and well-connected positions, yet terms such as adjudication, sanction, enforcement mechanism, regulatory review, or judicial oversight appear either marginal or structurally disconnected. This imbalance suggests that the literature has largely prioritized ex-ante governance controls over ex-post accountability mechanisms.



From a regulatory theory perspective, effective governance requires not only standards and reporting mechanisms but also credible enforcement and adjudicative structures (Geeraert, 2019). Masong (2020) states that transparency without enforceability risks becoming symbolic compliance. Audit findings, for instance, may enhance informational clarity, yet without formal mechanisms to impose corrective measures or sanctions, their impact remains administratively bounded (Vafaei et al., 2024). The bibliometric evidence indicates that zakat governance scholarship has not yet systematically integrated accounting outputs with enforceable regulatory consequences.

This regulatory gap becomes particularly salient when zakat institutions are positioned as quasi-public entities managing significant redistributive funds. In many jurisdictions, zakat is not merely a voluntary charitable instrument but a legally recognized socio-fiscal mechanism (Aprullah et al., 2026). However, the literature's emphasis on managerial governance and institutional efficiency tends to treat compliance as an organizational objective rather than as part of a broader legal-administrative enforcement ecosystem (Saad et al., 2023; Muslichah et al., 2024). The absence of sustained scholarly engagement with adjudication mechanisms, whether through sharia courts, administrative tribunals, or regulatory supervisory bodies, reveals a conceptual blind spot in the governance architecture.

Moreover, as thematic evolution shows increasing attention to digitalization, fintech integration, and behavioral compliance models in the most recent period, the regulatory—adjudicative dimension remains underdeveloped. Digital reporting platforms and compliance analytics may improve monitoring capabilities, but without formalized adjudicative channels, technological sophistication does not necessarily translate into enforceable accountability. The governance discourse thus risks advancing technologically while remaining institutionally incomplete (Soroori Sarabi, 2025).

Addressing this enforcement deficit requires re-framing zakat governance within a broader regulatory governance paradigm. This includes integrating administrative law principles, developing structured sanction regimes, clarifying oversight hierarchies, and establishing transparent dispute-resolution mechanisms. An adjudicative architecture could involve quasi-judicial review within zakat authorities, formal appeal processes linked to religious or civil courts, or hybrid regulatory bodies capable of bridging financial oversight with sharia



compliance (Niazi, 2018). Such mechanisms would transform accounting evidence, from audits, compliance assessments, and performance metrics, into legally actionable instruments.

The implication for scholarship and industry is substantial. For policymakers, strengthening adjudication enhances credibility, investor and donor confidence, and cross-jurisdictional legitimacy. For zakat institutions, enforceable governance mechanisms elevate accountability from procedural transparency to substantive regulatory responsibility. For the broader Islamic finance ecosystem, embedding adjudication within zakat governance aligns redistributive institutions with global regulatory expectations applied to other financial intermediaries.

4.4 Temporal Maturation and the Digital—Compliance Turn

The three-period thematic evolution demonstrates a progressive movement from normative foundations to institutional consolidation and, more recently, toward digital integration and compliance analytics. In the earliest phase, research was largely anchored in broad governance principles and Islamic ethical foundations. Discussions emphasized the normative legitimacy of zakat institutions, their religious obligations, and their socio-economic role in redistribution (Ibrahim, 2001; Oran, 2009; Kaslam, 2009; Wahid & Kader, 2010). The conceptual vocabulary during this stage was relatively limited and undifferentiated, reflecting an exploratory phase in which zakat governance was framed primarily as a moral and institutional imperative rather than a technical regulatory system. The second phase marked a significant expansion and consolidation of accounting and institutional themes. During this period, the literature demonstrated greater methodological rigor, incorporating quantitative efficiency analysis, disclosure assessment, and governance measurement tools (Sulaiman & Jamil, 2014; Wahab & Rahman, 2015; Takidah & Pratiwi, 2017; Amalia et al., 2018). The shift from abstract governance discourse to measurable performance indicators signaled a professionalization of zakat institutions and a growing alignment with public sector accountability standards.

The most recent phase illustrates what can be described as a digital—compliance turn. Emerging themes such as digital zakat platforms, fintech integration, financial inclusion, behavioral compliance, and sustainability-linked frameworks (e.g., SDGs alignment) indicate that zakat governance is increasingly embedded within broader socio-economic and technological transformations (Mohd Nor et al., 2021; Jauhari et al., 2023; Awais et al., 2024; Afifah et al., 2025). This evolution reflects a strategic repositioning of zakat from a purely



redistributive religious obligation toward a data-driven instrument of inclusive development and regulatory modernization. The evolution map shows conceptual densification around compliance and technology but limited thematic expansion toward sanction regimes, dispute resolution, or judicial oversight. In effect, governance sophistication has increased procedurally, yet regulatory completeness remains uneven.

This temporal maturation therefore reveals both progress and imbalance. On one hand, zakat governance scholarship has successfully institutionalized accounting mechanisms and embraced digital transformation. On the other hand, the absence of a corresponding evolution in enforcement architecture suggests that the field may be advancing in administrative efficiency without fully consolidating its legal robustness. From a forward-looking perspective, the next developmental stage of zakat governance research should integrate digital compliance systems with enforceable regulatory and adjudicative mechanisms. Doing so would ensure that technological innovation and performance measurement are embedded within a comprehensive governance ecosystem, one that aligns ethical foundations, accounting transparency, regulatory oversight, and legal enforceability in a coherent institutional design.

4.5 Toward an Integrated Governance—Regulatory—Adjudicative Framework

Building on the structural, conceptual, and temporal analyses, this study argues that zakat governance scholarship is approaching a critical inflection point. The bibliometric evidence demonstrates clear maturation in accounting infrastructure, compliance mechanisms, and digital integration. However, the field remains structurally incomplete without a fully articulated regulatory—adjudicative architecture. To move beyond managerial consolidation, zakat governance must be reconceptualized as an integrated system encompassing governance design, regulatory enforcement, and adjudicative resolution.

First, at the level of governance infrastructure, accounting mechanisms have become the dominant operational backbone. Financial reporting, audit systems, disclosure standards, and performance measurement tools provide the informational foundation necessary for institutional legitimacy (Martínez et al., 2018). These mechanisms enhance transparency and donor confidence, and they support data-driven decision-making. Yet, as shown earlier, information transparency alone does not guarantee enforceability. Accounting must therefore be embedded within a regulatory logic that assigns consequences to non-compliance.



Second, at the level of regulatory architecture, zakat governance requires clearer supervisory hierarchies and harmonized standards (Bin-Nashwan, 2025). In jurisdictions where zakat is legally institutionalized, regulatory oversight should integrate compliance monitoring with administrative review processes. This includes defining the scope of regulatory authority, clarifying reporting obligations, and establishing standardized benchmarks across institutions (Abbott & Snidal, 2021). In cross-border or minority-Muslim contexts, regulatory harmonization becomes even more crucial to ensure compatibility with national fiscal and nonprofit laws (Errico & Sundararajan, 2002). Without such integration, zakat risks remaining administratively sophisticated, yet legally fragmented.

Third, the adjudicative dimension must be strengthened. Effective governance systems rely on structured mechanisms for dispute resolution, sanction imposition, and corrective enforcement. The relative absence of adjudication within the thematic network suggests that zakat governance has emphasized preventive compliance while under-developing corrective justice. Incorporating adjudicative mechanisms may involve formal appeal channels within zakat authorities, integration with sharia courts or civil judicial systems, or the establishment of quasi-judicial supervisory boards (Oseni et al., 2020). Such mechanisms would transform audit findings and compliance assessments into legally actionable outcomes, thereby converting procedural accountability into substantive enforceability.

The integration of these three pillars carries significant industry implications. For policymakers, a comprehensive governance framework enhances institutional credibility and strengthens public trust in zakat as a redistributive instrument. For zakat institutions, embedding enforceable standards reduces reputational risk and aligns operational practices with global expectations of nonprofit and public financial governance. For the broader Islamic finance industry, the development of an integrated governance-adjudication model positions zakat alongside other regulated financial sectors, facilitating cross-sectoral legitimacy and potential integration with sustainable finance initiatives.

Furthermore, this integrated model expands the theoretical contribution of zakat governance research. Rather than remaining confined to accounting performance and managerial efficiency, the field can evolve into a comparative regulatory scholarship that bridges Islamic jurisprudence, administrative law, public accountability theory, and digital governance. Such an interdisciplinary expansion would enable zakat



governance to engage more directly with global debates on regulatory enforcement, fiscal decentralization, and social finance accountability.

In conclusion, the bibliometric findings suggest that zakat governance has achieved structural consolidation but not yet systemic completeness. The next phase of scholarly and institutional development should prioritize the alignment of governance design, regulatory supervision, and adjudicative authority. Only through this integration can zakat governance mature into a legally robust, technologically adaptive, and globally relevant institutional framework capable of sustaining both ethical legitimacy and enforceable accountability.

5.0 Conclusion and Recommendation

This study set out to examine the structural development, conceptual configuration, and evolutionary trajectory of zakat governance research through a combined bibliometric and qualitative interpretative approach. The findings demonstrate that the field has experienced significant growth and consolidation, particularly within Indonesia and Malaysia, forming a regionally anchored epistemic corridor. Conceptually, zakat governance scholarship has matured around accounting-centered constructs—accountability, transparency, compliance, financial reporting, and audit—indicating that accounting functions as the core integrative mechanism within the governance architecture. Temporal analysis further confirms a progression from normative foundations toward institutional consolidation and, more recently, a digital compliance orientation.

However, the study also identifies a critical structural gap: while governance and compliance mechanisms are increasingly sophisticated, the adjudicative and enforcement dimensions remain underdeveloped in the intellectual landscape. The dominance of ex-ante accountability mechanisms has not been matched by equivalent scholarly engagement with ex-post regulatory enforcement, dispute resolution, or sanction frameworks. Thus, the research question concerning how zakat governance has evolved structurally and conceptually can be answered as follows: the field has achieved managerial and accounting consolidation but has not yet fully transitioned into a comprehensive regulatory—adjudicative model.

Based on these findings, future research should prioritize cross-jurisdictional comparative studies to expand theoretical generalization beyond Muslim-majority regulatory contexts. Policymakers and industry



stakeholders are encouraged to strengthen the integration between accounting systems, regulatory oversight, and adjudicative mechanisms to ensure enforceable accountability. Advancing toward an integrated governance—regulatory—adjudicative framework will enhance institutional credibility, support digital transformation, and position zakat governance as a globally relevant component of Islamic social finance.



References

- Abbott, K. W., & Snidal, D. (2021). The governance triangle: Regulatory standards institutions, and the shadow of the state. In *The spectrum of international institutions* (pp. 52–91). Routledge.
- Ab Rahman, A., Alias, M. H., & Omar, S. M. N. S. (2012). Zakat institution in Malaysia: Problems and issues. *Global Journal Al-Thaqafah*, 2(1), 35–41.
- Abojeib, M., Mahaini, M. G., & Alchaar, M. O. (2025). An analysis of zakat disclosure in Islamic banks. *Journal of Islamic Accounting and Business Research*, 16(4), 811–837.
- Afifah, K., Abu-Hussin, M. F., & Zafar, M. B. (2025). Transforming Islamic social finance: Determinants of blockchain technology adoption for zakat payment. *Journal of Islamic Accounting and Business Research*.
- Ahmad, K., & Yahaya, M. H. (2023). Islamic social financing and efficient zakat distribution: Impact of fintech adoption among the asnaf in Malaysia. *Journal of Islamic Marketing*, 14(9), 2253–2284.
- Al-Bawwab, R. A. (2023). Zakat: Changing the framework of giving. *Islamic Economic Studies*, 30(2), 86–103.
- Alshater, M. M., Saad, R. A. J., Abd. Wahab, N., & Saba, I. (2021). What do we know about zakat literature? A bibliometric review. *Journal of Islamic Accounting and Business Research*, 12(4), 544–563.
- Amalia, E., Rodoni, A., & Tahliani, H. (2018). Good governance in strengthening the performance of zakat Institutions in Indonesia. *KnE Social Sciences*, 223–241.
- Amalina Wan Abdullah, W., Percy, M., & Stewart, J. (2013). Shari'ah disclosures in Malaysian and Indonesian Islamic banks: The Shari'ah governance system. *Journal of Islamic Accounting and Business Research*, 4(2), 100–131.
- Andriani, A., Sukoharsono, E. G., Andayani, W., & Roekhudin, R. (2025). What has been discussed on zakat institutions? A bibliometric study. *Journal of Islamic Monetary Economics and Finance*, 11(4), 825–858.
- Aprullah, M. P., Sayuthi, M., Julnadi, S., Gunawan, W. B., & Indrayani, I. (2026). Beyond philanthropy: Modelling zakat's systemic role in circular economic practices and sustainable finance. *Priviet Social Sciences Journal*, 6(2), 23–38.



- Awais, M., Öztürk, A. O., Bhatti, O. K., & Ellahi, N. (2024). Islamic social finance with incorporation of Islamic fintech and Islamic corporate governance. In *The Islamic Economic System* (pp. 70–87). Routledge.
- Ayogu, M. (2023). Fostering transparency and accountability: Enhancing statutory audits in Nigeria. *Journal of Business and Economic Options*, 6(1), 37–44.
- Baehaqi, A., Chariri, A., & Prabowo, T. J. W. (2025). The governance of zakat institutions: A meta-narrative review. *Jurnal Reviu Akuntansi dan Keuangan*, 15(2).
- Bin-Nashwan, S. A. (2022). Toward diffusion of e-Zakat initiatives amid the COVID-19 crisis and beyond. *Foresight*, 24(2), 141–158.
- Bin-Nashwan, S. A. (2025). Beyond complexity: Do alms tax (zakat) law intricacies justify non-compliance behaviour? *Journal of Financial Regulation and Compliance*, 33(3), 307–325.
- Bin-Nashwan, S. A., Abdul-Jabbar, H., Aziz, S. A., & Sarea, A. (2021). Zakah compliance in Muslim countries: An economic and socio-psychological perspective. *Journal of Financial Reporting and Accounting*, 19(3), 392–411.
- Durocher, S., & Gendron, Y. (2014). Epistemic commitment and cognitive disunity toward fair-value accounting. *Accounting and Business Research*, 44(6), 630–655.
- Emzaed, A. M., Aulia, S., Rosadhillah, V. K., & Sukti, S. (2023). Restriction of Islamic civil society participation: Genealogy of zakat legal politics and its centralized management in Indonesia. *Journal of Islamic Law*, 4, 148.
- Errico, L., & Sundararajan, V. (2002). Islamic financial institutions and products in the global financial system: Key issues in risk management and challenges ahead.
- Geeraert, A. (2019). The limits and opportunities of self-regulation. *European Sport Management Quarterly*, 19(4), 520–538.
- Ghafran, C., & Yasmin, S. (2020). Ethical governance: Insight from the Islamic perspective and an empirical enquiry. *Journal of Business Ethics*, 167(3), 513–533.
- Haniffa, R., & Hudaib, M. (2007). Exploring the ethical identity of Islamic banks via communication in annual reports. *Journal of Business Ethics*, 76(1), 97–116.



- Hamdani, L., Sunarsih, S., Yusfiarto, R., Rizal, A., & Khoirunnisa, A. N. (2024). Social media, trust, and intention to pay zakat through institution. *Journal of Islamic Marketing*, 15(9), 2399–2418.
- Himmawan, M. F., Ninglasari, S. Y., & Mirzal, H. (2025). A systematic literature review on waqf governance: Stakeholder analysis. *International Journal of Ethics and Systems*.
- Ibrahim, P. (2001). Zakat as an alternative redistribution mechanism: A review. *Jurnal Syariah*, 9(2), 53–60.
- Ikhsan, A., Sartono, M. L., & Husain, M. K. (2026). Zakat and waqf in the era of capitalism. *Asian Journal of Muslim Philanthropy and Citizen Engagement*, 2(1), 25–48.
- Jauhari, F. F., Yusoff, S. S. M., & Kassim, S. (2023). Enhancing access to finance amongst asnaf micro entrepreneurs. In *Islamic Sustainable Finance, Law and Innovation* (pp. 345–357). Springer.
- Juniati, W., & Widiastuti, T. (2024). Intention to adopt blockchain technology for zakat management in Indonesia. *Journal of Islamic Marketing*.
- Kailani, N., & Slama, M. (2020). Accelerating Islamic charities in Indonesia. *South East Asia Research*, 28(1), 70–86.
- Kamaruddin, M. I. H., & Hanefah, M. M. (2021). An empirical investigation on waqf governance practices in Malaysia. *Journal of Financial Reporting and Accounting*, 19(3), 455–473.
- Kamaruddin, M. I. H., Shafii, Z., Hanefah, M. M., Salleh, S., & Zakaria, N. (2024). Exploring Shariah audit practices in zakat and waqf institutions in Malaysia. *Journal of Islamic Accounting and Business Research*, 15(3), 402–421.
- Kaslam, S. (2009). Governing zakat as a social institution: The Malaysian perspective. *Social and Management Research Journal*, 6(1), 15–32.
- Kateb, I., & Ftouhi, K. (2024). Ethical governance and the board's moderating role in zakat avoidance effects on firm value in Muslim nations. *Journal of Financial Regulation and Compliance*, 32(1), 98–117.
- Mat Daud, M. S., & Wahid, H. (2025). Assessing the role of zakat institutions in socio-economic sustainability. *International Journal of Sociology and Social Policy*, 45(11–12), 1121–1136.



- Mason, M. (2020). Transparency, accountability and empowerment in sustainability governance. *Journal of Environmental Policy & Planning*, 22(1), 98–111.
- Martínez, N. O., Carabel, T. C., & del Castillo Feito, C. (2018). Legitimacy and reputation of organizations. In *Organizational Legitimacy* (pp. 141–157). Springer.
- Md-MadarSahib, N. S., & Zainuddin, S. (2026). Determinants of zakat compliance among Muslim employees in Malaysia. *Journal of Economic and Administrative Sciences*.
- Mıgdad, A. (2019). Managing zakat through institutions: Case of Malaysia. *Uluslararası İslam Ekonomisi ve Finansı Araştırmaları Dergisi*, 5(3), 28–44.
- Mohammed Sarea, A., & Mohd Hanefah, M. (2013). The need of accounting standards for Islamic financial institutions. *Journal of Islamic Accounting and Business Research*, 4(1), 64–76.
- Mohd Nor, S., Abdul-Majid, M., & Esrati, S. N. (2021). Blockchain technology in zakah management. *Foresight*, 23(5), 509–527.
- Muslichah, M., Bashir, M. S., & Arniati, T. (2024). Board governance and business zakat compliance. *ZISWAF: Jurnal Zakat dan Wakaf*, 11(2), 164–178.
- Mustaffa, N. M., et al. (2025). Framework construct on zakat studies for institutional development. *Journal of Islamic Marketing*.
- Mukhlisin, M. (2020). Level of Maqāsid ul-Sharī'āh in Financial Reporting Standards for Islamic Financial Institutions, *Journal of Islamic Accounting and Business Research*, Vol. 12 No. 1, pp. 60–77.
- Napitupulu, R. M., Sukmana, R., & Rusydiana, A. S. (2024). Governance of Islamic social finance. *International Journal of Islamic and Middle Eastern Finance and Management*, 17(3), 552–571.
- Nawi, R. M., Said, N. M., & Hasan, H. (2021). Zakat payers' satisfaction as mediator. In *International Conference on Business and Technology* (pp. 897–906). Springer.
- Niazi, S. M. (2018). Theories of adjudication in Western and Islamic law. *Islamic Studies*, 57(3/4), 233–244.



- Nofianti, L., Mukhlisin, M., & Irfan, A. (2024). Cash waqf innovation in Islamic financial institutions and its governance issues: case studies: Indonesia, Malaysia, Türkiye. *Journal of Islamic Accounting and Business Research*.
- Nomran, N. M., & Haron, R. (2022). Validity of zakat ratios as Islamic performance indicators. *ISRA International Journal of Islamic Finance*, 14(1), 41–62.
- Oran, A. F. (2009). Zakat funds and wealth creation. *Review of Islamic Economics*, 13(1), 143–154.
- Oseni, U. A., Hassan, M. K., & Ali, S. N. (2020). Judicial support for Islamic financial services industry. *Arab Law Quarterly*, 35(4), 421–443.
- Poon, J. P., Chow, Y. W., Ewers, M., & Hamilton, T. (2021). Executives' observance of zakat. *Journal of Islamic Accounting and Business Research*, 12(4), 509–523.
- Retsikas, K. (2020). *A synthesis of time: Zakat, Islamic micro-finance and the question of the future in 21st-century Indonesia*. Springer.
- Rosmini, Z. (2022). Distribution of zakat for communities affected by COVID-19. *Journal of Law, Policy and Globalization*, 126, 64.
- Rusydiana, A. S., et al. (2025). Effects of zakat toward socioeconomic empowerment in OIC countries. *International Journal of Ethics and Systems*.
- Saad, R. A. J., Ahmi, A., Sawandi, N., & Abdul Aziz, N. M. (2023). Zakat administration reformation. *Journal of Islamic Accounting and Business Research*, 14(8), 1232–1260.
- Sawmar, A. A., & Mohammed, M. O. (2021). Enhancing zakat compliance through good governance. *ISRA International Journal of Islamic Finance*, 13(1), 136–154.
- Soroori Sarabi, A. (2025). AI, global governance, and disaster risk management. *Journal of World Sociopolitical Studies*, 9(4), 815–851.
- Sulastiningsih, S., Wikaningtyas, S. U., & Novitasari, D. (2020). Improving performance of zakat institution. *Tazkia Islamic Finance and Business Review*, 14(2).



- Syed Yusuf, S. N., et al. (2024). Technology improvement and governance on zakat distribution effectiveness. *International Journal of Ethics and Systems*, 40(1), 103–126.
- Takidah, E., & Pratiwi, A. (2017). Governance and trust in zakat institution. In *ICIEBP Conference Proceedings* (pp. 870–875).
- Tumewang, Y. K., Supriani, I., Dewi, H. R., & Alam, M. K. (2025). Extended review on Sharia governance studies. *Journal of Islamic Accounting and Business Research*, 16(2), 321–347.
- Vafaei, E., et al. (2024). Relational contracting theory and internal audit. *International Journal of Auditing*, 28(1), 24–43.
- Wahab, N. A., & Rahim Abdul Rahman, A. (2011). A framework to analyse efficiency and governance of zakat institutions. *Journal of Islamic Accounting and Business Research*, 2(1), 43–62.
- Wahab, N. A., & Rahman, A. R. A. (2015). Efficiency of zakat institutions and its determinants. In *Access to Finance and Human Development*.
- Wahyuni-TD, I. S., Haron, H., & Fernando, Y. (2021). Good governance and fraud prevention on zakat institutions performance. *International Journal of Islamic and Middle Eastern Finance and Management*, 14(4), 692–712.
- Widiastuti, T., et al. (2025). Innovating zakat governance through good amil governance (GAG). *Journal of Open Innovation*.
- Zahari, S. A., et al. (2024). Ethics in Islamic banking and finance research. *Journal of Islamic Monetary Economics and Finance*, 10(2), 249–276.
- Zakiy, F. S., Falikhatun, F., & Fauziah, N. N. (2023). Sharia governance and organizational performance in zakat management organization. *Journal of Islamic Accounting and Business Research*.
- Zauro, N. A., Saad, R. A. J., & Sawandi, N. (2020). Enhancing socio-economic justice and financial inclusion in Nigeria. *Journal of Islamic Accounting and Business Research*, 11(3), 555–572.
- Zuhroh, I. (2022). Mapping Islamic bank governance studies. *Cogent Business & Management*, 9(1), 2072566.



08

أثر التزامات خدمة "اشترِ الآن وادفع لاحقاً" BNPL "على
الوعاء الزكويّ للأفراد: دراسة فقهية تطبيقية

The Impact of "Buy Now, Pay Later" (BNPL)
Obligations on the Zakat Base for Individuals: An
Applied Jurisprudential Study



8. أثر التزامات خدمة "اشتر الآن وادفع لاحقاً" BNPL على الوعاء الزكوي للأفراد: دراسة فقهيّة تطبيقية

8. The Impact of "Buy Now, Pay Later" (BNPL) Obligations on the Zakat Base for Individuals: An Applied Jurisprudential Study

الدكتورة وفاء بنت محمد العيسى (جامعة الملك سعود)

Dr. Wafaa bint Mohammed Al-Issa (King Saud University)

المخلص

تناول هذا البحث التكييف الفقهي لالتزامات خدمة "اشتر الآن وادفع لاحقاً" (BNPL) وأثرها في تحديد وعاء الزكاة لدى الأفراد، وذلك في ضوء النوازل المالية الرقمية. وتبرز الفجوة البحثية التي تصدّى لها البحث في ندرة الدراسات التي تعالج الديون الاستهلاكية الرقمية المجزأة، وأثرها المباشر في الحصيلة الزكوية. اعتمد البحث على المنهج الوصفي التحليلي في توصيف العقود، والمنهج الاستنباطي في الترجيح الفقهي، مع تعزيز الدراسة بأسلوب المحاكاة الرقمية عبر نماذج حسابية افتراضية؛ لقياس الأثر الرقعي الدقيق للالتزامات وقت وجوب الزكاة.

استهلت الدراسة بتحليل طبيعة هذه الالتزامات، وانتهت إلى تكييفها بوصفها ديوناً استهلاكية مستقرة في الذمة ناشئة عن عقود تمويلية معاصرة، تتردد بين المربحة والقرض، وهي حقوق مالية لآدميين يطالب بها الدائن في آجال محددة.

ومن الناحية التأصيلية، استعرض البحث الخلاف الفقهي في أثر الدين على الأموال الزكوية، ورجح أن التزامات BNPL – لكونها ديوناً مؤجلة وقصيرة الأجل – لا تمنع وجوب الزكاة في الأموال الباطنة؛ كالنقود وعروض التجارة التي يملكها المدين. استند هذا الترجيح إلى قاعدة أن "الدين المؤجل لا يمنع وجوب الزكاة"؛ لعدم حلول أجل المطالبة به، ولأن ذمة المكلف مشغولة به انشغالاً لا يحول دون نماء المال الموجود تحت يده، فبقاء ملكية المال ونمائه يوجب الزكاة فيه حقاً للفقراء والمساكين.

كما طبق البحث تحقيق المناط على واقع التمويل الرقعي، مبيناً أن هذه الالتزامات لا تُخصم من الوعاء الزكوي إلا إذا كانت ديوناً عاجلة حالة يستغرق سدادها النصاب أو ينقصه في وقت وجوب الزكاة. وأوصى البحث بعدم التوسع في الاحتجاج بهذه الديون لتعطيل الفريضة، مؤكداً أن ذلك يتنافى مع مقاصد الشريعة في تحقيق التكافل وحفظ الحقوق المالية الواجبة. وخلصت الدراسة إلى ضرورة تطوير المعايير المحاسبية الزكوية لتستوعب هذه الالتزامات بدقة، مع التفريق الحاسم بين العبء المالي المؤقت وبين العجز المانع لوجوب الزكاة، بما يضمن الجمع بين تيسير التعاملات المالية الحديثة وبين تعظيم شعيرة الزكاة في المجتمع.



الكلمات المفتاحية: الوعاء الزكوي، الديون الآجلة والعاجلة، اشتر الآن وادفع لاحقاً BNPL .



Abstract

This research examines "Takyif" the jurisprudential classification of "Buy Now, Pay Later" (BNPL) service obligations and their impact on determining the zakat base for individuals, in light of contemporary digital financial issues. The research addresses a significant gap in studies that address fragmented digital consumer debt and its direct impact on zakat revenue. The research employs a descriptive-analytical approach to characterize contracts and a deductive approach to determine the jurisprudential ruling. The study is further enhanced by digital simulation using hypothetical computational models to accurately measure the numerical impact of these obligations at the time zakat becomes due.

