



Implementation of Zakat as Tax Deduction in Nangroe Aceh Darussalam, Indonesia

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ABSTRACT

This study aims to analyze the implementation of zakat as a deduction for income tax payable on tax revenue in Aceh in the context of Individual and Corporate Taxpayers, Comparing the application of zakat as a tax deduction in other countries and the Aceh government and identifying the role of Amil Zakat Institutions and the Directorate General of Taxes that are harmonious in managing zakat in Aceh. The research method uses a qualitative method with literature study, this research is conducted by analyzing various documents, books, journals, scientific articles, laws and regulations, relevant reports and other supporting sources by collecting various complete references. The results showed that (1) There are several problems between the application of tax deductible zakat in Aceh between Individual and Corporate Taxpayers (2) Comparison between countries and Aceh in the implementation of zakat as a deduction for payable income tax can be a pilot for the national scale and (3) There needs to be a seriousness of the government represented by the DGT and BAZNAS from the zakat organizer side to create an integrated system that makes it easier for taxpayers to pay zakat and updated real time in the tax return.

INTRODUCTION

In Islam, there is a third pillar of faith that obliges certain groups to spend some of their assets as zakat. Zakat is distributed to those who are entitled to receive it (Mustahiq), such as people who are experiencing economic difficulties, including those who are unable to meet their basic daily needs. thus, zakat plays a role in reducing social inequality and improving people's welfare. On the other hand, in the context of a state, the government also has an obligation to ensure the welfare of its citizens through the taxation system. Taxes are compulsory contributions that are forced and paid to the state, taxes also aim to improve the welfare of the community to finance various development programs and public services including infrastructure, education, and health, with the ultimate goal of achieving overall community prosperity.

Zakat and tax have similarities in that they are both used for the benefit of society in the form of improving the quality of life of the community and promoting social justice in the midst of existing economic challenges (Ramadhan, 2017). Tax and zakat management is differentiated based on the institution that oversees it, tax management in Indonesia is managed by the Directorate General of Taxes which consists of the Central and Local Governments, the Central Government handles central taxes such as Income Tax, Value Added Tax, Sales Tax on Luxury Goods, Stamp Duty and others. While the local government handles local taxes such as PBB-P2, PBB-P3, Motor Vehicle Tax, local levies and others. Zakat itself based on Law Number 23 of 2011 is managed by the Amil Zakat Agency (BAZNAS) and the Amil Zakat Institution (LAZ) (Hadiyati, 2018). Thus, according to Fajarudin (2019), the integration between zakat and tax can have a significant positive impact on the local and national economy, and strengthen social solidarity in the community. This shows that collaboration between religious obligations and state obligations can create synergies that benefit all levels of society.

Indonesia, as the country with the largest Muslim population in the world, has approximately 246.38 million Muslims out of a total population of 280.73 million in 2023. This makes Islam the majority religion that dominates the social and cultural life of the Indonesian people. In the context of the taxation system, the Indonesian government has shown awareness of the importance of integration between zakat and tax. When taxpayers pay zakat, they can utilize the zakat as a net income deduction, which means the tax burden to be paid can be smaller. This is expected to minimize the double burden borne by Muslims as taxpayers and muzakki (Logawali et al, 2018).

The integration of tax and zakat in Indonesia can make a significant contribution to the country's economy. However, many taxpayers still experience difficulties in including zakat payments in the calculation of their tax payable. The simplicity of this process often becomes a barrier, so that the initial purpose of zakat as a tax deduction to minimize the double burden of Muslims is not achieved. As expressed by Hadiyati 2018) "Integrating tax and zakat as a source of national development financing requires innovation and clear regulations". Therefore, an integrated system is needed that can automate zakat payments managed by the National Zakat Agency (BAZNAS) and tax

