



Zakat Literacy Among Indonesian Z Generation: Does Gender Matter?

Najmi Laili Masrini¹, Fahmi Medias², Zulfikar Bagus Pambuko³

¹Universitas Islam Indonesia, Jl. Kaliurang km. 14,5 Sleman, Yogyakarta, Indonesia

^{2,3}Universitas Muhammadiyah Magelang, Jl. Mayjend. Bambang Soegeng, Mertoyudan,
Kabupaten Magelang, Indonesia

*(Corresponding author) e-mail: najmilaili44@gmail.com

Abstract

The gap between Zakat collection potential and actual realization in Indonesia stems primarily from a lack of zakat knowledge and trust in zakat institutions. However, Indonesia's current demographic bonus, with the entry of Gen Z into the productive age group and their openness to new information, presents an opportunity to bridge this gap. This generation holds immense potential as a target for zakat awareness campaigns, contributing to the dissemination of zakat's benefits and goodness. This study aimed to analyze the zakat literacy level of Gen Z in Magelang based on gender. Data was collected through an electronic questionnaire distributed to 153 respondents using purposive sampling. Data analysis employed descriptive quantitative techniques and an independent sample t-test. The findings revealed that Gen Z's zakat literacy falls into the moderate category (75.91), with a better understanding of basic zakat concepts compared to advanced zakat concepts. Additionally, no significant gender differences were observed in zakat literacy levels. These results suggest that zakat education can be implemented for all Muslim Gen Z individuals without gender-based discrimination.

Keywords: Literacy, Zakat, Z generation.

Abstrak

Pengetahuan tentang zakat dan kepercayaan terhadap lembaga zakat merupakan faktor utama adanya kesenjangan antara potensi dan realisasi penghimpunan dana ziswaf di Indonesia. Lain daripada itu, Indonesia saat ini memiliki bonus demografi dengan eksistensi generasi Z yang telah memasuki usia produktif dan terbuka terhadap informasi baru. Kelompok usia ini berpotensi sebagai sasaran gerakan sadar zakat, sehingga dapat berkontribusi terhadap penyebaran kebaikan dan manfaat zakat. Penelitian ini bertujuan untuk menganalisis tingkat literasi zakat pada generasi Z di Magelang berdasarkan gender. Pengumpulan data dilakukan dengan penyebaran kuesioner elektronik pada 153 responden yang diperoleh dengan teknik purposive sampling. Analisis data dilakukan dengan teknik deskriptif kuantitatif dan independen sample t-test. Hasil penelitian menunjukkan bahwa literasi zakat Gen Z termasuk kategori sedang (75,91) dimana pemahaman terhadap konsep zakat dasar adalah lebih baik daripada pemahaman zakat lanjutan. Lebih lanjut, literasi zakat berdasarkan gender menunjukkan tidak adanya perbedaan yang signifikan. Hasil menunjukkan bahwa edukasi tentang zakat dapat dilakukan untuk seluruh gen Z yang beragama Islam tanpa perlu membedakan perlakuan berdasarkan gender.

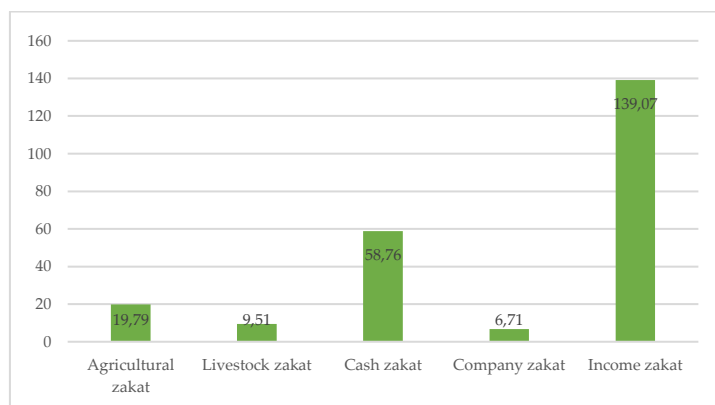
Kata Kunci: Literasi, Zakat, Generasi Z.



Introduction

Zakat is an Islamic instrument that embodies ethical and social aspects, effectively reducing poverty and inequality¹. Allocated to eight categories of beneficiaries known as the *ashnaf* group, with a priority given to the poor and needy, zakat is a mandatory charity for Muslims who meet certain conditions. Zakat not only enhances household well-being at a micro level but also fosters economic growth on a macro scale². Specifically, the distribution of zakat reduces poverty incidence, depth, and severity, although it has a modest impact on increasing the income of the poor. The key to poverty alleviation is not merely the amount of aid provided but the sustainability and effectiveness of the aid in helping the impoverished escape poverty. Individuals cannot overcome poverty alone; community organizations and government support are crucial. Constructive aid is necessary to support businesses run by the impoverished. Effective services for the poor should improve their material, educational, health, and spiritual well-being. Ariyani³ suggests that zakat-based poverty alleviation programs can serve as valuable models for policymakers in developing effective poverty reduction strategies.

