

**RULE OF FARAID DISTRIBUTION: EMPIRICAL
STUDY ON THE LEVEL OF COMMUNITY
UNDERSTANDING IN PENGKALAN CHEPA**

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Rule of Faraid Distribution: Empirical Study on The Level of Community Understanding in Pengkalan Chepa

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ABSTRACT

The purpose of this study is to examine the relationship between awareness, knowledge of Faraid and understanding of Hibah with rule of Faraid distribution among community in Pengkalan Chepa. Also, this study collected data from the questionnaire been collected from the respondents among the community in Pengkalan Chepa. The study also focused on three determinants element of variables such as awareness, knowledge, and understanding of Hibah which three variables will related to the rule of Faraid distribution among community. These findings of this study have significant ramifications for the body of knowledge, as well as practitioners and decision-makers. In fact, this research provides a baseline measurement of Faraid awareness that may be used to perform future research in this field. At the end of this study, researcher was mention that all the determinants have the impaction towards the rule of Faraid distribution among community in Pengkalan Chepa. Around this study also, highlighted the implication of the findings for future research and the limitation of the study.

Keywords: Awareness, Knowledge, Understanding of Hibah, Faraid distribution, Pengkalan Chepa

CHAPTER 1

INTRODUCTION

1.0 Introduction

Faraid is a part of knowledge and is the first knowledge that Allah removes from Muslims. Islam attaches great importance to the management of inheritance so that every Muslim strives to learn the knowledge of Faraid and teach it to others because the knowledge of Faraid is the first knowledge to be raise (Razak & Salamon, 2011).

Faraid knowledge is a deep knowledge of inheritance problems and knowledge of the division of property available to Muslims according to the conditions set by the Shari'ah (Al-Bakri, 2011). In short, Faraid is a procedure for the distribution of the inheritance of Muslims.

During the time, the '*Arab Jahilliah*' society put inheritance on the basis of descent, covenant and adoption (Echchabi & Musse, 2015). Men would inherit an inheritance on the pretext that men could defend their tribes and families from enemy attacks. While women are not recognized as heirs to an inheritance to a death whether the death of her father or her husband. A story has taken place after the battle of Uhud which became the cause of the enactment of Faraid law and gave the right of inheritance to women.

In the context of Faraid knowledge, the community in Malaysia in general and specifically to the community in Pengkalan Chepa is encouraged to learn knowledge of Faraid which is the basis in the division of Muslim property and it applies in the law of Muslim estate administration in Malaysia.

According to the Prophet S.A.W place the knowledge of Faraid in a very high place compared to another knowledge. On the report of (Echchabi & Musse, 2015) The Prophet

S.A.W emphasized the importance of Faraid when he divided shariah knowledge into three categories which are the exact verse, or the prescribed sunnah (practice), or the obligatory obligation, namely Faraid.

1.1 Background of the Study

The Islamic inheritance system consists of a number of micro institutions: Faraid, inheritance and gifts between vivos (hibah). Faraid is a pillar of the Islamic inheritance system, defined as Islamic inheritance law or Islamic inheritance law. The goal of this is to protect heirs' rights by providing permanent rights for qualifying heirs. Faraid appears to be a collection of divinely granted, irrevocable laws, however Faraid's compulsory norms are reduced to the bestowal of heirs (wasiyyah) and inter vivos donations (hibah).

Faraid is a Muslim inheritance law that specifies how the deceased's property is divided among the heirs according to the Quran's provisions. After the death of the property owner, Islam has prescribed a method of division that must be inherited by the heirs. Faraid also gave the right to female heirs and mothers where before the advent of Islam, their rights denied (Abdullah, 2014; Sulong, 2015). Faraid is an Islamic law-based way of distributing Islamic inheritance to legitimate heirs after a Muslim's death (Nordin et al., 2015).

Although the management of the estate is very important whether the division by Wasiyyah, Hibah or Faraid it has its own benefits and good purposes, however, there are some people in this country still lack awareness and easy -going attitude regarding the initial planning of inheritance distribution to heirs. This can be evidenced by the latest statistics that the RM70 billion estate with a majority ownership in the freeze because the Malays are not claimed by the heirs (Haque Ekhwan & Haque Fazlul, 2020). Recognizing the problem, the best solution to the problem of division of inheritance needs to be sought and resolved in a

serious way. As a consequence, Abdul Rasyid & Nor Hisyam AhmadRusnadewi,(2013) stated in their study that Hibah as an alternative to inheritance division as a measure to reduce problems arising from the failure and delay of property division through Faraid without ignoring the importance of Faraid law in the aspect of property division.

This research uses the Faraid division method to show an example of a deceased person with one wife, mother, father, daughter, and son. Because the dead has a child, the wife gets a 1/8 claim to fardhu. In the meantime, the mother and father each received a sixth of the inheritance. This heir has a total share of 11/24. After deducting this division (13/24), the remainder will be divided into daughters and sons in a ratio of 1: 2 according to Asabah by the Al-Ghayr division. As a result, females receive 13/72 of the total estate, while sons receive 26/72 (Kamarudin et al., 2018). Through on this study also provide Table 1.1 as a reference for the rules of Faraid distribution.

