

## RELIGIOSITY AND TAX COMPLIANCE: EMPIRICAL EVIDENCE FROM NIGERIA

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### ABSTRACT

The main objective of this paper was to empirically examine the influence of religiosity on tax compliance in Nigeria. The study used a cross-sectional survey research design in order to get the opinion of taxpayers about tax compliance. For the purpose of the paper, we administered questionnaires to taxpayers across various States in Nigeria. The data collected from the field was analysed using descriptive statistics, Analysis of Variance(ANOVA) and Ordinary least square regression analysis. The study showed that 83% of the respondents indicate that they are religious people. From analysis, we found no significant difference in the tax compliance behavior of Christians and Muslims in Nigeria. The paper concluded that religious values alone do not play a significant role to make the taxpayers liable for tax compliance., however, Nigerian tax payers are not strongly influenced by the threat of punishment employed by the tax authority but by other factors that are more influential in encouraging their willingness to voluntarily comply with tax laws.

**Keywords: Tax compliance, religiosity, tax avoidance, tax evasion**

### 1. INTRODUCTION

Taxation is an important source of revenue to government in both developing and developed countries to provide the basic infrastructural, and social amenities. This can only be realised if all taxpayers willingly comply with the tax laws and the desire to uplift one's society is the utmost desire of every patriotic citizen, in which tax payment is a demonstration of such a desire. The payment of tax is a civic duty and an imposed obligation by government on her subjects and companies to enable her finance or run utilities and perform other social responsibilities. But the amount of revenue generated by government from such taxes for its expenditures depends among other factors, on the willingness of the taxpayers to voluntarily comply with tax laws. The failure to follow the provisions of the tax implies that the taxpayer may be committing an act of noncompliance. Tax non-compliance occurs through failure to file tax return, misreporting income or

misreporting allowable subtractions from taxable income or tax due (Serkan, Tamer, Yüzba & Mohdali, 2016).

Following the increasing cases of tax noncompliance, especially tax evasion and its consequences on the ability of government to raise public revenue, the critical questions that comes up is why do some individuals pay their taxes and others rather evade taxes? This issue of tax evasion, avoidance and tax compliance has being a serious growing problem in almost all countries of the world (Mohd, Mohd, & Wan,2013).

According to Okonjo-Iweala (2014), tax contributes about 7% to the gross domestic product (GDP) in Nigeria as against 15% expected of a comparable country. Furthermore, the price of oil has dwindled in the world oil market and this is having a negative effect on the revenue profile of the country because the country has been a monoprodukt economy depending on oil revenue since the 1970's. Tax remains the inexhaustible source of revenue and should be the focus of government especially in the era of the volatility of oil price in the world.

The tax compliance has been an issue in many developing countries. Most of the earlier researches on tax compliance have focused on economic factors such as tax audits and penalties in order to deter tax evasion. However, this approach has been criticised by researchers who believe in the need of examining the non-economic factors in order to fully understand taxpayers' compliance behaviour. One of such non-economic factors which has been neglected by most researches on tax compliance is religiosity. Religiosity has not been widely recognised in tax compliance research as one potential element that might explain the puzzle of tax compliance until several researchers such as (Torgler,2003; Welch, Xu, Bjarnason, Petee, O'Donnell, & Magro,2005; Stack & Kposowa, 2006) emphasised the importance of religiosity in tax compliance. Religion has an influence on behaviour and tax compliance is a behavioural issue. The religious values held by most individuals are generally expected to effectively prevent negative attitudes and encourage positive attitudes in an individual's daily life and, hence, religiosity is presumed to positively motivate taxpayers to voluntarily comply with tax laws. In other words, religiosity might provide a possible explanation for the observation of most taxpayers' strong positive compliance attitudes as apparent in the extant literature. In the light of the above, this paper attempts to empirically examine the influence of religiosity on tax compliance in Nigeria.

The rest of the paper is divided into four sections: Section II deals with the literature review, section III deals with methodology, section IV deals with the analysis of the data, while the last section presents the conclusion and policy recommendations of the study.