Indonesia, with the world's largest Muslim population, holds immense potential for zakat collection. The Zakat Indonesia Outlook 2020 reported that in 2019, the national zakat potential reached an impressive 233.84 trillion rupiah. Notably, over half of this potential (59.47%), equating to 139.04 trillion rupiah, originates from zakat on income (see [Picture 1](#)). It is assumed that zakat income is derived from both civil servants (ASN) and non-civil servants (Non-ASN). This predominance is likely attributed to Indonesia's robust middle-class growth, driven by an expanding and increasingly progressive workforce⁴.



Picture 1. Potency Zakat Indonesia Year 2019 (Trillion Rupiah)

Despite Indonesia's vast potential for zakat collection, the actual amount collected remains significantly lower. In 2019, zakat collection reached 10.23 trillion rupiah, marking a 26% increase from 2018. However, this still represents only a small fraction of the estimated potential. On the distribution side, 84.95% (8.69 trillion rupiah) of the collected funds were

¹ Mejda Bouanani and Besma Belhadj, "Zakat and Poverty Alleviation in Tunisia Using the Fuzzy Approach," *Journal of Quantitative Economics* 17 (2019): 421–432, doi:10.1007/s40953-019-00154-2; Dian Fitriarni Sari, Irfan Syauqi Beik, and Wiwiek Rindayati, "Investigating the Impact of Zakat on Poverty Alleviation : A Case from West Sumatra, Indonesia," *International Journal of Zakat* 4, no. 2 (2019): 1–12, doi:10.37706/ijaz.v4i2.180.

² M Azam, Nasir Iqbal, and M Tayyab, "Zakat and Economic Development: Micro and Macro Level Evidence from Pakistan," *Bulletin of Business and Economics* 3, no. 2 (2014): 85–95.

³ Ariyani (2016)

⁴ Puskas BAZNAS, *Outlook Zakat Indonesia 2020* (Jakarta: Puskas BAZNAS, 2020).

utilized. Income-based zakat was the largest contributor, amounting to 3.95 trillion rupiah (38.6%), followed by unrestricted infaq/alms at 25.2%⁵.

The gap between potential and actual collection highlights several challenges: trust in zakat institutions, public knowledge about zakat, and overall education levels⁶. This situation underscores the need for Zakat Management Organizations to focus on educating the public about zakat. The concept of literacy is highly valued in Islam, as evidenced by the first word revealed in the Quran, "Iqra" (meaning "read"), which emphasizes the importance of acquiring knowledge. Zakat literacy, or understanding zakat principles, is essential for raising public awareness about this Islamic obligation. A national study by BAZNAS⁷ revealed a moderate level of zakat literacy (66.78%). While the basic understanding of zakat scored moderately well (72.21), comprehension of advanced zakat concepts was lower (56.68%). This indicates a need for ongoing efforts to improve zakat literacy in Indonesia. By addressing this knowledge gap, Zakat Management Organizations can empower the public to fulfill their zakat obligations and contribute to a more equitable society⁸.

The passage emphasizes the strong connection between a Muslim's understanding of their religious obligations and their actions. For zakat, a high level of religiosity often leads to a strong awareness of the duty to pay zakat. Muslims with a deep understanding of zakat principles are more likely to fulfill this obligation correctly and avoid mistakes⁹. Zakat literacy, defined as the ability to access, comprehend, and utilize information about zakat, is crucial for raising awareness and promoting zakat fulfillment. Studies have shown that a lack of zakat knowledge among potential zakat payers (*Muzakki*) leads to lower awareness and fulfillment¹⁰, while higher zakat literacy enhances trust in zakat institutions¹¹.

Many scholars are showing growing interest in the topic of zakat literacy. The number of articles on this subject is rising, reflecting its significance in tackling social and environmental issues. Research by Yusufianto et al.¹² indicates a positive correlation between a *Muzakki*'s attitude, awareness of social norms, and zakat literacy with their intention to fulfill their zakat obligations. The more a *Muzakki* understands zakat, both in general and in specific details, the stronger their intention to pay zakat becomes. While some societies, like Malaysia, have a basic understanding of zakat, there is often a lack of knowledge about specific

⁵ Achmad Setio Adinugroho et al., "Statistik Zakat Nasional 2019" (Jakarta, 2020).

⁶ Dwi Istiqomah and Asrori, "Pengaruh Literasi Terhadap Kepercayaan Muzaki Pada Lembaga Pengelola Zakat Dengan Akuntabilitas Dan Transparansi Sebagai Variabel Intervening," *Economic Education Analysis Journal* 8, no. 1 (2019): 95–109, doi:10.15294/eeaj.v8i1.29763.

⁷ Puskas BAZNAS, "Laporan Hasil Survey Indeks Literasi Zakat 2020," *Pusat Kajian Strategis BAZNAS* (Jakarta, 2020).

⁸ Konstantinos Retsikas, "Reconceptualising Zakat in Indonesia: Worship, Philanthropy and Rights," *Indonesia and the Malay World* 42, no. 124 (2014): 337–57.

⁹ Maylina Syarifah Rahmah, "Pengaruh Religiusitas, Pengetahuan Zakat, Persepsi Kemudahan, Pendapatan Dan Good Governance Terhadap Minat Berzakat Di BAZIS DKI Jakarta" (Universitas Islam Negeri Syarif Hidayatullah, 2019).