payments managed by the Directorate General of Taxes (DGT). With this system, it is expected to create convenience for taxpayers in fulfilling their obligations, as well as increase transparency and efficiency in the management of zakat and tax in Indonesia. This integration will not only benefit the economy, but also strengthen social solidarity among the Muslim community. In the Indonesian taxation system, the government of Nangroe Aceh Darussalam Province (NAD) has the largest Muslim population in Indonesia. Tax implementation in Aceh has its own uniqueness in the implementation of zakat and tax compared to other regions in Indonesia, especially in the implementation of Islamic law in the form of zakat. Aceh implements a special law, Law Number 11/2006 on the Government of Aceh, in article 192 it is stated that zakat paid by taxpayers can be used as a deduction against income tax payable or tax credit. This makes a contradiction with Law No. 7 of 2021 concerning Harmonization of Tax Regulations which states that zakat is placed as a deduction from taxable income applicable to taxpayers and corporate taxpayers who have deposited to BAZNAZ or LAZ, with additional information from Law No. 23 of 2011 concerning Zakat Management with proof of attaching zakat deposits.

With the existence of special tax regulations in Aceh that are still contradictory, in article 105 paragraph 3 of Qanun Aceh No. 10 of 2008 paragraph 3 states that there should be further provisions of the Governor's Regulation regarding the technical determination of Zakat as an income tax deduction factor, but until now the Governor of Aceh has not issued regulations related to zakat as an income tax deduction factor. This is an interesting problem to be researched, in previous studies there have not been many that discuss the implementation of the application of zakat as a tax deduction in Aceh, other studies only focus on the harmonization of tax and zakat in Aceh and focus on the regulation only, while not many have discussed the integration between the two in the context of applicable regulations in Aceh on Individual and Corporate Taxpayers, as well as the implications for state revenue if later implemented. The purpose of this research based on the research gap is to analyze the implementation of zakat as a deduction for payable income tax on tax revenue and zakat distribution in Aceh in the context of Individual and Corporate Taxpayers, Comparing the implementation of zakat as a tax deduction in other countries such as Malaysia, Brunei Darussalam and Saudi Arabia, and identifying the harmonious role of Amil Zakat Institution and the Directorate General of Taxes in the management of zakat in Aceh.

The contribution of this research is expected to provide theoretical contributions in the form of additional literature that explores the understanding of policies in state revenue in the form of Islamic religion-based taxes in Aceh that can be integrated in the modern tax system. In addition, it is also expected that this research can make a practical contribution in the form of policy recommendations, especially to the Aceh government as a recipient of the Tax Law specifically in implementing the zakat policy as a tax deduction

and increasing the effectiveness of digitalized zakat management by the Amil Zakat Institution and the Directorate General of Taxes.

In this research, the author will elaborate on the topic of Implementation of Zakat as Tax Deduction in Nangroe Aceh Darusallam, Indonesia with a systematic and structured approach. In the first part, the introduction of the research will be discussed in the form of the background of the problem which includes the importance of integration between zakat and tax in the context of the Indonesian economy, as well as the challenges faced in its implementation, especially in Aceh which has differences in the implementation of zakat in its tax calculation, identifying the objectives of the research, and the formulation of the problem which is the main focus. Furthermore, the second section will present a review of relevant literature, where the author will review related literature to provide a strong theoretical foundation. Then, in the third section, the research methodology will be explained in detail, including the research design, data collection techniques, and data analysis used. After that, the research results will be presented in the fourth section, followed by a discussion of the implications of the findings. Finally, the study will conclude with conclusions and recommendations in the fifth section, which summarizes the main findings and provides suggestions for future research.