Table 1.1: Determination of the heirs' share of the property left by the deceased according to Faraid

Heirs	Portion	Condition (s)
Husband	1/2	Deceased has no children
	1/4	Deceased has children
Wife	1/4	Deceased has no children
	1/8	Deceased has children
Mother	1/6	Deceased has children or Deceased has two or more brothers or sisters (full, consanguine or uterine)
	1/3	Deceased has no children or Deceased only has one brother or sister

Father	1/6	Deceased has son(s) (one or more)
	1/6 + Asabah (balance)	Deceased only has daughter(s) (one or more)
Daughter	1/2	Deceased only has one daughter and no son.
	2/3	Deceased only has two or more daughters and no son.
	Asabah bi al-ghayr. Ratio 1:2 (Daughter(s) =1, Son(s) = 2)	Deceased has son(s) (together with daughter(s).

Sources from Mahad Musa & Hasbullah, (2015) and Ismail, (2013)

Scholars' division of Faraid is based entirely on the Qur'an, as there is no hadith indicating a specific process to execute Faraid. The wealth to be dispersed through Faraid does not just comprise of money; it also includes the deceased's assets and rights that have been passed down to the heirs. Nowadays, Islamic Heritage Law has evolved into a comprehensive and all-encompassing system for Muslims to award rights to help beneficiaries. A rule has been established on how to share wealth in accordance with Allah S.W.T 's directive in the Quran. Faraid can be done among family members in Malaysia if they are familiar with the practice. If they encounter any difficulties with the division of Faraid, they can seek assistance from the nearest Islamic department.

Besides that, Hibah is the one part of the Islamic transactions that were being hotly disputed which is in the real estates and risk management, financial planning, and financial institution application. A grant is a gift given voluntarily to one or more items by the owner of the property for the rest of the recipient's life without regard or return. While Hibah is one of the instruments in the division of inheritance. Hibah also can be defined as a contract that contains the voluntary giving of one's property to a person over his property during his

lifetime without return (iwad) (Hamzah, 2015). Hibah is one of the potential Islamic heritage planning instruments for avoid the estate left unmanaged and not claimed by the heirs (Abdul Rashid, Hassan, and Yaakub, 2014; Awang and Abd Rahman, 2014). Hibah can generally be defined as a gift during life from the owner of the property to the recipient without any consideration. The contracting party, the contract (aqd), and the major issue are three significant factors to consider while determining the legitimacy of the Hibah grant. The donor (property owner) and the recipient are the two contracting parties. The donor must want to give wealth, be able to transfer property, and make transactions (have a clear and wise mind when it comes to wealth management) (rusyd). The property must be owned entirely by the donor. Hibah is done voluntarily, without coercion or. However, if there is no coercion and the problem is that it is not required, the grant contract is void.

Hibah also can be a Grants as an Alternative to Solving Distribution Problems Faraid Given the changing currents of the times and patterns of life increasingly different societies, the administrative process of division of property in a Faraid becomes somewhat less effective as each is busy with tasks and self -interest so as to forget the injunction to speed up division of property after the death of a person. Ignorance in the field of Faraid as well as the attitude of society that is not concerned and cares about the effort the division of the estate left behind is becoming more widespread. Strings from this attitude has given rise to various problems which are difficult to overcome from religious, economic and social angles. Therefore, as an effort to overcome the problem arises, the method of implementation of this grant is not only said able to guarantee the reduction of property ownership to the heirs at will grantors, will even reduce the number of estate cases across country. This is because the distribution of property through the Hibah method is not necessary through such a complicated administrative process as it has to go through Faraid division which is said to be less effective and sometimes can cause injustice.

Furthermore, the recipient can be a person who is either Muslim or non-Muslim, who has the ability to own and also to manage all wealth and is present when the grant contract has been executed. There must be a concept of offer (ijab) and acceptance (qabul) in terms of the contract, and there must be a relationship and similarity between offer and acceptance, donor and receiver must understand all the contents of the contract and there must be no conditions of deferment (ta'liq), and no changes by the party's before the party's second, a clear the declarations of the grant of the Hibah (must be heard by another party near to the contracting party) and two parties remaining eligible during the contracting process, as well as a clear speech addressing the major topic. Any stipulations on the Hibah contract are also prohibited. The main elements must be physically transferred, lawfully acquired, valuable, and legally owned at the time the contract is signed (Abdul Rashid et al., 2014; Abdul Rashid and Yaakub, 2010; Azhar, 2017; Azhar, Hussain, Badarulzaman, and Mohd Noor, 2014; Md Yunos, 2015; Muda, 2009; Mujani et al., 2012; Nor Muhamad, 2011).

Therefore, the aim of this study to investigate the level of the knowledge and also to examine the awareness about Faraid focusing to among community in area Pengkalan Chepa, Kota Bharu. Also, the study attempts analyse the factor that influence the understanding among community about knowledge of Hibah in area Pengkalan Chepa.