¹⁰ Nurul Huda et al., "Prioritas Solusi Permasalahan Pengelolaan Zakat Dengan Metode AHP (Studi Di Banten Dan Kalimantan Selatan)," *Al-Iqtishad: Journal of Islamic Economics* 6, no. 2 (2015): 224–38, doi:10.15408/aiq.v6i2.1232.

¹¹ Istiqomah and Asrori, "Pengaruh Literasi Terhadap Kepercayaan Muzaki Pada Lembaga Pengelola Zakat Dengan Akuntabilitas Dan Transparansi Sebagai Variabel Intervening."

¹² "Literacy and Intention to Pay Zakat: A Theory Planned Behavior View Evidence from Indonesian *Muzakki*," *International Journal of Zakat* 5, no. 1 (2020): 15–27.

components and their application¹³. Many people, especially younger generations, lack literacy regarding the practical aspects of zakat fulfillment.

Generation Z (born between 1997 and 2012) is entering a productive age and has the potential to become not only zakat payers but also significant contributors to charitable giving¹⁴. This generation, approaching working age, can benefit from zakat education. Surveys suggest that Gen Z has the potential to be successful in philanthropy¹⁵. Their familiarity with technology makes them well-suited for online zakat payment platforms¹⁶.

Given the significant gap between potential zakat income and actual collection, this research focuses on measuring the zakat literacy index of Generation Z, with a gender comparison. The aim is to use the draft zakat literacy index developed by Puskas BAZNAS¹⁷ to assess Gen Z's zakat knowledge. The research aims to (a) provide data for future studies on formulating effective and measurable zakat management policies and (b) offer feedback on the effectiveness of current zakat education and outreach efforts for both regulators and Zakat Management Organizations. By understanding Gen Z's zakat literacy levels, this research can contribute to closing the gap between potential and actual zakat collection.

Method

This study employs a quantitative research approach. This means the research relies on numerical data analysis through statistical methods. The aim is to identify and compare the zakat literacy levels of Z Generation Z. The research period spanned four months, from May to August 2020. The study utilized purposive sampling, a technique where participants are chosen based on specific criteria. In this case, the criteria included (a) Muslim faith, (b) birth year between 1997 and 2012, and (c) enrolled in higher education. Following these criteria, a sample size of 153 respondents was determined.

Primary data was collected using an electronic questionnaire (e-questionnaire) distributed online. The questionnaire was designed to assess zakat literacy levels, adapting and modifying a draft zakat literacy index developed by Puskas BAZNAS¹⁸. The questionnaire was structured around two key zakat literacy components: basic understanding and advanced understanding. Five variables were created for each dimension, with details presented in Table 1.

¹³ Selli Annafi'atul Mukaromah and Aan Zainul Anwar, "Tingkat Literasi Zakat Kontemporer Pada Pesantren Salaf," *JASNA: Journal For Aswaja Studies* 1, no. 1 (2019): 47–58; Anna Sardiana and Zulfison, "Implementasi Literasi Keuangan Syariah Pada Alokasi Dana Ziswaf Masyarakat," *Maqsis: Jurnal Kajian Ekonomi Islam* 3, no. 2 (2018): 171–80; Ritna Ayu Kusuma Wardhani and Sri Abidah Suryaningsih, "Literasi Muzaki Tentang Peraturan Pemerintah RI No. 60 Tahun 2010 Pada Muzaki BAZNAS Jatim," *Jurnal Ekonomika Dan Bisnis Islam* 2, no. 1 (2019): 25–33.

¹⁴ Andri Soemitra and Juliana Nasution, "The Influence of Zakat Literacy, Trust, and Ease of Digital Payments on Generation Z and Y Intention in Paying Zakat to Amil Zakat Organizations," in *5th International Conference of Zakat Proceedings*, 2021, 323–33.

¹⁵ Zahid Hussain et al., "The Impact of Zakat Literacy, Trust, and the Accessibility of Digital Payments on Generation Z and Y's Intention to Pay Zakat to Central Zakat Fund, the State Bank of Pakistan," *International Journal of Zakat (IJAZ)* 7, no. 2 (2022): 105–14.

¹⁶ Rahmatina Awaliah Kasri and Adela Miranti Yuniar, "Determinants of Digital Zakat Payments: Lessons from Indonesian Experience," *Journal of Islamic Accounting and Business Research* 12, no. 3 (January 2021): 362–79, doi:10.1108/JIABR-08-2020-0258.

¹⁷ Puskas BAZNAS, *Indeks Literasi Zakat: Teori Dan Konsep* (Jakarta: Pusat Kajian Strategis – Badan Amil Zakat Nasional, 2019).

¹⁸ Ibid.