The study began by analyzing the nature of these obligations and concluded by classifying them as stable consumer debts arising from contemporary financing contracts, ranging between Murabaha and Qard. These are financial rights of individuals that the creditor demands be paid at specific intervals. From a foundational perspective, the research reviewed the jurisprudential disagreement regarding the impact of debt on Zakat-eligible assets. It concluded that BNPL obligations – being deferred and short-term debts – do not preclude the obligation of Zakat on hidden assets, such as cash and merchandise owned by the debtor. This conclusion was based on the principle that "a deferred debt does not preclude the obligation of Zakat," because the debt has not yet reached its due date, and because the debtor's obligation to pay it does not prevent the growth of the wealth in his possession. The continued ownership and growth of the wealth necessitates Zakat as a right for the poor and needy.

The research also applied the principles of zakat to the reality of digital finance, demonstrating that these obligations are not deductible from the zakat base unless they are immediate debts whose repayment would exceed or fall below the nisab (minimum threshold) at the time zakat becomes due. The research recommended against broadly using these debts as grounds for exempting oneself from zakat, emphasizing that this contradicts the objectives of Sharia in achieving social solidarity and preserving due financial rights. The study concluded that it is necessary to develop zakat accounting standards to accurately accommodate these obligations, while clearly distinguishing between a temporary financial burden and a deficit that prevents the obligation of zakat. This ensures a balance between facilitating modern financial transactions and maximizing the role of zakat in society.



Keywords: Zakat Base, Current Liabilities, Deferred Debts, Buy Now Pay Later BNPL.



مقدمة

الحمد لله الذي شرع الأحكام حكماً وتفصيلاً، وجعل الزكاة في مال الغني حقاً واجباً وتطهيراً، والصلاة والسلام على نبينا محمد، المبعوث بالحنفية السمحة متمماً لمكارم الشريعة في العبادات والمعاملات، وعلى آله وصحبه أولي النهى والاعتبار، وبعد:

فإن من كمال الشريعة الإسلامية استيعابها لمختلف النوازل والمستجدات بتخريج الفروع الحادثة إلى أصولها الكلية وقواعدها المرعية، وإن من أدق الأبواب الفقهية اتصالاً بحياة المكلفين وأثرها في التكافل الاجتماعي باب الزكاة، التي هي قرينة الصلاة وركن الاقتصاد الإسلامي المتين.

وفي ظل التحولات الائتمانية المعاصرة، ظهرت عقود مستحدثة تقع بين البيوع الآجلة والقروض الائتمانية، ومن أبرزها صيغة: "اشتر الآن وادفع لاحقاً BNPL وهي في حقيقتها العقدية تنطوي على مديونية تترتب في ذمة المشتري، وتقابلها حقوق عينية أو نقدية للممول. ونظراً لشيوع هذه المعاملة وتغلغلها في السلوك الاستهلاكي اليومي، فقد افرزت إشكالاتاً فقهية في وعاء الزكاة؛ إذ يتجاذب هذا النوع من الديون أصلاً عظيمين:

الأول: أنَّ الزكاة تجب في الأموال النامية بشرط خلوها من الدين الشاغل للملك، بناءً على أن الدين يُضعف الملك التام أو يُعدمه.

والثاني: مقصد حماية حق الفقراء، وخشية اتخاذ الديون الاستهلاكية ذريعةً لتعطيل فريضة الزكاة، خاصة في ظل تراكم الالتزامات المالية طويلة الأمد التي قد تستغرق الأصول الزكوية.

ولهذا فإن الفجوة البحثية تظهر أن الدراسات الشرعية والنظامية ناقشت الدين في الزكاة ككتلة واحدة قضاءً أو تأجيلًا، بينما BNPL يمثل ديوناً فردية Micro-debts مرتبطة بسلوك استهلاكي رقمي لحظي، مما يطرح إشكالاتاً حول تكرار الخصم وأثره على الحصيلة الزكوية المجتمعية في ظل توسع هذه الخدمات.

أهمية البحث

1. ضرورة التحرير الفقهي لمحل النزاع في أثر الديون الناشئة عن هذا العقد في زكاة المال؛ وذلك لضبط الفتوى في نوازل الأموال، وبيان الحد الفاصل بين الدين المنقص للزكاة وبين الالتزامات الاستهلاكية التي لا تمنع وجوبها.
2. الحاجة إلى توجيه المكلفين نحو إبراء الذمة بيقين، وصيانة فريضة الزكاة من الاتكاء على المديونيات المعاصرة التي قد تفضي بمرور الوقت إلى اضمحلال الوعاء الزكوي للمجتمع.
3. سد الفجوة المعرفية في فقه النوازل المالية الرقمية، وتقديم دليل للمزكي المعاصر حول كيفية التعامل مع أقساط هذه الخدمات.



4. أن الدراسات الفقهيّة ركزت على الديون التجاريّة، بينما BNPL تمويل استهلاكي رقمي يتسم بالسرعة والشيوع، مما يفرض وضعاً زكويّاً خاصاً يحتاج تأصيلاً معاصراً.

مشكلة البحث

تزايد الاعتماد على خدمات BNPL في المشتريات الاستهلاكية، مما أدى إلى نشوء ديون مجزأة وقصيرة الأجل لدى شريحة واسعة من المزكّين، ويبرز التساؤل حول مدى تأثير هذه الديون المؤجلة تقنيّاً على بلوغ النصاب أو الخصم منه.

أمثلة للخدمات في المملكة العربية السعودية والخليج:

- كادي باي KadiPay: منصة سعودية تقدم حلول دفع آجلة لمتاجر التجزئة.
- مدفوع Madfu: تطبيق سعودي يتيح تقسيم الفواتير والمشتريات.
- جيل باي JilPay: إحدى الشركات الجديدة في السوق السعودي لخدمات BNPL.
- بوست باي Postpay: تنتشر على نطاق واسع في الإمارات والسعودية، وتسمح بتقسيم المشتريات إلى 3 دفعات.
- كاشيو Cashew: توفر خيارات تقسيط مرنة وتركز على قطاعات متنوعة مثل التعليم والرعاية الصحية.
- سبوتي Spotii: تتيح دفع 25% مقدماً وتقسيط الباقي، وهي نشطة في الإمارات والسعودية والبحرين.

أهداف البحث

1. تكييف عقود BNPL فقهيّاً.
2. تحديد ضوابط خصم هذه الديون من الأموال الزكويّة.
3. بيان الحكم الفقهي لزكاة الديون الناشئة عن خدمة "اشتر وادفع لاحقاً" وفق شركات BNPL.
4. بيان الأثر الفقهي لهذه الديون التقنية على الوعاء الزكويّ واحتساب النصاب الشرعي.

تساؤلات البحث

1. ما هو تكييف عقود BNPL فقهيّاً؟
2. ما هي ضوابط خصم هذه الديون من الأموال الزكويّة؟
3. ما هو الحكم الفقهي في زكاة ديون خدمة اشتر وادفع لاحقاً وفق شركات BNPL؟
4. ما هو الأثر الفقهي لهذه الديون الرقمية على احتساب النصاب الشرعي؟

منهج البحث

اعتمدت الدراسة على المنهج الوصفي التحليلي لتوصيف عقود BNPL تقنياً وقانونياً، والمنهج الاستنباطي لتكييفها فقهيًا، كما استخدمت الدراسة أسلوب المحاكاة الرقمية (Financial Simulation) عبر طرح نماذج حسابية مفترضة لقياس الأثر الرقعي الدقيق لالتزامات BNPL على الوعاء الزكوي للأفراد، مع الاحتكام لمعايير AAOIFI وقواعد هيئة الزكاة والضريبة والجمارك السعودية ZATCA كأساس للترجيح والمقارنة.

التمهيد: الإطار التصوري لخدمة "اشتر الآن وادفع لاحقاً" وتكييفها الفقهي، وفيه:

أولاً: التعريف بخدمة BNPL وآلية عملها.

عرف البنك المركزي السعودي خدمة BNPL بأنها "تمويل العميل لشراء السلع أو الخدمات من المتاجر بلا كلفة أجل مستحقة على العميل". والمقصود ب BNPL: اختصاراً للعبارة الإنجليزية Buy Now, Pay Later، والتي تعني باللغة العربية "اشتر الآن، وادفع لاحقاً". وهي عبارة عن وسيلة دفع وتسهيل ائتماني قصير الأجل تمكن المستهلكين من شراء السلع والخدمات فوراً، مع تقسيم قيمة المشتريات إلى أقساط صغيرة تُدفع على فترات زمنية محددة [وثيقة قواعد تنظيم شركات الدفع الآجل BNP الصادرة من البنك المركزي السعودي في جمادى الأول 1445هـ/نوفمبر 2023م-المادة الأولى]. وتعد خدمة "اشتر الآن وادفع لاحقاً" BNPL نموذجاً للتمويل قصير الأجل يتيح للمستهلك شراء السلع والحصول عليها فوراً، مع تأجيل دفع الثمن، أو تقسيمه إلى أقساط متساوية. وتعتمد آلية العمل فقهيًا على عدة تكييفات تختلف بحسب طبيعة العلاقة بين الممول، التاجر، والعميل.

أحدها: آلية القرض والوكالة وتُعد الأكثر شيوعاً في التطبيقات التي لا تفرض رسوماً إضافية على العميل. آلية القرض: تقوم شركة BNPL بدفع المبلغ للمتجر نيابةً عن العميل، ويُكيّف هذا الفعل قانونياً وفقهياً كقرض "حسن" بدون فوائد يقدمه الممول للعميل، وآلية الوكالة: بأن يقوم الممول بصفته وكيلًا عن العميل بسداد الثمن للمتجر. وأما عن الربح: فإن الشركة لا تبيع من العميل لتجنب الربا، بل تحصل على عمولة commission من التاجر مقابل تسويق السلع وزيادة المبيعات، وهو ما يُعرف بالجعالة أو أجرة الوساطة. جاء في قرار مجمع الفقه الإسلامي الدولي المنبثق عن منظمة المؤتمر الإسلامي في دورة مؤتمره الثاني بجدة، والذي نص على أن: "كل زيادة أو فائدة على الدين الذي حل أجله وعجز المدين عن الوفاء به مقابل تأجيله، وكذلك الزيادة أو الفائدة على القرض منذ بداية العقد، هاتان صورتان ربا محرم شرعاً" [ربيع الآخر 1406هـ/ديسمبر 1985م، قرار رقم 10/2].

الثانية: آلية المراجعة: وتستخدمها الشركات التي تهدف للربح المباشر من عملية التمويل بشكل متوافق مع الشريعة. وصورتها: أن يطلب العميل سلعة معينة، فتقوم شركة BNPL بشراؤها من التاجر أولاً وتملكها سواء أكان قبضاً حكماً أم حقيقياً،



ثم تعيد بيعها للعميل بثمان أجل يشمل هامش ربح متفق عليه، والفرق هنا يظهر الربح كجزء من ثمن السلعة على أنه بيع مربحة وليس كفائدة على قرض.

الثالثة: آلية الوكالة في البيع والتولية: إذ يتم تفويض شركة BNPL من قبل المتجر لبيع السلع، أو الدخول في اتفاقية تولية بحيث يبيع الممول السلعة للعميل بنفس سعر تكلفتها الأصلية مع فصل رسوم الخدمة الأجرة في عقد مستقل. وتنطوي هذه الطريقة على عدد من المحاذير الشرعية في آلية العمل فإن ازدواج العقود فيجب أن تكون العقود بين الأطراف التاجر والممول والعميل مستقلة ضمناً عدم الوقوع في بيعتين في بيعة المحرمة. كما أن فيها غرامات تأخير وهي اشتراط مبلغ إضافي عند التعثر يُحول المعاملة إلى ربا صريح، وإن ادّعت الشركة أنه يتم توجيه هذه المبالغ للأعمال الخيرية تحت إشراف هيئة شرعية. قال الإمام ابن المنذر: "أَجْمَعُوا عَلَى أَنَّ الْمُسْلِمَ إِذَا اشْتَرَطَ عِنْدَ سَلَفِهِ هَدِيَّةً أَوْ زِيَادَةً، فَأَسْلَفَهُ عَلَى ذَلِكَ؛ أَنَّ أَخْذَهُ الزِّيَادَةَ عَلَى ذَلِكَ رِبَاً". [الأوسط، 407/10]، وقال ابن عبد البر: "أَجْمَعَ الْمُسْلِمُونَ - نَقْلًا عَنْ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّ اشْتِرَاطَ الزِّيَادَةِ فِي السَّلَفِ رِبَاً" [التمهيد، 68/4]، والكافي في فقه أهل المدينة، 2/657.¹ وقد صدرت قرارات المجامع وفتاوى الهيئات الشرعية للبنوك الإسلامية، والمعايير الشرعية الصادرة عن هيئة المحاسبة والمراجعة في عدة معايير أصدرتها. جاء في قرار مجمع الفقه الدولي بجدة، بخصوص عقد السلم رقم 85 2/9 بشأن الشرط الجزائي في العقود: يؤكد المجلس قراراته السابقة بالنسبة للشرط الجزائي الواردة في قراره في السلم رقم 85 2/9 ونصه: "لا يجوز الشرط الجزائي عن التأخير في تسليم المسلم فيه؛ لأنه عبارة عن دين، ولا يجوز اشتراط الزيادة في الديون عند التأخير"، وقراره في الشرط الجزائي رقم 109 3/12 ونصه: "يجوز أن يكون الشرط الجزائي في جميع العقود المالية ما عدا العقود التي يكون الالتزام الأصلي فيها ديناً، فإن هذا من الربا الصريح، وبناء على هذا لا يجوز الشرط الجزائي -مثلاً- في البيع بالتقسيط بسبب تأخر المدين عن سداد الأقساط المتبقية سواء كان بسبب الإعسار، أو المماطلة، ولا يجوز في عقد الاستصناع بالنسبة للمستصنع إذا تأخر في أداء ما عليه". وهذا ما قرره الفقهاء من أن الديون لا تقضى إلا بأمثالها.² ويمكن اقتراح معالجة فقهية تعتمد على صيغة التمويل الإسلامي التقليدية "المراوحة" كبديل لشرط الغرامات المالية التي تثير شبهة الربا، وفق ما يلي:

1. الخروج من الإشكال الشرعي: في نموذج "اشتر الآن وادفع لاحقاً" التقليدي، يعتمد الربح غالباً على رسوم التأخير، وهو ما يقع في "ربا الجاهلية". أما في المراوحة، فالربح معلوم ومحدد مسبقاً عند التعاقد كجزء من الثمن.
2. إدارة مخاطر الفاقد الائتماني: بدلاً من ملاحقة المتعثرين بغرامات، يتم تضمين هامش الربح في أصل العقد ليغطي التكاليف التشغيلية ومخاطر التعثر المحتملة إحصائياً لدى مجموع العملاء.

¹ ينظر: ابن قدامة، المغني 436/6.

² ينظر: المبسوط للسرخسي 123/11، ومغني المحتاج للشربيني 119/2، ونهاية المحتاج للرملي 230/4، للاستزادة من تفصيل حول التكييف الفقهي للمعاملة يرجع إلى بحث د. خالد المزيني، فك الشيفرة: التوافق الشرعي وآلية اشتر الآن وادفع لاحقاً، دار المراجعة الشرعية، شركة استشارات شرعية/ مصرف البحرين، مايو 2024م، ص 11-12، ويمكن الرجوع إلى سلمان الديب، حكم العمولة/ المبدولة من التاجر لشركة الدفع لأجل BNPL، مجلة البحوث الفقهية والقانونية، دمنهور، العدد 47، أكتوبر 2024م- 1446هـ، موقع تمارا: <https://tamara.co/ar-sa/terms-and-conditions>، وقرارات المجمع الفقهي: <https://iifa-aifi.org/ar/2131.html>



3. الضمان والتملك: النقطة الجوهرية هنا هي ضرورة دخول السلعة في ضمان المؤسسة قبضها ولو حكماً قبل بيعها للعميل، لضمان صحة العقد شرعاً وتجنب بيع ما لا يملك.

هذا التوجه يعزز من الاستقرار المالي للعميل والمؤسسة على حد سواء، حيث تكون الالتزامات واضحة منذ البداية دون مفاجآت ناتجة عن التأخير.

ثانياً: الفرق بين ديون BNPL والديون التقليدية الائتمانية من حيث الأجل والرسوم.

يظهر الفرق الجوهرية بين ديون "اشتر الآن وادفع لاحقاً" BNPL والديون التقليدية – كالبطاقات الائتمانية والقروض – في هيكل السداد وتكلفة الاقتراض؛ حيث تُصنف BNPL كتمويل قصير الأجل وغالباً ما يكون دون فوائد، بينما تعتمد الديون التقليدية على أرصدة متجددة وفوائد تراكمية. جدول 1 يوضح هذه الفروقات.

جدول 1. الفرق من حيث الفوائد والرسوم بين ديون BNPL والديون التقليدية بالبطاقات الائتمانية

وجه المقارنة	اشتر الآن وادفع لاحقاً BNPL	الديون التقليدية: البطاقات الائتمانية
الفوائد APR	0% فوائد في معظم الحالات عند الالتزام بجدول السداد.	فوائد مركبة وتراكمية تتراوح غالباً بين 18% إلى 24% سنوياً في حال عدم سداد كامل المبلغ قبل نهاية فترة السماح.
رسوم التأخير	ألغت شركات كبرى في السعودية، مثل: تابي وتمارا رسوم التأخير تماشياً مع الضوابط الشرعية. يتم بدلاً من ذلك تعليق الحساب ومنع المشتريات الجديدة.	تُفرض رسوم تأخير ثابتة، بالإضافة إلى زيادة الفوائد التراكمية على الرصيد المتبقي.
رسوم الخدمة	غالباً ما يتحمل التاجر الرسوم تتراوح بين 4% إلى 7% من قيمة المبيعات وليس المستهلك.	قد تشمل رسوماً سنوية، رسوم سحب نقدي، ورسوم معاملات دولية يتحملها المستلم/العميل.

الفرق من حيث الأجل ومدة السداد:

تعتمد خدمات BNPL غالباً على تقسيم المبلغ إلى أقساط ثابتة وقصيرة المدى عادةً إلى أربع دفعات شهرية، ومع ذلك، قد توفر بعض المنصات فترات أطول تصل إلى 12 أو 24 شهراً لعمليات الشراء الكبيرة. أما الديون التقليدية البطاقات الائتمانية: توفر ائتماناً متجداً Revolving Credit؛ أي أنه لا يوجد تاريخ نهائي محدد لسداد كامل الدين طالما يتم دفع "الحد الأدنى"، مما قد يجعل مدة السداد تمتد لسنوات في حال عدم سداد كامل الرصيد شهرياً.



تأثير السجل الائتماني:

تخضع BNPL في المملكة العربية السعودية لتنظيم البنك المركزي ساما، ويؤثر الالتزام بالسداد فيها على السجل الائتماني للعميل لدى شركة "سمة" [الشركة السعودية للمعلومات الائتمانية شركة معلوماتية مرخصة تقوم بجمع وتحليل وتوفير معلومات ائتمانية دقيقة ومحدثة عن قطاعي الأفراد والأعمال في المملكة العربية السعودية]. والفرق هو أن البطاقات الائتمانية تتطلب فحصاً ائتمانياً دقيقاً عند التقديم، بينما تكون إجراءات BNPL أسرع وقد لا تتطلب سجلاً ائتمانياً قوياً في البداية.³

وأما عن الفرق الفقهي بينهما:

يتمثل الفرق الفقهي الأساس بين خدمات "اشتر الآن وادفع لاحقاً" BNPL والديون الائتمانية التقليدية في تكييف العقد ونوع الزيادة المالية المترتبة عليهما:

أولاً: التكييف الفقهي للعقد:

- تُكَيّف خدمة BNPL فقهيّاً على أنها بيع بالتقسيط؛ حيث تقوم شركة الدفع كوسيط بشراء السلعة من المتجر وبيعها للعميل بثمن مؤجل مقسم على أقساط، هذا النوع من المعاملات جائز شرعاً بشرط تحديد الثمن النهائي والأقساط وقت العقد.
- تُكَيّف الديون الائتمانية على أنها عقد قرض بين البنك والعميل، وتحرم الشريعة أي زيادة مشروطة في عقد القرض لأنها تُعد من ربا الديون.

ثانياً: طبيعة الزيادة الفوائد مقابل العمولات:

- لا تفرض خدمة BNPL فوائد على العميل، بل تعتمد أرباحها على عمولة ترويجية يأخذها الوسيط من "التاجر" مقابل زيادة مبيعاته، ويُعد ذلك جائزاً لأن التاجر يتنازل عن جزء من ربحه للوسيط.
- تعتمد الديون الائتمانية على فوائد التأخير أو الفوائد المركبة APR التي يدفعها "العميل" للبنك مقابل استخدام المال لفترة أطول، وهذا هو عين "ربا الجاهلية" المحرم.

ثالثاً: غرامات التأخير وهي مدار الإشكال الشرعي:

- تُفرض في البطاقات التقليدية غرامة تأخير نقدية تذهب لمصلحة البنك، وهو ربا صريح.

³ يمكن الرجوع إلى مقالة: بطاقة إئتمان- الخدمات المصرفية الشخصية، اشتر الآن وادفع لاحقاً مقابل بطاقات الائتمان التقليدية: دليل شامل، بقلم: فريق اتحاد الائتمان المالي / ٢٨ نوفمبر 2025. [https://blog.flcu.org/blog/buy-now-pay-later-credit-cards-comparison-guide]



- قامت شركات BNPL الكبرى مثل (تابي) و(تمارا) بإلغاء رسوم التأخير النقدية استجابةً للضوابط الشرعية، واستبدلت ذلك بـ "تعليق الحساب" أو رسوم إدارية ثابتة ومحددة تُصرف في أوجه الخير أو لتغطية التكاليف الفعلية فقط، تجنباً للوقوع في شبهة الربا.⁴

المبحث الأول: المسائل الفقهية المؤصلة لأثر الدين في الزكاة، وفيه ثلاثة مطالب

المطلب الأول: تحرير مسألة منع الدين لوجوب الزكاة مطلقاً

تحرير محل الخلاف:

أولاً: أجمع العلماء على وجوب الزكاة في المواشي، وجنس الأثمان، وعروض التجارة، والمكيل المدخر من الثمار والزرع بصفات مخصوصة، قال ابن عبد البر في التمهيد: "القول باشتراط الحول في الزكاة عليه جماعة الفقهاء قديماً وحديثاً، ولا يختلفون فيه أنه لا تجب الزكاة في مال من العين الذهب والورق ولا في ماشية الإبل والبقر والغنم زكاة حتى يحول عليه الحول... وأجمعوا أن الزكاة واجبة في الذهب والورق والبر والشعير والتمر والزبيب" [التمهيد لابن عبد البر 114/8-115].⁵

ثانياً: وأجمعوا على وجوب بقاء المال – الدراهم والدنانير- الذي تجب فيه الزكاة عند مالكه حولاً كاملاً [التمهيد لابن عبد البر 114-115 ومراتب الإجماع ص 34-35].

ثالثاً: إذا كان المال غائباً عن صاحبه، وقد أدانه غيره، فلا يخلو من حالين:

الحالة الأولى: الدين الحال الذي للمسلم على غيره -كالصداق ومستحققات التجارة والقروض- إذا كان على مدينٍ مليءٍ غنيٍّ، مُقَرَّرٍ بالدين، بآذِلٍ له؛ فقد اتَّفقت المذاهب الأربعة -في الجملة- على وجوب زكاته على الدائن؛ لكونه مالاً مملوكاً له ومقدوراً على استيفائه [بدائع الصنائع 9/2، الكافي 380/1، الشرح الكبير 321/6 والمتمتع في شرح المقنع، ابن المنجي، أبواب البركات 1/671442]. وأما الخلاف في المذهب فقد ورد في الإنصاف: "ومن كان له دين على مليء، من صداق أو غيره، زكاه إذا قبضه، هذا المذهب، وعليه الأصحاب وعنه، لا تجب فيه الزكاة، فلا يزكيه إذا قبضه. وعنه، يزكيه إذا قبضه، أو قبل قبضه. قال في «الفائق»: وعنه، يلزمه في الحال. وهو المختار" [321/6 - كتاب الإنصاف في معرفة الراجح من الخلاف ت التركي المكتبة الشاملة].

وإنما وَقَعَ الخلافُ بين الفقهاء في وَقْتِ إخراج زكاته: هل يُزَكِّيهِ الدَّائِنُ مع مالِهِ في نهايةِ كُلِّ حَوْلٍ، أم يؤخِّرُ الإخراجَ حَتَّى يَقْبِضَهُ فَيُزَكِّيهِ لِمَا مَضَى. اختلف في ذلك:

⁴ يمكن الرجوع إلى مقالة: فقه المعاملات المالية المعاصرة- بطاقات الائتمان، د. سعد الخثلان، دروس علمية صوتية مفرغة:

[https://saadalkhathlan.com/scientific-series/lessons/43593].

⁵ وينظر: الإقناع لابن القطان 197/1.



القول الأول: ليس في الدين زكاة حالاً حتى يقبضه، فيؤدي لما مضى من السنين، روي ذلك عن علي رضي الله عنه، وبهذا قال الثوري وأبو ثور وأصحاب الرأي [والدين عند الحنفية على ثلاثة أقسام: قوي وهو بدل القرض ومال التجارة-ومتوسط وهو بدل مال ليس للتجارة، كبديل ثياب البذل وعبد الخدمة- وضعيف وهو بدل ما ليس بمال كالمهر والوصية] مختصر الطحاوي للجصاص 341/2، والهداية، للمرغيناني 1/96، البحر الرائق 2/223، فتح القدير 2/168؛ وعند الحنابلة شرطه ثبوته في الذمة [المغني 4/269، الكافي، لابن قدامة 1/380، والشرح الكبير 6/327]؛ وعند المالكية يزكي عاماً واحداً [المدونة 1/315، المعونة 1/370، الكافي، لابن عبد البر 1/293].

واستدلوا:

أولاً: روي ذلك عن علي، وعن عائشة، وابن عمر، -رضي الله عنهم- "ليس في الدين زكاة". والمراد ليس فيه زكاة حالاً حتى القبض روي [الحديث عن علي بن أبي طالب رضي الله عنه: أخرجه البيهقي في "السنن الكبرى" ج 4/ص 252 برقم 7557 بلفظ: "ليس في الدين زكاة حتى يقبضه"، وإسناده موقوف صحيح، وورد عن عائشة وابن عمر رضي الله عنهما: أخرجه ابن أبي شعبة في "المصنف" 2/375 برقم 10098 و10101، والأسانيد إليهم صحيحة، ولم يثبت مرفوعاً إلى النبي ﷺ بإسناد متصل صحيح، بل هو من فتاوى الصحابة التي جرى عليها العمل، وصححه الألباني في إرواء الغليل 3/252 كأثر موقوف] وورد عنهم كذلك: "لا زكاة في الدين حتى يقبض" [رواه ابن أبي شعبة في المصنف 2/390، برقم 10259، وعبد الرزاق نحوه عن عطاء الخرساني 4/104، برقم 7130، قال الألباني في الإرواء 3/252: "حسن"].

ثانياً: لأنه غير نام، فلم تجب زكاته كعرض القنية [المغني 4/270].

ثالثاً: لأن الزكاة مواساة وليس في المواساة إخراج زكاة مال لم يقبضه [المعونة 1/370، والمغني 3/71].

القول الثاني: يلزم إخراج زكاة الدين ولو لم يقبض، سواء أكان حالاً أو مؤجلاً، وهو مذهب الشافعية، ورواية عند الحنابلة، وظاهر كلام أحمد أنه لا فرق بين الحال والمؤجل؛ فيزكيه وجوباً في الحال، قال به عثمان، وابن عمر، وجابر -رضي الله عنهم- قال العلامة الشيخ عبد العزيز بن باز: "وأما الدين الذي عليه فلا يمنع الزكاة في أصح أقوال أهل العلم"، [مجموع فتاوى الشيخ ابن باز 14/189]. ورجح الشيخ ابن عثيمين رحمه الله في [مجالس رمضان ص 118]: "إذا كان على مليء باذل فيزكيه مع ماله كل سنة أو يؤخر زكاته حتى يقبضه ثم يزكيه لكل ما مضى من السنين" وجاء في فتاوى اللجنة الدائمة [189/9]: "الصحيح من أقوال العلماء أن الدين لا يمنع من الزكاة، فقد كان عليه الصلاة والسلام يرسل عماله وخرّاصه لخرص الثمار، ولم يقل لهم انظروا هل أهلها مدينون أم لا؟". وفي المؤجل وجه للشافعية وهو: عدم وجوب الزكاة فيه، وشرط عند الحنابلة أن يكون ثابتاً ويكون من الدراهم أو الدنانير أو عروض التجارة [الحاوي 3/263، المهذب، للشيرازي 1/291، فتح العزيز 5/502، والمبدع 2/298، الإنصاف 6/321].