## **2. Literature Review**

### **2.1 Conceptual Framework**

Marziana, Mohamad, Norkhazimah and Mohmad (2010) defines tax compliance as the degree to which a taxpayer complies or fails to comply with the tax rules of their country. The objective of an efficient tax administration in any country is to ensure voluntary tax compliance using any legal means possible which may also involve the use of sanctions. Mohd, Mohd, and Wan (2013) observed that one of the most significant factor that may influence a taxpayers compliance behavior is the fairness of the tax system put in place. If the tax payers see the tax system as unfair, they may not be

willing to comply thereby engaging in noncompliant behavior. This again depends on the level of experience and knowledge, the tax payer has about the tax system.

According to the Oxford Dictionary (2012) religion can be seen as a system of faith and worship or human recognition of a superhuman controlling power. Johnson, Jang, Larson and De Li (2015) defined religious commitment or religiosity as the extent to which an individual is committed to the religion he or she professes and its teachings, such that individual attitudes and behaviour reflect this commitment. Thus, religiosity may be simply seen as the quality of being religious. According to Pargament, Magyar-Russell and Murray-Swank (2005), the term religion is very complex to describe, because the roots of religion are so numerous, the weight of their influence in individual lives so varied, and the forms of rational interpretation so endless, that uniformity of product is impossible. However, it is interesting to note that religion in the form of specific religious beliefs and practices helps to define an individual's motivation and personality that go beyond the basic desires to gain rewards or to avoid self-punishment (Allport, 1961).

Religiosity has not been widely recognised in tax compliance research as one potential element that might explain the puzzle of tax compliance, until several researchers such as (Torgler 2003; Welch, Xu, Bjarnason, Petee, O'Donnell, & Magro 2005; and Stack & Kposowa, 2006) emphasised its importance. It may be simply viewed as a belief in God (or gods) or other spiritual beliefs in determining the extent to which people fully meet their legal tax obligations within any developed or developing country. This may be related to the argument made by Margolis (1997) that religious faith can supposedly provide moral constraints to distinguish and choose between good and bad behaviour in any religion.

There are different measurements of religiosity. On the one hand side it can be measured as frequency of church attendance, being an active member of a church or a religious organization or having been brought up religiously at home. There are beliefs that are not observable, such as being religious, trust in the church, and the importance of religion in a person's life or having an absolutely clear guidance on what is good and evil. Another measure is the frequency of church attendance and the information whether someone is an active member in a church or a religious organization. Another measure is the degree of religiosity which measures how important people believe religion is in their life.

## **2.2 PRIOR EMPIRICAL STUDIES ON TAX COMPLIANCE AND RELIGIOSITY**

Amongst the earliest studies, Tittle and Welch (1983) explored individuals' perceptions of the relationship between religiosity and deviant acts, and one of those acts was tax evasion. They suggested that the characteristics of religious communities will determine the effect of an individual's religiosity on deviant behaviour in the future. Welch, Tittle and Petee (1991) used data collected from Catholic parishioners and it was evident that tax evasion was negatively related to an individual's private religiosity. Likewise, the effect of informal sanctions was found to be effective in curbing certain types of deviance such as tax evasion in a socially integrated church community

(Petee, Milner & Welch, 1994). The findings were similar probably because the same source of data was employed in both studies. Strong religious beliefs were expected to prevent illegal behaviour through self-imposed guilt, particularly in the case of tax evasion (Grasmick, Bursik & Cochran, 1991). Grasmick, Kinsey and Cochran (1991) not only explored the effects of church attendance on tax cheating, but also measured affiliation as an index of religious importance. They discovered that those with no affiliation were more inclined to cheat.

Torgler (2003) has undertaken extensive research on the role of religiosity and the findings initially revealed that tax morale depends positively on religiosity using the WVS data for 1990 in Canada. He also responded to the suggestion made by Riahi-Belkaoui (2004) to explore religiosity in order to fully understand tax compliance problem by covering more than 30 countries and confirmed the same findings (Torgler, 2006). His research then explored the determinants of tax morale in various countries and found a strong impact of religiosity on tax morale in Germany (Feld & Torgler, 2007), European countries except for Spain (Torgler & Schneider, 2007), the USA and Turkey (Torgler, Demir, Macintyre and Schaffner, 2008) and the USA (Torgler, 2012). Findings by Stack and Kposowa (2006) reinforced the conclusion that people with no religious affiliation were more likely to view tax fraud as acceptable. A larger sample size of 47 countries by Richardson (2008) confirmed a negative relationship between individuals with high levels of religiosity and tax evasion.