LITERATURE REVIEW

Jurisdictional Tax Perspective

According to Law Number 6 of 1983 amended lastly by Law Number 7 of 2021 concerning General Provisions and Tax Procedures, Tax is a mandatory contribution to the state owed by individuals or entities that are compelling based on law, with no direct reward and used for state purposes for the greatest prosperity of the people. According to Ariffin (2022) The tax collection system in Indonesia consists of three main types, namely the Self-Assessment System, the Official Assessment System, and the Withholding Assessment System. In the Self-Assessment System, taxpayers have the responsibility to calculate, report, and pay taxes owed independently. Examples of the application of this system are Income Tax (PPH) and Value Added Tax (VAT). In contrast, the Official Assessment System is a system where the amount of tax is determined by tax officials or tax authorities, Land and Building Tax (PBB) is an example of this system. Lastly, Withholding Assessment System is a system where the tax is deducted directly by a third party, such as an employer, before the income is paid to the taxpayer. Examples of this system include Income Tax Article 21 and Value Added Tax. The challenges in tax collection can be seen from two aspects, namely active and passive resistance. Active resistance is carried out by taxpayers openly, for example Tax Evasion, taxpayers deliberately do not report their actual income to reduce the tax burden. Second, for example Income Tax and VAT Avoidance, with a scheme to manipulate financial statements or hide certain income. Meanwhile, in passive resistance, taxpayers are not overt in rejecting tax obligations, for example by not reporting tax returns on time, not cooperating in audits by hiding relevant information needed by tax authorities (James et al, 2009).

Perspective of Zakat in Islam

Zakat comes from Arabic 'az-Zakaah" which means to increase, grow and develop. (Islamy & Aninnas, 2015) said that zakat is a self-cleaning of the property owned to be given to people who are entitled to receive it (mustahik), zakat usually contains hope in obtaining blessings and cleansing the body and soul so that it can get virtue. In addition to fostering the improvement of life for the poor, zakat also develops the soul and wealth of the rich. There are seven mustahik groups, namely the poor, the poor, zakat administrators, converts, freeing slaves, people in debt, fi sabilillah, and people on a journey.

Based on several Islamic economists, zakat is said to be a tax because it meets several requirements, namely the payment of zakat is obligatory as well as taxes and is stated in the Al-Quran verse 43 Surah Al Baqarah, verse 103 of Surah at-Taubah and verse 141 of Surah Al An'Am, then there is no direct reward and it is obligatory on all people in a country, it's just that for zakat is specifically for Muslims in seeking the pleasure of Allah SWT. Although zakat and tax have similar obligations in the field of property, both also have differences in terms of philosophy, nature, principles, target sources, as well as different goals, principles and guarantees.

Synergy of Zakat and Tax

In terms of function, zakat and tax have the same function. Zakat plays a significant role in wealth redistribution and reducing economic inequality (Nurhakim & Budimansyah, 2024). Taxes also function as a redistribution of wealth and income, with the aim of funding public welfare needs. Taxes are used for the common good, government costs, construction of roads and public facilities, education, economy, and others (Putra & Siregar, 2023). In research conducted by (Purnamasari et al, 2023) the synergy of zakat and taxes can complement each other and help achieve fiscal policy objectives, such as maintaining economic stability, developing the country's economy, improving the quality of human resources, as well as maintaining price stability of goods and increasing investment. Thus, this synergy can reduce the risk of problems that can come at any time, such as inflation and economic recession.

METHODOLOGY

The type of research used is a qualitative method using a literature study / literature review, this method is developed in more detail covering all stages of research starting from collecting data, analyzing data and validating data using data triangulation to see the consistency of findings. This research was conducted by analyzing various documents, books, journals, scientific articles, laws and regulations, relevant reports and other supporting sources by collecting various complete references. This approach is carried out to obtain a comprehensive understanding with additional direct interaction with research subjects in the form of informants who are experts in the field of Tax and Zakat. The results of this qualitative research compilation are used to conclude:

1. The implementation of zakat as a deduction for income tax payable on tax revenue and zakat distribution in Aceh in the context of Individual and Corporate Taxpayers,
2. Comparing the implementation of zakat as a tax deduction in other countries such as Malaysia, Brunei Darussalam and Saudi Arabia, and
3. Identifying the harmonious roles of Amil Zakat Institution and Directorate General of Taxes in the management of zakat in Aceh.