واستدلوا:



أولاً: لأنه قادر على أخذه والتصرف فيه، فأشبهه الوديعة وقد أوجب الله عز وجل زكاة الدين منه، ولا سبيل إليه إلا بقبضه [المعونة ٣٧٠/١، الجامع لمسائل المدونة، الصقلي ٤/ ٥٨].

ثانياً: لأن المؤجل مملوك له تصح الحوالة به، والبراءة منه [الإشراف ٨٤/٣، الكافي ٣٨٠/١، الشرح الكبير ٢/ ٤٤٢].

ثالثاً: لأنه مال يمكن الوصول إليه فوجبت فيه الزكاة كالمقبوض [بدائع الصنائع ٩/٢].

الراجح: يترجح لي -والله أعلم- أن هذه الديون لا تمنع الزكاة، وهو ما ذهبت إليه اللجنة الدائمة للإفتاء.

الحالة الأخرى: دين على من لا يمكن استيفاؤه منه؛ لإعسار، أو جحد، أو مطل، وكذا المغصوب، والضال.

ففي هذا قول عند الإمام مالك روايتان عن أحمد وقولان عند الشافعي [الجامع لمسائل المدونة، ابن يونس الصقلي ٧٥/٤، والمعونة ٣٧١/١، والإشراف ٨٦/٣، والكافي ٣٨٠/١]. قال مالك: "وكل سلعة أفادها رجل بميراث، أو هبة، أو صدقة، أو اشتراها لقنية دارا كانت أو غيرها من السلع، فأقامت بيده سنين أو لم تقم، ثم باعها بنقد فمطل بالنقد، أو باعها إلى أجل فلما حل الأجل مطل بالثمن سنين، أو أخره بعد الأجل ثم قبضه فليستقبل به حولا بعد قبضه، ولا زكاة عليه فيما مضى، كان مديرا أو غير مدير، ولو أسلف ناضا كان معه، أو باع سلعة عنده للتجارة فقبض ذلك المال بعد سنين زكاها مكانه زكاة واحدة" [الجامع لمسائل المدونة، ابن يونس الصقلي ٧٥/٤].

الأولى عن أحمد: لا زكاة فيه حتى يقبض، ويحول عليه الحول؛ لأنه خارج عن يده وتصرفه، فأشبهه دين الكتابة، ولأنه غير تام أشبه الحلي [الإشراف ٨٦/٣، والكافي ٣٨٠/١].

والثانية: فيه الزكاة وهو قول الحنفية؛ لأن الملك فيه مستقر، ويملك المطالبة به، فوجبت الزكاة فيه، كالدين على مليء [بدائع الصنائع ٩/٢، والإشراف ٨٦/٣، والكافي ٣٨٠/١].

سبب الخلاف: هل الزكاة تتعلق باليد فلا يزكى إلا ما كان تحت اليد، أم تتعلق بالملك؟ فيزكى المال ولو كان عند الغير [بدائع الصنائع ٩/٢].

رابعاً: مسألة كون الدين مانعاً من وجوب الزكاة

صورة المسألة: إذا كان شخص يملك مالا نقدياً أو في الحساب قد بلغ النصاب، وكان على صاحب هذا المال ديون مؤجلة لشركات التقيسيط مثل تاي وتمارا بمقدار هذا المال، أو كان عليه دين أقل منه، ولكن المبلغ المتبقي معه بعد خصم أقساطهم لا يبلغ النصاب، فهل يلزم بأداء الزكاة عن كامل المال الذي بيده، ولا نعتبر وجود أقساط تاي وتمارا مؤثرة في النصاب؟ أم نعد هذه الديون والأقساط مؤثرة في النصاب فنسقط عنه الزكاة في المال الذي بين يديه؟ هذه المسألة مبنية على مسألة اعتبار الدين مانعاً لوجوب الزكاة، فإذا كان المال الذي تملكه يزيد عن إجمالي أقساط تاي وتمارا المتبقية، وكان هذا المبلغ الزائد المتبقي بعد خصم الديون قد بلغ النصاب بمفرده، فتجب الزكاة في هذا المبلغ الزائد؛ لأنه مال خالٍ من الديون ولا يوجد ما



يمنع زكاته، أما الجزء من المال الذي يعادل قيمة أقساط تابي وتمارا، فهو الذي اختلف فيه العلماء: هل يُخصم من المال وتُسقط زكاته، أم تُدفع زكاته ولا تؤثر فيه هذه الديون؟ [النجم الوهاج في شرح المنهاج 247/3، نهاية المحتاج إلى شرح المنهاج 132/3] ويمكن تفصيل الأقوال فيها بما يلي:

تحرير الخلاف في المسألة

اختلف الفقهاء في مدى تأثير الديون التي على المزكي في إسقاط زكاة أمواله، على أقوال.

القول الأول: الدين يمنع الزكاة، إلا في الزروع والثمار. وهو مذهب الحنفية. [والمراد إذا كان للدين مُطالبٌ من جهة العباد، وما لا مطالب له من جهة العباد لا يمنع كالكفارات والنذور ووجوب الحج ونحوه، وكذلك النفقة إذا لم يقض بها، انظر: الأصل المعروف بالمبسوط للشيباني: ٢/٣٤ في منعه وجوب الزكاة [٢/١٥٥ و ١٦٣ في استثناء الزروع والثمار لأنها عشر وليس زكاة عندهم؛ والحجة على أهل المدينة: ١/٤٧٤، المبسوط للسرخسي: ٢/١٦٠، ٣/٤، بدائع الصنائع في ترتيب الشرائع: ٢/٦، الهداية مع فتح القدير: ٢/١٦٠، الدر المختار وحاشية ابن عابدين: رد المحتار: ٢/٢٦٠ و ٢٦٣ و ٣٢٦].

القول الثاني: التفريق بين الأموال الباطنة والظاهرة، فيُسقط الدين الزكاة في الأموال الباطنة كالنقود، الذهب، الفضة، وعروض التجارة، إذا كان الدين يستغرقها أو ينقصها عن النصاب؛ لأن المدين ليس غنياً، بل هو مستحق للمواساة. أما الأموال الظاهرة كالماشية والزروع، فلا يؤثر الدين في زكاتها وتجب تركيتها مطلقاً؛ لأن النبي ﷺ وخلفاءه كانوا يرسلون جُباة الزكاة لأخذها دون سؤال أصحابها عن ديونهم. وهو مذهب المالكية، وأحد قولي الشافعي في القديم، ورواية عند الحنابلة [الشرح الصغير على أقرب المسالك ١٧٦/٢، ١٧٧، والسنن الكبرى للبيهقي 250/4، ومعرفة السنن والآثار: 153/6، ومختصر خلافيات البيهقي 476/2، والمغني ٢٦٥/٤].

القول الثالث: أن الدين يمنع الزكاة في جميع الأموال، فيُسقط الدين وجوب الزكاة في جميع الأموال دون تفرقة سواء كانت ظاهرة أو باطنة إذا كان الدين يستغرق المال أو ينقصه عن النصاب، وهو قول جماعة من التابعين كالحسن وعطاء، ورواية أخرى عن الإمام أحمد رحمه الله [وهي رواية الأثرم، وإبراهيم بن الحارث، وبكر بن محمد عن الإمام⁶].

القول الرابع: أن الدين لا يمنع الزكاة مطلقاً، فتجب الزكاة في جميع الأموال الظاهرة والباطنة ولا أثر للدين عليها مطلقاً، حتى لو كان الدين يستغرق كل المال؛ لأن نصوص وجوب الزكاة جاءت عامة ولم تشترط خلو المزكي من الدين، وهو مذهب الشافعي في الجديد [وهو المعتمد في المذهب⁷].

⁶ أنظر مسائل الإمام أحمد رواية ابنه أبي الفضل صالح 393/1، ومسائل الإمام أحمد رواية ابنه عبد الله 158، والمسائل الفقهية من كتاب الروايتين والوجهين 244/1، الباطنة والظاهرة رواية إسحاق بن إبراهيم وبكر بن محمد، والمغني ٢٦٥/٤، شرح الزركشي على مختصر الخري 483/2، والفروع وتصحيح الفروع 459/3، الإنصاف في معرفة الراجح من الخلاف للمرداوي 24/3، شرح منتهى الإرادات دقائق أولي النهى لشرح المنتهى 393/1.

⁷ ينظر: الأم 130/3، والحاوي الكبير 309/3، والتهذيب 74/3، والعزیز شرح الوجيز المعروف بالشرح الكبير 547/2، والمجموع شرح المذهب 344/5 واختيار الشيخين ابن باز وابن عثيمين، واللجنة الدائمة [ينظر: المراجع السابقة، ومجموع فتاوى ومقالات متنوعة لسماحة الشيخ ابن باز ٥٠ / ١٤، والشرح الممتع ٣٥ / ٦، وفتاوى اللجنة الدائمة ٩ / ١٨٩، رقم الفتوى ٤٦٥٠].



سبب الخلاف: قال ابن رشد: "والسبب في اختلافهم: اختلافهم هل الزكاة عبادة أو حق مرتب في المال للمساكين؟ فمن رأى أنها حق لهم قال: لا زكاة في مال من عليه الدين؛ لأن حق صاحب الدين متقدم بالزمان على حق المساكين، وهو في الحقيقة مال صاحب الدين لا الذي المالك بيده. ومن قال هي عبادة قال: تجب على من بيده مال؛ لأن ذلك هو شرط التكليف وعلامته المقتضية الوجوب على المكلف سواء كان عليه دين أو لم يكن" [بداية المجتهد 1/246]. ويُعد الخلاف الفقهي في هذه المسألة قوياً، وتتعدد فيه الآراء السائغة التي يستند كل منها إلى حجة معتبرة؛ نظراً لغياب نص صريح وقاطع من الكتاب أو السنة يحسم النزاع. فبينما يتمسك القائلون بوجوب الزكاة بعموم النصوص التي لم تفرق بين المدين وغيره، يستدل المانعون بأدلة حصر الزكاة في الأغنياء، معتبرين المدين فقيراً مستحقاً للدعم لا مطالباً بالأداء، مما يجعل الأدلة المطلقة للطرفين متعارضة، وتفصيل الأدلة والمناقشات والترجيح في مظانه من كتب أهل العلم الواردة في تفصيل الأقوال كما سبق.

خامساً: مسألة الفرق بين الدين الحال والمؤجل

تحرير محل الخلاف:

أولاً: الأصل عند جمهور المتقدمين من الفقهاء أن شغل الذمة بالدين لا يسقط فرض الزكاة بالكلية، وإنما يُعتبر مانعاً من وجوبها في القدر المقابل له من المال الزكوي؛ وهو قول جماهير الفقهاء من الحنفية، والمالكية والمذهب القديم للشافعية ومذهب الحنابلة خلافاً للمذهب الجديد عند الشافعية، ورواية للحنابلة [المبسوط ٢/١٦٠، بدائع الصنائع 6/2، الكافي في فقه أهل المدينة ١/٢٩٥، التوضيح ٢/٢٣٠، الحاوي الكبير ٣/٣٠٩، البيان ٣/١٤٧، المجموع ٥/٣٤٤، المغني 3/76، والفروع ٣/٤٥٨، الإنصاف ٣/٢٤، كشف القناع ٢/١٧٥]. ولم أقف على خلاف بين الفقهاء المعاصرين القائلين بأثر الدين في الوعاء الزكوي، على مشروعية حط الديون الحالة الموظفة في تمويل الأصول أو العروض التجارية من جملة الموجودات الزكوية [النية في الزكاة ونوازله، عبد الرحمن الجريسي ص 598، وأبحاث وأعمال الندوة الثانية لقضايا الزكاة المعاصرة ص ٣٧٢، أبحاث وأعمال الندوة الرابعة عشرة لقضايا الزكاة المعاصرة ص ٥٠٣، المعايير الشرعية ص ٤٨١، أبحاث وأعمال الندوة التاسعة عشرة لقضايا الزكاة المعاصرة ص ٢٧، أبحاث في قضايا مالية معاصرة ٣٠٨/٢-٣٠٩].

ثانياً: واختلفوا في الدين المؤجل، هل يُحسم بكامله من الوعاء الزكوي؟ أم يحسم القسط الحال فقط؟ أو تُحسم قيمته؟

ثالثاً: واختلفوا في الديون التي تؤخذ لتمويل أصول أو عروض ثابتة بنية القنية أو الاستغلال، هل تحسم من الوعاء الزكوي أو لا؟

رابعاً: واختلفوا إذا كان للمدين عروض قنية زائدة عن حاجته، هل تجعل في مقابل الدين فلا يحسم إلا ما زاد عن قيمتها أو لا؟

صورة المسألة: إذا كان لشخص أو شركة مال زكوي كأن يملك مئة ألف ريال مثلاً، وعليه دين حال بنفس القيمة مئة ألف ريال، ولكنه يملك في نفس الوقت عروض قنية زائدة عن حاجته الأصلية وتساوي قيمتها قيمة الدين مثال: سيارة زائدة أو



عقار غير معد للتجارة — مئة ألف ريال. فهل نجعل الدين في مقابلة عروض القنية فيسقط الدين عنها، وبالتالي تجب عليه الزكاة في المال الزكوي؟ أم لا نلتفت لعروض القنية ويقوم الدين بإسقاط الزكاة عن المال الزكوي فلا تجب عليه زكاة؟

تحرير الخلاف في المسألة:

اختلف الفقهاء القائلون بمنع الدين للزكاة فيما إذا كان المدين مالاً لعروض قنية في غير حاجة أصلية ويمكنه بيعها لقضاء الدين، هل يجعلها في مقابل دينه، أو لا، على قولين:

القول الأول: من ملك عروض قنية زائدة تتسع لدينه؛ قاصاً الدين بها وزكى ماله الزكوي؛ إذ لا يمنع الدين الزكاة إلا عند عجز المدين عن الوفاء من غير النصاب، ذهب إلى هذا القول: المالكية، نص عليه أحمد في رواية الأثرم، واختاره أبو عبيد [المدونة ١/ ٣٢٥، المنتقى شرح الموطأ ٢/ ١١٦، التاج والإكليل ٣/ ١٥٠، المغني ٤/ 265، الفروع ٢/ ٣٣٢، الإنصاف ٣/ ٢٦، والأموال ٥٣٦]. جاء في الشرح الكبير للمالكية: "ويقدم في إسقاط الدين: عرض قنية لا حاجة له به، ثم عرض قنية تحتاج إليه أي يباع في الدين... فيسقط الدين أولاً بما لا زكاة فيه؛ لأن مال الزكاة هو عين حق المساكين، فلا يسقط حقهم مع وجود مال آخر للمدين يفي بدينه" [466/1].

القول الثاني: ومن ملك عروض قنية فاضلة عن حاجته يمكن قضاء الدين منها؛ فإن كانت مؤداة بعين الدين جعل في مقابلتها، وزكى ماله النامي كاملاً، وإن تقدمت ملك الدين واستعمل في عروض تجارة؛ حسب الدين منها ومنع زكاتها، فالشرط في منع الدين للزكاة: ألا يكون تمويلاً لأصل غير زكوي، لا عدم وجود فاضل عن النصاب، ذهب إلى هذا القول: الحنفية، والشافعية، والحنابلة في رواية هي المذهب. [المبسوط ٢/ ١٩٧، بدائع الصنائع ٦/ ٢، تبين الحقائق ١/ ٢٥٤-٢٥٥، الحاوي ٤/ ٣٢٣-٣٢٥، أسنى المطالب ١/ ٣٥٦، المغني ٣/ ٦٨، الفروع ٢/ ٣٣٢، الإنصاف ٣/ ٢٦]. جاء في البحر الرائق شرح كنز الدقائق: "ولو كان له دين وعليه دين وله عروض القنية كثيرة، فإن الدين يجعل بمقابلة عروض القنية؛ لأنها مستغنى عنها، فيسلم مال الزكاة للزكاة... لأن حق الفقراء تعلق بالنامي، وحاجته تندفع بغير النامي، فيقضى الدين من غير النامي ليسلم النامي لحق الفقراء." [222/2]. وفي المجموع شرح المذهب: "المذهب الجديد وهو الصحيح: أن الدين لا يمنع وجوب الزكاة مطلقاً، سواء كانت الأموال ظاهرة أو باطنة، وسواء كان له عروض أم لا؛ لعموم الأدلة الدالة على وجوب الزكاة في الأموال دون شرط خلو الذمة." [343/5].

أدلة القولين:

أدلة أصحاب القول الأول:

الدليل الأول: أن المدين في هذه الحالة يملك زيادة على دينه يمكنه بها قضاء الدين لو أفلس [المدونة ١/ ٣٢٥، المنتقى شرح الموطأ ٢/ ١١٦، التاج والإكليل ٣/ ١٥٠].



ويناقش: بأن هذه الزيادة غير معتبرة؛ لأنها لم تموّل بهذا الدين، ولأن الزكاة لا تجب فيها لكونها من عروض القنية. [أحكام الوعاء الزكوي في الشركات المعاصرة، الفريان، ص 382].

الدليل الثاني: أن هذا الشرط فيه حظ للفقراء فلا تسقط الزكاة بالدين إلا إذا لم يقدر المدين على الوفاء بها من عروض القنية [المغني ٣/ ٦٨، الفروع ٢/ ٣٣٢، الإنصاف ٣/ ٢٧].

ونوقش: بأن حظ الفقير لا يستقل علة، والزكاة مبناها على رعاية الجانبين، ومنع الدين لها من الرفق بالمدين فلا يزول بلا دليل [يمكن الاستزادة من كتاب التطبيقات المعاصرة لزكاة الديون، الشيخ عبد الله عايضي ٧٥].

أدلة أصحاب القول الثاني:

الدليل الأول: أن إيجاب الزكاة بالدين لأجل قنية لم يمولها؛ مغل بالمواساة والإرفاق للذين تشوف إليهما الشارع في حق المدين [كشف القناع ٢/ ١٧٥-١٧٦].

الدليل الثاني: أن القنية لا زكاة فيها ولم تدخل في الوعاء، فلا يزكى الدين لأجلها، إذ الدين محتسب من الموجودات الزكوية [الأموال ٥٣٦، قال أبو عبيد: "فذهب الذي لم ير عليه الزكاة إلى أن جعل الآلات العين بالدين، ولم يحتسب بالعروض، يقول: لأنها ليست مما يجب على الناس فيه زكاة في الأصل"].

ونوقش: بأنها مال مملوك فتحسب عليه، ولو لم يملك غيرها لتباع في دينه لغريمه [كشف القناع ٢/ ١٧٥-١٧٦].

الدليل الثالث: "أن الدين يُقضى من جنسه عند التشاح فجعل الدين في مقابلته أولى، كما لو كان النصابان زكويين" [المغني ٣/ ٦٩].

الراجع:

أن الدين الحال يوضع من الزكوي مطلقاً، ولو ملك قنية ومستغلات فاضلة تباع فيه، إلا إذا كان الدين تمويلاً لأصل غير زكوي كعقار وآلة فلا يحسم بشرط واحد: ألا يكون الدين قد استُخدم مباشرة لتمويل أصول لا تجب فيها الزكاة كالعقارات المؤجرة أو الآلات، فإن كان للتمويل فلا يحسم.

أسباب ومرجحات الترجيح:

من ذلك انعدام الدليل الشرعي: لا يوجد دليل شرعي قوي ينهض ويقوى على إبطال الأصل المستقر بأن "الدين الحال يمنع الزكاة في مقابله من الموجودات الزكوية". مع طبيعة واقع الشركات المعاصرة: تطبيق القول الأول الموجب للزكاة يُفرغ قاعدة "الدين يمنع الزكاة" من مضمونها تماماً في بيئة الأعمال المعاصرة؛ لأن الشركات بطبيعتها تملك كثيراً من الأصول الثابتة والمستغلات وهي من أموال القنية، فلو جعلنا ديونها في مقابلة أصولها الثابتة، لما سلمت أي شركة مدنية من الزكاة مطلقاً، وهذا يصادم القول الفقهي المعتمد [يرجع لتفصيل ذلك بالأدلة والمناقشات والأجوبة عنها في كتاب أحكام الوعاء الزكوي في الشركات المعاصرة، الفريان، ص 381-386].



وأما عند الفقهاء المعاصرين فمجمع الأقوال في المسألة على سبعة أقوال:

القول الأول: يُحسم من الوعاء الزكويّ كامل الدين الحال، والقسط الحال فقط من الدين المؤجل، وذلك في جميع الديون الاستثمارية والإسكانية، ويُستثنى - في الديون التي مولت أصولاً مستغلة أو عروضاً للتجارة - ما إذا كان للمدين عروض قنية زائدة عن حاجته فتجعل في مقابل الدين، ولا يُحسم من الوعاء الزكويّ إلا ما زاد عن قيمتها من الدين [النية في الزكاة ونوازلها، ص 599، و مثاله: لو كان على المكلّف دين قدره مائة ألف ريال، اشترى به عروضاً للتجارة، وله عقار مستغل قيمته مليون ريال، فيجعل الدين في مقابل العقار، ولا يُحسم من وعاء الزكاة، وفي ذات المثال لو كان قدر الدين مليوني ريال، فيحسم من الوعاء مليون ريال وهو القدر الزائد عن قيمة عقاره المستغل]. وبهذا القول صدر قرار الندوة الثانية لقضايا الزكاة المعاصرة [أبحاث وأعمال الندوة الثانية لقضايا الزكاة المعاصرة ص 372].

القول الثاني: يُحسم من الوعاء الزكويّ كامل الدين الحال والقسط الحال فقط من الدين المؤجل، وذلك في جميع الديون الاستثمارية والإسكانية بلا استثناء. وهذا أحد القولين اللذين صدر بهما قرار الندوة الرابعة عشرة لقضايا الزكاة المعاصرة [أبحاث وأعمال الندوة الرابعة عشرة لقضايا الزكاة المعاصرة ص 503].

القول الثالث: يُحسم من الوعاء الزكويّ كامل الدين الحال والمؤجل، وذلك في جميع الديون الاستثمارية أو الإسكانية، ويُستثنى من ذلك ما إذا كان للمدين عروض قنية زائدة عن حاجته فتجعل في مقابل الدين، ولا يُحسم من الوعاء الزكويّ إلا ما زاد عن قيمتها من الدين. وهذا أحد القولين اللذين صدر بهما قرار الندوة الرابعة عشرة لقضايا الزكاة المعاصرة [أبحاث وأعمال الندوة الرابعة عشرة لقضايا الزكاة المعاصرة ص 115].

القول الرابع: يُحسم من الوعاء الزكويّ كامل الدين الحال والمؤجل، وذلك في الديون التي مولت أصولاً أو عروضاً بنية التجارة، بخلاف الديون التي مولت أصولاً أو عروضاً بنية القنية أو الاستغلال غير زكوية، فلا تُحسم من الوعاء الزكويّ مطلقاً، وبهذا القول أخذ المعيار الشرعي الصادر بشأن الزكاة من هيئة المراجعة والمحاسبة للمؤسسات المالية الإسلامية [المعايير الشرعية في هيئة المراجعة والمحاسبة ص 481].

القول الخامس: يُحسم من الوعاء الزكويّ الدين الحال والدين المؤجل بعد استبعاد الأرباح المؤجلة [دليل الإرشادات لحساب زكاة الشركات الصادر من هيئة الزكاة والضريبة والدخل ص 60] وذلك في جميع الديون الاستثمارية أو الإسكانية، ويُستثنى من ذلك ما إذا كان للمدين أصول غير زكوية فتجعل في مقابل الدين، ولا يُحسم من الوعاء الزكويّ إلا ما زاد عن قيمتها من الدين. وهذا ما اختارته اللجنة المكلفة بدراسة الاتجاهات الفقهية في زكاة الديون المعاصرة، والتي كونت بقرار الندوة الثامنة عشرة لقضايا الزكاة المعاصرة [كونت اللجنة بقرار الندوة الثامنة عشرة لقضايا الزكاة المعاصرة، وضمن من الفقهاء المعاصرين: د. عبد الرحمن الأطرم، د. يوسف الشبيلي، د. عصام أبو النصر، د. عصام العنزي، أبحاث الندوة التاسعة عشرة، ص 27].



القول السادس: يُحسم من الوعاء الزكويّ الدّين الحال والدّين المؤجل بعد استبعاد الأرباح المؤجلة، وذلك في الديون التي مولت أصولاً أو عروضاً بنية التجارة، بخلاف الديون التي مولت أصولاً غير زكوية فلا تُحسم من الوعاء الزكويّ مطلقاً، وبهذا القول صدر قرار الندوة التاسعة عشرة لقضايا الزكاة المعاصرة [أبحاث في قضايا مالية معاصرة ٣٠٨/٢-٣٠٩]، واختاره الأستاذ الدكتور يوسف الشبيلي [أبحاث الندوة التاسعة عشرة ص 27].

القول السابع: يُحسم من الوعاء الزكويّ كامل الدّين الحال والقسط الحال فقط من الدّين المؤجل، وذلك في الديون التي مولت أصولاً أو عروضاً بنية التجارة، بخلاف الديون التي مولت أصولاً غير زكوية فلا تُحسم من الوعاء الزكويّ مطلقاً. وهذا قول الدكتور ماجد الفريان [الوعاء الزكويّ في الشركات المعاصرة، ص 379].

القول الرابع:

يترجى لي -والله أعلم- ما ذهب إليه أصحاب القول الرابع وهو التفريق بين الديون التي مولت أصولاً أو عروضاً بنية التجارة ففيها الزكاة، بخلاف الديون التي مولت أصولاً بنية القنية أو الاستغلال غير زكوية، فلا تُحسم من الوعاء الزكويّ مطلقاً، وينبىء إلى أن المدين الذي يحسم مقدار دينه من وعائه الزكويّ هو العازم على أداء الدين، أما المماطل فلا يجوز له الحسم.

واستدلوا على أنه يُحسم من الوعاء الزكويّ الدّين بكامله والقسط الحال من الدّين المؤجل، بما يلي:

الدليل الأول: أن الدّين المؤجل أو الأقساط المؤجلة من الدّين، لا يطالب بها المدين ولا يلزمه سدادها، فلا يجوز حسمها من الوعاء الزكويّ، بخلاف الدّين الحال أو القسط الحال قبل وجوب الزكاة فيحسم من وعاء الزكاة؛ لأنه حق وجب أدائه قبل وجوب الزكاة [البحر الرائق ٢/ ٢١٩، زكاة الديون الاستثمارية المؤجلة، أبو سليمان، ضمن أبحاث الندوة الثانية لقضايا الزكاة المعاصرة ص ١٩١].

نوقش: بأن الدّين المؤجل وإن كان غير مطالب به في الحال، إلا أنه ثابت في الذمة ومعرض للحلول، إذ لو مات المدين أو أفلس لحلّ الدّين [التاج والإكليل ٣/ ٢٠٠].

أُجيب عنه من وجهين:

الوجه الأول: أن ثبوت الدّين في الذمة لا يستلزم حسمه من وعاء الزكاة؛ لأن وعاء الزكاة يتجدد كل سنة، فلا يُحسم منه إلا ما كان مطالباً به في تلك السنة دون غيرها [الوعاء الزكويّ في الشركات المعاصرة ص ٣٧٩].

الوجه الثاني: عدم التسليم بأن الدّين المؤجل يحل بالموت أو الإفلاس، بل يبقى مؤجلاً؛ لأن حق المدين وللورثة فلا يسقط [المغني ٤/ ٣٢٦].