1.2 Problem Statement

Nowadays, part of the Muslim community only cares about the needs and importance of their rights without thinking about the community around them. Especially in the division of inheritance. Often this problem is influenced by the negative attitude of some people themselves who do not care about humanitarian values as outlined in Islamic law (Razak & Salamon, 2011). This is likely due to the lack of in depth understanding and explanation of Faraid's knowledge. With that arose various problems such as fights, disputes, and creating enmity with each other. Through the over discussion it is evident that this issue is a critical issue that has to be considered.

Therefore, this study was conducted is to study about the level of knowledge and to examine the awareness of Faraid among the community in area Pengkalan Chepa. This is because some of them are not concerned about the knowledge of the rules of Faraid distribution even though they know the existence of Faraid but they do not aware the importance of it, where Faraid is the knowledge about the distribution of wealth to those who have the right to inherit and it is very important in our daily lives to know about the division of inheritance.

Also, this study was conducted about the understanding of relationship between Faraid and Hibah in area of community. This intended to find out the level of perception in community on the division of inheritance either in the context of distribution by Hibah or Faraid. Consistent with the statement stated in the previous study, Hibah can be used as an alternative to the distribution of inheritance which can reduce the problems arising from the failure and delay of distribution of property through Faraid without disregarding the importance of Faraid law in the aspect of division of inheritance (Abdul Rasyid and Nor Hisyam AhmadRusnadewi, 2013).

Other than that, recent studies also state that Hibah can assist to reduce the number of unsolved cases through the division of inheritance by Faraid (Issam Ayyash et al., 2019). On other hand, this study also to analyse the factor that influence the understanding among community about knowledge of Hibah in area Pengkalan Chepa. Therefore, the implementation of Hibah can reduce the number of cases that cannot be resolved in the division of Muslim property through Farāid if the Hibah is made according to the Syariah (Abdul Rashid et al., 2013).

This is because the division of the property that has been endowed will not go through the process of division in a Farāid manner. As we know that Faraid became an independent and important branch of Islam in the law and also to give awareness to the society. So that the main purpose of Faraid is to ensure that the heirs get a fair share of the deceased relative.

1.3 Research Questions and Research Objectives

In this study, the researchers have formulated some research questions and research objectives. Research questions are some questions that the current study will be focused and in which prompt as well as reassured answers can be settled straight on the basis of the data collected being examined. Research objectives are strongly tied with research questions which are used to define the overall and precise intentions and results that a study plans to complete (Aceyourpaper, 2017).

1.3.1 Research Questions

1. Is there have relationship between knowledge and rule of Faraid distribution in community Pengkalan Chepa?
2. Is there have relationship between awareness and rule of Faraid distribution in community Pengkalan Chepa?
3. Is there have relationship between understanding of Hibah and rule of Faraid distribution in community Pengkalan Chepa?

1.3.2 Research Objectives

1. To investigate the relationship between knowledge with rule of Faraid distribution among community in Pengkalan Chepa.
2. To examine the relationship between awareness with rule of Faraid distribution among community in Pengkalan Chepa.
3. To identify the relationship between understanding of Hibah and rules of Faraid distribution among community in Pengkalan Chepa.

1.4 Scope of the Study

This study will be held to cover certain area that will describe the progress of the study in the future that will help in developing the system and completing this project that is:

- i) Factors of awareness on the rules of Faraid distribution.
- ii) Knowledge about Faraid and Hibah

1.4.1 Factors of awareness on the rules of Faraid distribution

Based on the study, there are some of factors that can be identified of awareness on the rules of Faraid distribution which is empirical study on the level of community understanding in Pengkalan Chepa is (property owner factors, inheritance factors and legal factors).

- **Property owner factors**

In general, society knows that in Islam the division of inheritance after death is according to the law of Faraid. There are many factors that contribute to this problem among them the negligent attitude of the heirs towards the claims process due to lack of knowledge about inheritance claim process and high fees to claim inheritance (Noordin, Shuib, Zainol, Azam, and Fair, 2012). This makes it difficult for the heirs to develop the property for the purpose economy. Besides, the problem of division of the estate arises when the property owner does not inform the heirs in respect of the property owned so as to cause the heirs themselves are unaware of the existence of the property.

- **Inheritance factors**

Factors contribute considerably to this effect to the growth of unclaimed and managed property. That is because only the heirs can claim and control all the remaining deceased riches unless, for example, the claims made of the penghulu or village head are made in certain instances. Therefore, if the property is not settled by their heirs, a frozen property increase will occur. According to Noordin et al., 2013, the attitude among heirs who like to procrastinate, take it easy and underestimate the issue of property management participate in the improvement of unclaimed property.

- **Legal factors**

It happens in Malaysia because it takes long time, complicated and need a cost. The existing problems from various jurisdictions in manage the property in Malaysia that can make community confusing also can cause the increasing of property that cannot be manage and unclaimed. This is because the property management and administration system in Malaysia has influenced by customs and applicable legislation is a remnant of colonialism.

1.4.2 Knowledge about Faraid and Hibah

It will be easier to design a system if the developer has a better understanding of the subject area. As a result, it is critical to comprehend the Islamic Inheritance Law (Faraid) and learn how to apply it in daily life. There are numerous resources available to help you obtain a better understanding of the subject. The Faraid system is a law derived directly from the Quran, and academics have agreed that it is Islam's unique method. As a result, there are various resources to check into.