RESULTS AND DISCUSSION

Comparison of Zakat Implementation in Central Government and Aceh Government

Law Number 7 Year 2021, which is the sixth amendment to Law Number 7 Year 1983 on Income Tax, regulates that zakat can be calculated as income tax deduction. The zakat referred to in this regulation is zakat that is mandatory, and the payment must be made through a zakat recipient agency or institution established and authorized by the government. Law on the Governing of Aceh (Law of the Republic of Indonesia No. 11/2006), which explains the sources of Regional Original Revenue (PAD) in Aceh. In Article 180, it is stated that the PAD of Aceh and districts/cities consists of several components, namely local taxes, local levies, the results of the management of separated local assets, zakat, and other legitimate local Central Tax revenues. What is interesting in this study is the provision in Article 192, which states that zakat paid by taxpayers can be a deduction factor for the amount of income tax payable. This gives Aceh special characteristics in the management of zakat as an important element in local fiscal matters.

Table 1. Comparison of Zakat Calculation Scheme in Income Tax Calculator

No	Information	Aceh Government	Central Tax
1	Net income from business	300.000.000, -	300.000.000,
2	Zakat	-	15.000.000, -
3	Compensation for Losses	-	-
4	PTKP K/1	63.000.000, -	63.000.000, -
5	Taxable income	237.000.000, -	222.000.000, -
6	Income Tax Payable Article 17 of the Income Tax Law 5%, 15%	29.550.000, -	27.000.000, -
7	PPh Pot/Put & Zakat	15.000.000, -	-
8	PPh that has been paid by yourself per		

	month	5.000.000, -	5.000.000, -
9	Underpayment of PPh	9.550.000, -	22.000.000, -

Source: Law No. 11/2006 on the Governing of Aceh with Central Taxes

Based on table 1 above, Law No. 11/2006 explains the difference in the calculation of zakat between the Aceh government and the central government, there is a difference that zakat is not used as a deduction from net income in the Aceh government, but becomes a deduction from income tax payable, while in central tax it is the opposite, zakat becomes a deduction from net income from business, so it can be seen that zakat in the Aceh government on income tax underpayment is smaller than the application of zakat in central tax with a difference of up to Rp 13,000,000.00. It is further explained about the detailed differences in the application of zakat in the Aceh Government and the Central Government on several matters, namely the position of zakat, the distribution of zakat, the implications of dualism and philosophical differences.

Table 2. Other Zakat Differences between Aceh Government and Central Government

Different	Aceh Government	Central Government
Position of Zakat	The role of Zakat in Aceh is focused on its role in religious and social contexts. Zakat is carried out as an Islamic religious law in accordance with its own autonomy.	Zakat in taxation regulations is regulated in Law No. 23 of 2011 concerning Zakat Management, zakat is recognized as a reduction in gross income in calculating Income Tax, so that zakat reduces the taxable income.
Distribution of Zakat	Zakat is distributed through official institutions such as the National Zakat Agency (BAZNAS) or other government-recognized zakat institutions that can reduce the PPh owed.	Zakat distributed through official institutions such as the National Zakat Agency (BAZNAS) or other government-recognized zakat institutions can reduce taxable income. Thus, zakat paid by Muslim taxpayers can directly reduce their tax burden.
Implications of Dualism	For Aceh people, this dualism means that the Acehnese people	At the national level, zakat paid by taxpayers

	can face a double burden, namely the obligation to pay zakat according to Islamic law without any tax reduction on the payment of zakat. At the same time, they still have to pay full income tax to the Aceh Government. This means that zakat does not reduce tax obligations in Aceh if it has not been implemented objectively.	outside Aceh or Acehnese taxpayers subject to Central Tax will benefit from tax reduction. They will only be subject to income tax after deducting the amount of zakat paid from their gross income.
Philosophical Differences	In the Aceh system, zakat is more focused on the socio-religious role for the distribution of community welfare. Aceh maintains a sharia approach that separates zakat obligations from tax obligations as part of its sharia autonomy.	The national system is more pragmatic, where zakat is considered part of a redistribution mechanism recognized by the state. Therefore, zakat is calculated as a reduction in the tax burden, integrating religious obligations with the state taxation system.