الدليل الثاني: أن الزكاة إذا حال الحول صارت حقاً لله تعالى واجب الأداء على الفور، وهي أولى من حق الآدمي المؤجل الذي لا يجب أدائه فوراً، فلا يُحسم منها [زكاة المدين وتطبيقاته المعاصرة ص ٦٣].



واستدلوا على أن الحسم في جميع الديون الاستثمارية والإسكانية بـ أنه لا فرق بين الدَّين الذي استُخدم في شراء أصول أو عروض بنية التجارة والدَّين الذي استُخدم لشراء أصول أو عروض للاستعمال، بل العبرة في كون الدَّين حالاً ويلزم سداد، فيمنع وجوب الزكاة في المال بقدره [أبحاث وأعمال الندوة الحادية عشرة لقضايا الزكاة المعاصرة ص ٢٧].

نوقش: بأن الديون التي استُخدمت في شراء أصول أو عروض بنية القنية أو الاستغلال، لا يدخل ما نتج عنها في الموجودات الزكويّة، فحسمها من وعاء الزكاة يؤدي إلى الانتفاع من الدَّين مرتين، مرةً بالحصول على مال غير زكوي، وأخرى بحسمه من الوعاء الزكويّ [أبحاث في قضايا مالية معاصرة ٣/ ٣١٣].

واستدلوا على أنه في الديون التي مولت أصولاً مستغلة أو عروضاً للتجارة يُستثنى ما إذا كان للمدين عروض قنية زائدة عن حاجته فتجعل في مقابل الدَّين، ولا يُحسم من الوعاء الزكويّ إلا ما زاد عن قيمتها من الدَّين؛ لأن عروض القنية إذا كانت زائدة عن الحاجة يمكن بيعها وسداد الدَّين منها، فجعلها في مقابل الدَّين وعدم حسمه من وعاء الزكاة، أحظّ للفقر [الدر الثمين ص ٤١٤، المغني ٣/ ٦٩].

ونوقش من ثلاثة أوجه:

الوجه الأول: أن الزكاة مبناها على الموساة، فلا يُنظر فيها إلى حظ الفقير دون الغني [الفروع ٣/ ٤٥٩].

الوجه الثاني: أن جعل الدَّين في مقابل عروض القنية الزائدة عن الحاجة يصعب ضبطها، من جهة تحديد الزائد عن الحاجة من عدمه، وقد يفضي إلى النزاع مع الشركات والمؤسسات التي تُجبي منها الزكاة [أبحاث في قضايا مالية معاصرة ٢/ ٣١٠].

الوجه الثالث: ويُناقش بأن هذا الاستدلال ينطبق على الديون التي مولت أصولاً مستغلة أو عروضاً بنية الاقتناء ولا ينحصر في الديون التي مولت أصولاً مستغلة أو عروضاً للتجارة كما تقولون [النية في الزكاة ونوازلها، الجريسي، ص 602].

أما أدلة حصر الحسم من الوعاء الزكويّ على الديون التي مولت أصولاً أو عروضاً بنية التجارة، دون التي مولت أصولاً أو عروضاً بنية القنية أو الاستغلال، فهي ما يلي:

الدليل الأول: أن حسم الديون التي استُخدمت في شراء أصول غير زكوية يؤدي إلى الانتفاع المزدوج؛ لأن تلك الديون استُخدمت فيما لا تجب فيه الزكاة، فحسمها مما تجب فيه الزكاة يؤدي إلى الحسم مرتين، وذلك بخلاف الديون التي استُخدمت في شراء أصول زكوية؛ لأنها تضاف إلى الوعاء الزكويّ [أبحاث في قضايا مالية معاصرة ٢/ ٣١٠، معالجة زكاة الديون، ضمن أبحاث الندوة للقضايا الزكاة المعاصرة ص ٤٥١، الوعاء الزكويّ في الشركات المعاصرة ص ٣٨٦].

الدليل الثاني: أن حسم الدَّين من الوعاء الزكويّ فيه موساة للمدين؛ لثلا تجب عليه الزكاة في مال تعلق به حق الغير، فإذا كان ذلك المال قد استُخدم فيما لا تجب فيه الزكاة أصلاً، فلا وجه لمعنى الموساة بحسم دين المدين من وعائه الزكويّ [أبحاث في قضايا مالية معاصرة ٢/ ٣١٠، ونوازل الزكاة ص ٦٩]، لأن الدائن لا يجب عليه زكاة الدين الذي على المماطل، فحسمه من



الوعاء الزكويّ للمدين يفضي إلى سقوط الزكاة عن ذلك المال مطلقاً [٢١٩، زكاة الديون الاستثمارية المؤجلة، أبو سليمان، ضمن أبحاث الندوة الثانية، والوعاء الزكويّ في الشركات المعاصرة ص ٣٨٥، وأثر النية في الزكاة، ص 606].

أسباب الترجيح [ينظر: أثر النية في الزكاة، ص 606]:

- ١ - أنه لا يصح التسوية بين الدين الحال والدين المؤجل في تأثيره في الوعاء الزكويّ؛ لأن الدين المؤجل أو الأقساط المؤجلة لا يطالب بها المدين ولا يلزمه سدادها، بخلاف الدين الحال أو القسط الحال فهو حق وجب أدائه قبل وجوب الزكاة.
- ٢ - أن ثبوت الدين المؤجل في ذمة المدين لا يعني حسمه من وعاء الزكاة؛ لأن وعاء الزكاة يتجدد كل سنة، فلا يحسم منه إلا ما كان مستحقاً للغير في تلك السنة دون غيرها.
- ٣ - أن القول بأن الديون تُجعل في مقابل الأصول أو العروض المملوكة بنية القنية إذا كانت زائدة عن الحاجة ولا يحسم إلا ما زاد عنها، يفرغ القول بتأثير الديون على الوعاء الزكويّ من مضمونه؛ لأنه لا يخلو المدين غالباً من أصول أو عروض قنية زائدة عن حاجته الأصلية، لا سيما في الشركات التي تملك مباني وسيارات وأجهزة وأصولاً مستغلة، كما يصعب ضبط الزائد عن الحاجة الأصلية من عدمه.
- ٤ - أن عدم حسم الدين الذي استخدم في شراء أصول أو عروض غير زكوية، يحقق مبدأ العدل وعدم الإضرار بكلا الطرفين: المزي والمستحق للزكاة؛ لأن المزيّ منتفع بكون ما يقابل ذلك الدين لا تجب فيه الزكاة فلا يحتاج معه إلى حسم، كما أن المستحق منتفع بعدم نقص الوعاء الزكويّ.

المطلب الثاني: التفريق بين ديون القنية الاستهلاكية وديون التجارة وأثرهما على الوعاء الزكويّ

ديون القنية الاستهلاكية: وهي الديون التي تأخذها لشراء الحاجات الشخصية أو الأصول الثابتة التي لا تُباع ولا تُشترى مثل: قرض سيارة للاستخدام، قرض بناء منزل للسكن، أو شراء أثاث.

قال في [اختلاف العلماء لابن هبيرة 209/1]: "وأجمعوا على أنه ليس في دور السكن، وثياب البدن، وأثاث المنزل، ودواب الركوب، وعبيد الخدمة، وسلاح الاستعمال زكاة" [مراتب الإجماع ص 34]. انظر جدول 2.

"وأجمع العلماء أن لا زكاة على أحد في رقيقه إذا اشتراهم لقنيتته" [الإقناع لابن القطان 199/1، والمعونة، 371/1، والمجموع للنووي، 29/6].

ديون التجارة: وهي الديون المتعلقة بالنشاط التجاري مثل: شراء بضاعة بالأجل، أو قرض لتوسعة المحل. والوعاء الزكويّ يتمثل في معاملة الزكاة التالية:

$$(البضائع) + (السيولة النقدية) + (الديون التي لك عند الآخرين) - (ديون التجارة) = الوعاء الزكويّ$$



تُخصم هذه الديون من قيمة "عروض التجارة" البضائع المتوفرة وقت الحساب، وفي الديون طويلة الأجل مثل التمويل العقاري، تُخصم الأقساط المستحقة للسنة القادمة فقط عند من يرى الخصم، ولا يُخصم كامل مبلغ الدين المستقبلي حتى لا يؤدي ذلك إلى تصفير الوعاء الزكوي لسنوات طويلة.

جدول 2. الفرق في الأثرين ديون القنية الاستهلاكية ديون التجارة

وجه المقارنة	ديون القنية الاستهلاكية	ديون التجارة
الغرض	سكن، سيارة خاصة، زواج، معيشة.	شراء بضاعة، مواد خام، أصول تجارية.
الأثر المباشر	غالباً لا تُخصم عند المعاصرين إلا بشروط ضيقة.	تُخصم من قيمة البضائع والسيولة.
الهدف من التفريق	التأكد من أن الدين لم يُصرف في أصل "ثابت" لا زكاة فيه.	موازنة الأصول والالتزامات في النشاط المالي.

المطلب الثالث: شرط حلول الأجل في الدين المانع للزكاة

تحرير الخلاف في المسألة:

الاتجاه الأول القديم: ذهب جمهور الفقهاء والحنابلة خاصة إلى أن كامل الدين، ولو كان مؤجلاً لسنوات، يُخصم من الوعاء الزكوي؛ لأن الدين ينقص ملكية المكلّف للمال - وقد سبق -.

الاتجاه الثاني المعاصر: يرى أن خصم الديون المؤجلة كاملة كديون السكن والتمويلات الطويلة يؤدي إلى إسقاط الزكاة عن أغلب الأغنياء، وهو ما يتنافى مع مقصد الزكاة.

الرأي المعتمد وفق المعايير المحاسبية والمجامع الفقهية:

استقر الرأي في ندوات الزكاة المعاصرة ومجمع الفقه الإسلامي الدولي والمعايير الشرعية للمؤسسات المالية الإسلامية AAOIFI على أن الذي يُخصم هو القسط الحالي المستحق خلال السنة المالية فقط، ولا يُخصم كامل أصل الدين الأجل [المعيار الشرعي رقم 35].

والتعليل: لأن الدين الأجل لم يحن وقت أدائه، والمال الذي بيدك الآن الذي يقابل الأقساط المستقبلية هو مال نامٍ تحت تصرفك، فمن حق الفقراء أن تخرج زكاته.

أثر حلول الأجل على نوعي الدين

ديون التجارة: إذا اشترت بضاعة بقيمة 100 ألف، يُستحق منها هذا العام 20 ألفاً فقط، فإنك تخصم الـ 20 ألفاً فقط من وعائك الزكوي لهذا العام.



ديون القنية التمويل العقاري مثلاً: إذا كان عليك تمويل منزلي بقيمة مليون ريال، يُسدد على 20 سنة، فإنك عند حساب زكائك السنوية تخصم الأقساط المستحقة للسنة القادمة فقط، ولا يصح خصم المليون كاملة؛ لأنك لو خصمت المليون فلن تجب عليك زكاة لعقود طويلة رغم وجود سيولة بيدك [AAOIFI]: المعيار رقم 35 بشأن الزكاة، المادة 1/1/5 الديون التي على المكلف، واللائحة التنفيذية لجباية الزكاة ZATCA: المادة الرابعة، والتي نصت على خصم الالتزامات المتداولة التي يحل أجلها خلال عام فقط].

تفصيل أثر الديون، بالمعادلة المحاسبية:

أولاً: الأصول الزكوية ما تجب فيه الزكاة، والسيولة النقدية في البنك أو الصندوق، وعروض التجارة وهي البضائع المعدة للبيع بقيمة بسعر السوق الحالي، والديون المرجو تحصيلها التي لك عند الآخرين.

ثانياً: حساب الديون المسموح بخصمها، وهنا يتضح الفرق بين ديون القنية وديون التجارة فديون التجارة يُخصم منها المطالبات المتداولة، وديون القنية لا تُخصم من الوعاء الزكوي لأنها تقابل أصولاً تم استبعادها أصلاً من الحسبة الأصول الثابتة غير زكوية، كما أن بعض المعايير المحاسبية تسمح بخصم القسط الحالي فقط من السيولة المتوفرة إذا لم يكن للمدين أصول أخرى تفي بالدين، ويظهر ذلك بمثال تطبيقي: لنفترض تاجراً لديه البيانات التالية:

- بضاعة في المحل: 500,000 ريال.
- سيولة نقدية: 200,000 ريال.
- قرض تجاري لبضاعة: 300,000 ريال القسط المستحق هذا العام هو 50,000 ريال فقط.
- تمويل عقاري لقنية سكنه: 1,000,000 ريال القسط السنوي 60,000 ريال.

الديون المخصومة: نخصم قسط القرض التجاري السنوي فقط 50,000 ريال.

ديون القنية: لا تُخصم أو يُخصم القسط الحالي فقط، لكن المعتمد هو عدم الخصم لأنها تقابل سكتاً غير زكوي [AAOIFI]: معيار المحاسبة المالية رقم 9 "الزكاة"، ومعيار 35 "الزكاة" الجانب الشرعي، والإطار الفقهي والمحاسبي للزكاة - حاسبة الزكاة - د. عصام أبو النصر - أستاذ المحاسبة بجامعة الأزهر، حيث فصل في "طريقة صافي الأصول" وطريقة "حقوق الملكية" ص 72 وما بعدها - بحث منشور في موقع الدكتور. ودليل "قواعد حساب الزكاة": الصادر عن الهيئة العامة للزكاة والضريبة السعودية، المادة 4 والمادة 5. ومجمع الفقه الإسلامي الدولي المنبثق عن منظمة المؤتمر الإسلامي في دورة انعقاد مؤتمره الثاني بجدة من 16-10 ربيع الآخر 1406 هـ الموافق 22-28 كانون الأول ديسمبر 1985 م القرار 1-1/2].

المبحث الثاني: المسائل التطبيقية لديون BNPL في الوعاء الزكوي

وفيه أربعة مطالب:



المطلب الأول: أثر الديون الاستهلاكية قصيرة الأجل BNPL على بلوغ النصاب للفرد

تُصنف ديون "اشتر الآن وادفع لاحقاً" BNPL مثل تمارا، تاي محاسبياً وفقهياً كديون استهلاكية قصيرة الأجل، وأثرها على النصاب يُحسم بناءً على وقت الاستحقاق ونوع المال المقابل لها وحسب المعايير الشرعية مثل معايير AAOIFI فيمكن التعامل معها وفق النقاط التالية :

أولاً: قاعدة: الخصم من الوعاء الزكوي:

تُخصم هذه الديون من الأموال الزكوية الكاش الذي تملكه لأنها ديون حالة أو واجبة الأداء خلال الحول الحالي.

معادلة الزكاة: النقود المملوكة – إجمالي المبالغ المتبقية لشركات BNPL = المال الصافي.

ثانياً: الأثر في بلوغ النصاب: ويظهر الأثر في حالتين:

- الحالة الأولى: إذا كان ما يملك من مال مثلاً 15,000 ريال يتجاوز النصاب، وهناك أقساط لـ BNPL بقيمة 2,000 ريال؛ هنا تُخصم الـ 2,000 ويتبقى 13,000 ريال، فإذا كان المتبقي لا يزال فوق النصاب زكى.
- الحالة الثانية مانع النصاب: إذا كان ما يملك من مال 6,000 ريال وهو بالكاد حد النصاب، وهناك أقساط لـ BNPL بقيمة 1,500 ريال؛ هنا عند خصم الدين يصبح صافي المال 4,500 ريال وهو أقل من النصاب، ومن ثم تسقط الزكاة ذلك العام لأن الدين أنقص النصاب [مجمع الفقه الإسلامي الدولي المنبثق عن منظمة المؤتمر الإسلامي في دورة انعقاد مؤتمره الثاني بجدة من 10-16 ربيع الآخر 1406 هـ الموافق 22-28 كانون الأول ديسمبر 1985م، قراره رقم 2/1 بشأن "زكاة الديون"، والذي أوضح فيه القواعد المنظمة لعلاقة الدين بالزكاة].⁸

ثالثاً: نوع السلعة المشتراة: قنية أم تجارة: في ديون BNPL، غالباً ما تكون المشتريات للتقنية جهاز جوال، أو ملابس، أو أثاث، أو سيارة.

وحسب المسائل السابقة فإن الدين الاستهلاكي يُخصم من المال الزكوي أي ممتلكات زائدة عن حاجته الأساسية كسيارة ثانية أو أرض غير سكنية يمكن جعلها في مقابلة الدين.

⁸. ينظر لقرارات بيت الزكاة الكويتي ط1-عام 2021 : [https://baitalzakat.com/files/decisions-laws/baitalzakat.com-L100068.pdf] وكذلك معيار AAOIFI الشرعي رقم 35 بند رقم: 1/4 و 4/2 و 1/4/2، وبيت الزكاة - الكويتي دليل الإرشادات لحساب زكاة الشركات الطبعة السادسة - 2019 مادة رقم: 9 و 10 وبيت الزكاة - الكويتي ندوات قضايا الزكاة المعاصر الندوة 5 - 1995 رقم الفتوى: 4 - زكاة الأصول الثابتة، وقرار منظمة التعاون الإسلامي دورات مجمع الفقه الإسلامي الدولي الدورة 2 - 1985 رقم القرار: 1- 1/2 - بشأن زكاة العقارات والأراضي المأجورة غير الزراعية، ورقم القرار: الأول - بشأن زكاة رابطة العالم الإسلامي دورات المجمع الفقهي الإسلامي الدورة 11 - 1409 هـ بشأن زكاة أجور العقار.



التفصيل الفقهي لديون التجارة: ينص المعيار المحاسبي الشرعي رقم 35 في الباب الخاص بالديون التي على المكلف الخصوم على التفصيل الآتي: ديون التجارة التمويل التشغيلي: تُحسم من الوعاء الزكوي لأنها تتعلق بالأصول الزكوية النامية البضائع والسيولة.

التفصيل الفقهي لديون القنية الاستهلاكية والأصول الثابتة: لا تُحسم من الوعاء الزكوي إذا كانت تقابل أصولاً ثابتة غير زكوية، لأن المكلف قد حسم قيمة الأصل سيارة، عقار مسبقاً من وعائه.

المعادلة الزكوية: إذا كان مع شخص 10,000 ريال، وعليه أقساط لشركات "اشتر الآن وادفع لاحقاً" مجموعها 3,000 ريال، يطرح الدين ويقارن الـ 7,000 ريال المتبقي بنصاب الذهب أو الفضة يوم الحول. وإذا كانت الـ 7,000 ريال فوق النصاب، تزي ب 2.5%. إذا أنقصها الدين عن النصاب، فلا زكاة عليها [AAOIFI]. معيار الزكاة الشرعي رقم 35 والمحاسبي رقم [FAS 9].⁹ وعلى هذا فإن الديون قصيرة الأجل المتعلقة ب BNPL فإنها تُحسم من الوعاء الزكوي النقدي لأنها التزامات حالة تنقص القدرة المالية للمكلف، بشرط ألا يكون لديه "عروض قنية زائدة" - أصول غير أساسية- تفي بالدين.

شرط حلول الأجل: لا يُحسم من الديون طويلة الأجل إلا الأقساط المستحقة خلال السنة المالية الجارية فقط، أما باقي أصل الدين الأجل فلا يُحسم [المعيار الشرعي 35 لـ "أيوفي" المادة 1/1/5 واللائحة التنفيذية لجباية الزكاة في المملكة العربية السعودية المادة الرابعة، والدليل الإرشادي الخاص بالمعالجة الزكوية لديون المكلفين الذين يمسون حسابات نظامية وفق اللائحة التنفيذية لجباية الزكاة عام 1440هـ، الإصدار الثاني 2024م].¹⁰

التفصيل الزكوي وفق المعيار المحاسبي رقم 9 [AAOIFI FAS 9]

تعتمد المعالجة المحاسبية على تحديد الالتزامات المتداولة والمصنفة محاسبياً كـ "ذمم دائنة" أو "التزامات متداولة" Current Liabilities، كي يتم خصمها من الوعاء. وتعالج معالج ديون BNPL وتُصنف محاسبياً كـ "ذمم دائنة" أو "التزامات متداولة" وتُطرح بالكامل من النقد المتوفر وقت الحول لأن أجلها يحل خلال أقل من 12 شهراً.¹¹ ويوضح جدول 3 طريقة حساب الزكاة الأثر على النصاب.

⁹ ينظر كذل دليل هيئة الزكاة والضريبة ZATCA بشأن الالتزامات المتداولة، والدليل التوضيحي لنظام جباية الزكاة الصادر عن الأمانة العامة للجان الضريبية، تحديث 2023 واللوائح التنفيذية المرتبطة به، يضع قواعد محددة لأثر الديون على الوعاء الزكوي الصادر بموجب المرسوم الملكي رقم 8634/28/17 بتاريخ 29/6/1370هـ ولائحته التنفيذية، والأوامر والمراسيم والاتفاقيات، والقرارات والتعاميم والأحكام القضائية حتى تاريخ 13/06/1444هـ.

¹⁰ ينظر ملخص كتاب جباية الزكاة، إصدار هيئة الزكاة والضريبة والجمارك، ص 13 حاسبة الزكاة ط2.

¹¹ ينظر: المعيار الشرعي 35 لـ "أيوفي" المادة 1/1/5 واللائحة التنفيذية لجباية الزكاة في المملكة العربية السعودية المادة الرابعة، والدليل الإرشادي الخاص بالمعالجة الزكوية لديون المكلفين الذين يمسون حسابات نظامية وفق اللائحة التنفيذية لجباية الزكاة عام 1440هـ، الإصدار الثاني 2024م، وينظر دليل المفاهيم الزكوية الصادر من الهيئة الزكوية الإصدار الأول 2023 [https://zatca.gov.sa/ar/MediaCenter/Publications/Documents/Zakat_Definitions.pdf].



جدول 3. طريقة حساب الزكاة

العنصر	المعاملة المحاسبية & AAOIFI ZATCA	الأثر على النصاب
ديون التجارة	تُخصم بالكامل إذا كانت حالة أو الأقساط الجارية.	تُنقص النصاب وتُقلل الوعاء الزكويّ.
ديون القنية طويلة	يُخصم القسط السنوي فقط.	أثر محدود جداً على النصاب.
ديون BNPL قصيرة	تُخصم بالكامل من الوعاء الزكويّ الحالي.	قد تمنع وجوب الزكاة إذا نقص المال عن النصاب.

المطلب الثاني: كيفية التعامل مع الأقساط التي لم تحلّ عند حلول حول الزكاة

الأصل في الديون المؤجلة مثل الأقساط التي لم تحلّ أنها لا تمنع وجوب الزكاة في ملك المكلّف ولا تُحسم من وعائه الزكويّ؛ لعدم تحقق صفة الوجوب والمطالبة بها حالاً، ولأنّ المكلّف متمكّن من الانتفاع بالمال ونمائه قبل حلول أجلها. وإنما يقتصر الحسم على الدين الحال الذي توجهت فيه المطالبة الفعلية للمدين وقت حلول الحول ولم يتم سداؤه؛ لكونه متعلقاً بحاجة المدين الأصلية وإبراء ذمته، وذلك شريطة ألا يكون للمدين أصول قينية فاضلة عن حاجاته الأساسية تجعل في مقابلة هذا الدين. ويدل عليه:

أولاً: بقاء الملك التام: الديون المؤجلة لا تُخرج المال عن ملكية صاحبه، والقاعدة الأصولية تقول: "الزكاة تجب في المال الذي يملكه المكلّف ملكاً تاماً". وطالما أن أجل الدين لم يحل، فإن سلطة المكلّف على المال وتصرفه فيه باقية، فيبقى وصف "الغنى" قائماً.

ثانياً: عدم ثبوت المطالبة: الدين المؤجل لا تجوز المطالبة به قبل أجله قضاءً، وما لا تجوز المطالبة به لا يمنع الزكاة؛ لأن المانع هو انشغال الذمة بالحق المستحق فوراً، وهو ما يُعبر عنه الفقهاء بقولهم: "الدين المانع هو ما له مُطالب من جهة العباد".

ثالثاً: تحقيق الحاجة الأصلية: يرى الفقهاء خاصة الحنفية أن الزكاة تجب فيما فضل عن الحاجة الأصلية، والدين الحال يُصرف في سد الحاجة براءة الذمة، أما المؤجل فلم تصر حاجته ماسة بعد.



رابعاً: قاعدة المقابلة بالأصول: تأصيلاً على قاعدة "يجعل الدين في مقابلة غير الأموال الزكوية"، فإنه إذا ملك المكلّف أصولاً غير زكوية كالعقارات الزائدة فإن الدين يُحمل عليها استبقاءً لمال الزكاة لصالح مستحقه، تقديماً لحق الفقراء عند وجود ما يفي بالدين من غير المال الزكوي.¹²

المطلب الثالث: أثر "رسوم التعثر" أو الغرامات في الالتزامات المالية للمزكي.

القاعدة الجامعة في حسم الالتزامات المالية من الوعاء الزكوي أن الأصل أن الزكاة تتعلق بمال المكلّف الفاضل عن حاجته الأصلية، والديون الاستهلاكية أو التمويلية كأقساط BNPL لا تحسم من الوعاء الزكوي إلا بشرطين مجتمعين:

الأول: حلول أجل الدين: فلا يحسم إلا القسط الحال الذي وجبت المطالبة به فعلاً وقت حلول الحول ولم يسدد، أما الأقساط المؤجلة فلا أثر لها في إنقاص الوعاء؛ لبقاء ملك المكلّف التام على السيولة وقدرته على نماء المال قبل حلول الأجل.

الثاني: انعدام الأصول الفاضلة: فإذا كان للمكلّف أصول قينية ثابتة تزيد عن حاجته الضرورية كعقار زائد عن السكن أو سيارة إضافية أو عروض غير زكوية فإنه يجب شرعاً ونظاماً مقابلة الدين بهذه الأصول أولاً استبقاءً لمال الزكاة لمستحقه، ولا ينقص وعاء النقد إلا إذا استغرق الدين قيمة تلك الأصول الفاضلة.

أما ما يلحق بالالتزامات من رسوم تعثر أو غرامات تأخيرية، فإنه لا يجوز حسمها من الوعاء الزكوي؛ لكونها التزامات ناشئة عن تقصير المكلّف وتفريطه، وليست ناتجة عن حاجة أصلية معتبرة، ولأن قواعد الجباية الشرعية تقضي بأن المعصية أو التفريط لا يكون سبباً في التخفيف المالي بإنقاص حق الفقراء في الزكاة.

ويمكن بيان ذلك بما يلي:

أولاً: شرط المقابلة بالأصول: قال في رد المحتار: "وَلَوْ كَانَ لَهُ حَوَانِيَتْ أَوْ دُورٌ تُسَاوِي دَيْنَهُ، وَلَهُ نَقْدٌ يَبْلُغُ نَصَابًا فَالْأَصَحُّ أَنَّهُ يُزَكِّي ذَلِكَ النَّقْدَ؛ لِأَنَّ الدَّيْنَ مَصْرُوفٌ إِلَى الدُّورِ وَالْحَوَانِيَتْ" [رد المحتار على الدر المختار] المعروف بحاشية ابن عابدين، 2/ [262].

ثانياً: شرط حلول الأجل: "الدين المؤجل لا يمنع وجوب الزكاة في القدر الذي يملكه المدين من النصاب" [القرار رقم 3 - ندوة قضايا الزكاة المعاصرة].

¹² [ينظر: هيئة الزكاة والضريبة والجمارك السعودية: في "الدليل الإرشادي للأحكام الفقهية لزكاة الأفراد" 2023، أوضح الدليل أن الدين الذي يحسم هو ما وجب سداذه فوراً، أما الديون المؤجلة كأقساط التمويل العقاري أو الشخصي الطويلة فلا يحسم منها إلا ما يحلّ خلال العام. وكذلك عند هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية AAOIFI <https://aaoifi.com/announcement>: في المعيار الشرعي رقم 35 بشأن الزكاة، وكذلك معيار المحاسبة المالية رقم 39، حيث يتم التمييز بين الالتزامات المتداولة الحالية والالتزامات غير المتداولة المؤجلة عند حساب الوعاء الزكوي. ينظر: الدليل الإرشادي للأحكام الفقهية لزكاة الأفراد الصادر من هيئة الزكاة والضريبة والجمارك، مارس 2023: https://zatca.gov.sa/ar/HelpCenter/guidelines/Documents/Zakat_Individual.pdf، وينظر موقع الشيخ ابن باز: <https://binbaz.org.sa/fatwas>].