While research findings generally indicate positive relationships between religiosity and tax compliance or negative relationships between religiosity and tax evasion, the findings by Welch et al. (2005) and McKerchar, Bloomquist and Pope (2012) are notable exceptions. The perceptions of tax evasion within a community were found to have a similar effect on the community members regardless of their levels of religiosity (Welch et al., 2005). This is probably because, as strongly emphasised in Christianity (McGee, 2012) or even in Islam (Jalili, 2012), tax evasion can either be perceived as ethical or unethical, depending on the way a country is administered and whether the government strictly or only partly follows the religion's laws. Similarly, no empirical evidence supported religiosity as one of the factors that influenced tax morale (McKerchar et al., 2012). It is argued that the personal integrity of individuals has a stronger effect on their tax compliance attitudes compared to their own religious beliefs. Although inconclusive, the overall literature shows that religiosity may play a vital role in helping authorities to meet their target in fostering voluntary tax compliance.

There are some religious terms while the others more secular. One approach is examine the relationship between individual to state, second approach is more closed to individual to God and last one examine individual to taxpaying community (McGee & Smith, 2007). Religions in many countries, whether with secular or religious constitutions, have a certain degree of influence on the cultural characteristics of people and institutions. For instance Kaplan, Newberry, and Reckers (1997), investigated the influence of ethics on tax compliance decisions. They used ethics, tax rates and withholding as an independent variable. The results suggested that moral issues are highly significant in tax compliance decisions. Furthermore, Islamic work ethics is one of the ways to

conclude it. Martinez, (2001) defined Islamic work ethics as the idea that by working hard you fulfill your duty to God, and watching how you spend your salary as a way to seek salvation from your Lord. It means the work as productive use of time, doing something that will benefit the world or the hereafter'. Thus, religion can be seen as an important tool to develop the attitude, behavior and character of the people.

Religiosity is one of the important aspect of tax morale, because it could be heartfelt motivation for tax payment, voluntary recognised the income, aware with tax system and the likes. Religiosity has been gauge various way such as religious education, being an active member of a religious organization (Sennur, Sefyi, & Yasar,2011). Meanwhile, trustworthiness might be explained what is tax morale all about. Moral judgements form the basis of the ethical aspects of non-compliance. Moral appeal might be feasible and could be effective on attitudes towards compliance. Furthermore, when tax is considered a burden or where tax fraud is very common, these might be perceived as acceptable justifications for non-compliance. Marziana, Mohamad, Orkhazimah, and Mohmad (2010) carried out a study on the possible justification for noncompliance suggested that tax evasion is justified for ordinary people. They believed and perceived that the rich and famous cheat the government, or that the income tax system is unfair to them personally. Others feel that it is morally right, though legally wrong not to pay taxes if taxpayers' money have been immorally or illegally wasted.

Tax evasion behaviour may also depend on taxpayers' perceptions of the behaviour of others. This imply that moral commitments to tax compliance would depend on the moral behaviour, ethical values and attitudes of other taxpayers as well as those nontaxpayers who may have enjoyed benefits paid out of taxpayers' money and also on the ethical and moral behaviour of those who administer taxpayers' money.

Serkan, Tamer, Yüzba, and Mohdali(2016) carried out a study in turkey where they explored the relationship between religiosity and voluntary tax compliance and enforced tax compliance for self-employed taxpayers in Turkey, where Islam was the predominant religion. Using factor analysis and ordinary least squares regression methods, they found that general religiosity has a statistically positive impact on both voluntary and enforced tax compliance. They also found that only intrapersonal religiosity appears to be a significant contributor only to voluntary tax compliance while interpersonal religiosity has no significant statistical effect on both voluntary and enforced tax compliance in turkey.

### **3. Theoretical Framework and Methodology**

#### **3.1 Theoretical Framework**

A framework for the analysis of religiosity and tax compliance is the theory of moral sentiments. Moral theories or Normative theories of ethics are meant to help us figure out what actions are right and wrong. Popular normative theories include utilitarianism, the categorical imperative, Aristotelian virtue ethics and so on. Morality is the internal motivation to behave in accord with one's sense of what is appropriate and right to do in a given situation. Morality drives