Source: Author's analysis

Comparison of Zakat Implementation in Aceh and Other Countries

Comparing the taxation system in Saudi Arabia, Brunei Darussalam, Malaysia, Singapore, and Pakistan with the taxation system in Indonesia, especially Aceh, has high relevance, especially in the context of zakat and tax management. All the countries discussed, including Indonesia, have significant Muslim populations located in Aceh, making the management of zakat and taxes an important issue in religious and social contexts. By comparing how these countries integrate zakat in their taxation system, Indonesia, starting from the Aceh Government, can take lessons to improve the effectiveness of zakat and tax collection. In the research conducted by (Ridwan, 2014), the obligation of zakat is applied to all Saudi citizens and Gulf nationals living in Saudi Arabia. Based on the King's decree, Muslim citizens who have paid zakat do not need to pay taxes, while non-Arab citizens do not pay zakat but are required to pay income tax. thus, they do not face double taxation. the integration system between zakat and tax is carried out centrally by the Department of Zakat and Income Tax, which gives the government official authority to collect zakat.

The economy of Brunei Darussalam is based on the oil and gas sector with a high national income in nature. The currency unit is the Brunei Dollar which has the same value as the Singapore Dollar (Saragih, 2024). because of this, the taxation and zakat system in Brunei Darussalam is unique compared to

other countries in Southeast Asia, namely a loose tax system and does not recognize VAT and personal income tax, making Brunei one of the countries with the lowest tax revenues in the world. In a journal written by Athoillah and Afina (2019), another interesting thing is in the distribution of zakat. Majelis Ugama Islam Brunei (MUIB) has difficulty in distributing zakat due to the rarity of Bruneians who fall into the category of the poor and needy. With a population of around 300 thousand people and a per capita income of USD 57 thousand, the economic life of the people of Brunei is relatively prosperous. Thus, despite the potential of zakat that can be managed, zakat collection in Brunei is not integrated in the taxation system. compared to other Muslim-majority countries including Indonesia, Zakat and tax in Brunei are considered as two separate and unrelated things.

The applicable regulations in Malaysia stipulate that zakat can reduce tax obligations (Ridwan, 2014). In a study written by Suprayitno, et al (2013), entitled Zakat as a Tax Deduction and its Effect on Tax Revenue in Peninsular Malaysia, it was concluded that with the existence of a tax reduction policy equal to the amount of zakat paid, making zakat revenue in Malaysia increased significantly and in the results of the analysis showed that zakat revenue increased, then tax revenue will also increase. this is because the existence of zakat as a tax credit makes taxpayers lose their double burden and the community through this facility will be encouraged to calculate taxes honestly. Just like Malaysia Singapore and Pakistan, these two countries treat zakat as a tax deduction. Singapore's zakat collection is under the supervision and authority of the Singapore Islamic Religious Council (MUIS) based on the Administration of Muslim Law Act (AMLA) issued and promulgated by the Singapore government on August 25, 1968. Singapore's tax and tax payment systems are integrated, making it easier for Muslims to conduct transactions in one place. Similarly, in Pakistan, the zakat system is managed in one place by the government, which is integrated into the taxation system. similar to Saudi Arabia, the zakat and tax collection systems are managed in one place to ensure effective zakat collection.