ثالثاً: رسوم التعثر: استناداً للقاعدة الفقهية "الرخص لا تُنال بالمعاصي" [الأشباه والنظائر، ابن نجيم، 73/1، والأشباه والنظائر للسيوطي، 78/1، والقواعد لابن رجب، 175/1]؛ ولأن الالتزام الناشئ عن غرامة لا يُعد من النفقة الواجبة ولا من الديون التي تُقضى بها الحاجة الأصلية التي شرع لأجلها حسم الدين.¹³

المطلب الرابع: أثر BNPL على الوعاء الزكوي: نماذج رقمية

لانتقال بالدراسة من التوصيف الفقهي النظري إلى التحليل التطبيقي، واستجابةً لمتطلبات القياس الكمي في المالية الإسلامية المعاصرة؛ صُممت نماذج محاكاة رقمية تعكس الأثر الدقيق للالتزامات "اشتر الآن وادفع لاحقاً" في الوعاء الزكوي للأفراد، يعتمد هذا التحليل على معادلة الوعاء الزكوي المعتمدة لدى هيئة الزكاة والضريبة والجمارك ZATCA ومعايير AAOIFI. ووفقاً لبيانات قطاع التقنية المالية الصادرة عن البنك المركزي السعودي ساما [https://www.sama.gov.sa/] والتقارير المرتبطة به لعام 2024، فإن متوسط مبالغ عمليات الشراء الآن والدفع لاحقاً BNPL في السعودية يُقدّر بنحو 566 ريالاً سعودياً للعملية الواحدة، وقد جاءت هذه الأرقام بناءً على البيانات والمؤشرات التشغيلية التالية:

إحصائيات النشاط لعام 2024

- إجمالي قيمة المبيعات GMV: بلغت القيمة الإجمالية للسلع المباعة عبر الخدمة نحو 36.6 مليار ريال.
- عدد المعاملات: سجل السوق تنفيذ 64.6 مليون عملية شراء.
- الحد الأعلى النظامي: ألزم البنك المركزي شركات الدفع الأجل بحد أقصى لتمويل العميل الواحد لا يتجاوز 5000 ريال سعودي. [تحليل حجم وحصة سوق المدفوعات في المملكة العربية السعودية - اتجاهات النمو والتوقعات 2021-2031].¹⁴

وبناءً على ما سبق فإنه يمكن سياق عدد من النماذج الحسابية من الناحية الشرعية والمحاسبية المطبقة للأفراد، إذ يُعد التفريق بين خصم القسط الحالي فقط وخصم كامل الدين جوهر الخلاف الفقهي في أثر الديون المؤجلة على زكاة المدين المستقل الموظف.

¹³ يمكن الاستزادة من: هيئة الزكاة والضريبة والجمارك السعودية: في "الدليل الإرشادي للأحكام الفقهية لزكاة الأفراد" 2023، أوضح الدليل أن الدين الذي يُحسم هو ما وجب سداد فوراً، أما الديون المؤجلة كأقساط التمويل العقاري أو الشخصي الطويلة فلا يُحسم منها إلا ما يحلّ خلال العام. وكذلك عند هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية AAOIFI [https://aaoifi.com/announcement]: في المعيار الشرعي رقم 35 بشأن الزكاة، وكذلك معيار المحاسبة المالية رقم 39، حيث يتم التمييز بين الالتزامات المتداولة الحالة والالتزامات غير المتداولة المؤجلة عند حساب الوعاء الزكوي. ينظر: الدليل الإرشادي للأحكام الفقهية لزكاة الأفراد الصادر من هيئة الزكاة والضريبة والجمارك، مارس 2023 [https://zatca.gov.sa/ar/HelpCenter/guidelines/Documents/Zakat_Individual.pdf].

¹⁴ المصدر: [https://www.mordorintelligence.com/industry-reports/saudi-arabia-payments-market]



ومن خلال الفتاوى المعاصرة وممارسات حساب زكاة الأفراد بالرأي الذي ينص على خصم الأقساط الحالية الواجبة خلال العام الزكوي فقط، حمايةً لحق الفقراء ومنعاً لإسقاط الزكاة بالكامل عبر الديون الطويلة أو المتكررة. فإنه يمكن بيان التحليل الكمي كالتالي:

أولاً: معادلة قياس الوعاء الزكوي للفرد المتعامل بخدمة BNPL:

الوعاء الزكوي الصافي = (إجمالي الأموال الزكوية القابلة للنماء) - (الالتزامات المتداولة/ الأقساط الحالية فقط)

ثانياً: نموذج المحاكاة الرقمية: Financial Simulation Mode

يُظهر جدول 4 أثر خصم أقساط BNPL في حالتين مختلفتين، بفرض أن نصاب الزكاة هو 20,000 ريال سعودي. المثال الأول لحالة فردية يبين أثر خصم التزامات BNPL على نصاب الزكاة.

جدول 4. أثر خصم أقساط BNPL في حالتين مختلفتين، بفرض أن نصاب الزكاة هو 20,000 ريال سعودي

البند المالي بالريال السعودي	الحالة الأولى: سقوط وجوب الزكاة	الحالة الثانية: بقاء الوعاء فوق النصاب
الرصيد النقدي الحالي الحائل عليه الحول	21,000	30,000
إجمالي مديونية BNPL القائمة في الذمة	4,500	6,000
الأقساط "الحالة" المستحقة وقت الوجوب	1,500	1,500
الوعاء الزكوي قبل الخصم	21,000 ألف ريال تجب الزكاة	30,000 ألف لا تجب
الوعاء الزكوي الخاضع للزكاة بعد خصم القسط الحال	19,500	28,500
الأثر الكمي على حكم الزكاة	سقوط وجوب الزكاة	تجب الزكاة
مقدار الزكاة الواجبة 2.5%	صفر ريال	712.5 ريال

تحليل واستنتاج:

بتحليل المعطيات الرقمية أعلاه، تتوصل الدراسة إلى النتائج الكمية التالية:



1. أثر الاستحقاق الفوري: يظهر في "الحالة الثانية" أن التزامات BNPL رغم ضآلة حجمها كمبالغ تمويل أصغر-Micro finance إلا أنها تمتلك "أثراً جوهرياً" في نقل المكلّف من مرحلة الغنى إلى ما دون النصاب، مما يؤكد ضرورة اعتبارها التزامات مانعة للوجوب إذا كانت حالة.

2. الحد من تآكل الوعاء: لو قمنا بخصم "إجمالي المديونية" 6,000 ريال في الحالة الأولى بدلاً من "القسط الحال" فقط، لانخفض الوعاء إلى 24,000 ريال؛ وهذا يثبت كمياً أن الرأي الفقهي التي اختارته الدراسة خصم الأقساط الحالة فقط هي الأوفق لحماية الحصيلة الزكويّة من التآكل الممنهج نتيجة توسع القروض الاستهلاكية.

3. الفجوة بين النظرية والتطبيق: التحليل الرقمي يكشف أن الاعتماد على "الوصف الفقهي العام" للدين دون تمييز مالي بين "الحال والمؤجل" في خدمات BNPL يؤدي إلى خلل في عدالة الحساب الزكوي للأفراد.

المثال الثاني يبين أثر خصم التزامات BNPL على نصاب الزكاة.

التحليل الكمي المقارن لحالة موظف براتب متوسط في السعودية، مع افتراض استقرار مالي نمطي:

المعطيات والفرضيات للحالة

- الراتب الشهري الصافي: 12,000 ريال سعودي.
- المدخرات النقدية الوعاء قبل الخصم: 30,000 ريال سعودي حالت عليها سنة زكوية وتعدت النصاب.
- إجمالي مبالغ عقود BNPL: 4500 ريال تمثل شراء أجهزة أو أثاث على سبيل المثال.
- الأقساط الواجبة خلال العام الحالي: 1,500 ريال.
- الأقساط المتبقية للعام القادم المؤجلة: 3,000 ريال.

جدول 5. المقارنة الرقمية لأثر طريقتي الخصم

معيّار المقارنة	الحالة الأولى: خصم الأقساط الحالية فقط الرأي المعمول به	الحالة الثانية: خصم كامل رصيد الدين رأي الجمهور
إجمالي المال الزكويّ المدخرات	30,000 ريال	30,000 ريال
مبلغ الدين القابل للخصم	1,500 ريال أقساط العام فقط	4,500 ريال أصل الدين كاملاً
صافي الوعاء الزكويّ	28,500 ريال	25,500 ريال
نسبة الزكاة الشرعية	2.5%	2.5%
مبلغ الزكاة المستحق الدفع	712.5 ريال سعودي	637.5 ريال سعودي

التحليل المالي والكمي للأثر



أولاً: انخفاض قيمة الزكاة: في الحالة الثانية حيث تم خصم كامل الدين، وقد انخفض مبلغ الزكاة المدفوع بمقدار 75 ريالاً مقارنة بالحالة الأولى.

ثانياً: نسبة التأثير على الوعاء: خصم كامل الدين قلص الوعاء الزكوي بنسبة 15 %، بينما خصم القسط الحالي قلصه بنسبة 5% فقط.

ثالثاً: التوجيه التطبيقي: تُفتي الهيئات الشرعية للأفراد في الغالب بتطبيق الحالة الأولى وهي خصم ما يستحق سدادته خلال الحول فقط، لكون ديون الـ BNPL ديوناً استهلاكية مؤجلة لا ينبغي أن تُسقط حق الفقراء في السيولة النقدية المتوفرة الفائضة عن الحاجة الأصلية للمكلف.

ويختلف التكييف الفقهي لشركات الدفع الأجل BNPL في السعودية بناءً على العقود المعتمدة في نماذج عملها، ينعكس هذا الاختلاف المالي والقانوني مباشرة على طريقة حساب ديون هذه العقود وأثرها على الوعاء الزكوي للمدين الموظف.

جدول التحليل الكمي للمقارنة بين نماذج العقود الثلاثة:

عند افتراض الحالة الرقمية لموظف يتعامل بالدفع الأجل -كما في الجدول رقم 5 - فإن لديه: مدخرات 30,000 ريال، إجمالي دين BNPL يبلغ 4,500 ريال، والمستحق سدادته حالياً 1,500 ريال، ويمكن بناء مصفوفة القرار الفقهي كما يلي في جدول 6:

جدول 6. مصفوفة القرار الفقهي وأثرها على الزكاة

نوع عقد شركة الـ BNPL	التكييف الفقهي للدين في ذمة العميل	مقدار الدين القابل للخصم من زكاة الفرد	صافي الوعاء الزكوي	الزكاة المستحقة 2.5%
المربحة	دين بيع مستقر شراء السلعة بالأجل مع ربح معلوم.	1,500 ريال خصم القسط الحالي فقط باتفاق الهيئات الشرعية.	28,500 ريال	712.5 ريال
القرض الحسن	دين قرض سداد نفس مبلغ الفاتورة دون فوائد أو هوامش ربح.	1,500 ريال الرأي السائد يمنع إسقاط الزكاة بكامل الدين المؤجل	28,500 ريال	712.5 ريال
الوكالة بالعمولة	أمانة أو التزام سداد الشركة تدفع للمتجر كوكيل وتسترد من العميل.	1500 ريال تُعامل معاملة الديون النقدية قصيرة الأجل.	28,500 ريال	712.5 ريال

التحليل المالي والكمي للمصفوفة



1. توحيد الأثر المالي: في كافة العقود الشرعية للـ BNPL الموجهة للأفراد، اتفقت المجامع الفقهية وهيئات الفتوى في المملكة على أن الأقساط الحالة الواجبة خلال العام فقط هي التي تخصم من السيولة النقدية المتوفرة لدى الفرد.
2. الهدف من ثبات الوعاء: يُعزى تثبيت الوعاء عند 28,500 ريال في جميع الحالات إلى الحفاظ على أموال الزكاة ومنع الأفراد من التهرب منها عن طريق تراكم الديون الاستهلاكية المؤجلة.
3. موقع الشركات التشغيلي: يتركز الخلاف في التكليف الفقهي بين هذه العقود الثلاثة على الشركة ذاتها والمتجر من حيث احتساب العمولات، والأرباح، والزكاة على الشركات، وليس على حساب زكاة العميل الفرد المكلف.

الخاتمة

الحمد لله الذي بنعمته تتم الصالحات، وبعد:

فبعد النظر في المذاهب الفقهية وقواعد النوازل المالية والمعايير المحاسبية، وتطبيقها على خدمة "اشتر الآن وادفع لاحقاً"، وبيان الحاجة العلمية لهذا البحث من خلال النظر في الدراسات الفقهية التقليدية التي عالجت أثر الدين العام على الزكاة، ووجود دراسات تُعالج الديون الرقمية الاستهلاكية المتجزئة Micro-Financing وتبرز الفجوة في كيفية الموازنة بين براءة ذمة المكلف وبين حماية الحصيلة الزكوية من التآكل نتيجة شيوع نمط الاستهلاك الآجل، وهو ما أسأل الله تعالى أن تكون هذه الدراسة محاولة لضبط هذه المسألة ضبطاً كميّاً وفقهيّاً، وقد توصل البحث إلى النتائج والتوصيات الآتية:

أولاً: النتائج الفقهية

1. خلاص البحث إلى أن المديونيات الناشئة عن خدمات BNPL تأخذ حكم ديون القنية الاستهلاكية في غالب أحوالها، وهي الديون التي اختلف الفقهاء في أثرها؛ والراجح تأصيلاً أنها لا تمنع وجوب الزكاة في الأموال الزكوية كالنقدين إلا إذا استغرقت النصاب أو أنقصته، إعمالاً لجانب العبادة في الزكاة وتغليباً لحق الفقراء.
2. تقرر أن الدين الموظف في القنية كـ شراء مستلزمات شخصية أو أجهزة منزلية يختلف أثراً عن دين التجارة؛ فبينما يُحسم دين التجارة من وعائه قليلاً للموجودات، فإن التزامات BNPL الاستهلاكية لا يجوز أن تكون ذريعة لإنقاص وعاء النقد، صيانةً لفريضة الزكاة من الاضمحلال تحت وطأة النمط الاستهلاكي المعاصر.
3. أثبتت المحاكاة الرقمية أن خصم كامل مبالغ BNPL المؤجلة قد يؤدي إلى تآكل غير مبرر للوعاء الزكوي، بينما الصحيح خصم الأقساط الحالة فقط التي يستغرق سدادها النصاب أو ينقصه وقت الوجوب.
4. انتهى البحث إلى أن المعيار الفني الفقهي لحسم هذه الالتزامات هو حلول الدين وقت وجوب الزكاة؛ فما كان حالاً من هذه الأقساط فهو الذي يُعتد به في الخصم، أما الأقساط المؤجلة التي تحل في أحوال مستقبلية، فلا أثر لها في وعاء الحول الحالي، دفعاً لتشبه تداخل المديونيات في ملك النصاب.
5. تبين أن كون هذه العقود مجزأة وقصيرة الأجل تجعلها أقرب إلى الالتزامات الجارية التي لا ترفع وصف الغنى عن المكلف، مما يوجب على المزمع إخراج زكاته عن كامل نصابه دون الالتفات لمجموع الأقساط المستقبلية، إبراءً للذمة بيقين.



ثانياً: التوصيات

1. توصي الدراسة بضرورة تحرير وعاء الخصم في التطبيقات المالية، بحيث لا يُسمح بحسم مديونيات الاستهلاك والرفاهية من وعاء الزكاة النقدية إلا في أضيق الحدود الشرعية التي تمس أصل الغنى.
2. دعوة الباحثين والمجامع الفقهية إلى وضع ضابط دقيق يفرق بين الدين الحاجي المانع للوجوب، وبين الالتزام الائتماني الذي هو محض رغبة في تأجيل الدفع مع القدرة عليه.
3. إضافة "خيار حساب الزكاة ضمن تطبيقات BNPL.

والحمد لله رب العالمين

المراجع والمصادر:

1. اختلاف الأئمة العلماء، يحيى بن هُبَيْرَة بن محمد بن هبيرة الذهلي الشيباني، أبو المظفر، تحقيق: السيد يوسف أحمد، الناشر: دار الكتب العلمية - لبنان / بيروت، الطبعة: 1، ١٤٢٣ هـ - ٢٠٠٢ م
2. الأشباه والنظائر على مذهب الإمام أبي حنيفة؛ زين الدين ابن نجيم المصري؛ وضع حواشيه وخرج أحاديثه: الشيخ زكريا عميرات؛ دار الكتب العلمية؛ بيروت - لبنان؛ ط 1؛ 1419 هـ.
3. الأشباه والنظائر؛ عبد الرحمن بن أبي بكر؛ جلال الدين السيوطي؛ دار الكتب العلمية؛ ط 1؛ 1411 هـ.
4. الإشراف على نكت مسائل الخلاف، القاضي أبو محمد عبد الوهاب بن علي بن نصر البغدادى المالكي، المحقق: الحبيب بن طاهر، نشر: دار ابن حزم، الطبعة: 1، ١٤٢٠ هـ - ١٩٩٩ م
5. الإقناع في مسائل الإجماع، علي بن محمد بن عبد الملك الكتامي الحميري الفاسي، أبو الحسن ابن القطان، المحقق: حسن فوزي الصعدي، الناشر: الفاروق الحديثة للطباعة والنشر، الطبعة: 1، ١٤٢٤ هـ - ٢٠٠٤ م
6. الإنصاف في معرفة الراجح من الخلاف؛ علاء الدين أبو الحسن علي بن سليمان المرادوي الدمشقي الصالحي الحنبلي؛ الناشر: دار إحياء التراث العربي؛ الطبعة: الثانية.
7. الأوامر والمراسيم والاتفاقيات، والقرارات والتعاميم والأحكام القضائية الخاصة بالزكاة حتى تاريخ 13/06/1444 هـ.
8. الأوسط من السنن والإجماع والاختلاف، أبو بكر محمد بن إبراهيم بن المنذر النيسابوري، تحقيق: عدد من المحققين، نسخة الشاملة، راجعه وعلق عليه: أحمد بن سليمان بن أيوب، قرأه ونقحه: د عبد الله الفقيه، الناشر: دار الفلاح، الفيوم - مصر، الطبعة: 2، ١٤٣١ هـ - ٢٠١٠ م
9. بدائع الصنائع في ترتيب الشرائع، علاء الدين، أبو بكر بن مسعود الكاساني الحنفي، ط 1، دار الكتب العلمية، تحقيق علي معوض، وعادل عبدالموجود.



10. البيان والتحصيل والشرح والتوجيه والتعليل لمسائل المستخرجة، أبو الوليد محمد بن أحمد بن رشد القرطبي، حققه: د محمد حجي وآخرون، الناشر: دار الغرب الإسلامي، بيروت - لبنان، الطبعة: 2، ١٤٠٨ هـ - ١٩٨٨ م.
11. بيت الزكاة - الكويتي ندوات قضايا الزكاة المعاصر عدد من الندوات في الزكاة، وزكاة الأصول الثابتة، وحساب الشركات، ودليل الإرشادات لحساب زكاة الشركات. 2019.
12. تقرير الاستقرار المالي: نمو قطاع التقنية المالية البنك المركزي السعودي - ساما. 2023.
13. التمهيد لما في الموطأ من المعاني والأسانيد، أبو عمر يوسف بن عبد الله بن محمد بن عبد البر بن عاصم النمري القرطبي، تحقيق: مصطفى بن أحمد العلوي، محمد عبد الكبير البكر، الناشر: وزارة عموم الأوقاف والشؤون الإسلامية - المغرب، عام النشر: ١٣٨٧ هـ.
14. التوضيح في شرح المختصر الفرعي لابن الحاجب، خليل بن إسحاق بن موسى، ضياء الدين الجندي المالكي المصري، المحقق: د. أحمد بن عبد الكريم نجيب، الناشر: مركز نجيبويه للمخطوطات وخدمة التراث، الطبعة: 1، ١٤٢٩ هـ - ٢٠٠٨ م.
15. الحاوي الكبير في فقه مذهب الإمام الشافعي وهو شرح مختصر المزني، أبو الحسن علي بن محمد بن محمد بن حبيب البصري البغدادي، الشهير بالماوردي، المحقق: الشيخ علي محمد معوض - الشيخ عادل أحمد عبد الموجود، الناشر: دار الكتب العلمية، بيروت - لبنان، الطبعة: 1، ١٤١٩ هـ - ١٩٩٩ م.
16. حكم العمولة المبذولة من التاجر لشركة الدفع الآجل BNPL، سلمان الديب، مجلة البحوث الفقهية والقانونية، دمنهور، العدد 47، أكتوبر 2024 م - 1446 هـ.
17. دليل "قواعد حساب الزكاة": الصادر عن الهيئة العامة للزكاة والضريبة السعودية، المادة 4 والمادة 5.
18. الدليل الإرشادي الخاص بالمعالجة الزكوية ليدون المكلفين الذين يمسون حسابات نظامية وفق اللائحة التنفيذية لجباية الزكاة عام 1440 هـ، الإصدار الثاني 2024 م،
19. الدليل الإرشادي للأحكام الفقهية لزكاة الأفراد الصادر من هيئة الزكاة والضريبة والجمارك، مارس 2023.
20. الدليل التوضيحي لنظام جباية الزكاة الصادر عن الأمانة العامة للجان الضريبية، تحديث 2023 واللوائح التنفيذية المرتبطة به
21. دليل المفاهيم الزكوية الصادر من الهيئة الزكوية الإصدار الأول 2023.
22. دليل هيئة الزكاة والضريبة ZATCA بشأن الالتزامات المتداولة. بناءً على المعايير الشرعية 35 SS.
23. رد المحتار على الدر المختار "المعروف بحاشية ابن عابدين شرح تنوير الأبصار، محمد أمين، الشهير بابن عابدين، الناشر: شركة مكتبة ومطبعة مصطفى البابي الحلبي وأولاده بمصر، ط 2 - ١٣٨٦ هـ = ١٩٦٦ م.



24. زكاة الديون الاستثمارية المؤجلة والديون الإسكانية الحكومية، عبد الوهاب إبراهيم أبو سليمان، والمنشور في مجلة البحوث الفقهية المعاصرة المجلد 2، العدد 8)، وهو في الأصل ورقة عمل قدمت ضمن أعمال الندوة الثانية لقضايا الزكاة المعاصرة المنعقدة في الكويت عام.
25. الشرح الكبير على متن المقنع المؤلف: عبد الرحمن بن محمد بن أحمد بن قدامة المقدسي الحنبلي، نشر: دار الكتاب العربي للنشر والتوزيع.
26. الشرح الممتع على زاد المستقنع، المؤلف: محمد بن صالح العثيمين، دار النشر: دار ابن الجوزي، الطبعة: 1، ١٤٢٢ - ١٤٢٨ هـ.
27. فتاوى اللجنة الدائمة، المؤلف: اللجنة الدائمة للبحوث العلمية والإفتاء، جمع وترتيب: أحمد بن عبد الرزاق الدويش، عدد الأجزاء: ٢٦ جزءاً، الناشر: رئاسة إدارة البحوث العلمية والإفتاء - الإدارة العامة للطبع - الرياض
28. الفروع، شمس الدين محمد بن مفلح المقدسي، تحقيق: عبد الله بن عبد المحسن التركي، الناشر: مؤسسة الرسالة - بيروت، دار المؤيد - الرياض، الطبعة: 1، ١٤٢٤ هـ - ٢٠٠٣ م
29. فك الشيفرة: التوافق الشرعي وآلية اشتر الآن وادفع لاحقاً، بحث د. خالد المزيبي، دار المراجعة الشرعية، شركة استشارات شرعية/ مصرف البحرين، مايو 2024م، ص 11-12
30. قرارات بيت الزكاة الكويتي ط1-عام 2021 وأبحاث وأعمال الندوة التاسعة عشرة لقضايا الزكاة المعاصرة، وأبحاث وأعمال الندوة الثانية لقضايا الزكاة المعاصرة، وأبحاث وأعمال الندوة الرابعة عشرة لقضايا الزكاة المعاصرة.
31. قرارات رابطة العالم الإسلامي دورات المجمع الفقهي الإسلامي بشأن الزكاة.
32. قرارات مجمع الفقه الإسلامي المنبثق عن منظمة التعاون الإسلامي دورات مجمع الفقه الإسلامي
33. القواعد، زين الدين عبد الرحمن بن أحمد بن رجب بن الحسن، السلافي، البغدادي، ثم الدمشقي، الحنبلي، الناشر: مكتبة الخانجي، مصر.
34. الكافي في فقه الإمام أحمد؛ أبو محمد موفق الدين عبد الله بن قدامة المقدسي ثم الدمشقي الحنبلي؛ دار الكتب العلمية؛ الطبعة: الأولى؛ 1414 هـ - 1994 م
35. الكافي في فقه أهل المدينة، أبو عمر يوسف بن عبد الله بن محمد بن عبد البر بن عاصم النمري القرطبي، المحقق: محمد محمد أحمد، الناشر: مكتبة الرياض الحديثة، الرياض، المملكة العربية السعودية، الطبعة: 2، ١٤٠٠ هـ / ١٩٨٠ م
36. كشف القناع عن متن الإقناع؛ منصور بن يونس بن إدريس البهوتي؛ تحقيق: هلال مصيلحي مصطفى هلال؛ دار الفكر - بيروت - 1402.
37. اللوائح المعتمدة في هيئة الزكاة والضريبة والجمارك ZATCA.
38. المبسوط؛ شمس الدين السرخسي؛ تحقيق: محمد اسماعيل؛ دار الكتب العلمية - بيروت؛ الطبعة الأولى؛ 1424 هـ.
39. مجموع فتاوى الشيخ ابن باز، النسخة المنشورة على الموقع الإلكتروني.



40. المجموع شرح المذهب؛ تحقيق: محمد نجيب المطيعي؛ الناشر: دار إحياء التراث العربي - بيروت؛ الطبعة الأولى: 1422هـ.
41. الإطار الفقهي والمحاسبي للزكاة، حاسبة الزكاة د. عصام أبو النصر - أستاذ المحاسبة بجامعة الأزهر، نسخة الكترونية.
42. مراتب الإجماع مراتب الإجماع في العبادات والمعاملات والاعتقاد، أبو محمد علي بن أحمد بن سعيد بن حزم الأندلسي القرطبي الظاهري، الناشر: دار الكتب العلمية - بيروت، نسخة الشاملة.
43. المعايير الشرعية المحاسبية للمؤسسات المالية الإسلامية الصادرة عن هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية ايو في.
44. موقع ساما البنك السعودي المركزي.
45. المعونة على مذهب عالم المدينة «الإمام مالك بن أنس»، القاضي عبد الوهاب البغدادي، تحقيق ودراسة: حميش عبد الحق، الناشر: المكتبة التجارية، مصطفى أحمد الباز - مكة المكرمة
46. المغني لابن قدامة؛ أبو محمد موفق الدين عبد الله بن أحمد بن قدامة المقدسي الحنبلي؛ الناشر: مكتبة القاهرة؛ تاريخ النشر: 1388هـ - 1968م.
47. مغني المحتاج إلى معرفة معاني ألفاظ المنهاج، شمس الدين، محمد بن محمد، الخطيب الشربيني، حققه وعلّق عليه: علي محمد معوض - عادل أحمد عبد الموجود، الناشر: دار الكتب العلمية، الطبعة: 1، ١٤١٥ هـ - ١٩٩٤ م
48. ملخص كتاب جباية الزكاة، إصدار هيئة الزكاة والضريبة والجمارك، ص 13 حاسبة الزكاة ط 2 ، على الشبكة العنكبوتية.
49. نهاية المحتاج إلى شرح المنهاج، شمس الدين محمد بن أبي العباس أحمد بن حمزة شهاب الدين الرملي، الناشر: دار الفكر، بيروت، الطبعة: ط أخيرة - ١٤٠٤هـ/١٩٨٤ م
50. نوازل الزكاة، عبدالله الغفيلي، الناشر: دار الميمان للنشر والتوزيع، الرياض، المملكة العربية السعودية، ط 1-1430هـ.
51. النية في الزكاة ونوازلها، عبد الرحمن الجريسي، طبعة هيئة الزكاة والضريبة والجمارك، ط 1-1446هـ.
52. وثيقة قواعد تنظيم شركات الدفع الآجل BNPL الصادرة من البنك المركزي السعودي في جمادى الأول 1445هـ/نوفمبر 2023م-المادة الأولى
53. الوعاء الزكوي في الشركات المعاصرة، ماجد بن عبد الرحمن الفريان، دار الميمان للنشر والتوزيع، ط 1-1444هـ.
54. جميع تقارير هيئة الزكاة والضريبة والجمارك 2024 ، الدليل الإرشادي لزكاة الأفراد، الرياض.