individuals' behaviour irrespective of the legality of the act. When individuals refrain from committing an offence like murder they do so because they perceive the taking of another person's life to be immoral, regardless of its legality. Empirical evidence shows that people are more willing to comply with the law when they believe the law is congruent with their moral values. Religion presents an important basis for social integration and the avoidance of deviant forms of behaviour such as tax evasion (Tittle, 1980). Religions socialise people in such a way as to restrain deviant beliefs and behaviour as it provide negative definitions of deviance. Moreover, religions often deter deviance and encourage anti-deviant attitudes by way of threats of eternal damnation, time spent in purgatory and so on (Tittle & Welch, 1983). Adam Smith in his theory of moral sentiments analysed religiosity from a rational point of view and noted that religiosity acts as a kind of internal moral enforcement mechanism (Anderson 1988). Such an opinion is contrary to the one emerged in the 19th century and strongly present in the 20th century, for example, in the work of Freud (1927) who observed religion as non-rational or even irrational (Stark, Iannaccone, & Finke,1996). Religious behavior results from religious beliefs, which are shaped by benefit and cost considerations (Hardin 1997). Empirical research by (Torgler 2003; Welch, Xu, Bjarnason, Petee, O'Donnell, & Magro 2005; and Stack & Kposowa, 2006) indicate that both church attendance and high levels of individual religiosity (that is personal religious beliefs and convictions) have a significant relationship with tax compliance.

Following the above framework, and existing extant literature on religiosity and tax compliance, we assume that tax compliance is a function of religiosity. We have:

$$\text{Tax Compliance} = f(\text{Religiosity}) \dots\dots\dots (i)$$

Tax compliance could also be influence by other factors. Studies such as (Welch et al., 2005; McKerchar, Bloomquist & Pope, 2012) examined the age and tax compliance and found that older taxpayers tended to be more compliant than younger taxpayers. Also a study by Tittle in 1980 observed that younger taxpayers were more risk –seeking, less sensitive to penalties and also reflected the social and psychological differences related to the period in which they were raised. Thus, this leads us the model 2

$$\text{Tax Compliance} = f(\text{Religiosity*age}) \dots\dots\dots (ii)$$

Studies such as (Torgler, Demir, Macintyre & Schaffner, 2008, Torgler, 2012) have examined relationship between the level of education and tax compliance and found that taxpayers that are more educated tend to be more compliant than taxpayers who have no formal education. Thus, this leads us the model 3

$$\text{Tax Compliance} = f(\text{Religiosity*education}) \dots\dots\dots (iii)$$

Studies such as Marziana, Mohamad, Orkhazimah, and Mohmad (2010) have examined relationship between the level of income and tax compliance and found that taxpayers with high income level tend to be more compliant than taxpayers who have no low income level. Thus, this leads us the model 4

*Tax Compliance = f(Religiousity\*income) ..... (iv)*

The model in its econometric form, after combining all the equations are specified below:

*Model 1*

$$TAXCOMP = B_0 + B_1RELIOUSITY + U_t$$

*Model 2*

$$TAXCOMP = B_0 + B_1RELIOUSITY + B_2RELIOUSITY*AGE + U_t$$

*Model 3*

$$TAXCOMP = B_0 + B_1RELIOUSITY + B_2RELIOUSITY*AGE + B_3RELIOUSITY*EDUCATION + U_t$$

*Model 4*

$$TAXCOMP = B_0 + B_1RELIOUSITY + B_2RELIOUSITY*AGE + B_3RELIOUSITY*EDUCATION + B_4RELIOUSITY*INCOME + U_t$$

*A priori expectation : B<sub>0</sub> > 0, B<sub>1</sub> > 0, B<sub>2</sub> > 0, B<sub>3</sub> > 0, B<sub>4</sub> > 0*

**3.2 METHODOLOGY**

The research design used in this study is the cross-sectional survey research design, this research design was adopted in order to get the opinion of taxpayers on tax compliance. The population consist of all tax payers of the firm and their hosting community. The samples of the study were selected in three stages using cluster random sampling technique. The areas covered by the study include Edo state, Lagos state and Abuja. The respondents that were selected are only those that filed tax returns. A sample of five hundred respondents were selected based on those who file tax returns and were willing to participate in the study. The questionnaire was designed with questions to cover all the variables of the study. Most of the questions are closed questions with multi- statements designed on likert scale of five points.

The data collected was analysed using descriptive statistics, Analysis of Variance(ANOVA) and the Ordinary least square (OLS) regression technique which was adopted due to its cherished properties of unbiasedness, efficiency and consistency. The data was estimated with the aid of a computer software Statistical Package for Social Sciences(SPSS21).