Table 1. Research instrument

| Dimensions | Weight | Indicator |
|---------------------------------------|--------|--|
| Basic knowledge about zakat | 0.65 | a. General knowledge of zakat |
| | | b. Knowledge about the obligation to pay zakat |
| | | c. Knowledge of 8 asnaf |
| | | d. Knowledge about calculating zakat |
| | | e. Knowledge about zakat objects |
| Advanced knowledge about zakat | 0.35 | a. Knowledge about zakat institutions |
| | | b. Knowledge of zakat regulations |
| | | c. Knowledge about the impact of zakat |
| | | d. Knowledge of zakat distribution programs |
| | | e. Knowledge about digital zakat payments |

Zakat literacy was measured using an index ranging from 0 to 100. Scores were then categorized as follows. First, Low Literacy Level (0 - < 60) indicates limited understanding of zakat principles. Second, Moderate Literacy Level (60 - < 80) represents a fair grasp of zakat concepts. Third, High Literacy Level (> 80) Demonstrates a strong understanding of zakat. The research employed two main statistical analysis methods, such as descriptive statistics and Independent Sample t-Test. Descriptive statistics provided an overview of the respondent demographics and their zakat literacy levels. Then Independent Samples t-Test was used to determine if there were significant differences in zakat literacy levels between two groups (potentially male and female respondents). The t-test is specifically designed to compare the means (averages) of two independent groups.

Characteristics of the Z generation respondents

This analysis provides a demographic profile of the Z generation participants in the study. Interestingly, females comprised the majority of respondents, accounting for 67.3%. The most common age group was 20 years old, representing 33.3% of participants.

Looking at parental education levels, a significant portion of respondents (39.2%) reported their fathers having a high school diploma or equivalent education. Similarly, 34.0% of respondents indicated their mothers achieving the same level of education. In terms of parental professions, laborer was the most frequent occupation for fathers (20.8%). Mothers, on the other hand, were primarily housewives (56.2%).

Finally, the analysis revealed that the most common household income bracket fell between Rp. 500,000.- and Rp. 1,000,000.- per month, representing 29.4% of respondents. This suggests a range of socioeconomic backgrounds among the participating Z generation population.

Zakat Literacy Analysis

This study's Zakat Literacy Index is based on research by BAZNAS (National Agency for Zakat Management). It uses two components, namely basic and advanced zakat knowledge. Basic zakat knowledge assesses understanding of zakat principles from an Islamic jurisprudence perspective. Advanced zakat knowledge evaluates understanding of zakat in the economic and legal context.

Table 2. Summary of Z Generation zakat literacy score

| No | Dimensions | Score | Category |
|----|-----------------------------|-------|----------|
| 1 | Basic Knowledge of Zakat | 82.48 | High |
| 2 | Advanced Knowledge of Zakat | 66.53 | Moderate |
| 3 | Zakat Literacy Index | 75.91 | Moderate |

Table 3. Z Generation Zakat literacy indicator values

| No | Dimensions | Indicator Zakat Literacy | Score | Category |
|----|-----------------------------|---|-------|----------|
| 1 | Basic Knowledge of Zakat | General knowledge of zakat | 82.35 | High |
| 2 | | Knowledge about the obligation to pay zakat | 72.55 | Moderate |
| 3 | | Knowledge of 8 asnaf | 91.50 | High |
| 4 | | Knowledge about calculating zakat | 75.82 | Moderate |
| 5 | | Knowledge about zakat objects | 90.20 | High |
| 6 | Advanced Knowledge of Zakat | Knowledge about zakat institutions | 19.61 | Low |
| 7 | | Knowledge of zakat regulations | 47.06 | Low |
| 8 | | Knowledge about the impact of zakat | 95.42 | High |
| 9 | | Knowledge of zakat distribution programs | 79.08 | Moderate |
| 10 | | Knowledge about digital zakat payments | 91.50 | High |

The study defines zakat as a religious act for Muslims, involving the mandatory distribution of a specific portion of their wealth according to Islamic law (Sharia) to designated recipients through authorized institutions. Table 2 shows Gen Z's overall Zakat Literacy Index score of 75.91 falls within the moderate category, mirroring the findings of Puskas BAZNAS' national zakat literacy survey in 2020. This suggests moderate public awareness of zakat, although many uncertainties likely persist¹⁹. The level of zakat literacy directly influences people's actions, including zakat fulfillment. Stronger zakat literacy empowers individuals to fulfill their religious obligations accurately and responsibly, fostering self-awareness. Therefore, widespread zakat literacy initiatives targeting Gen Z are crucial. BAZNAS, regional BAZNAS offices, and LAZ can play a vital role by disseminating accurate and current zakat information through campaigns, seminars, training sessions, and open discussions. Islamic motivational theory emphasizes knowledge as the foundation for inspiration and goal achievement. Strong zakat literacy serves as a cornerstone for informed actions and beliefs²⁰.

The analysis also revealed a high level of basic zakat understanding among respondents, with an average score of 82.48 (Table 2). Digging deeper into the components of basic understanding as shown in Table 3, knowledge of the eight categories of zakat recipients (asnaf zakat) emerged as the strongest area, with an average score of 91.50. This indicates that Gen Z respondents were most familiar with this aspect of zakat. Following this were understanding the objects of zakat (90.20), general zakat knowledge (82.35), zakat calculation methods (75.82), and the obligation to pay zakat (72.55). This shows that Z generation have the least understanding of the obligation to pay zakat because they are classified as moderate literacy.

While basic zakat understanding was high, advanced zakat knowledge was classified as moderate with an average score of 66.53. Analyzing the components of advanced

¹⁹ Puskas BAZNAS, "Laporan Hasil Survey Indeks Literasi Zakat 2020."