To make the scope smaller, it will only cover on the situation happen in Malaysia. Therefore, the case study and many more will focus on the situation that is really happening in Malaysia. This study also focuses on the value of portion or the rules of Faraid distribution from inheritor to inherited depends on Islamic rules in inheritance during the Query and questions from an expert system and also focus the right ways of distribution of the wealth of deceased person. The table below shows the rules that related to 15 male side (**Table 1.2**) and 10 from female side (**Table 1.3**) that explained the right distribution that can be receive from inheritor to inherited.

Table 1.2: List of male's heirs that entitled to the deceased wealth

No.	Heir on male side
1	Son
2	Son of Son
3	Father
4	Father of Father
5	Full Brother
6	Consanguine Brother
7	Uterine Brother
8	Son of Full Brother
9	Son of Consanguine Brother
10	Full Brother of Father
11	Consanguine Brother of Father
12	Son of Full Brother of Father
13	Son of Consanguine Brother of Father
14	Husband
15	Male Slave Master

If all heirs are existing, only 3 heirs entitled will receive portion:

- a) Father
- b) Son
- c) Husband

Table 1.3: List of female's heirs that entitled to the deceased wealth.

No.	Heir on female side
1	Daughter
2	Daughter of Son
3	Mother
4	Mother of Mother
5	Mother of Father
6	Full Sister
7	Consanguine Sister
8	Uterine Sister
9	Wife
10	Female Slave Master

There are only 5 heirs entitled to receive portion if all heirs in table 1.3 are existed.

- a) Daughter
- b) Daughter of Son
- c) Mother
- d) Full Sister
- e) Wife

The priority will give to 5 heirs entitled to receive portion if all 25 heirs are existed. (Refer table 1.2 and 1.3).

- a) Father
- b) Mother
- c) Son
- d) Daughter

e) Husband and Wife

The notion of Hibah is a system of property management structured by Islam that is found in the Quran and Sunnah and is practised by Muslims all around the world, including Malaysia. It is not designed to replace the Faraid system of property division, but rather to supplement the Islamic system of property allocation. The granting of a Hibah is necessary during the life of the giver of the Hibah to distinguish it from a will. Wills is a gift that occurs only after the death of the property owner. Plus, a will only subject to 1/3 of the entire property and can only be given to non-heirs (Md Razak et al., 2015; Noordin et al., 2012). This makes a will not the main choice property owners because of their limited functions as opposed to grants. Hibah can be given to anyone only and not subject to the amount (Abdul Rashid and Ahmad, 2013).

According to Abdul Rasyid and Nor Hisyam AhmadRusnadewi, 2013 , the changing currents of the times and patterns of life increasingly different societies, the administrative process of division of property in a Faraid becomes somewhat less effective as each is busy with tasks and self -interest so as to forget the injunction to speed up division of property after the death of a person. Ignorance in the field of Faraid as well as the attitude of society that is not concerned and cares about the effort the division of the estate left behind is becoming more widespread. Strings from this attitude has given rise to various problems which are difficult to overcome from religious, economic and social angles. As a result, the technique of implementing this grant is not only believed to be able to guarantee the reduction of property ownership to the heirs at will grantors, but will also lower the number of estate cases across the country. The distribution of property through the Hibah method is not necessary through such a complicated administrative process as it has to go through Faraid division which is said to be less effective and sometimes can cause injustice. This in turn can avoid a tussle property and disputes of heirs after the death of the owner.

1.5 Significant of the Study

Through this study, the problems faced by the community in Pengkalan Chepa can be identified more clearly. This study will show the importance of Faraid knowledge where Faraid knowledge is among the first knowledge raised by God from human beings. Due to the indifference in today's society, the knowledge has been lost to time until now, disputes have arisen regarding it.

The findings from this study are important to several parties involved such as the State Religious Department because the results of this study can be used to provide understanding to the community through the jurisdiction of the State Religious Department. This is because the State Religious Department has the ability to disseminate information to the community such as talks or certain courses. This study can also make them aware of the importance of giving the community an understanding of division of inheritance according to Faraid law. Every property left by the deceased will be relationship with the living human being to be settled well and wisely. The results of the study can provide an opportunity to open mind the community to how know important it is to learn and deepen knowledge Faraid which is the information demanded in Islam.

1.6 Limitation of Study

This research is focused on the community in the district of Pengkalan Chepa where the data of respondents will be collected around 351 in this district but the data is not too easy to collect due to the Covid-19 pandemic and government policy in accordance with SOP. Other than that, the researchers found that the factors of influence the understanding of Faraid and the Hibah is because the ignorance of community in area.

1.7 Definitions of Key Terms

1.7.1 Knowledge

Abdelghani Echchabi et al., (2014) identified Faraid knowledge or Islamic property management knowledge is one of the branches of Islamic fiqh that has its own debate, it not only involves theory but also practice or *tatbiqi* that requires skills in calculation. Knowledge in managing property in the heritage of Islam and the Prophet (saw) himself has warned Muslims not to ignore this knowledge. He said:

"Learn the science of Faraid and teach it to others. I will die, this knowledge will die and will experience chaos. Therefore, the compilation of the two fought to find real estate, they could not find people who can solve their cases. " (Hadith narrated by al-Hakim from Ibn Mas'ud).