#### 4. DATA ANALYSIS

In conducting this research, a total of five hundred (500) copies of the questionnaire were administered. Three hundred and forty-two (342) copies were retrieved, representing 68.4% response rate. A summary of the results from the analysis are presented in the tables below:

*Table1: Demographic Statistics*

	Frequency (N=342)	Percentage (100%)
<b>Gender</b>		
Male	204	59.65%
Female	138	40.35%
<b>Age</b>		
20-30 years	41	11.99%
31-40 years	150	43.86%
41-50 years	93	27.19%
Above 50 years	58	16.96%
<b>Religion</b>		
Christian	183	53.50%
Islam	159	46.50%
<b>Education</b>		
Primary Education	11	3.22%
Secondary Education	68	19.88%
Higher Education	263	76.90%
<b>Income Level</b>		
Low Income	165	48.25%
Middle Income	154	45.03%
High Income	23	6.73%

*Source: Researchers Computations(2016)*

The table above presents the demographic information of the respondents used in the study. The table showed that 59.69% of the respondents were male while 40.35% were female and that the age grouping of majority of the respondents falls between 31 and 40 years (43.86%). Based on the religion of the respondents, the table shows that about 53.5% of the respondents were Christians while about 46.5% of the respondents were Muslims. The table shows that approximately 76% of



the respondents had higher education background as graduates of tertiary institutions while on the income level, majority of the respondents (48%) were low income, as most of the respondents were engage in small scale businesses.

Table2: Reliability Test

Cronbach's Alpha	Number of Items
0.801	8

Source: Researchers Computations(2016)

Table 2 examines the properties of measurement scales and the items that compose the scales. A critical look at the above table reveals the extent of internal consistency of the scales and questions put forward to respondents. On the average, the cronbach alphas fall within approximately 80% and according to Cronbach (1951), this suggests the acceptability of the research instrument since the alphas are greater than the 70% rule of thumb for acceptability of research instrument.

Table 3: Religiosity of the respondents

How seriously do you practice your religion?	Percentage
Am not a religious person	17%
Am a religious person	83%

Source: Researchers Computations (2016)

Based on the religiosity of the respondents, it was observed that 83% of the respondents are of the opinion that they are religious while 17% of the respondents are of the opinion that they are not religious.

Table 4: Analysis of Variance

	Sum of Squares	Df	Mean Square	F	Sig.
<b>Muslim</b>	.320	1	.320	.381	.537
<b>Christian</b>	930.379	341	.840		
<b>Total</b>	930.699	342			

Source: Researchers Computations (2016)

The result from the ANOVA table indicates that compliance behaviour of taxpayers of different religious belief is not significantly different since the F-value of 0.381(p=0.537) is less than the critical F-value at 5% level of significance. This agrees with the finding of Torgler (2003) who

observed that there is no significant difference in the compliance behaviour amongst tax payers irrespective of their religion. This finding could be that in Nigeria there is no particular religion which supersedes other religious belief.

Table 5: Regression results

Variables	Model 1	Model 2	Model 3	Model 4
RELIGIOUSITY	3.24 (0.45)	2.79 (0.33)	0.114 (0.61)	0.004 (0.82)
RELIGIOUSITY*AGE	-	0.31 (0.12)	0.31 (0.33)	3.31 (0.22)
RELIGIOUSITY*EDUCATION	-	-	0.123 (0.00)**	0.71 (0.00)**
RELIGIOUSITY*INCOME	-	-	-	.534 (0.00)**
R-Square	0.08	0.23	0.44	0.53
F-statistics	1.23(0.390)	1.64(0.310)	4.42(0.032)**	5.32(0.000)**

Source: Researchers Computations (2016)

Note: The p-values are reported in parentheses below the co-efficients.

\*\* significant at 5% level

The regression analysis was carried out in order to investigate the influence of religiosity on tax compliance in Nigeria. Model 1 shows the model to examine the influence of religiosity alone on tax compliance. The R-square with a value of 0.08 shows that religiosity could only explain about 8%, which implies other factors apart from religiosity of the tax payers affects their tax compliance behaviour. Religiosity alone was unable to predict tax compliance as shown in model 1, since the p-value of 0.45 was greater than the critical t-value at 5% level of significance.