²⁰ Lailatul Fitri and Falikhatun, "Religiosity, Literacy, Income, and Accessibility to Awareness in Professional Zakah Payment," *International Journal of Zakat* 6, no. 1 (2021): 39–48, doi:10.37706/ijaz.v6i1.268.

understanding, understanding the impact of zakat emerged as the strongest area (95.42), indicating Gen Z grasps the social and economic benefits of zakat. This was followed by knowledge of digital zakat payments (91.50) and zakat programs (79.08). However, understanding of zakat regulations (47.06) and zakat institutions (19.61) was significantly lower. This suggests a gap in knowledge about the legal framework and the organizations responsible for zakat management. This lack of understanding about zakat regulations and institutions is crucial because research by Ashiq and Mushtaq²¹ shows a clear link between zakat literacy and trust in zakat management organizations. Public trust is essential, as it encourages people to donate zakat through these official channels rather than to individuals or unauthorized sources.

A deeper analysis of the 20 zakat literacy questions presented in [Table 4](#) reveals variations in understanding. Several topics achieved a "high literacy" classification:

1. Efficiency and Effectiveness of Amil Zakat: Nearly all respondents (98.69%) agreed that distributing zakat through authorized zakat collection institutions (Amil Zakat) ensures efficient, effective distribution to those most deserving according to local priority scales.
2. Types of Zakat: A high percentage of respondents (96.73%) correctly identified the two main categories of zakat: zakat fitrah and zakat maal.
3. Obligation of Zakat: The majority of respondents (96.08%) understood that paying zakat is a mandatory act (Sunnah) for all Muslims who meet the eligibility criteria, and neglecting this obligation constitutes a sin.
4. Impact of Zakat: Almost all respondents (95.42%) recognized the positive societal impact of zakat, including poverty reduction, decreased inequality, social empowerment, discouraging wealth hoarding, and contributing to a stable Indonesian economy.
5. Nisab of Zakat Maal: The majority of respondents (94.12%) correctly identified the nisab (minimum threshold) for obligatory zakat on wealth (zakat maal) as the equivalent of 95 grams of gold.
6. Asnaf Zakat: A high proportion of respondents (93.46%) accurately listed the eight categories of zakat recipients (asnaf zakat): the poor, the needy, zakat collection institutions (amil zakat), new converts to Islam (mu'allaf), those in debt (gharimin), those fighting in the سبيل الله (Fi Sabilillah), and travelers (Ibnus Sabil).
7. Zakat Maal Rate: The majority of respondents (91.50%) were familiar with the zakat maal calculation, which is 2.5% of the total wealth held for one year.
8. Digital Zakat Payment: Nearly all respondents (91.50%) were aware of the option to pay zakat electronically through platforms offered by zakat management organizations.
9. Nisab of Professional Zakat: The majority of respondents (90.20%) understood the nisab for zakat on professional income as 2.5% of earnings after deducting basic necessities.
10. Professional Zakat Definition: A significant portion of respondents (85.62%) correctly defined professional zakat as zakat levied on income derived from lawful businesses that generate halal profits.

²¹ "The Convergence of Crowd Funding and Zakat System in India: An Integrated Approach for Human Welfare," *Ihtifaz: Journal of Islamic Economics, Finance, and Banking* 3, no. 1 (2020): 27, doi:10.12928/ijiefb.v3i1.1879.

Furthermore, demonstrating a grasp of core concepts, respondents scored moderately well on questions about zakat as the third pillar of Islam (75.16) and its associated meanings, the role of Amil Zakat (73.20), and distinguishing Mustahiq (recipients) from Muzakki (obligated payers) (70.59). Knowledge of the zakat fitrah amount (66.01) also fell within this category. However, the study also identified areas needing improvement. Questions categorized as "low literacy" dealt with more intricate concepts and showed lower average scores. These included understanding zakat utilization programs within zakat management organizations (59.48), the nisab for agricultural products (57.52), eligibility for paying zakat (51.63), zakat deductibility for taxes (47.71), the legal basis for zakat in Indonesia (46.41), and the types of zakat management organizations (19.61). This suggests that while Gen Z possesses some foundational zakat knowledge, there are gaps in understanding regarding specific programs, calculations, legalities, and the structure of zakat management organizations.