In Aceh's 2023 Regional Fiscal Review (KFR), the Head of Budget Implementation Development II of the Regional Office of the Directorate General of Treasury (Kabid PPA II Kanwil DJPB) of Aceh Province, Mahpud Sujai, said that the root of Aceh's economic problems lies in its economic scale. Therefore, looking at the zakat and tax systems in Saudi Arabia and Brunei Darussallam is less relevant, because Aceh seeks to maximize revenue from both aspects by integrating zakat in tax calculations. However, there are some things that Indonesia can take from Saudi Arabia's taxation system. One of them is the implementation of an online zakat collection system managed by the same government agency as the government agency that collects taxes. Thus, the taxation system will become simpler and automated, and create clarity in fiscal obligations for the community.

The integration of zakat and tax in Malaysia, Singapore and Pakistan has the same regulation as Law No. 11/2006 on the Government of Aceh. Looking at the success of these three countries in integrating zakat and tax, it is in line with

what the Government of Aceh hopes to increase economic growth through the synergy of zakat and tax. If this system is successfully implemented by Aceh, it is possible for the central government to create a similar mechanism for the national taxation system.

Problems and Solutions Regarding the Implementation of Zakat as a Deduction for Income Tax Payable in Aceh

The problem of zakat implementation in Aceh is related to the application of zakat as a deduction for payable income tax that has not been carried out thoroughly in the Aceh government, this is certainly not in accordance with article 105 paragraph 3 of Qanun Aceh No. 10 of 2008 paragraph 1, which should have a Governor Regulation facilitating regulations related to zakat as a deduction factor for income tax, this can provide its own privileges for individual taxpayers in reducing the value of income tax payable. As for other issues surrounding its implementation, Zakat on Individual Income Tax has been accommodated by the employer, but it has not been increased externally, the taxpayer should be accommodated separately as well in terms of tax provision by providing proof of payment submitted to the employer. Second, as for the connection with Corporate Income Tax, we can see in the following table regarding the explanation of the difference in the application of Zakat in 3 aspects, namely zakat without Proof of Zakat Deposit, Zakat-Income and Zakat-PPh, with an illustration of a CV ABX engaged in the clothing business in 2024 has a turnover of Rp 500,000,000 with business expenses of Rp 405,000,000 including zakat paid of Rp 5,000,000, the following explanation:

Table 3. Calculation of Year-End Income Tax on Annual Corporate Income Tax Return

No	Information	Zakat Without BSZ	Zakat-Income	Zakat-PPh
1.	Gross income from business	500.000.000, -	500.000.000,	500.000.000,
2.	Business expenses-Zakat	400.000.000, -	405.000.000,	400.000.000,
3.	Net income from business	100.000.000, -	95.000.000,	100.000.000,
4.	Compensation for Losses	-	-	-
5.	Taxable income	100.000.000, -	95.000.000,	100.000.000,
6.	Income Tax Payable Article 17 of the Income Tax Law 50% x 22% x Taxable Income	11.000.000, -	10.450.000, -	11.000.000, -
7.	Income Tax and Zakat	0, -	0, -	5.000.000, -
8.	PPh that has been paid by	2.000.000, -	2.000.000, -	2.000.000, -

	yourself			
9.	Underpayment of Income Tax	9.000.000, -	8.450.000, -	4.000.000, -

Source: Author's analysis

In Table 2, it is explained that there is a difference or difference in Income Tax Underpayment if applied to the three methods above, for the treatment of Zakat without Proof of Zakat Deposit (BSZ) results in Income Tax Underpayment of Rp 9,000,000.00, for Zakat - Income which is the real condition of the current calculation results in Income Tax Underpayment of Rp 8,450,000, and for the application of Zakat - Income Tax results in Income Tax Underpayment of Rp 4,000,000.00 which has not been applied. From this calculation, it is clear that the third method for Corporate Income Tax can be applied so that there is no double enforcement for Individual and Corporate Income Taxpayers. As for if the Corporate Taxpayer is subject to Final Income Tax, the payment of zakat will not have a direct impact on the expense, whereas Zakat is important to be claimed unless it is positioned as a deduction from net income. Third, the issue regarding zakat that cannot be claimed if the taxable income is 0, it is because there is no payable income to be paid. Therefore, the position of zakat cannot be used as a tax credit because there is no tax that can be deducted. This can be given several solutions, for example zakat can be used as compensation in the reduction of Income Tax Payable, and can be claimed in the following month if there is a value of tax payable to be paid, this is based on tax regulations in Indonesia Government Regulation Number 60 of 2010 concerning Zakat or Religious Donations which are mandatory as a deduction from income tax.