1.7.2 Awareness

According to Nazrul Hazizi et al (2016), there is a dearth of public awareness in Malaysia among community about the need of estate planning. Understanding and accepting Faraid's law is a respectable effort, primarily for Muslims today who are conscious regarding endeavour and concern about both the concept of wealth creation, which is obviously based on Islamic Fiqh. One of the reasons that could have caused this is that most Malaysian may not have sufficient knowledge when dealing with unclaimed assets. And without proper guidance it can take about 10 years or more to settle the said cases. In general, based on Islamic management is not extensively practised among Malaysian Muslims. Low levels of awareness and knowledge were found to be one of the factors contributing to the lack of widespread use of Islamic estate planning (see for example Sharfina et al., 2013). Most people actually believe that property management is exclusively for the wealthy, thus they

believe it is not very significant. Despite the fact that Islam has supplied Muslims with a number of estate management tools, property management issues still exist. Not only the awareness of the community is low but also there are few barriers, which prevent the citizens to prosecute the wealth. These can be related to complicated system by the land office or high procedures in court. This study demonstrates the importance of raising community understanding about property ownership so that the property possessed can be handled appropriately and maintained, especially after the property owner's death.

1.7.3 Understanding of Faraid

Property management planning in Islam includes two aspects, namely property planning during life and the division of property after the death of the property owner. According to Isnina and Wajdi, (2018) identified that most the results of this study can identify the level of understanding of the Muslim community lacks understanding of Islamic heritage law. This is because each individual will be an heir who will inherit the estate from their respective parents. They can also be appointed as administrators or executors to manage the estate of parents or siblings who died first. Thus, one must know the laws of Faraid such as the heirs who are entitled to inherit, the rate to which they are entitled and the procedure in making the transfer treasure.

1.7.4 Knowledge of Hibah

According to Kamarudin and Alma'amun, 2013 Hibah is a way of distributing property for Muslims. The Malaysian Muslim community in particular has been informed of the practice of Hibah but they do not understand in the use of distributing property before death. As a result, Hibah becomes one of the family traditions or obligations. According to N.

H. Noordin et al., 2016 on the assessment of knowledge about Hibah and found that the practice relies on conventional living beliefs where the philanthropist has the freedom to do the transfer of his wealth property by leaving the surviving heirs of interest under Faraid.

1.8 Organization of the Study

This research contains five chapters. The study will partially base on the area of research followed by the chapters:

The first chapter, introduction, researchers explain about understanding, knowledge, and awareness of Faraid and also Hibah in community in area Pengkalan Chepa. Also clarify about overview, background to the study, declaration of issues, research questions, research objectives, important to survey, research limitations, interpretations of study, study organizations and summary in this chapter.

Chapter 2 explains analysis literature in the second chapter. In this chapter, address the introduction, analysis of the level of awareness Faraid, understanding of Faraid and Hibah. Also, this study should relate by the previous researcher through the papers, posts, research framework, and last one is overview chapter.

Chapter 3 describes the methodology employed in this research. This section is a detailed overview procedure in the study that started with the introduction and proceeded by the research methods, research design, research techniques, population study, sample size, data collection, pilot study, data analysis and conclusion is summary chapter.

Chapter 4 presents the empirical result from the research information, findings from the triangulation process and lastly a review of chapters. It also includes analysis and presentation of the data obtained for this study from the findings.

Finally, Chapter 5 provides the endorsements in this chapter to solve the issue that has arisen from this study. In addition, the recommendation for future research and, lastly, the study's conclusion to conclude the research.

1.9 Chapter Summary

In this section, firstly it is about discussion the background of the study and significant of study where explain the problem or issue on the knowledge of Faraid and Hibah in community area Pengkalan Chepa. After that, the problem statement will discuss from this chapter. The research questions and research objectives correspond to the purpose of the research. Test relevance is explained in this study. Other than that, limitation of the study that focused only for community in area Pengkalan Chepa and the relevant limitation also stated in this study.

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This section, will be focused on literature review about the rules of Faraid distribution which is empirical study on the level of community understanding in Pengkalan Chepa. Next, on this chapter also review the dependant variable which is understanding the rules of Faraid distribution and independent variables are knowledge, awareness and understanding of Hibah among community in Pengkalan Chepa.

2.1 Underpinning Theory of Reasoned Action (TRA)

According to the study Bouteraa and Al-Aidaros, (2020) the underpinning theory associated with will adoption is Theory of Reasoned Action. The theory states that intention affecting directly to the human behaviour. Intention can be measured and determined by a person's attitude toward subjective behaviour and norms. Subjective norms describe a person's social perception of behavioural performance, which can be assumed that a person's intention to perform an action will be influenced by awareness and clear knowledge making it an obligation for them. Therefore, if a Muslim has intended to determine the division of his property by Faraid, Hibah or writing a will, then there is a tendency for a person to perform such management while still alive. With this action will add the benefits of peace of mind and assurance of the heir's life towards a better. Meanwhile, subjective norms will be implicit in the pressures of Muslims' responsibilities and social influences that will lead to the intention to manage their property as best they can.