Table 4. Zakat literacy question items

| No | Question | Score |
|----|---|-------|
| 1 | Zakat is the third pillar of Islam which means purity, growth, good, blessing and development | 75.16 |
| 2 | Zakat consists of zakat fitrah and zakat maal | 96.73 |
| 3 | Mustahiq are people whose assets are subject to zakat obligations, while Muzakki are people who are entitled to receive zakat | 70.59 |
| 4 | Amil is an institution or individual that collects and distributes zakat to mustahik | 73.20 |
| 5 | The law of paying zakat is sunnah for every Muslim who has fulfilled the requirements of zakat and is a sin for those who do not pay it | 96.08 |
| 6 | The conditions for a person obliged to pay zakat are a Muslim or Muslimah, be sensible (conscious/not crazy), have reached puberty, have their own property, and have reached the nisab | 51.63 |
| 7 | The 8 asnaf are poor people, poor people, zakat committees (amil zakat), mu'allaf, shepherds, people who have debts (gharim), people who struggle in the way of Allah (Fi Sabilillah), and people who are on a journey (Ibnus Sabil) | 93.46 |
| 8 | The maal zakat rate is 3.5% x the amount of assets stored for 1 year | 91.50 |
| 9 | The amount of zakat fitrah is 2.5 kg or 3.5 liters and can be replaced with money | 66.01 |
| 10 | The nisab of zakat maal is equal to 95 grams of gold | 94.12 |
| 11 | The nisab for agricultural products is 5 wasq or the equivalent of 750 kg | 57.52 |
| 12 | Professional Zakat is zakat issued from the results of halal business that can bring in results or money in a halal way. | 85.62 |
| 13 | Nisab for professional zakat is 2.5% of income (after deducting basic needs) | 90.20 |
| 14 | The zakat management organizations in Indonesia are the National Zakat Amil Agency (BAZNAS), the Zakat Amil Institute (LAZ), and the Indonesian Waqf Board (BWI). | 19.61 |
| 15 | The legal basis for zakat in Indonesia is Law 17 of 2012 concerning Zakat Management | 46.41 |
| 16 | Zakat that has been paid to the Amil Zakat Agency (BAZ) or the Amil Zakat Institution (LAZ) can be used as a tax deduction | 47.71 |

| | | |
|----|---|-------|
| 17 | Zakat has an impact on reducing poverty, reducing social inequality, empowering communities, suppressing money hoarding, and creating stability for the Indonesian economy. | 95.42 |
| 18 | Distribution of zakat through amil zakat provides efficiency and effectiveness as well as the right targets according to the priority scale that exists in a place | 98.69 |
| 19 | The zakat utilization program at OPZ (Zakat Management Organization) is only carried out through consumptive programs. | 59.48 |
| 20 | Muzakki can pay zakat via the digital platform developed by OPZ | 91.50 |

Based on all these findings, this situation is not unrelated to the problems of national zakat management. Masyita²² identifies several key obstacles hindering effective zakat distribution in Indonesia. Firstly, the vastness of the country, encompassing three time zones, creates logistical hurdles in delivering zakat. Secondly, Indonesia's large population, ranking fourth globally, is dispersed across remote areas, making it difficult to ensure all zakat recipients are reached. Thirdly, the absence of a well-structured Mustahiq database hinders tracking and updating recipient eligibility as their financial circumstances change. Finally, a significant portion of the impoverished population remains trapped in poverty due to factors beyond financial limitations, such as low moral values, weak faith, and limited education. This situation can lead to dependence on zakat and potential misuse of these funds.

Huda et al.²³ identified a web of challenges in zakat management from various stakeholder perspectives. Regulators prioritize increased involvement, standardized zakat rulings, and improved coordination with Zakat Management Institutions (OPZs), potentially through a legal framework for zakat. OPZs themselves grapple with competition, high promotion costs, and ineffective programs. Strengthening collaboration, streamlining promotion, and bolstering zakat collection resources could be solutions. Finally, addressing consumptive behavior among some Mustahiq (recipients), rebuilding trust in OPZs and regulators, and enhancing Muzaki (donor) awareness and knowledge of proper zakat practices are crucial for a more effective zakat system.

While public doubts about zakat management effectiveness can be a hurdle, Hidayatullah and Anita²⁴ highlight deeper integration issues within the system itself. These issues can be categorized as internal (organizational) and external. Internally, limitations include insufficient personnel resources, lack of expertise among zakat administrators, and inconsistent commitment. Externally, challenges involve the absence of proper information technology, standardized zakat management guidelines, information sharing mechanisms, and technical regulations.

The authors propose various solutions to address these integration challenges. Externally, establishing Standard Operating Procedures (SOPs) for zakat administration, promoting zakat legislation, developing IT systems, and implementing technical regulations are crucial. Internally, focusing on coordination and capacity building, providing zakat

²² Dian Masyita, "Lessons Learned of Zakat Management from Different Era and Countries," *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah* 10, no. 2 (2018): 441–56, doi:10.15408/aiq.v10i2.7237.

²³ Huda et al., "Prioritas Solusi Permasalahan Pengelolaan Zakat Dengan Metode AHP (Studi Di Banten Dan Kalimantan Selatan)."

²⁴ Arif Hidayatullah and Anita Priantina, "Toward Zakat Management Integration in Indonesia: Problems and Solution," *Ahkam: Jurnal Ilmu Syariah* 18, no. 2 (2018): 321–46.

integration training, monitoring and evaluating human resources, and fostering commitment among zakat operators are key.

Zakat literacy based on gender

Table 5. Independent T-Test test results based on gender

| | | F | Sig. | t | Df | Sig. t |
|-----------------------------|-----------------------------|------|------|-------|---------|---------|
| Zakat Literacy Index | Equal variances assumed | .142 | .707 | -.187 | 151 | .852 |
| | Equal variances not assumed | | | -.191 | 103.048 | .849 |
| Mean Value | Male | | | | | 75.7188 |
| | Female | | | | | 76.0124 |

This study compared zakat literacy levels by gender and found no statistically significant difference (Table 5). However, females had a slightly higher average score (76.0124) than males (75.7188). This aligns with Nainggolan's findings on no gender difference in student financial literacy²⁵. However, these results contradict Direktorat Kajian dan Pengembangan ZIS DSKL BAZNAS²⁶ and Potrich et al.²⁷ who found higher zakat/financial literacy in males. These discrepancies likely stem from differences in sample demographics. Because this study's Gen Z respondents were relatively homogenous regarding culture, age, and background, gender differences in zakat literacy were not significant.