In Model 2, the interaction of religiosity and age was examined in the model. The inclusion of religiosity\*age in Model 2 also showed no significant influence on tax compliance, although, there was a change in R-square to about 23%. The co-efficients of religiosity and religiosity\*age were not statistically significant since they were less than the critical t-values at 5% level.

In Model 3, the interaction of religiosity\* age, and religiosity\* education with religiosity were included in the model. The inclusion of these interactions increased the influence on tax compliance as the R-square increased to about 44%. It was observed that religiosity and religiosity\*age also had no significant influence on tax compliance while religiosity\*education showed a significant influence on tax compliance since the p-value of 0.00 was less than the critical t-value at 5% level.

In Model 4, the interaction of religiosity\* age, religiosity\*education, and religiosity\*income with religiosity were included in the model. The inclusion of these interactions increased the influence on tax compliance as the R-square further increased to about 53%. It was observed that religiosity and religiosity\*age also had no significant influence on tax compliance while only religiosity\*education and religiosity\*income showed a significant influence on tax compliance since the p-value of 0.00 was less than the critical t-value at 5% level. Based on the regression analysis we observed that religiosity alone has no significant relationship with tax compliance but the interaction of religiosity\*education and religiosity\*income had a significant influence on tax compliance in Nigeria. This probably can be explained by the strong religious values held by many Nigerians. The strong beliefs to help others and high civic duty were emphasised again to be the dominant factor in influencing people to pay taxes regardless of their level of religiosity. Furthermore, some of the religious people were labelled as hypocrites because their words and actions were totally opposite and thus, being highly religious did not guarantee that they would voluntarily comply with tax laws. Although, religious people with high income level and high level of education may also place their obligations towards their religion higher than their obligations towards the government, as suggested by some of the participants. Hence, paying taxes may be the least important priority for these people. These findings are in tandem with the finding of Trivedi, Shehata and Lynn, 2003; Hanno and Violette, 1996; Kaplan, Newberry and Reckers, 1997; Bobek and Hatfield, 2003) who also showed that the interaction of religiosity and income has a significant influence on tax compliance.

## **5. CONCLUSION AND POLICY RECOMMENDATIONS**

We have seen from the paper that taxes are important source of revenue to government in both developing and developed countries. But the amount of revenue generated by government from such taxes for its expenditure programme depends among other things, on the willingness of the taxpayers to comply with tax laws of a country. The failure to follow the tax provisions suggests that a taxpayer may be committing an act of noncompliance. Tax non-compliance occurs through failure to file tax return, misreporting income or misreporting allowable subtractions from taxable income or tax due. Following the increasing cases of tax noncompliance, especially tax evasion and its consequences on the capacity of government to raise public revenue, we attempted to empirically examine the relationship between religiosity and tax compliance behaviour in Nigeria. The study also showed that there is no significant difference in the compliance of Christians and Muslims when voluntarily complying with the tax law in Nigeria. Based on the empirical analysis, the study concluded that religious values alone do not play a significant role to make the taxpayers liable for tax compliance., however, Nigerian's tax payers are not strongly influenced by the threat of punishment employed by the tax authority but most probably by other factors that are more influential in encouraging their willingness to voluntarily comply with tax laws in Nigeria.

The findings of the study have several implications for policies and practices currently employed by the authorities in Nigeria. We recommend that effort must be made by governments at all levels to engage in activities that indicates their sense of accountability to Nigerians. The

perception of quality of governance should be improved by actually imbibing the tenets of representative democracy which will encourage tax payers to comply.

We observed that the interaction of religiosity and education had a significant influence on tax compliance we therefore recommend that there should be introduction of a formal tax education in the early stages in schools. This is because the introduction of tax education to students at early stage in schools can help and influence the attitude of tax compliance behavior since they will eventually become taxpayers in the future irrespective of their religion.

We observed that religiosity and income have a significant influence on tax compliance, thus, we recommend that the government should introduce a new mechanism to treat all taxpayers equally irrespective of their level of income which probably is the best way to reduce the sense of income inequality that can generate tension and conflict among taxpayers.

The religious values held by Nigerians probably can be used to encourage them to increase their willingness to comply with tax laws by designing targeted policy to cater to different attitudes of taxpayers with appropriate strategies by designing policies that benefit citizens as a whole and developing common understanding between these parties may increase taxpayers' willingness to pay taxes for the benefit of the country.

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