2.2 Previous Studies

2.2.1 Dependent Variable (Overview of Faraid)

Property management planning in Islam includes two aspects, namely property planning during life and the division of property after the death of the property owner. According to Isnina and Wajdi, (2018) identified that most the results of this study can identify the level of understanding of the Muslim community lacks understanding of Islamic heritage law. This is because each individual will be an heir who will inherit the estate from their respective parents. They can also be appointed as administrators or executors to manage the estate of parents or siblings who died first. Thus, one must know the laws of Faraid such as the heirs who are entitled to inherit, the rate to which they are entitled and the procedure in making the transfer treasure.

Faraid knowledge or Islamic property management knowledge is one of the branches of Islamic fiqh that has its own debate, it not only involves theory but also practice or “*tatbiqi*” that requires skills in calculation. This knowledge has been explained in detail by Allah SWT in surah al-nisa 'in verses 11 and 12 which the meaning it:

“Allah commands you about (the division of inheritance for) your children, that is, the share of a son is equal to the share of two daughters. But if the daughters are more than two, then their share is two-thirds of the property left by the deceased. And if the daughter is alone, then her share is one -half (half) of the property. And as for the parents (of the deceased), each one of them: one-sixth of the property left by the deceased, if the deceased has children. But if the deceased has no children, while his heirs are only his parents, then his mother's share is one -third. If the deceased has several relatives (siblings), then the mother's share is one-sixth. (The division) is after the bequest of the deceased has been settled, and the debt is paid. Your fathers and

your children, you do not know which of them is nearer and most beneficial to you. surely Allah is Knowing, Wise (11).

And for you is one-half of what your wives leave behind if they have no children. But if they have children, then you shall get a fourth of what they leave, after their bequests have been fulfilled and their debts have been paid. And for them (wives) is a fourth of what you leave, if you have no children. But if you have children, then their share is one -eighth of what you leave, after your bequest is fulfilled, and your debt is paid. And if the heir is male or female, who leaves no child or father, and has left a brother (in one mother) or a sister (in one mother) then for each one of the two is one-sixth. And if they have more than one, then they are partners in one -third, after the bequest of the deceased has been fulfilled, and the debt is paid; such wills should not cause harm (to the heirs). (Every law) is a decree from Allah. And (remember) Allah is Knowing, Forbearing (12).”(Surah An-Nisa 4:11-12 - Towards Understanding the Quran - Quran Translation Commentary - Tafheem Ul Quran, n.d.)

It should be emphasized that the knowledge of Faraid is very important in ensuring that everything that is owned is based on the concept of legitimate ownership according to Islamic law. This is because everything they have will be questioned by Allah SWT in the hereafter. Awareness to learn and appreciate the law of Faraid is a commendable effort especially today many among Muslims who are very concerned about the effort and care about the concept of property ownership in a real way based on Islamic fiqh.

The use of the term Hudud for Faraid is a very clear form of “*uslub quraniy*” to explain to Muslims about the importance of Faraid in the division of inheritance in ensuring that each property ownership must be based on real rights without taking the rights of others and each right must be conveyed to its owner. real. Therefore, this article will try to examine

in detail about the legislation of Faraid based on the Qur'an, Sunnah and ijma 'scholars. The author will also focus on aspects of the original law of Faraid based on the law of *"taklifi"*. In addition to the emphasis on some current issues related to Faraid law.