المواقع الالكترونية:

55. موقع الشيخ ابن باز <https://binbaz.org.sa/fatwas>
56. موقع الشيخ الدكتور سعد الخثلان: <https://saadalkhathlan.com/scientific-series/lessons/43593>
57. موقع الدكتور عصام أبو النصر استاذ المحاسبة في جامعة الأزهر - <https://www.dressam.net/books/project-one-ephnc-6t8gm-pggz3-d5br7-xjz7g-kawhj-c4bn6-wksyr-2alxr-tb7yz-kbkft-fmj8h>



58. موقع المجمع الفقهي <https://iifa-aifi.org/ar/2131.html>
59. AAOIFI <https://aaofi.com/announcement/> موقع المعايير الشرعية المحاسبية للمؤسسات المالية الإسلامية الصادرة عن هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية
60. <https://blog.flcu.org/blog/buy-now-pay-later-credit-cards-comparison-guide>
61. جميع أبحاث الندوات الخاصة بالزكاة الصادرة من بيت الزكاة الكويتي https://zatca.gov.sa/ar/MediaCenter/Publications/Documents/Zakat_Definitions.pdf موقع زكاتي.
62. الندوة التاسعة عشر الخاصة بزكاة الديون من بيت الزكاة المقامة في سلطنة عمان <https://www.zakathouse.org.kw/Encyclopediann.aspx?id=2>
63. هيئة الزكاة والضريبة والجمارك، مارس 2023 <https://www.zakathouse.org.kw/pdfencyclopedia/nadwa19.pdf> ص 26 وما بعدها - 1431 هـ
64. موقع تمارا، <https://tamara.co/ar-sa/terms-and-conditions> https://zatca.gov.sa/ar/HelpCenter/guidelines/Documents/Zakat_Individual.pdf

أولاً: المصادر والكتب الفقهية

1. ابن القطان، علي. 2004. *الإقناع في مسائل الإجماع* ط. 1. الفاروق الحديثة للطباعة والنشر.
2. ابن المنذر، محمد. 2010. *الأوسط من السنن والإجماع والاختلاف* ط. 2. دار الفلاح.
3. ابن حزم، علي. بلا تاريخ. *مراتب الإجماع في العبادات والمعاملات والاعتقاد*. دار الكتب العلمية.
4. ابن رشد، محمد. 1988. *البيان والتحصيل والشرح والتوجيه والتعليل* ط. 2. دار الغرب الإسلامي.
5. ابن عابدين، محمد. 1966. *رد المحتار على الدر المختار* ط. 2. مكتبة مصطفى البابي الحلبي.
6. ابن عبد البر، يوسف. 1967. *التمهيد لما في الموطأ من المعاني والأسانيد*. وزارة الأوقاف المغربية.
7. ابن عبد البر، يوسف. 1980. *الكافي في فقه أهل المدينة* ط. 2. مكتبة الرياض الحديثة.
8. ابن عثيمين، محمد. 2001. *الشرح الممتع على زاد المستقنع* ط. 1. دار ابن الجوزي.
9. ابن قدامة، عبد الله. 1968. *المغني*. مكتبة القاهرة.
10. ابن قدامة، عبد الله. 1994. *الكافي في فقه الإمام أحمد* ط. 1. دار الكتب العلمية.
11. ابن قدامة، عبد الرحمن. بلا تاريخ. *الشرح الكبير على متن المقنع*. دار الكتاب العربي.
12. ابن مفلح، محمد. 2003. *الفروع* ط. 1. مؤسسة الرسالة.
13. ابن نجيم، زين الدين. 1998. *الأشباه والنظائر على مذهب الإمام أبي حنيفة* ط. 41. دار الكتب العلمية.
14. ابن هبيرة، يحيى. 2002. *اختلاف الأئمة العلماء* ط. 1. دار الكتب العلمية.



15. البغدادي، عبد الوهاب. 1999. *الإشراف على نكت مسائل الخلاف* ط. 1. دار ابن الحزم.
16. البغدادي، عبد الوهاب. بلا تاريخ. *المعونة على مذهب عالم المدينة*. المكتبة التجارية.
17. المهوتي، منصور. 1981. *كشف القناع عن متن الإقناع*. دار الفكر.
18. الجندي، خليل. 2008. *التوضيح في شرح المختصر الفرعي لابن الحاجب* ط. 1. مركز نجيبويه.
19. الرملي، شمس الدين. 1984. *نهاية المحتاج إلى شرح المنهاج*. دار الفكر.
20. السرخسي، شمس الدين. 2003. *المبسوط*. دار الكتب العلمية.
21. السلامي البغدادي، ابن رجب. بلا تاريخ. *القواعد*. مكتبة الخانجي.
22. السيوطي، جلال الدين. 1990. *الأشباه والنظائر* ط. 1. دار الكتب العلمية.
23. الشربيني، شمس الدين. 1994. *مغني المحتاج إلى معرفة معاني ألفاظ المنهاج* ط. 1. دار الكتب العلمية.
24. الكاساني، علاء الدين. بلا تاريخ. *بدائع الصنائع في ترتيب الشرائع*. دار الكتب العلمية.
25. الماوردي، علي. 1999. *الحاوي الكبير في فقه مذهب الإمام الشافعي* ط. 1. دار الكتب العلمية.
26. المرادوي، علي. بلا تاريخ. *الإنصاف في معرفة الراجح من الخلاف* ط. 2. دار إحياء التراث العربي.
27. المطيعي، محمد محقق. بلا تاريخ. *المجموع شرح المهذب*. دار إحياء التراث العربي.

ثانياً: الأبحاث والدراسات المعاصرة

28. أبو النصر، عصام. بلا تاريخ. *الإطار الفقهي والمحاسبي للزكاة حاسبة الزكاة*.
29. الجريسي، عبد الرحمن. 2024. *النية في الزكاة ونوازلها* ط. 1. هيئة الزكاة والضريبة والجمارك.
30. الدييب، سلمان. 2024. *حكم العمولة المبذولة من التاجر لشركة الدفع الأجل*. BNPL. *مجلة البحوث الفقهية والقانونية*، 47.
31. الغفيلي، عبد الله. 2009. *نوازل الزكاة* ط. 1. دار الميمان للنشر والتوزيع.
32. الفريان، ماجد. 2022. *الوعاء الزكوي في الشركات المعاصرة* ط. 1. دار الميمان للنشر والتوزيع.
33. المزيني، خالد. 2024. *فك الشيفرة التوافق الشرعي وآلية اشتراك الآن وادفع لاحقاً*. دار المراجعة الشرعية.
34. أبو سليمان. بلا تاريخ. *زكاة الديون الاستثمارية المؤجلة*. أبحاث الندوة الثانية.
35. فريق اتحاد الائتمان المالي. 2025. *بطاقة إئتمان الخدمات المصرفية الشخصية، اشتراك الآن وادفع لاحقاً*.

ثالثاً: التقارير والأدلة الرسمية والقرارات

36. البنك المركزي السعودي. 2023. *تقرير الاستقرار المالي: نمو قطاع التقنية المالية*.
37. البنك المركزي السعودي. 2023. *وثيقة قواعد تنظيم شركات الدفع الأجل*. BNPL.
38. بيت الزكاة الكويتي. 2019. *ندوات قضايا الزكاة المعاصرة*.



39. بيت الزكاة الكويتي. 2021. قرارات بيت الزكاة الكويتي.
40. رابطة العالم الإسلامي. قرارات رابطة العالم الإسلامي دورات المجمع الفقهي.
41. اللجنة الدائمة للبحوث العلمية والإفتاء. فتاوى اللجنة الدائمة.
42. مجمع الفقه الإسلامي الدولي. قرارات مجمع الفقه الإسلامي.
43. هيئة الزكاة والضريبة والجمارك. 2023. الدليل الإرشادي للأحكام الفقهية لزكاة الأفراد، و. 2023 دليل المفاهيم الزكوية / الإصدار الأول و. 2024. الدليل الإرشادي الخاص بالمعالجة الزكوية لديون المكلفين الإصدار الثاني، والأوامر والمراسيم والاتفاقيات، والقرارات والتعاميم. ودليل قواعد حساب الزكاة. ودليل الالتزامات المتداولة بناءً على المعايير الشرعية. وملخص كتاب جباية الزكاة.
44. هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية. المعايير الشرعية المحاسبية

رابعاً: المواقع الإلكترونية

45. ابن باز، عبد العزيز. فتاوى الشيخ ابن باز. الموقع الإلكتروني لـ ابن باز.
46. تمارا. الشروط والأحكام. موقع شركة تمارا.
47. الخثلان، سعد. فقه المعاملات المالية المعاصرة. الموقع الرسمي للشيخ الخثلان.
48. أبو النصر، عصام. موقع الدكتور عصام أبو النصر. جامعة الأزهر.
49. موقع المجمع الفقهي. بلا تاريخ. قرارات المجمع الفقهي. رابطة العالم الإسلامي.
50. موقع زكاتي. بلا تاريخ. أدلة ومفاهيم الزكاة. هيئة الزكاة والضريبة والجمارك.
51. موقع ساما. بلا تاريخ. معلومات قطاع الائتمان. البنك المركزي السعودي.

09

العلاقة بين ضريبة الاستقطاع والإتاوة في النظام الضريبي
السعودي: مراجعة نقدية

The Relationship Between Withholding Tax and
Royalties in the Saudi Tax System: A Critical
Review



9. العلاقة بين ضريبة الاستقطاع والإتاوة في النظام الضريبي السعودي: مراجعة نقدية

8. The Relationship Between Withholding Tax and Royalties in the Saudi Tax

System: A Critical Review

السيدة مها خالد الحارثي

Ms. Maha Khalid Al-Harthi

الملخص

تقدم هذه الورقة مراجعة نقدية لنظام الإتاوة وضريبة الاستقطاع في النظام الضريبي السعودي، من خلال تحليل الإطار المفاهيمي والقانوني الذي يحكم المدفوعات العابرة للحدود لغير المقيمين، وتنطلق الدراسة من مشكلة رئيسة تتمثل في غموض المعايير العملية الفاصلة بين الإتاوة، والخدمات الفنية، والرواتب، وما يترتب على ذلك من اختلاف في نسب الاستقطاع وتزايد المنازعات الضريبية، وتعتمد الورقة على المنهج التحليلي القانوني، مدعومًا بالمنهج الوصفي ومنهج دراسة الحالة، وذلك بتحليل قضية الغواصين رقم W:2021-50854 بوصفها نموذجًا لتأثير التكييف القانوني وقوة المستندات في حسم الخضوع الضريبي، وتخلص المراجعة إلى أن النصوص السعودية وضعت أساسًا مهمًا للتحصيل من المنبع، إلا أن اتساع تعريف الإتاوة وعدم كفاية الأدلة التصنيفية قد يضعفان اليقين الضريبي، وتوصي الورقة بإصدار دليل تصنيفي شامل للمدفوعات، وتطوير آليات إثبات الإعفاءات، وتعزيز توثيق التسعير التحويلي للأصول غير الملموسة، بما يحقق عدالة التطبيق ويخفض تكاليف الامتثال والنزاع.

الكلمات المفتاحية: الإتاوة؛ ضريبة الاستقطاع؛ غير المقيمين؛ نظام ضريبة الدخل؛ المراجعة النقدية.



Abstract

This paper presents a critical review of royalties and withholding tax under the Saudi tax system, focusing on cross-border payments made to non-residents. It addresses a central problem: the absence of sufficiently clear legal and practical criteria for distinguishing royalties from technical services and salaries, which may lead to different withholding rates and recurring tax disputes. The study adopts a legal analytical approach, supported by descriptive analysis and a case-study method, through the Divers Case (W:2021-50854), which illustrates the importance of legal characterization and documentary evidence in determining tax liability. The review finds that Saudi tax rules provide an important framework for source-based collection, but the broad statutory definition of royalties and the limited practical classification guidance may reduce tax certainty for taxpayers and administrators. The paper recommends issuing a comprehensive classification guide for payments, simplifying procedures for proving exemptions, and strengthening transfer pricing documentation for intangible assets. These measures would improve consistency, reduce compliance costs, limit disputes, and support a more predictable investment environment in Saudi Arabia.

Keywords: Royalty; Withholding Tax; Non-residents; Saudi Income Tax Law; Critical Review.

المقدمة

في ظل التحولات المتسارعة التي يشهدها الاقتصاد العالمي، وتزايد الاعتماد على المعاملات العابرة للحدود، أصبحت الأنظمة الضريبية في الدول المعاصرة أمام تحديات متنامية تتعلق بكيفية تنظيم وتحصيل الإيرادات الضريبية من مصادر متنوعة، ولا سيما تلك المرتبطة بالمدفوعات غير التقليدية مثل الإتاوات وضريبة الاستقطاع. وتبرز أهمية هذا الموضوع بشكل خاص في النظام الضريبي السعودي الذي يسعى إلى تحقيق التوازن بين جذب الاستثمارات الأجنبية من جهة، وضمان حماية الوعاء الضريبي للدولة من جهة أخرى، بما يعزز من كفاءة النظام المالي وعدالته.

وتُعد الإتاوة وضريبة الاستقطاع من أبرز الأدوات الضريبية التي تُستخدم في ضبط التدفقات المالية المرتبطة بالجهات غير المقيمة، حيث ترتبط الإتاوة بالحقوق غير المادية مثل حقوق الملكية الفكرية، والعلامات التجارية، وبرامج الحاسب الآلي، في حين تُعد ضريبة الاستقطاع آلية قانونية تُلزم الجهة المقيمة في المملكة باقتطاع نسبة من المدفوعات المستحقة لغير المقيمين وإيداعها لدى الهيئة الضريبية المختصة. ومن ثم، فإن هذين النظامين لا يقتصران على كونهما أدوات مالية، بل يمثلان إطاراً قانونياً معقداً تتداخل فيه الاعتبارات الاقتصادية والقانونية والدولية.



وانطلاقاً من ذلك، تأتي هذه الدراسة في إطار مراجعة نقدية تحليلية تهدف إلى تفكيك البنية المفاهيمية لكل من الإتاوة وضريبة الاستقطاع، مع بيان الأسس القانونية التي تحكم تطبيقهما في النظام الضريبي السعودي، وتسليط الضوء على أوجه التمييز بين الإتاوات وغيرها من المدفوعات كالأجور والخدمات، لما لذلك من أثر مباشر في تحديد الوعاء الضريبي الصحيح.

كما تتناول الدراسة المعالجة الضريبية للإتاوات، من خلال تحليل الأسس القانونية التي تُخضعها لنظام الاستقطاع، وأسباب اختلاف نسب الاستقطاع المفروضة عليها مقارنةً بغيرها من المدفوعات، إضافة إلى بيان المسؤولية الضريبية الملقاة على عاتق كل من الجهة السعودية الدافعة والمستفيد الأجنبي، ومدى تأثير الاتفاقيات الدولية لتجنب الازدواج الضريبي في هذا السياق. ولا تكتفي الدراسة بالجانب النظري فحسب، بل تمتد إلى الجانب التطبيقي من خلال دراسة حالة قضائية توضح طبيعة النزاعات التي تنشأ حول تصنيف المدفوعات وتكييفها القانوني، وأخيراً، تسعى الدراسة إلى، وصولاً إلى تقديم مجموعة من التوصيات التي قد تسهم في تطوير الإطار التشريعي والتنظيمي، وتعزيز الوضوح والعدالة والفعالية في التطبيق الضريبي.

وبناءً عليه، فإن هذه الورقة تمثل محاولة علمية تجمع بين التحليل المفاهيمي والتطبيق العملي والنقد القانوني، بهدف تقديم رؤية متكاملة حول الإتاوة وضريبة الاستقطاع في النظام الضريبي السعودي، وبيان مدى كفاءة الإطار التنظيمي الحالي في معالجة الإشكالات المرتبطة بهما.

وتتمحور الإشكالية في الافتقار إلى وضوح المعايير القانونية والعملية لتمييز الإتاوات عن المفاهيم القريبة (كالخدمات المؤقتة أو الرواتب)، وعدم كفاية آليات إثبات الإعفاءات، كما جسدت قضية "الغواصين" (W:2021-50854) (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022).

وتعتمد هذه الدراسة على منهجية علمية متكاملة تجمع بين أكثر من أسلوب بحثي بهدف الإحاطة بجوانب الموضوع النظرية والتطبيقية، وذلك على النحو التالي:

- **المنهج التحليلي القانوني:** من خلال تحليل نصوص نظام ضريبة الدخل ولائحته التنفيذية، فضلاً عن التعاميم والتفسيرات الصادرة عن الجهات المختصة، بهدف الوقوف على الإطار القانوني المنظم للإتاوات وضريبة الاستقطاع وتحديد أوجه القصور أو الغموض في تطبيقها. (المملكة العربية السعودية، 1425هـ/2004م)
- **منهج دراسة الحالة (Case Study):** وذلك عبر تحليل قضية "الغواصين" (W:2021-50854) بوصفها نموذجاً تطبيقياً يعكس الإشكالات العملية المرتبطة بتكييف المدفوعات ومدى خضوعها لضريبة الاستقطاع، مع استنباط الدلالات القانونية من حيثيات الحكم. (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)
- **المنهج الوصفي التحليلي:** من خلال رصد أبرز الإشكالات التي تثيرها الممارسة العملية، سواء فيما يتعلق بتصنيف المدفوعات أو تحديد نطاق الخضوع الضريبي، مع تقديم مقترحات وحلول تستند إلى الواقع التطبيقي وتسعى إلى تعزيز الوضوح والكفاءة في التطبيق الضريبي.



الدراسات السابقة

تناولت دراسة القحطاني (2025) موضوع مؤشرات فرض أكثر من ضريبة على الخدمات المقدمة من الشركات الأجنبية للأشخاص المقيمين وفقاً للأنظمة الضريبية السعودية، وركزت على الإشكالات الضريبية المرتبطة بالخدمات التي تقدمها الشركات الأجنبية داخل المملكة، ولا سيما عند تعدد صور الخضوع الضريبي واختلاف التكليف النظامي للمدفوعات. وتتفق هذه الدراسة مع البحث الحالي في تناولها للمدفوعات العابرة للحدود وعلاقتها بغير المقيمين، وفي إبرازها أهمية التكليف القانوني الصحيح للمدفوعات لتحديد الالتزام الضريبي. كما تتوافق مع البحث الحالي في الاهتمام بقرارات اللجان الضريبية بوصفها مصدراً مهماً لفهم التطبيق العملي للنظام الضريبي السعودي. أما وجه الاختلاف، فيتمثل في أن دراسة القحطاني ركزت بصورة أوسع على الخدمات المقدمة من الشركات الأجنبية وإشكالية تعدد الضرائب، بينما يركز البحث الحالي بصورة أكثر تحديداً على العلاقة بين الإتاوة وضريبة الاستقطاع، وعلى صعوبة التمييز بين الإتاوة والخدمات والرواتب وأثر ذلك في تحديد نسبة الاستقطاع. وقد أفادت هذه الدراسة (البحث الحالي) من خلال دعم الجانب التطبيقي المتعلق بالمنازعات الضريبية وتكليف المدفوعات لغير المقيمين. وتوضح بيانات الفهرسة أن الدراسة منشورة عام 2025 في مجلة الشريعة والقانون، العدد 45، في الصفحات 2925-2964.

كما تناولت دراسة عبد الجليل (2025) موضوع الحوكمة الضريبية وأثرها على زيادة الإيرادات الضريبية في المملكة العربية السعودية، من خلال دراسة تطبيقية هدفت إلى بيان دور الحوكمة الضريبية في رفع كفاءة التحصيل الضريبي وتعزيز الالتزام والشفافية. وتتفق هذه الدراسة مع البحث الحالي في تأكيدها أهمية وضوح الإجراءات الضريبية وتحسين كفاءة الإدارة الضريبية، إذ إن ضعف الوضوح في التصنيف أو الإثبات قد يؤدي إلى زيادة المنازعات وضعف اليقين الضريبي. كما تتقاطع مع البحث الحالي في أن تطوير آليات الحوكمة والامتثال يساهم في حماية الإيرادات العامة وتقليل أخطاء التطبيق. أما وجه الاختلاف، فيتمثل في أن دراسة عبد الجليل تناولت الحوكمة الضريبية من منظور عام يرتبط بالإيرادات والالتزام الضريبي، بينما يركز البحث الحالي على جانب أكثر تخصصاً، وهو المعالجة النظامية للإتاوات وضريبة الاستقطاع في المدفوعات لغير المقيمين. وقد أفادت هذه الدراسة (البحث الحالي) في دعم التوصيات المتعلقة بتطوير الإجراءات الإدارية والإلكترونية، وتبسيط آليات الإثبات، وتعزيز العدالة والشفافية في تطبيق ضريبة الاستقطاع. وتذكر بيانات النشر أن الدراسة منشورة عام 2025 في المجلة العلمية للدراسات المحاسبية، المجلد 7، العدد 4، في الصفحات 78-135.

الإطار المفاهيمي لضريبة الاستقطاع والإتاوة

مفهوم الإتاوة ضريبياً

التعريف اللغوي والاصطلاحي:

لغة: تشير كلمة (إتاوة) إلى ما يُعطى مقابل منفعة أو حق (مجمع اللغة العربية بالقاهرة، د.ت).



ويعرف نظام ضريبة الدخل السعودي الإتاوة بأنها: الدفعات المستلمة مقابل استخدام الحقوق الفكرية، أو الحق في استخدامها، والتي تشتمل، ولا تقتصر على حقوق التأليف، وبراءات الاختراع، والتصاميم، والأسرار الصناعية، والعلامات والأسماء التجارية، والمعرفة، وأسرار التجارة، والأعمال، والشهرة، والدفعات المستلمة مقابل معلومات تتعلق بخبرات صناعية أو تجارية أو علمية، أو مقابل تخويل حق استغلال الموارد الطبيعية والمعدنية (المملكة العربية السعودية 1425هـ/2004م).

يُلاحظ أن نظام ضريبة الدخل السعودي قد قَدِّمَ تعريفاً واسعاً نسبياً للإتاوة، حيث لم يقتصر على الحقوق الفكرية التقليدية كحقوق التأليف وبراءات الاختراع والعلامات التجارية، بل امتد ليشمل عناصر غير مادية ذات طابع اقتصادي مثل "المعرفة" و"الشهرة" و"أسرار التجارة"، إضافة إلى الدفعات المتعلقة بالمعلومات والخبرات الصناعية أو العلمية، بل حتى حقوق استغلال الموارد الطبيعية والمعدنية. ويُحسب لهذا التوسع التشريعي أنه يعكس مرونة في مواكبة التطورات الاقتصادية الحديثة، خاصة في ظل تنوع صور الاستثمار غير المادي وتعدد المعاملات الدولية (المملكة العربية السعودية، 1425هـ/2004م).

إلا أن هذا الاتساع في نطاق التعريف يثير في المقابل بعض الإشكالات العملية والتفسيرية؛ إذ قد يؤدي إلى غموض في التكيف القانوني للمدفوعات، خصوصاً عند التمييز بين الإتاوة وبين مقابل الخدمات أو الاستشارات الفنية، وهو ما يُعد من أكثر النقاط إثارة للنزاع الضريبي. كما أن إدخال مفاهيم غير محددة بدقة مثل "الشهرة" أو "المعرفة" قد يفتح المجال لاجتهادات إدارية متفاوتة في التطبيق، مما يؤثر في مبدأ اليقين الضريبي واستقرار المعاملات.

كما يُؤخذ على التعريف أيضاً أنه لم يضع حدوداً فاصلة واضحة بين الإتاوة كمدفوعات مقابل حق استخدام وبين المدفوعات الناتجة عن نقل الملكية أو تقديم خدمة كاملة، وهو ما قد ينعكس على اختلاف المعاملة الضريبية ونسب الاستقطاع المطبقة. وبالتالي، ورغم شمولية التعريف وقدرته على استيعاب صور متعددة من الحقوق غير المادية، إلا أنه يحتاج إلى قدر أكبر من الضبط والتحديد لتقليل الإشكالات التطبيقية وتعزيز الوضوح التشريعي.

أبرز صور الإتاوات

تتعدد صور الإتاوات في التطبيق العملي تبعاً لتنوع الحقوق التي يمكن استغلالها، حيث تُعد الإتاوة في جوهرها مقابلاً مالياً لاستخدام أصل غير مادي أو مورد اقتصادي مملوك للغير. وتشير الأدبيات الاقتصادية إلى أن الإتاوات لا تقتصر على الملكية الفكرية، بل تشمل أيضاً الموارد الطبيعية وأنظمة الامتياز التجاري، وهو ما يعكس اتساع نطاقها في الاقتصاد الحديث (غلاب، 1974؛ الفلبي، د.ت؛ OECD, 2017).

تُعد إتاوات الملكية الفكرية من أبرز صور الإتاوات وأكثرها شيوعاً، حيث تشمل المدفوعات الناتجة عن استخدام حقوق التأليف والنشر، وبراءات الاختراع، والعلامات التجارية، والتصاميم الصناعية، فهذه الإتاوات تُدفع عادة مقابل ترخيص باستخدام حق فكري دون نقل ملكيته، وغالباً ما تُحسب كنسبة من الإيرادات أو عدد الوحدات المنتجة. وتُعد هذه الصورة



أساسية في نقل التكنولوجيا بين الدول والشركات متعددة الجنسيات، مما يجعلها محورًا رئيسًا في الأنظمة الضريبية الدولية (غلاب، 1974؛ OECD, 2017).

أما الصورة الثانية فتتمثل في إتاوات الموارد الطبيعية، وهي المدفوعات التي تفرضها الدول أو الجهات المالكة للموارد مقابل استغلال النفط أو الغاز أو المعادن، فهذه الإتاوات تمثل وسيلة لضمان حصول الدولة على نصيبها من العائد الاقتصادي للموارد الطبيعية، وغالبًا ما تُحسب بناءً على حجم الإنتاج أو قيمة المبيعات (الفلقي، د.ت). وتبرز كذلك إتاوات الامتياز التجاري (Franchise Royalties) كصورة مهمة في النشاط التجاري، حيث يدفع المرخص له نسبة من الإيرادات مقابل استخدام العلامة التجارية ونموذج العمل الخاص بالمنح، ومن الصور الحديثة للإتاوات أيضًا إتاوات البرامج الحاسوبية والتقنية، حيث تدفع الشركات مبالغ مقابل استخدام برامج أو أنظمة تقنية دون امتلاكها. وتُصنف هذه المدفوعات ضمن الإتاوات في العديد من الأنظمة الضريبية، خاصة عندما يكون الاستخدام قائمًا على الترخيص وليس نقل الملكية (OECD, 2017).

التمييز عن المدفوعات الأخرى

ميزت هيئة الزكاة والضريبة والجمارك (2020) بين الإتاوة وأنواع المدفوعات الأخرى التي قد تختلط بها وتسبب لبسًا، مثل:

- الإشراف: تُعد دخلاً من خدمات وليست إتاوة، حتى لو استخدمت فيها حقوق ملكية فكرية. التركيز هنا على "الأداء" مقابل "الاستخدام".
- الرواتب والأجور: المبالغ المدفوعة مقابل العمل الشخصي تعتبر دخل عمل خاضع لأحكام مختلفة وليست إتاوة.
- مبيعات الأصول غير الملموسة: المبلغ المدفوع لشراء حق ملكية فكرية أو صناعية بالكامل (تمليك) يعتبر عائد بيع رأسمالي وليس إتاوة دورية. الإتاوة هي مقابل "الاستخدام" وليس "التملك".