Identifying the Harmonious Role of the Zakat Amil Institution and the Directorate General of Taxes in Managing Zakat in Aceh

The current zakat payment scheme is still carried out manually and conventionally, this needs to be paid attention to by the government by transforming it into an automatic and prepopulated tax payment scheme in its Tax Returns (SPT), especially for the Aceh government first as a pilot before being implemented on a national scale, of course This requires involving various external parties such as the Zakat Amil Agency (BAZ) and other amil institutions as well as the Directorate General of Taxes (DJP) so that there is data synchronization and integration. Of course, this is an urgency that can be done to increase the efficiency of tax and zakat administration.

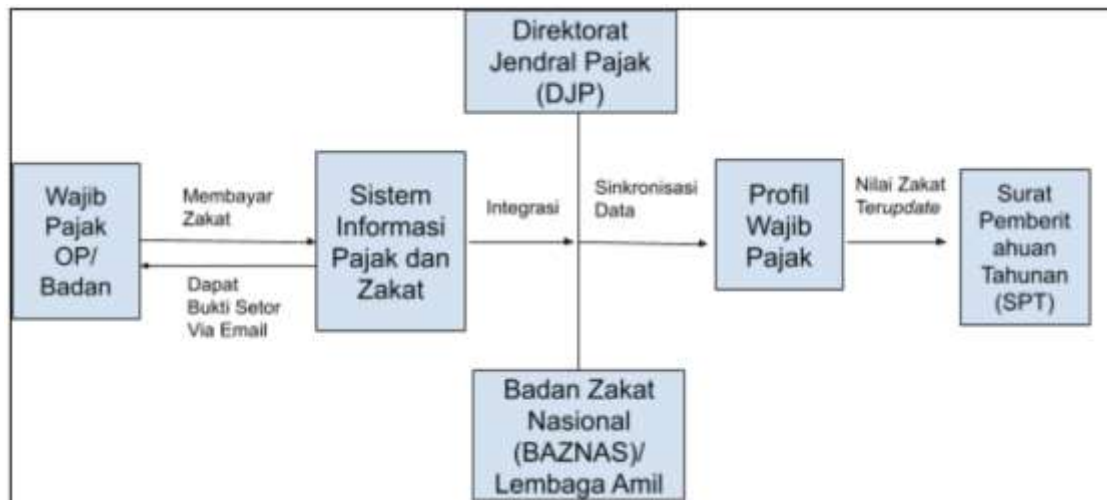


Figure 1. DJP and BAZNAS Integration System Scheme
Source: Author's Analysis

In Figure 1, the integration system scheme between DJP and BAZNAS can be seen which can be a solution to the problem of manual zakat payments, this starts from the taxpayer side, both individuals and corporations who pay zakat on the Tax and Zakat Information System which has been integrated between DJP and BAZNAS through the Application Programming Interface (API) system between institutions via cloud computing, so that every time a taxpayer pays zakat, the payment data will be sent directly to DJP in real time, then the Taxpayer will receive proof of deposit via email automatically in seconds containing the amount, identity of the Taxpayer, date and proof of payment number. Data synchronization will be automatically updated to the taxpayer profile from the Tax and Zakat information system, and this also has direct implications for the Zakat value in the Annual Tax Return for Taxpayers, both individuals and corporations. The SPT form which is automatically filled with zakat payment data from the institutions involved will be directly listed as a Reduction in the Income Tax (PPh) owed without the need to be filled in manually by the taxpayer. The DGT will also automatically verify zakat that is legally paid through an institution that has been recognized by the government, of course this is very useful especially in minimizing the potential for input errors or data manipulation that cannot be accounted for.