Pillars of Faraid

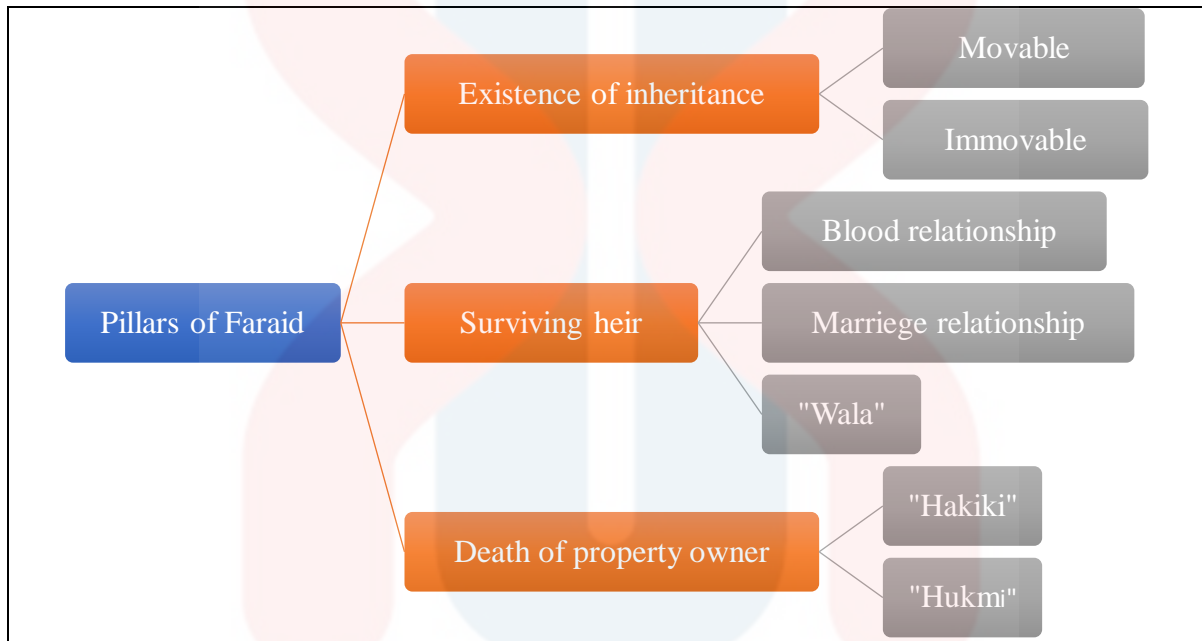


Figure 2.1 Pillars of Faraid

1) Death of Property Owner

A property can only be inherited or inherited after the death of the property owner. Death can happen in *"hakiki"* and *"hukmi"*. *"Hakiki"* death means actual death. His death was witnessed and his remains were buried. From a practical point of view, the death can be proven through a death certificate or burial permit. Whereas, *"hukmi"* death is death through presumption ("Presumption of Death") by the court against a missing person (mafqud), which cannot be traced and it is not known whether he is still alive or has died.

2) Existence of inheritance

Inheritance is all property that belongs to the heir during his life and remains his until his death whether it is movable property such as vehicles, savings and investments, and immovable property such as houses and land. The property is the right of the heirs. To be counted as an inheritance, the property is legally the property of the heirs and exists when the deceased dies. To prove that the property belongs to the heir, the property must be registered in his name. Property that has been bequeathed or sold during the life of the heir, is not counted as inheritance.

3) Surviving of heir

Regarding the previous study from Ahli & Pengganti, (2021) declaring an heir is to replace a person to obtain a portion of the inheritance that was previously the previous portion of a living person. The heir must live when the heir dies. If a person is not eligible to be an heir to a deceased heir, then his right as an heir has been forfeited. According to Awang, (2008) to be eligible for inheritance, the heirs may fulfil at least one of the four criteria listed which are blood relationship, marriage relationship, *wala'*, and Islam. Among the main reasons Heirs can receive an inheritance as explanation below:

i. Blood relation and kinship

Descendant relationship can be understood as a family relationship with a blood line. For example, the child inherits property left by their parents. The siblings of the deceased can also inherit the property of the heir under certain circumstances. Since only relatives or lineages can inherit, then adopted children, stepchildren and foster children are not eligible to receive the property of the deceased.

ii. Marriage relationship

This marriage relationship must be valid even if they have not had time to establish a marital relationship. In other words, the wife can inherit the husband's property when the husband dies and the husband can inherit his wife's property when the wife dies. Husbands and wives are also entitled to inherit during the period of "*iddah talaq ra'ie*". However, if the couple separates by "*talaq bain*", the husband or wife cannot inherit the property of each other. If a couple's marriage is invalid, then the husband or wife cannot inherit the property of each other.

iii. "Wala"

"Wala" means the liberation of slaves. This is a privilege received by former slave owners rather than freed slaves. The former slave owner will inherit the inheritance whether his former slave is male or female. However, the former slave is not entitled to inherit the property of his former master.

Category of Heir and Position

According to Awang, (2008) Islam has divided the heirs into three, namely the heirs of *ashab al-furud*, *asabah* and *dhawi al-arham*. The heirs of the companions of *al-furud* are the heirs whose rights have been determined based on the guidance of the Qur'an and Sunnah. *Asabah* heirs are heirs whose rights to the estate of the deceased are not stated through the Qur'an and Sunnah. There is a possibility that these heirs receive all parts of the estate, the balance or do not acquire any rights because the estate has been spent by the heirs of the *ashab al-furud*. While the heir for *dhawi al-arham* is the heir who has a kinship or blood relationship with the deceased other than the heir of *ashab al furud* and *asabah*. Islam has

appointed certain heirs to inherit the property for Muslims. Generally, heirs consist of male heirs and female heirs. For male heirs, there are 15 heirs who are eligible to receive the estate of the deceased. While for female heirs, there are 10 heirs who are eligible to receive the property of the deceased. This has been explained in the scope of study section in Chapter 1.

2.2.2 Independent Variable

1. Knowledge

According to the previous study, knowledge consists of information that has been organized and processed to gain understanding, experience, learning that is accumulated so that it can be applied in a particular problem or process. Knowledge is an act of the gathering's valuable the information's to understand the reality through intellect, understanding, and intelligence. Furthermore, knowledges also can be expressed in a such ways, the terms "knowledge" refers to the information's obtained about a particular topics or issues in its very broad sense. Further, knowledge has been described as a set of the ability and skills, the mental process and also the information that a person acquires with the aim of assist him in the interpreting facts and solving problems as well as directing his behaviour.