Effective zakat management hinges on a hierarchical approach that optimizes collection, distribution, and utilization. Yusfiarto et al. emphasize the role of zakat literacy in achieving this goal. Muzakki's positive attitudes, sense of social duty, and knowledge about zakat significantly influence their intention to fulfill their zakat obligations²⁸. Understanding zakat encourages people to donate through amil zakat institutions, as they recognize the benefit of optimized distribution using Mustahiq (recipient) data. Furthermore, familiarity with zakat institutions fosters trust that these government-authorized organizations will responsibly handle the collection and distribution of zakat funds²⁹. With no significant difference in zakat literacy between genders, zakat institutions can streamline their efforts by creating unified educational resources for Gen Z.

Conclusion

The study found that Gen Z's overall Zakat Literacy Index falls within the moderate category, with an average score of 75.91. There is no significant difference in the zakat literacy level of Z generation based on gender as evidenced by the probability value of 0.852. However, it's important to acknowledge limitations. This research focused solely on Gen Z. Future

²⁵ Romauli Nainggolan, Novalita Fransisca Tungka, and Natalia Christina, "Literasi Keuangan Ditinjau Dari Gender, Etnis Dan Agama Mahasiswa Di Indonesia," *Jurnal Akuntansi Dan Pajak* 2, no. 2 (2022): 1–10.

²⁶ Direktorat Kajian dan Pengembangan ZIS DSKL BAZNAS, "Laporan Indeks Literasi Zakat 2022," 2022.

²⁷ Ani Caroline Grigion Potrich et al., "Financial Literacy in Southern Brazil: Modeling and Invariance Between Genders," *Journal of Behavioral and Experimental Finance* 6, no. C (2015): 1–12.

²⁸ Yusfiarto, Setiawan, and Setia Nugraha, "Literacy and Intention to Pay Zakat: A Theory Planned Behavior View Evidence from Indonesian Muzakki."

²⁹ Muhammad Syauqi, Muslich Anshori, and Imron Mawardi, "Motivation to Paying Zakat: The Role of Religiosity, Zakat Literacy, and Government Regulations," *Al-Uqud : Journal of Islamic Economics* 6, no. 2 (2022): 276–94, doi:10.26740/aluqud.v6n2.p276-294.

studies should involve a broader and more diverse sample of Gen Z in Indonesia to gain a more comprehensive understanding of zakat literacy within this generation. Additionally, future research could explore the influence of behavioral context variables on zakat literacy. Further research is also needed to explore potential variations in zakat literacy across different Gen Z communities. This could involve analyzing zakat literacy by community to identify areas with lower literacy rates. Furthermore, zakat education initiatives by stakeholders can be implemented for all Muslim Gen Z individuals, regardless of gender.

References

- Adinugroho, Achmad Setio, Rulli Kurniawan, Muhammad Hasbi Zaenal, Khuzaiifah Hanum, Dwi Nurani, Herlina Wijayanti, Chairani Nelma, et al. "Statistik Zakat Nasional 2019." Jakarta, 2020.
- Ariyani, Nafiah. "Zakat as a Sustainable and Effective Strategy for Poverty Alleviation: From the Perspective of a Multi-Dimensional Analysis." *International Journal of Zakat* 1, no. 1 (2016): 88–106. doi:10.37706/ijaz.v1i1.9.
- Ashiq, Muhammed, and Ubaid Mushtaq. "The Convergence of Crowd Funding and Zakat System in India: An Integrated Approach for Human Welfare." *Ihtifaz: Journal of Islamic Economics, Finance, and Banking* 3, no. 1 (2020): 27. doi:10.12928/ijiefb.v3i1.1879.
- Azam, M, Nasir Iqbal, and M Tayyab. "Zakat and Economic Development: Micro and Macro Level Evidence from Pakistan." *Bulletin of Business and Economics* 3, no. 2 (2014): 85–95.
- Bouanani, Mejda, and Bisma Belhadj. "Zakat and Poverty Alleviation in Tunisia Using the Fuzzy Approach." *Journal of Quantitative Economics* 17 (2019): 421–432. doi:10.1007/s40953-019-00154-2.
- Direktorat Kajian dan Pengembangan ZIS DSKL BAZNAS. "Laporan Indeks Literasi Zakat 2022," 2022.
- Fitri, Lailatul, and Falikhatun. "Religiosity, Literacy, Income, and Accessibility to Awareness in Professional Zakah Payment." *International Journal of Zakat* 6, no. 1 (2021): 39–48. doi:10.37706/ijaz.v6i1.268.
- Hidayatullah, Arif, and Anita Priantina. "Toward Zakat Management Integration in Indonesia: Problems and Solution." *Ahkam: Jurnal Ilmu Syariah* 18, no. 2 (2018): 321–46.
- Huda, Nurul, Desti Anggraini, Khalifah Muhamad Ali, Yosi Mardoni, and Nova Rini. "Prioritas Solusi Permasalahan Pengelolaan Zakat Dengan Metode AHP (Studi Di Banten Dan Kalimantan Selatan)." *Al-Iqtishad: Journal of Islamic Economics* 6, no. 2 (2015): 224–38. doi:10.15408/aiq.v6i2.1232.
- Hussain, Zahid, Raja Sultan, Asadullah Asadullah, Muhammad Arif, and Aftab Ali. "The Impact of Zakat Literacy, Trust, and the Accessibility of Digital Payments on Generation Z and Y's Intention to Pay Zakat to Central Zakat Fund, the State Bank of Pakistan." *International Journal of Zakat (IJAZ)* 7, no. 2 (2022): 105–14.
- Istiqomah, Dwi, and Asrori. "Pengaruh Literasi Terhadap Kepercayaan Muzaki Pada Lembaga Pengelola Zakat Dengan Akuntabilitas Dan Transparansi Sebagai Variabel Intervening." *Economic Education Analysis Journal* 8, no. 1 (2019): 95–109. doi:10.15294/eeaj.v8i1.29763.
- Kasri, Rahmatina Awaliah, and Adela Miranti Yuniar. "Determinants of Digital Zakat Payments: Lessons from Indonesian Experience." *Journal of Islamic Accounting and Business Research* 12, no. 3 (January 2021): 362–79. doi:10.1108/JIABR-08-2020-0258.
- Masyita, Dian. "Lessons Learned of Zakat Management from Different Era and Countries." *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah* 10, no. 2 (2018): 441–56.