وترى الباحثة أن هذا التمييز، رغم وضوحه النظري، يشكل في التطبيق العملي أكبر تحدٍّ أمام المكلفين والهيئة على حد سواء، وذلك بسبب تداخل هذه العناصر في عقود شاملة ومشتركة (Bundled Contracts)، مما يستدعي اللجوء إلى تحليل الجوهر الاقتصادي للمعاملة وليس الاعتماد على المسعى التعاقدي فقط. (هيئة الزكاة والضريبة والجمارك، 2020)

مفهوم ضريبة الاستقطاع (الخصم من المنبع) والأسس القانونية

تُعد ضريبة الاستقطاع (Withholding Tax - WHT) إحدى الآليات الأساسية التي يعتمد عليها نظام ضريبة الدخل السعودي لتحقيق فاعلية التحصيل وضمان استقطاع الضريبة من المنبع، خاصةً عند تعامل المقيمين مع غير المقيمين.



أولاً: تعريفها وأهدافها

قبل تناول تعريف ضريبة الاستقطاع يستدعي بنا الأمر أولاً أن نقوم بتعريف الضريبة، فلفظ الضريبة كما هو معلوم لفظ عربي لا يختلف كثيراً في مدلوله عن المعنى المستخدم اليوم، فهي تدل في اللغة العربية على ما يضرب على الإنسان من مال كالجزية ونحوها، ويسمى ما يؤدي المملوك إلى سيده من مال "ضريبة" كذلك.(ابن منظور، د.ت) وعرفت منظمة التعاون الاقتصادي والمالي المعاصر على أنها: "دفعة إلزامية للحكومة بدون مقابل".(د.ت، OECD)

والضريبة بالمفهوم المعاصر عبارة عن فريضة مالية إجبارية غير عقابية تحددها الدولة ويلتزم الأشخاص (الطبيعيون والاعتباريون) بأدائها بصفة نهائية ودون مقابل مباشر، بهدف تمكين الدولة من أداء وظائفها سواء الاقتصادية أو الاجتماعية أو السياسية.(غلاب، 1974) وعرف نظام الضريبة على الدخل السعودي الضريبة بأنها: ضريبة الدخل المفروضة بمقتضى هذا النظام (المملكة العربية السعودية، 1425هـ/2004م). يلاحظ على هذا التعريف أنه يفتقر إلى العنصر التفسيري؛ إذ لا يبين طبيعة الضريبة، ولا يوضح كونها اقتطاعاً مالياً إلزامياً يفرض على الدخل وفق شروط معينة. فالتعريف الجيد يجب أن يجيب عن أسئلة أساسية مثل: ما محل الضريبة؟ من الخاضع لها؟ وعلى أي أساس تُفرض؟ وهو ما يغيب تماماً هنا. كما يلاحظ أن التعريف يخلو من العناصر الجوهرية للضريبة التي استقر عليها الفقه المالي، مثل:

الإلزام، عدم المقابل المباشر، ارتباطها بالدخل كمصدر للوعاء الضريبي، وبالتالي، فإن التعريف لا يميز ضريبة الدخل عن غيرها من الالتزامات المالية أو الرسوم. ومن ناحية أخرى، فإن هذا النوع من التعريفات التشريعية يُفهم في سياقه العملي، إذ يلجأ المشرع أحياناً إلى التعريف الحالي لتجنب التكرار، بحيث يُترك تفصيل المفهوم لباقي مواد النظام. إلا أن ذلك قد يضعف الوضوح بالنسبة للباحثين، خاصة عند محاولة بناء تحليل قانوني دقيق. وعرفت استقطاع الضريبة بأنه: أحد آليات فرض ضريبة الدخل على الأشخاص غير المقيمين الذين يحصلون على دخل من مصدر في المملكة من شخص مقيم في المملكة أو منشأة دائمة فيها.(هيئة الزكاة والضريبة والجمارك، د.ت)

وبالتالي نستنتج أن ضريبة الاستقطاع تمثل آلية لفرض الضريبة على غير المقيمين الذين يحققون دخلاً من مصدر داخل المملكة، كما أنها تُبرز دور الشخص المقيم أو المنشأة الدائمة كوسيط في تحصيل الضريبة، وهو ما يعكس الطبيعة العملية لهذا النظام في ضمان كفاءة التحصيل وتقليل مخاطر التهرب الضريبي. وهذا يُحسب من حيث إبراز الوظيفة الأساسية لضريبة الاستقطاع كأداة لحماية الوعاء الضريبي الوطني.

إلا أن هذا التعريف، رغم وجاهته، يظل قاصراً من عدة جوانب تحليلية. فهو يركز على كون الاستقطاع "آلية فرض" فقط، في حين أن ضريبة الاستقطاع لا تُعد مجرد وسيلة إجرائية، بل هي في جوهرها نظام ضريبي قائم بذاته يتضمن قواعد موضوعية تحدد نطاق الخضوع، وأنواع الدخل المشمولة، ونسب الاستقطاع المختلفة. وبالتالي، فإن حصرها في كونها "آلية" قد يقلل من طبيعتها القانونية المستقلة. كما يُؤخذ على العبارة أنها لم تُبين نطاق الدخل الخاضع، إذ أن ضريبة الاستقطاع لا تُفرض على



كل دخل لغير المقيمين، بل تقتصر على أنواع محددة (مثل الإتاوات، الخدمات الفنية، أرباح رأس المال في بعض الحالات)، وهو ما قد يخلق انطباعاً غير دقيق بعمومية التطبيق.

ومن ناحية أخرى، أغفلت العبارة الإشارة إلى عنصر مهم يتمثل في دور الاتفاقيات الدولية لتجنب الازدواج الضريبي، والتي قد تؤثر بشكل مباشر في نسب الاستقطاع أو تعفي بعض المدفوعات كلياً، مما يُعد جزءاً لا يتجزأ من الإطار القانوني الحاكم لهذه الضريبة.

كذلك، لم تُوضح العبارة الطبيعة الإلزامية التي تقع على عاتق الجهة المقيمة، من حيث الالتزام بالاستقطاع والتوريد خلال مدد محددة، وما يترتب على الإخلال بذلك من جزاءات، وهو جانب عملي مهم في فهم النظام.

ويتم استقطاع الضريبة من المبالغ التي يدفعها:

1- شخص مقيم في المملكة إلى غير مقيم من مصدر في المملكة ولأغراض استقطاع الضريبة، يعدّ مقيماً في المملكة الشركة أو الشخص الطبيعي (فقط في سياق النشاط التجاري)، ممن تنطبق عليهم شروط الإقامة المحددة في النظام، أي إدارة حكومية أو وزارة أو هيئة عامة، أي شخص اعتباري آخر أو أي هيئة مؤسسة في المملكة، المملكة العربية السعودية (هـ/2004م 1425).

2- منشأة دائمة في المملكة إلى غير مقيم من مصدر في المملكة. (المملكة العربية السعودية، 1425هـ/2004م)

ثانياً الأهداف: تهدف ضريبة الاستقطاع إلى تحقيق جملة من الأهداف، منها:

- ضمان تحصيل الضريبة: خاصة على الدخل الصادر إلى غير المقيمين، حيث يصعب متابعتهم ضريبياً لاحقاً.
- تبسيط الإجراءات: نقل عبء الامتثال الضريبي جزئياً إلى الدافع المقيم.
- توفير السيولة للخزينة: تحصيل الضريبة في وقت حدوث الدفع.
- توسيع القاعدة الضريبية: تغطية معاملات قد لا تخضع للضريبة بطريقة أخرى.

الجهات الخاضعة ونطاق التطبيق

- أولاً: الجهة الخاضعة: تخضع لالتزام استقطاع الضريبة بموجب المادة (الثالثة والستون) وما يليها من نظام ضريبة الدخل السعودي. (المملكة العربية السعودية، 1425هـ/2004م)
- ثانياً: نطاق التطبيق: تطبق ضريبة الاستقطاع على:
 - المدفوعات إلى غير المقيمين: هذا هو المجال الأساسي لضريبة الاستقطاع. تخضع أنواع محددة من الدفعات التي يدفعها أي شخص مقيم في المملكة إلى شخص غير مقيم لضريبة الاستقطاع بنسب محددة (ك ٥٪، ١٥٪، ٢٠٪) عند



مصدر الدفع. الإتاوات المدفوعة لغير المقيمين هي أحد أهم الأمثلة على الدفعات الخاضعة للاستقطاع (عادة بنسبة ١٥٪ أو حسب الاتفاقيات الضريبية) (، المملكة العربية السعودية 1425هـ/2004م؛ هيئة الزكاة والضريبة والجمارك 2020)

- مدفوعات معينة بين المقيمين: ينص النظام أيضاً على استقطاع ضريبة من بعض المدفوعات بين المقيمين أنفسهم، مثل المبالغ المدفوعة للمقاولين من الباطن والأفراد في قطاعات معينة. (المملكة العربية السعودية، 1425هـ/2004م)

التمييز عن ضريبة الدخل العادية

تُعد ضريبة الاستقطاع أسلوباً للحصول وليست ضريبةً مستقلة بذاتها عن ضريبة الدخل العادية. فهي: آلية تحصيل: تُعد طريقة تحصيل ضريبة الدخل المستحقة على أنواع محددة من الدخل (كالإتاوات، الفوائد، العمولات، بعض الخدمات) عند مصدرها. (المملكة العربية السعودية، 1425هـ/2004م)

- دفعة على الحساب: بالنسبة للمستفيد (خاصة المقيم)، تُعد الضريبة المستقطعة دفعةً مقدّمةً على حساب إجمالي الالتزام الضريبي النهائي المستحق عليه وفقاً لأحكام ضريبة الدخل السنوية (قد تخضع للاسترداد أو التعديل عند تقديم الإقرار السنوي). (المملكة العربية السعودية، 1425هـ/2004م)

- نهائية لغير المقيمين: في كثير من الحالات، خاصة بالنسبة لبعض أنواع دخل غير المقيمين (كالإتاوات والفوائد)، تُعد ضريبة الاستقطاع الضريبة النهائية والكاملة المستحقة في المملكة على ذلك الدخل، ما لم تنص اتفاقية ضريبية على خلاف ذلك. (المملكة العربية السعودية، 1425هـ/2004م)

وتلاحظ الباحثة أن هذا الطابع "النهائي" لضريبة الاستقطاع على دخل غير المقيمين يزيد من أهمية الدقة في تحديد الوعاء الضريبي ونسبة الاستقطاع الصحيحة منذ البداية، حيث إن خطأ في الاستقطاع قد يحرم الخزينة العامة من إيراداتها أو يوقع ظمناً بالمكلف إذا تم استقطاع نسبة أعلى من المفترض، مع صعوبة الاسترداد لاحقاً في كثير من الأحيان.

المعالجة الضريبية للإتاوات في النظام السعودي

أسس خضوع الإتاوة للاستقطاع

المعايير القانونية المادة (63)

تعد الضرائب من الموضوعات المستجدة في المملكة العربية السعودية على الرغم من أن أول ضريبة فرضت كانت ضريبة الدخل عام 1950 م، إلا أنه نظراً للنمو الاقتصادي الهائل في دول مجلس التعاون الخليجي وخاصة في المملكة، ولحاجة تلك الدول لتمويل مشاريعها العملاقة التي تأتي تنفيذاً لخططها الإستراتيجية، فقد قامت هذه الدول بتوقيع اتفاقية ضريبية فيما بينها



وهي " الاتفاقية الموحدة لضريبة القيمة المضافة لدول مجلس التعاون الخليجي " وذلك في نوفمبر عام 2016 م هيئة الزكاة
(والضريبة والجمارك، د.ت.؛ بن فهد، 2025

ثم تلا ذلك صدور عدد من القرارات والأنظمة الضريبية في المملكة ومنها: (بن فهد، 2025)

نظام ضريبة القيمة المضافة الصادر بالمرسوم الملكي رقم (م|113) وتاريخ: 1438/11/2 هـ ،هيئة الزكاة والضريبة والجمارك
(د.ت)

نظام الضريبة الانتقائية الصادر بالمرسوم الملكي رقم: (م|86) بتاريخ: 1438/8/27 هـ (هيئة الزكاة والضريبة والجمارك، د.ت)
اللائحة التنفيذية لضريبة التصرفات العقارية الصادرة بالقرار الوزاري رقم 712 وتاريخ 1442/2/5 هـ (هيئة الزكاة والضريبة
والجمارك، د.ت)

ثم صدر نظام جديد لضريبة الدخل بالمرسوم الملكي رقم (م|1) وتاريخ: 1425/1/15 هـ، الذي تضمن أحكام الضريبة المفروضة
على الأشخاص الأجانب الذين يحققون دخلاً في المملكة (المملكة العربية السعودية، 1425هـ/2004م)

يستند خضوع الإتاوات المدفوعة لغير المقيمين لضريبة الاستقطاع بشكل أساسي إلى المادة (63) من نظام ضريبة الدخل
السعودي وتعديلاته ولائحته التنفيذية.(المملكة العربية السعودية، 1425هـ/2004م)

تنص المادة (63) فقرة (أ) على أن: "يستقطع كل شخص يدفع إلى شخص غير مقيم أي مبلغ خاضع للضريبة بمقتضى أحكام
هذا النظام، ضريبةً بنسبة (5%) أو (15%) أو (20%) من إجمالي المبلغ المدفوع، وذلك حسب الحالة المملكة العربية
(السعودية، 1425هـ/2004م)

• الإتاوة كدخل خاضع: تُعد الإتاوات المدفوعة لغير المقيمين، بحكم تعريفها الوارد في المادة (1) من النظام، "مبلغاً
خاضعاً للضريبة" على غير المقيمين وفقاً لأحكام الفصل الخامس من النظام (الخاص بضريبة غير المقيمين المملكة)
(العربية السعودية، 1425هـ/2004م)

• نسبة الاستقطاع المحددة: تحدد الفقرة (أ) من المادة (63) نسبة الاستقطاع على الإتاوات بـ 15% من إجمالي المبلغ
المدفوع، ما لم تنص اتفاقية لتجنب الازدواج الضريبي نافذة المفعول بين المملكة ودولة المستفيد على نسبة أقل المملكة)
(العربية السعودية، 1425هـ/2004م)

أسباب ارتفاع نسبة الاستقطاع على الإتاوات (15%) مقارنة بمدفوعات أخرى (كخدمات فنية 5%)

يعكس التفاوت في نسب الاستقطاع الفلسفة الضريبية السعودية تجاه أنواع الدخل المختلفة (هيئة الزكاة والضريبة
والجمارك، 2020)



طبيعة الدخل (ربح مقابل تكلفة): تُنظر إلى الإتاوات غالبًا على أنها تمثل حصة من الأرباح الناتجة عن استخدام الأصول غير المملوكة في المملكة. فهي تعويض عن حق استغلال الملكية الفكرية التي ساهمت في توليد الدخل محليًا، وبالتالي تستحق نسبة استقطاع أعلى تعكس هذا العائد المتوقع. في المقابل، تعد مدفوعات الخدمات الفنية (المحددة بنسبة 5% في المادة 63(أ)) تعويضًا عن تكلفة الأداء الفعلي للخدمة، والتي يُنظر إليها غالبًا على أنها تكلفة إيرادية أكثر منها توزيعًا للأرباح (هيئة الزكاة والضريبة والجمارك، 2020).

- المنشأ والقيمة المضافة: غالبًا ما تنشأ الأصول غير المملوكة (براءات اختراع، علامات تجارية، برمجيات) خارج المملكة، وتُستخدم داخلها. تعتبر نسبة الـ 15% آلية لضمان حصة عادلة للمملكة من الدخل المتولد من استخدام هذه الأصول في اقتصادها المحلي. (OECD، 2015)

- سهولة التهرب والتحويل: تُعد الأصول غير المملوكة أكثر قابلية للتحويل التسعيري بين الشركات المتعلقة (Transfer Pricing) مقارنة بالخدمات. يساعد معدل الاستقطاع المرتفع نسبيًا على تعويض مخاطر التهرب الضريبي أو التحويل غير السليم للأسعار الذي قد يقلل القاعدة الضريبية في المملكة. (OECD، 2017)

- الاتساق مع الممارسات الدولية: تميل العديد من الدول إلى تطبيق معدلات استقطاع أعلى على الإتاوات والفوائد مقارنة بالخدمات، انسجامًا مع نماذج اتفاقيات منظمة التعاون الاقتصادي والتنمية (OECD) والاتفاقيات الثنائية (OECD، 2017).

وترى الباحثة أن هذا التبرير لفلسفة التسعير يحتاج إلى مراجعة في ظل اقتصاد المعرفة الحديث، حيث أصبحت الخدمات تحتوي على عناصر معرفية معقدة لا تقل في قيمتها عن عنصر الترخيص المجرد، مما يستدعي تطوير معايير أكثر دقة للتمييز وليس الاعتماد على نسب ثابتة قد لا تعكس القيمة الحقيقية المضافة داخل المملكة.



جدول 1. نسب الاستقطاع لبعض المدفوعات لغير المقيمين (بشكل عام)

نوع الدخل / المدفوعات لغير المقيمين	نسبة الاستقطاع الأساسية (المادة 63 (أ))	ملاحظات
الإتاوات (Royalties)	15%	تشمل برامج الحاسوب، حقوق الملكية الفكرية، العلامات التجارية، إلخ.
الخدمات الفنية (Technical Services)	5% أو 15%	5% على الخدمات الفنية المحددة في اللائحة. 15% على خدمات أخرى كاستشارية والإدارية (قد تخضع للتعديل حسب التفسيرات)
الفوائد (Interest)	5%	على القروض والسندات.
العمولات (Commissions)	15%	---
أرباح الأسهم (Dividends)	5%	----
إيجار الأصول المنقولة (Movable Assets)	10%	المعدات، الآلات، السفن، الطائرات.
إيجار العقار (Real Estate Rent)	5%	----

المصدر: (المملكة العربية السعودية، 1425هـ/2004م؛ هيئة الزكاة والضريبة والجمارك، 2020) تحديد المسؤولية الضريبية

توزع مسؤولية الامتثال الضريبي المتعلقة بضريبة الاستقطاع على الإتاوات بين الجهة السعودية الدافعة والمستفيد غير المقيم (هيئة الزكاة والضريبة والجمارك، 2020)

التزامات الجهة السعودية (الدافع)

- **الاستقطاع (Withholding):** يقع على عاتق الشخص المقيم (سواء كان فردًا أو شركة) الذي يقوم بدفع الإتاوة إلى غير المقيم، مسؤولية استقطاع الضريبة بنسبة 15% (أو النسبة المنصوص عليها في الاتفاقية الضريبية) من إجمالي مبلغ الإتاوة في وقت الدفع أو القبض، أيهما أسبق، (المملكة العربية السعودية 1425هـ/2004م)



- الإيداع (Remittance): يجب على الدافع إيداع الضريبة المستقطعة لدى هيئة الزكاة والضريبة والجمارك (ZATCA) في المواعيد المحددة (عادةً خلال الشهر التالي لشهر الاستقطاع المملكة العربية السعودية، 1425هـ/2004م؛ هيئة الزكاة والضريبة والجمارك، 2020).
 - الإفصاح (Reporting): يتعين على الدافع تقديم إقرار ضريبة الاستقطاع (نموذج 6003) شهريًا أو ربع سنويًا (حسب حجم المدفوعات) إلى الهيئة، موضحًا فيه تفاصيل المدفوعات الخاضعة للاستقطاع والضريبة المستقطعة والمودعة (هيئة الزكاة والضريبة والجمارك، 2020).
 - المسؤولية التضامنية: يتحمل الدافع المقيم مسؤولية تضامنية مع المستفيد غير المقيم عن دفع ضريبة الاستقطاع المستحقة. إذا لم يتم بالاستقطاع أو الإيداع، تتحمل الجهة الدافعة المسؤولية القانونية والمالية (الغرامات والرسوم) (المملكة العربية السعودية، 1425هـ/2004م).
- واجبات المستفيد الأجنبي (غير المقيم)
- التسجيل في الهيئة (Registration): يُطلب من غير المقيم الذي يحصل على دخل خاضع للضريبة في المملكة (مثل الإتاوات) التسجيل لدى هيئة الزكاة والضريبة والجمارك (ZATCA) والحصول على رقم ضريبي (غالبًا ما يستخدم رقم التسجيل للضريبة المضافة لهذا الغرض أيضًا) قبل تلقي الدفع أو تقديم الخدمات/المنفعة المتعلقة بالإتاوة، إلا في حالات استثنائية محددة. يُعد هذا شرطًا أساسيًا للجهة الدافعة لإتمام عملية الدفع بشكل نظامي هيئة الزكاة والضريبة والجمارك، 2022).
 - تقديم المستندات (Documentation): قد يُطلب من غير المقيم تقديم مستندات تثبت أهليته للاستفادة من تخفيض نسبة الاستقطاع بموجب اتفاقية تجنب الازدواج الضريبي (شهادة الإقامة الضريبية - Tax Residency Certificate) (OECD، 2017).
 - الإقرار الضريبي (قد يكون مطلوبًا): في حالات محددة أو إذا كان لغير المقيم وجود دائم (Permanent Establishment) في المملكة مرتبط بالدخل، قد يكون مطالبًا بتقديم إقرار ضريبي سنوي. ومع ذلك، بالنسبة للإتاوات الخاضعة للاستقطاع بنسبة 15% (أو المخفضة بموجب اتفاقية) بدون وجود دائم، تعد ضريبة الاستقطاع عادةً الضريبة النهائية والكاملة في المملكة على هذا الدخل (المملكة العربية السعودية 1425هـ/2004م).
- وتلاحظ الباحثة أن عملية التسجيل المسبق لغير المقيم قد تشكل عائقًا لوجستيًا وإداريًا يعوق سلاسة المعاملات التجارية الدولية، خاصة للشركات الصغيرة أو في عقود القيمة المنخفضة، مما قد يتطلب من الهيئة النظر في آليات بديلة أو استثناءات مبسطة لهذه الفئة.



تأثير اتفاقيات تجنب الازدواج الضريبي

تُعد اتفاقيات تجنب الازدواج الضريبي المبرمة بين المملكة العربية السعودية ودول أخرى أداة حاسمة في تحديد المعالجة الضريبية النهائية للاتاوات (المملكة العربية السعودية، 1425هـ/2004م)

- الأولوية على القانون المحلي: في حالة وجود اتفاقية ضريبية نافذة المفعول بين المملكة ودولة مقر المستفيد الأجنبي، فإن أحكام الاتفاقية تتجاوز وتلغي أحكام القانون المحلي (نظام ضريبة الدخل) فيما يتعلق بنسب الضريبة وشروط الخضوع (المملكة العربية السعودية، 1425هـ/2004م).

- تخفيض نسبة الاستقطاع: الغرض الأساسي من الاتفاقيات فيما يتعلق بالإتاوات هو تخفيض نسبة ضريبة الاستقطاع التي يمكن للدولة المصدرة (المملكة) فرضها. على سبيل المثال، بينما تنص المادة 63 على 15%، قد تنص الاتفاقية على نسبة 5% أو 10% أو حتى 0% في بعض الحالات. د.ت. Saudi Arabia–Netherlands Double Taxation Agreement،

- شروط الاستفادة من التخفيض: للحصول على معدل الاستقطاع المخفض بموجب الاتفاقية، يجب على المستفيد غير المقيم عادةً (OECD، 2017)

- أن يكون "مقيماً ضريبياً" (Tax Resident) في الدولة الطرف في الاتفاقية. (OECD، 2017)

- تقديم شهادة الإقامة الضريبية (TRC) سارية المفعول وصادرة من السلطة الضريبية في دولته للجهة الدافعة في السعودية. (OECD، 2017)

- استيفاء شروط "المنفعة الحقيقية" (Beneficial Ownership) في العديد من الاتفاقيات، أي أن يكون المستفيد هو المالك الحقيقي للدخل وليس مجرد وسيط (Conduit Company). (OECD، 2017)

- إجراءات التطبيق: تقوم الجهة الدافعة في السعودية باستقطاع الضريبة بناءً على النسبة المخفضة في الاتفاقية بعد التحقق من صحة شهادة الإقامة الضريبية واستيفاء الشروط. في حالة عدم تقديم المستندات المطلوبة في وقت الدفع، تستقطع النسبة المحلية (15%). (هيئة الزكاة والضريبة والجمارك، 2020)

- الاسترداد: إذا تم استقطاع الضريبة بنسبة 15% ثم أثبت المستفيد لاحقاً أحقيته في نسبة مخفضة بموجب اتفاقية، يمكنه التقدم بطلب لاسترداد الفرق إلى هيئة الزكاة والضريبة والجمارك (المملكة العربية السعودية، 1425هـ/2004م).

مثال تطبيقي: إذا دفعت شركة سعودية إتاوات لشركة مقيمة في قبرص (دولة لها اتفاقية مع السعودية)، ونصت الاتفاقية على نسبة استقطاع 5% على الإتاوات، وقدمت الشركة القبرصية شهادة إقامة ضريبية سارية، فإن الشركة السعودية ملزمة بخخص 5% فقط وإيداعها، وليس 15%. (د.ت. Saudi Arabia–Cyprus Double Taxation Agreement،)

وتشير الباحثة إلى أن فعالية هذه الاتفاقيات مرهونة بمدى فهم المكلفين للإجراءات الدقيقة للاستفادة منها، وكفاءة الآليات الإلكترونية المتبعة لتقديم المستندات والتحقق منها، مما يقلل من اللجوء إلى إجراءات الاسترداد الطويلة والمعقدة لاحقاً.



دراسة حالة قضائية: تطبيق عملي لقضية رقم W:2021-50854

تقدم قضية قرار دائرة الاستئناف الأولى رقم IR-2023-50854 (الصادر في 2022/12/28م) نموذجاً تطبيقياً حياً لجدلية تطبيق ضريبة الاستقطاع على مدفوعات العمالة المؤقتة. تعكس هذه القضية التفاعل بين الإطار القانوني والواقع العملي في النظام الضريبي السعودي. (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)

أولاً: خلفية الحالة (Background): في إطار تطبيق نظام ضريبة الدخل في المملكة العربية السعودية، تبرز العديد من الإشكالات المتعلقة بفرض ضريبة الاستقطاع على المدفوعات الموجهة لغير المقيمين، ولا سيما في الحالات التي تتعلق بالعمالة المؤقتة. وتُعد هذه القضية نموذجاً عملياً مهماً يوضح التحدي في تكييف طبيعة المدفوعات (هل هي رواتب؟ أم خدمات؟ أم تخضع للاستقطاع) (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)؟

ثانياً: أطراف القضية (Parties Involved):

المكلف (المستأنف): شركة سعودية متعاقدة مع أرامكو لتقديم خدمات فحص وصيانة تحت الماء باستخدام غواصين أجانب. الجهة المدعى عليها: هيئة الزكاة والضريبة والجمارك (ZATCA).

ثالثاً: وقائع القضية: (Facts)

قامت الشركة بتوظيف غواصين أجانب بموجب تأشيرات زيارة عمل لتنفيذ أعمال مؤقتة مرتبطة بمشاريع محددة، وقامت الهيئة بفرض ضريبة استقطاع بنسبة 15% على المبالغ المدفوعة لهؤلاء الغواصين، واعتبرت الهيئة أن هذه المدفوعات تخضع للاستقطاع باعتبارها مدفوعات لغير مقيمين من مصدر داخل المملكة (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)

في المقابل: صنّف المكلف هذه المدفوعات كمصروفات رواتب، وأكد أن العلاقة مؤقتة وليست توظيفاً دائماً.