Tax compliance is the main point with the creation of an integrated system between the DGT and BAZNAS, there needs to be socialization to Taxpayers that zakat that is paid automatically can be connected to the taxpayer's tax value. This will encourage the community to be more obedient and orderly in paying zakat and taxes at the same time. Long-term collaboration between BAZNAS and the DGT will provide value for the success of the implementation of the tax and zakat system in a sustainable manner, it is necessary to create a cross-institutional team that focuses on supervising the implementation and synchronizing data periodically. The value of taxpayer payments allows it to be automatically according to the tax value that has been reduced by zakat so that it can be more transparent and accurate. In the future, this system can be developed again through an automatic tax payment scheme

through the DGT tax system, namely e-filing and e-payment, which are more sophisticated and can be combined with the zakat payment system. Taxpayers can authorize the system so that the withholding tax owed after the automatic tax credit can be paid via a bank account or other electronic payment system.

The advantages of automation schemes in the implementation of zakat and taxes include; First is the efficiency of zakat and tax fund administration, taxpayers do not need to manually report zakat payments or calculate tax deductions from zakat separately. Second as a form of transparency and accountability, zakat management institutions can see the zakat value in the integrated system with taxes, so that they can ensure that no data is lost or incorrectly input and can be audited more effectively against the funds managed. Third is the increase in taxpayer compliance, prepopulated SPT will help taxpayers more easily and accurately in reporting taxes and zakat, in addition zakat as a PPh deduction will also ease the burden on the community in paying taxes, so that there will be an increase in compliance for taxpayers in the long term because it can be done easily and efficiently. The most important thing if this scheme is implemented, there needs to be support from laws and regulations with the adjustment of tax regulations and zakat regulations so that they are more integrated and run smoothly with legal legality that is administratively valid. An integrated tax and zakat deposit scheme can provide great benefits for taxpayers because they can manage taxes and zakat in one place and can be more efficient, accurate and transparent.

CONCLUSIONS AND RECOMMENDATIONS

The implementation of zakat as a reduction in income tax payable in Nangroe Aceh Darussalam has not been implemented comprehensively, there needs to be an actualization of the Aceh Government Governor's Regulation so that it can provide clarity for Individual and Corporate Taxpayers in Aceh. The value of underpaid PPh in the calculation of central tax and Aceh tax has a significant difference so that it can reduce the burden on taxpayers. The detailed differences in the implementation of zakat in the Aceh and Central governments are related to the position of zakat, distribution of zakat, implications of dualism and philosophical differences. When compared to other countries with the largest Muslim majority in the world, Malaysia is the country that is most similar in integrating zakat and tax when compared to the Aceh government, this has proven successful to be implemented so that in the future it is very logical in the short term to be implemented in the Aceh government and in the long term can create the same mechanism for the national taxation system. Some of the problems between tax and zakat that need to be followed up are related to zakat payments on Personal Income Tax which have only been accommodated by employers but have not been able to facilitate manually through proof of payment, then there is still dualism in the calculation between Personal and Corporate Income Tax in terms of the application of zakat which should be able to get the same rules, then zakat claims with fiscal income 0 need attention so that they can be compensated in the next period and the integration system between DJP and BAZNAS becomes an automated and prepoluated

system so that tax and zakat management can be more effective, efficient and transparent.

FURTHER STUDY

In this study, the author compares the application of the taxation and zakat system with other Islamic countries, limited to only three countries, besides that there is no direct information from informants directly related to the application of zakat as a reduction in PPh payable from both the DJP and BAZNAS sides, so that further researchers can add comparisons of other Islamic countries that can support research on zakat as a tax deduction in Aceh, and can get additional information directly through interviews with the DJP and BAZNAS in order to complete the information comprehensively and completely.

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