doi:10.15408/aiq.v10i2.7237.

- Mukaromah, Selli Annafi'atul, and Aan Zainul Anwar. "Tingkat Literasi Zakat Kontemporer Pada Pesantren Salaf." *JASNA : Journal For Aswaja Studies* 1, no. 1 (2019): 47–58.
- Nainggolan, Romauli, Novalita Fransisca Tungka, and Natalia Christina. "Literasi Keuangan Ditinjau Dari Gender, Etnis Dan Agama Mahasiswa Di Indonesia." *Jurnal Akuntansi Dan Pajak* 2, no. 2 (2022): 1–10.
- Potrich, Ani Caroline Grigion, Kelmara Mendes Vieira, Daniel Coronel, and Reisoli Bender Filho. "Financial Literacy in Southern Brazil: Modeling and Invariance Between Genders." *Journal of Behavioral and Experimental Finance* 6, no. C (2015): 1–12.
- Puskas BAZNAS. *Indeks Literasi Zakat : Teori Dan Konsep*. Jakarta: Pusat Kajian Strategis – Badan Amil Zakat Nasional, 2019.
- — —. "Laporan Hasil Survey Indeks Literasi Zakat 2020." *Pusat Kajian Strategis BAZNAS*. Jakarta, 2020.
- — —. *Outlook Zakat Indonesia 2020*. Jakarta: Puskas BAZNAS, 2020.
- Rahmah, Maylina Syarifah. "Pengaruh Religiusitas, Pengetahuan Zakat, Persepsi Kemudahan, Pendapatan Dan Good Governance Terhadap Minat Berzakat Di BAZIS DKI Jakarta." Universitas Islam Negeri Syarif Hidayatullah, 2019.
- Retsikas, Konstantinos. "Reconceptualising Zakat in Indonesia: Worship, Philanthropy and Rights." *Indonesia and the Malay World* 42, no. 124 (2014): 337–57.
- Sardiana, Anna, and Zulfison. "Implementasi Literasi Keuangan Syariah Pada Alokasi Dana Ziswaf Masyarakat." *Maqsis: Jurnal Kajian Ekonomi Islam* 3, no. 2 (2018): 171–80.
- Sari, Dian Fitriarni, Irfan Syauqi Beik, and Wiwiek Rindayati. "Investigating the Impact of Zakat on Poverty Alleviation : A Case from West Sumatra, Indonesia." *International Journal of Zakat* 4, no. 2 (2019): 1–12. doi:10.37706/ijaz.v4i2.180.
- Soemitra, Andri, and Juliana Nasution. "The Influence of Zakat Literacy, Trust, and Ease of Digital Payments on Generation Z and Y Intention in Paying Zakat to Amil Zakat Organizations." In *5th International Conference of Zakat Proceedings*, 323–33, 2021.
- Syauqi, Muhammad, Muslich Anshori, and Imron Mawardi. "Motivation to Paying Zakat: The Role of Religiosity, Zakat Literacy, and Government Regulations." *Al-Uqud : Journal of Islamic Economics* 6, no. 2 (2022): 276–94. doi:10.26740/aluqud.v6n2.p276-294.
- Wardhani, Ritna Ayu Kusuma, and Sri Abidah Suryaningsih. "Literasi Muzaki Tentang Peraturan Pemerintah RI No. 60 Tahun 2010 Pada Muzaki BAZNAS Jatim." *Jurnal Ekonomika Dan Bisnis Islam* 2, no. 1 (2019): 25–33.
- Yusfiarto, Rizaldi, Ananda Setiawan, and Septy Setia Nugraha. "Literacy and Intention to Pay Zakat: A Theory Planned Behavior View Evidence from Indonesian Muzakki." *International Journal of Zakat* 5, no. 1 (2020): 15–27.