رابعاً: إشكالية النزاع (Legal Issue):

هل تُعد المدفوعات المقدمة للعمالة الأجنبية المؤقتة: رواتب لا تخضع لضريبة الاستقطاع أم مدفوعات خاضعة لضريبة الاستقطاع بوصفها دخلاً لغير مقيم؟

خامساً: موقف المكلف (Taxpayer Argument):

استند المكلف إلى عدة دفعات رئيسة (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل 2022)

الطبيعة المؤقتة للعقود: العمل مرتبط بمشاريع محددة قصيرة الأجل



- (1) نوع التأشيرة: تأشيرة زيارة عمل وليس إقامة
 - (2) مدة الإقامة: لم تتجاوز 90 يومًا
 - (3) التسجيل المحاسبي: تم تسجيل المدفوعات كرواتب
 - (4) الاستناد إلى التعميم الإداري: الالتزام بشروط التعميم رقم 1438/1903
- الأدلة المقدمة: عقود عمل مؤقتة، كشوف رواتب، سجلات الإقامة الفعلية، جداول العمل اليومية، وثائق التأشيرات الدائرة).
(الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022
- سادسًا: موقف الهيئة (ZATCA Position):
- اعتبرت الهيئة أن: المدفوعات تُعد دخلاً لغير مقيم من مصدر سعودي، وبالتالي تخضع لضريبة الاستقطاع وفق النظام رأت أن المستندات المقدمة (في مرحلة أولى) غير كافية لإثبات الإعفاء (الدائرة، الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل (2022
- سابعًا: الحكم في الدرجة الأولى (First Instance Decision):
- رفضت الدائرة الابتدائية اعتراض المكلف، وأيدت فرض ضريبة الاستقطاع مع تعديل جزئي يتعلق بغرامات التأخير الدائرة).
(الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022
- ثامنًا: تحليل دائرة الاستئناف (Appeal Analysis):
- عند نظر الاستئناف، ركزت الدائرة على:
- التكييف القانوني للعلاقة: هل العلاقة توظيف دائم أم عمل مؤقت؟
- فحص الأدلة: في مرحلة الاستئناف، قدم المكلف أدلة أكثر قوة وتنظيمًا
- تطبيق النظام: المادة (63) من نظام ضريبة الدخل، اللائحة التنفيذية، التعميم الإداري المنظم للعمال المؤقتة (المملكة العربية السعودية، 1425هـ/2004م؛ الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)
- تاسعًا: حيثيات الحكم (Court Reasoning):
- توصلت الدائرة إلى أن: طبيعة العمل مؤقتة وموسمية، العمال لا يحملون إقامة دائمة، مدة الإقامة محدودة (≥ 90 يومًا)، يوجد إشراف مباشر من المكلف، العلاقة لا تمثل توظيفًا دائمًا (الدائرة، الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل (2022



عاشراً: الحكم النهائي (Final Decision)

قبول استئناف المكلف، إلغاء فرض ضريبة الاستقطاع على المدفوعات، نقض قرار الدائرة الابتدائية في هذا الشق الدائرة (الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022).

الحادي عشر: التحليل النقدي (Critical Analysis)

تكشف هذه القضية عدة نقاط مهمة:

إشكالية التكييف الضريبي: صعوبة التمييز بين: الرواتب، الخدمات، المدفوعات الخاضعة للاستقطاع.

غموض النصوص: ترك مساحة واسعة للاجتهاد في تفسير المادة (63).

أهمية الإثبات: تغيرت النتيجة بالكامل بسبب قوة الأدلة.

دور الإدارة الضريبية: الاعتماد الكبير على التعاميم بدل النصوص الصريحة.

الثاني عشر: الدروس المستفادة (Key Lessons):

التوثيق هو العامل الحاسم في النزاعات الضريبية، والتكييف القانوني أهم من التسمية المحاسبية، والعمالة المؤقتة قد تُعفى بشروط دقيقة، والطنن القضائي وسيلة فعالة لتصحيح القرارات (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)

إشكاليات التطبيق والتوصيات لتحسين معالجة الإتاوات وضريبة الاستقطاع

يواجه تطبيق نظام ضريبة الاستقطاع على الإتاوات والمدفوعات المشابهة في المملكة العربية السعودية عدة تحديات عملية، كما تبرز الحاجة إلى تطوير الإطار التشريعي والإداري لتعزيز العدالة الضريبية وتبسيط الامتثال. يستعرض هذا القسم أبرز الإشكالات المستمدة من الواقع العملي (بما في ذلك القضية المدروسة) ويقدم توصيات للتطوير (هيئة الزكاة والضريبة والجمارك، 2020؛ الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)

أبرز المنازعات والحلول العملية

إشكالية تصنيف المدفوعات (أتاوة / خدمة / راتب)

- الإشكالية: يمثل التمييز بين الإتاوة (مقابل استخدام أصل غير ملموس)، والخدمة الفنية/الاستشارية (مقابل أداء عمل)، والراتب (مقابل علاقة توظيف) أحد أكثر مصادر النزاع تعقيداً. تزداد الصعوبة في الحالات الحدودية مثل هيئة الزكاة (والضريبة والجمارك، 2020).



- المدفوعات المركبة (Bundled Payments): دفعة واحدة تشمل عناصر متعددة (مثل ترخيص برنامج + تدريب + دعم فني)
- خدمات مرتبطة بحقوق ملكية فكرية: هل المبلغ مقابل "الاستخدام" أم مقابل "الأداء" باستخدام المعرفة؟ (مثال: خدمات هندسية تستند إلى براءة اختراع)
- العقود المؤقتة: كما في قضية الغواصين (W:2021-50854)، حيث نوقش هل المبالغ "رواتب" خاضعة لاستقطاع أم مدفوعات لخدمات مؤقتة معفاة (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)
- الحلول/التخفيف
- تحليل الجوهر الاقتصادي: التركيز على الطبيعة الحقيقية للمعاملة وليس التسمية التعاقدية فقط (هيئة الزكاة والضريبة والجمارك، 2020)
- فصل بنود العقود: تشجيع فصل قيمة كل عنصر (ترخيص، خدمة، سلعة) في العقود المركبة لتحديد المعاملة الضريبية بدقة.
- التعميمات والإرشادات الواضحة: إصدار إرشادات تفصيلية من الهيئة مع أمثلة تطبيقية للحالات الشائكة هيئة الزكاة والضريبة والجمارك، 2020.
- الاستفادة من السوابق القضائية: توظيف حيثيات قرارات مثل قضية الغواصين كمرجع لتحديد معايير تصنيف العمالة المؤقتة. (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)
- وترى الباحثة أن تطوير "اختبار الجوهر الاقتصادي" كمعيار أساسي في اللائحة التنفيذية، مدعومًا بأمثلة توضيحية، سيسهم بشكل كبير في تقليل مساحة الالتباس ويوفر معيارًا موضوعيًا يمكن للهيئة والمكلفين الرجوع إليه هيئة الزكاة والضريبة والجمارك، 2020.
- صعوبة حساب القيمة العادلة للاتاوات غير الملموسة
- الإشكالية: تحديد القيمة السوقية العادلة (Arm's Length Price) للاتاوات المتعلقة بأصول غير ملموسة فريدة (براءات اختراع، علامات تجارية، تكنولوجيا متخصصة) يمثل تحديًا كبيرًا. يزيد خطر التحويل التسعيري (Transfer Pricing) بين الشركات المتعلقة، حيث قد يتم تخفيض قيمة الإتاوة المعلنة لتقليل الوعاء الضريبي في المملكة. (OECD، 2017)
- الحلول/التخفيف:
- تعزيز متطلبات التوثيق (Transfer Pricing Documentation): اشتراط تقديم دراسات تسعير تحويلية مفصلة للشركات متعددة الجنسيات عند حدوث معاملات اتاوات بين متعلقة 2017، OECD)



- الاستفادة من قواعد بيانات متخصصة: تزويد مفتشي الهيئة وإدارات التسعير في الشركات بإمكانية الوصول لقواعد بيانات دولية موثوقة لتقييم الملكية الفكرية. (OECD، 2017)
 - التركيز على منهجيات التسعير المناسبة: مثل منهج السعر المقارن في السوق (Comparable Uncontrolled Price – CUP)، منهج صافي الهامش (Transactional Net Margin Method – TNMM)، مع توفير إرشادات حول تطبيقها في السياق السعودي. (OECD، 2017)
 - التدريب المتخصص: تطوير كفاءات مفتشي الهيئة في مجال تقييم الأصول غير الملموسة ومكافحة التحويل التسعيري. (OECD، 2017).
- وتقترح الباحثة أن تقوم الهيئة بنشر "نطاقات تسعير إرشادية" للأنواع الشائعة من الأصول غير الملموسة في السوق السعودي، بناءً على تحليل المعاملات المحلية والدولية، لتكون دليلاً استرشادياً للمكلفين والمفتشين على حد سواء، مع التأكيد على أنها للإرشاد وليس للإلزام.
- نموذج الخلاف حول غرامات تأخير السداد (في القضية المدروسة)
- الإشكالية: كما ظهر في قضية الغواصين (W:2021-50854)، نشأ نزاع حول غرامات تأخير السداد المرتبطة بفرض ضريبة الاستقطاع المتنازع عليه أصلاً. تطالب الهيئة باحتساب الغرامة من تاريخ الاستحقاق الأصلي، بينما يرى المكلف أن التأخير ناتج عن خلاف حقيقي في التفسير القانوني وليس تقصيراً متعمداً. هذا يثير إشكالية العدالة عند فرض غرامات على مبالغ لم يتم الفصل نهائياً في مشروعيتها فرضها. (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)
 - الحلول/التخفيف (كما اقترحته حيثيات القرار ضمناً) (الدائرة، الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل 2022)
 - تعليق تحصيل الغرامات أثناء النزاع: إمكانية النظر في آليات لإيقاف تراكم غرامات التأخير بمجرد تقديم اعتراض أو استئناف جدي حول الوعاء الضريبي الأساسي (مع استمرار سداد الضريبة غير المتنازع عليها)
 - التفريق بين الخلاف الجوهرى والتقصير: تطبيق الغرامات بصرامة في حالات التأخير الناتج عن إهمال أو عدم امتثال واضح، والمرونة النسبية في حالات وجود خلاف قانوني أو واقعي مشروع يتم البت فيه قضائياً.
 - الوضوح في آليات الاعتراض: تبسيط وإيضاح إجراءات الاعتراض على الربط الضريبي والغرامات المرتبطة به لضمان سرعة الفصل في النزاعات.



وتؤكد الباحثة على أن فرض غرامات على مبالغ قيد النزاع الجدي حول مشروعيتها يضع عبئاً مالياً غير عادل على المكلف وقد يثنيه عن اللجوء إلى القضاء لحقوقه، مما يقتضي تعديلاً تشريعياً يمنح صلاحية وقف تراكم الغرامات لحين الفصل في أصل النزاع. (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)

توصيات للتطوير

بناءً على تحليل الإشكالات السابقة والخبرة المستمدة من التطبيق العملي (بما في ذلك الدروس من القضية المدروسة)، تبرز التوصيات التالية:

توحيد وتوضيح إجراءات التصنيف الضريبي للمدفوعات

- إصدار دليل تصنيف وطني: تطوير دليل شامل ومفصل من قبل هيئة الزكاة والضريبة والجمارك (ZATCA) يصنف أنواع المدفوعات الشائعة (خاصة تلك الحدودية) ويحدد معايير التمييز بين الإتاوات والخدمات والرواتب بدقة، مع إرفاق أمثلة عملية وقوائم إيجابية وسلبية. (هيئة الزكاة والضريبة والجمارك، 2020)
- نموذج إقرار توضيحي: إلزام الدافعين بتقديم نموذج مصاحب لدفعات معينة (خاصة لغير المقيمين أو المدفوعات الكبيرة) يشرح طبيعة الدفعة ومبررات تصنيفها، مما يسهل عملية المراجعة ويقلل النزاع لاحقاً.
- آلية استشارية سريعة (Advance Pricing Agreement - APA): تعزيز وتفعيل آلية تمكن المكلفين من الحصول على رأي ملزم مسبق من الهيئة بشأن تصنيف دفعة معقدة أو معاملة محددة قبل تنفيذها، مما يوفر اليقين الضريبي (OECD، 2022).

تفعيل دور الاتفاقيات الدولية لتجنب الازدواج الضريبي (DTAs)

وفقاً للتعميم رقم (3227/19) وتاريخ 1431/6/9 هـ، بشأن اتفاقيات تحاشي الازدواج الضريبي التي أبرمتها المملكة مع الدول الأخرى: (المملكة العربية السعودية، 1431هـ)

قد قضت تلك الاتفاقيات بأسعار ضريبة استقطاع على المبالغ المدفوعة من جهة مقيمة في المملكة إلى مستفيد مقيم في الدولة الأخرى طرف الاتفاقية، مثل أرباح الأسهم، والإتاوة، والمطالبات من الدين، قد تكون في بعض الحالات أقل من الأسعار المحددة في النظام الضريبي، وما يرد إلى مصلحة الزكاة والدخل منذ دخول الاتفاقيات حيز النفاذ، أسئلة تستفسر عن السعر الواجب التطبيق، وعن أحقية رد المبالغ من المصلحة في حالة الاستقطاع والتسديد للمصلحة بسعر أعلى من السعر الوارد في الاتفاقية (المملكة العربية السعودية، 1431هـ).



ولحرص المصلحة على توحيد التطبيق، فقد تقرر أنه في حالة دفع مبلغ لجهة غير مقيمة يخضع لضريبة الاستقطاع بموجب النظام الضريبي واتفاقيات تحاشي الازدواج الضريبي أن تكون الإجراءات الواجب اتباعها على النحو الآتي (المملكة العربية السعودية، 1431هـ)

1. على الجهة المقيمة الدافعة المكلفة بالاستقطاع استقطاع الضريبة وتسديدها للمصلحة وفقاً للأحكام والأسعار الواردة في النظام الضريبي.

2. إذا كانت اتفاقية تحاشي الازدواج الضريبي مع المملكة تمنح المستفيد إعفاء بضريبة الاستقطاع الواردة في النظام الضريبي، فإنه على الجهة المستقطعة التقدم للمصلحة بكتاب تطلب فيه رد المبلغ المسدد وأن يكون الخطاب مشفوعاً بالآتي (المملكة العربية السعودية، 1431هـ):

(1 خطاب من المستفيد المقيم في الدولة الأخرى يطلب فيه رد المبالغ المسددة بالزيادة.

(2 شهادة صادرة عن مصلحة الضرائب في البلد الذي يقيم فيه المستفيد، تفيد بأن المستفيد من

المبلغ المدفوع مقيم وفقاً لأحكام المادة الرابعة من الاتفاقية في ذلك البلد، وأن المبلغ المدفوع

له خاضع للضريبة في بلده.

(3 صورة عن نموذج الاستقطاع الذي تم بموجبه توريد الضريبة مع الإيصال الذي يثبت تسديد الجهة

المستقطعة للمبلغ إلى مصلحة الزكاة والدخل.

بعد تسلم ما ذكر أعلاه والتحقق من أن الشخص (الجهة غير المقيمة) تتوفر فيه الشروط المحددة في

الاتفاقية للاستفادة من أحكام الاتفاقية تقوم المصلحة برد المبلغ الزائد وفقاً للإجراءات الموضحة في

تعميم المصلحة رقم 3324/9 وتاريخ 16/6/1427هـ (المملكة العربية السعودية، 1431هـ)

مقترحات لتبسيط إثبات الإعفاءات والحالات الخاصة (مثل حالة العمالة المؤقتة)

• نموذج إثبات موحد للحالات الشائعة: بناءً على الدروس المستفادة من قضايا مثل قضية الغواصين، تطوير وتعميم

نموذج إلكتروني موحد لإثبات شروط الإعفاء في حالات محددة (مثل العمالة المؤقتة قصيرة الأجل بتأشيرة زيارة عمل).

يمكن أن يتضمن النموذج (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)

○ نسخة من عقد العمل المؤقت (محدد المدة والمشروع).

○ نسخة من تأشيرة زيارة العمل.



- سجل الإقامة الفعلية (مثل ختم الدخول/الخروج أو إفادة من الجوازات).
- إقرار من المكلف بعدم تجاوز المدة القصوى المسموحة للإعفاء (مثل 90 يومًا).
- إثباتات الرقابة المباشرة على العمل (جداول عمل، تقارير إشراف).
- قائمة مرجعية (Checklist): نشر قائمة مرجعية واضحة على موقع الهيئة توثق المستندات المطلوبة بالضبط لإثبات كل حالة إعفاء أو تخفيض معترف بها نظامًا أو تعليميًا. (هيئة الزكاة والضريبة والجمارك، 2020)
- تأهيل مقدمي الخدمات: عقد ورش عمل توعوية للمكلفين ومستشاريهم حول كيفية توثيق حالات الإعفاء بشكل سليم يتوافق مع متطلبات النظام والتعليمات، مستفيدين من نماذج ناجحة مثل تلك التي قبلتها الدوائر القضائية الدائرة). (الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)
- مراجعة دورية للتعاميم: مراجعة وتحديث التعاميم المتعلقة بالإعفاءات والحالات الخاصة (مثل التعميم الخاص بالعمالة المؤقتة) بشكل دوري لضمان وضوحها وملاءمتها للواقع العملي المتغير. (المملكة العربية السعودية، 1431هـ)
- خلاصة القول: يتطلب تطبيق نظام ضريبة الاستقطاع على الإتاوات والمدفوعات المشابهة في المملكة العربية السعودية مواجهة تحديات عملية معقدة، خاصة في التصنيف والتسعير وإثبات الاستثناءات. توفر قضية الغواصين (W:2021-50854) وغيرها من المنازعات دروسًا قيمة حول مواطن الخلل وسبل معالجتها. إن تنفيذ التوصيات المطروحة – خاصة توحيد التصنيف، تفعيل الاتفاقيات الدولية، وتبسيط إجراءات الإثبات عبر نماذج موحدة وقوائم مرجعية – من شأنه تعزيز اليقين الضريبي، خفض تكاليف الامتثال، تقليل المنازعات، وضمان تحصيل عادل وفعال للضرائب المستحقة، مما يسهم في بيئة استثمارية أكثر جاذبية واستقرارًا هيئة الزكاة والضريبة والجمارك، 2020؛ الدائرة الاستئنافية الأولى لمخالفات ومنازعات). (ضريبة الدخل، 2022)

الخاتمة

تناولت هذه الدراسة موضوع الإتاوات وضريبة الاستقطاع في النظام الضريبي، بوصفه أحد الموضوعات الدقيقة والمعقدة التي تجمع بين البعد القانوني والاقتصادي، وتنعكس بشكل مباشر على طبيعة المعاملات المالية العابرة للحدود. وقد انطلقت الدراسة من الإطار المفاهيمي لكل من الإتاوة وضريبة الاستقطاع، بوصفهما أساسين لفهم آلية التطبيق الضريبي، ثم انتقلت إلى تحليل المعالجة الضريبية للإتاوات في ضوء نظام ضريبة الدخل، وما يرتبط بها من أسس قانونية ونسب استقطاع، قبل أن يتم تناول الجانب التطبيقي من خلال دراسة حالة قضائية جسدت الإشكالات الواقعية المرتبطة بتكليف المدفوعات.



وقد أظهرت الدراسة أن الإشكال الجوهرى لا يكمن فقط في النصوص النظامية، وإنما في مدى دقة تطبيقها على الواقع العملي، خاصة في ظل تعدد صور الإتاوات وتشابكها مع عقود الخدمات والرواتب والاتفاقيات الفنية. كما بينت الدراسة أن القضاء الضريبي يؤدي دورًا محوريًا في تفسير النصوص وتحديد نطاق تطبيقها، بما يحقق قدرًا من الاستقرار القانوني ويحد من التباين في الممارسات الإدارية.

كما خلصت الدراسة إلى أن النظام الضريبي، رغم تطوره، لا يزال يواجه تحديات تتعلق بوضوح المفاهيم وتحديد الحدود الفاصلة بين أنواع المدفوعات، وهو ما ينعكس على كفاءة التحصيل الضريبي ويؤثر في اليقين القانوني للمكلفين، خصوصًا في ظل تزايد التعاملات الدولية وتعقد الهياكل التعاقدية.

النتائج

توصلت الدراسة إلى مجموعة من النتائج التفصيلية على النحو الآتي:

- يتسم مفهوم الإتاوة في النظام الضريبي بالاتساع والشمول، إذ لا يقتصر على حقوق الملكية الفكرية التقليدية، بل يمتد ليشمل المعرفة الفنية والخبرات والعلامات التجارية والبرمجيات، مما يعكس تطورًا في الفكر الضريبي نحو استيعاب الاقتصاد غير المادي. (المملكة العربية السعودية، 1425هـ/2004م)
- تمثل ضريبة الاستقطاع أداة ضريبية جوهرية في النظام المالي، تهدف إلى ضمان تحصيل الضريبة من غير المقيمين عند مصدر الدخل، إلا أن فعاليتها ترتبط بشكل مباشر بدقة التكييف القانوني للمدفوعات (هيئة الزكاة والضريبة والجمارك، 2020)
- إن الإشكالية الأساسية في التطبيق العملي لا تكمن في وجود الضريبة ذاتها، وإنما في صعوبة التمييز بين الإتاوة والخدمة والراتب، وهو ما يؤدي إلى تعدد التفسيرات واختلاف المعالجة الضريبية (هيئة الزكاة والضريبة والجمارك؛ الدائرة 2020، الاستثنائية الأولى لمخالفات ومنازعات ضريبة الدخل)
- أثبتت الدراسة أن المادة (63) من نظام ضريبة الدخل تُعد محورًا أساسيًا في تنظيم ضريبة الاستقطاع، إلا أن اتساع نطاقها التفسيري قد يفتح المجال لاجتهادات إدارية متعددة. (المملكة العربية السعودية، 1425هـ/2004م)
- أظهرت الدراسة أن القضاء الضريبي يمثل عنصر توازن مهم بين الإدارة الضريبية والمكلفين، حيث يسهم في تصحيح القرارات وتعزيز مبدأ المشروعية. (الدائرة الاستثنائية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)
- تؤثر اتفاقيات تجنب الازدواج الضريبي بشكل مباشر في نطاق تطبيق ضريبة الاستقطاع، إلا أن الاستفادة منها لا تزال متفاوتة بسبب اختلاف آليات التطبيق والإثبات. (OECD، 2017)
- تبين أن عدم وضوح معايير تصنيف المدفوعات يؤدي إلى ارتفاع معدل المنازعات الضريبية، خاصة في القطاعات التي تعتمد على العمالة المؤقتة أو الخدمات الفنية. (هيئة الزكاة والضريبة والجمارك، 2020)



التوصيات

في ضوء النتائج السابقة، تقدم الدراسة مجموعة من التوصيات التفصيلية على النحو الآتي:

1. تطوير الإطار التشريعي والتفسيري: ضرورة إعادة صياغة بعض المفاهيم الضريبية مثل "الإتاوة" و"الخدمات الفنية" بشكل أكثر تحديدًا ودقة، وإصدار أدلة تفسيرية تفصيلية تحد من التباين في التطبيق الإداري (هيئة الزكاة والضريبة والجمارك، 2020)
2. تعزيز وضوح التصنيف الضريبي: وضع معايير واضحة ومحددة للتمييز بين: الإتاوة، الخدمة، الراتب، اعتماد نماذج تصنيف معيارية تساعد المكلفين على الامتثال الصحيح. (هيئة الزكاة والضريبة والجمارك، 2020)
3. تفعيل دور الاتفاقيات الدولية: توسيع نطاق تطبيق اتفاقيات تجنب الازدواج الضريبي، تعزيز آليات الاستفادة منها من خلال تبسيط إجراءات الإثبات والاعتماد. (OECD، 2017)
4. تطوير الإجراءات الإدارية الإلكترونية: إنشاء أنظمة رقمية متقدمة تساعد على تحديد طبيعة المدفوعات قبل تنفيذ الاستقطاع، ربط البيانات التعاقدية والمحاسبية لتقليل الأخطاء في التكييف (هيئة الزكاة والضريبة والجمارك، 2020)
5. تقليل المنازعات الضريبية: تعزيز آليات التسوية المبكرة للنزاعات الضريبية، ودعم الحلول الودية بين المكلف والهيئة قبل اللجوء للقضاء. (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل، 2022)
6. تعزيز الوعي الضريبي: تنظيم برامج تدريبية وتوعوية للمكلفين حول ضريبة الاستقطاع والإتاوات، نشر أدلة إرشادية مبسطة توضح الالتزامات الضريبية بشكل عملي. (هيئة الزكاة والضريبة والجمارك، 2020)
7. توحيد الممارسة القضائية والإدارية: العمل على توحيد المبادئ القضائية في القضايا الضريبية، الحد من تضارب الأحكام لضمان استقرار المعاملة الضريبية (الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل 2022)

المراجع

1. ابن منظور. (د.ت.). لسان العرب (مادة: ضرب). دار صادر.
2. ابن فارس، أحمد. (د.ت.). مقاييس اللغة (مادة: ضرب). دار الفكر.
3. بن فهد، فهد بن محمد. (2025). مؤشرات فرض أكثر من ضريبة على الخدمات المقدمة من الشركات الأجنبية للأشخاص المقيمين وفقًا للأنظمة الضريبية السعودية. مجلة الشريعة والقانون، (45)، 2937-2968.
4. الدائرة الاستئنافية الأولى لمخالفات ومنازعات ضريبة الدخل. (2022). القرار رقم IR-2023-50854 في الاستئناف رقم W-2021-50854. المملكة العربية السعودية.
5. غلاب، حسن. (1974). الأصول العلمية للمحاسبة الضريبية. مطبعة المدني.



6. الفلقي، خالد. (د.ت.). محاسبة الزكاة والضريبة. مكتبة المتنبي.
7. مجمع اللغة العربية بالقاهرة. (د.ت.). المعجم الوسيط. مجمع اللغة العربية.
8. المملكة العربية السعودية. (1425هـ/2004م). اللائحة التنفيذية لنظام ضريبة الدخل. الرياض.
9. المملكة العربية السعودية. (1425هـ/2004م). نظام ضريبة الدخل، الصادر بالمرسوم الملكي رقم (م/1) بتاريخ 1425/1/15هـ، وتعديلاته اللاحقة. الرياض.
10. المملكة العربية السعودية. (1431هـ). تعميم رقم (3227/19) بتاريخ 1431/6/9هـ بشأن اتفاقيات تحاشي الازدواج الضريبي التي أبرمتها المملكة مع الدول الأخرى. الرياض.
11. هيئة الزكاة والضريبة والجمارك. (2020). دليل ضريبة الاستقطاع (الخصم من المنبع). هيئة الزكاة والضريبة والجمارك.
12. هيئة الزكاة والضريبة والجمارك. (2022). شروط وضوابط تسجيل غير المقيمين للضريبة. هيئة الزكاة والضريبة والجمارك.
13. هيئة الزكاة والضريبة والجمارك. (د.ت.). الأنظمة واللوائح الضريبية.
14. القحطاني، فهد بن محمد بن فهد. (2025). مؤشرات فرض أكثر من ضريبة على الخدمات المقدمة من الشركات الأجنبية للأشخاص المقيمين وفقاً للأنظمة الضريبية السعودية: بالتطبيق على عدد من قرارات اللجان الضريبية. مجلة الشريعة والقانون، 45، 2925-2964.
15. عبد الجليل، محمد حسن محمد. (2025). الحوكمة الضريبية وأثرها على زيادة الإيرادات الضريبية في المملكة العربية السعودية: دراسة تطبيقية. المجلة العلمية للدراسات المحاسبية، 7 (4)، 135.78-.
1. Organisation for Economic Co-operation and Development. (2015). Countering harmful tax practices more effectively, taking into account transparency and substance, Action 5—2015 final report. OECD Publishing.
2. Organisation for Economic Co-operation and Development. (2017). Model tax convention on income and on capital: Condensed version 2017. OECD Publishing.
3. Organisation for Economic Co-operation and Development. (2017). OECD transfer pricing guidelines for multinational enterprises and tax administrations 2017. OECD Publishing.
4. Organisation for Economic Co-operation and Development. (2022). Manual on effective mutual agreement procedures (MEMAP). OECD Publishing.
5. Saudi Arabia—Cyprus Double Taxation Agreement. (د.ت.). Double taxation agreement between Saudi Arabia and Cyprus.



6. Saudi Arabia–Netherlands Double Taxation Agreement. (د.ت). Article 12 of the tax treaty between Saudi Arabia and the Netherlands.