According to Abdelghani Echchabi et al., (2014) identified Faraid knowledge or Islamic property management knowledge is one of the branches of Islamic fiqh that has its own debate, it not only involves theory but also practice or tatbiqi that requires skills in calculation. Knowledge in managing property in the heritage of Islam and the Prophet (saw) himself to has warned the Muslims not to be ignores about these knowledges. He was said:

"Learn the science of Faraid and teach it to others. I will die, this knowledge will die and will experience chaos. Therefore, the compilation of the two fought to find real estate, they could not find people who can solve their cases." (Hadith was being narrated by the al-Hakim from the Ibn Mas'ud).

Based on Dictionary, (2020), Knowledge is a matter that we acquire through familiarity or research, whether they know to one person or another generally known to individuals. In this context of study, knowledge is referring to the how knowledge effect the understanding among community in Pengkalan Chepa about the rules of Faraid distribution and Hibah.

According to al-Zarkashi, the path to acquiring knowledge is surrounded by three sources, namely the intellect, hearing and the five senses. As a result, the Qur'an, Al-Sunnah, Al-Ijma, and Al-Qiyas are no longer the exclusive sources of knowledge; all sources of knowledge, including intellect, sensory perception, experience, and inspiration, are now included. In conclusion, the source of knowledge consists of revelation, intellect, senses and inspiration. In conclusion, the source of knowledge consists of revelation, intellect, senses and inspiration. From these sources, scholars have differed on intuition or inspiration. Some scholars think that intuition or inspiration can also be used as a source of knowledge human beings like the Sufis hold, therefore a small fraction of the later scholars (muta'akhirin) receive inspiration as a source of knowledge. The advent of audio-visual technologies such as radio, TV, CD, and DVDs as well as internet technology have also become a medium to get information quickly and fast. This new method especially the internet, will probably be a new rival to existing methods in the future as a new medium in conveying da'wah Islam. This is because the internet will be a virtual teacher who is able to impart knowledge to students without recognizing time limits and boundaries (Madya, 2015).

2. Awareness

The level of awareness of the community in Pengkalan Chepa in faraid knowledge. According to Md Kamdari et al., (2013) awareness is about to learn and appreciate the law of Faraid is a commendable effort especially for Muslims today who are very concerned about effort and care about the concept of property ownership which is clearly based on Islamic fiqh. In this study shows the results of community awareness about estate planning is very important to be implemented so that the property owned can be administered and managed well, especially after the death of the property owner.

According to Rashid et al., (2010) the awareness of the significance of making planning the distribution of property before passing is exceptionally vital so that the beneficiaries don't confront issues in managing it. Concurring to him, in other sections, the community is given less presentation and mindfulness of the Faraid process and isn't given exact rules specifically in legacy claims.

The state of being aware of something is known as awareness. It is the capacity to directly know and interpret events, as well as to sense or be aware of them. Another description states that it is a state in which a person is conscious of certain information and that information is directly available to apply to a broad variety of behavioural acts. Base on previous from Ahmad Baharul Ulum et al., (2017) the demographic factors give an impact on the awareness of unclaimed assets in the Muslim community in Malaysia. The term is often used interchangeably with consciousness, and it is often thought to be consciousness itself. The states of awareness are linked to the states of experience, so the structure of awareness is reflected in the structure of experience.

In general, society is aware that in Islam, the rule of Faraid governs the division of inheritance after death. According to Buang, (2009) the Islamic society

assumes that early preparation for the division of current property life is not necessary as a result of the implementation of the prescribed Faraid law in Islam. As a result of the increased wealth, the Muslim community's understanding aims to change. Yusof, (2001) and Mujani et al., both researchers, agree with this theory (2011). As a consequence of the community's expectation, the heirs must completely bear all of the issues that occur in connection with lawsuits and the maintenance of the property owner's properties.

Furthermore, common awareness is linked to the issue of inheritance division, which exists when the property owner refuses to tell the heirs about the property owned, contributing in the heirs remaining unaware of the estate's presence. Much worse, if the property owner is unconcerned about matters relating to the document of possession against land, for example, the lack of such ownership documents will result in a land title that is not as straightforward as when boundary overlap occurs (Wan Suraya Wan Hassin et al., 2016). So, society need to have an awareness attitude in their life for their future because it can avoid anything which is can exist the misunderstanding about Faraid distribution among them especially for their family.

Al-Hakim narrated from Abdullah bin Mas'ud that Rasulullah s.a.w. said: Meaning: Study the Qur'an and teach it to people, and learn Faraid and teach it to mankind. Indeed, I am a human being who will grasped (died) and indeed the knowledge will be grasped (revoked), and later slanders will arise, so that two people disagree about the division inheritance, and no one can settle between the two. Awareness in Faraid science can stabilize the family institution. This study discovered that being aware of Faraid knowledge can help us avoid taking or holding land or property that belongs to others, particularly our own relatives. Nonetheless, Faraid's knowledge can help successors avoid misunderstandings and arguments that might

lead to the dissolution of friendships and the plundering of family assets (Safar & Othman, 2010).

3. Understanding of Hibah

Hibah is a beneficial activity (sunnat) or an effective tool in the context of Islamic wealth, especially for immediate family members, from a legal standpoint. Hibah can be seen as the solutions through the issues that arise from the using of the Faraid, is the most important the issue of assets being transferring to the family members through to the wishes and preferences of donors (N. H. Noordin et al., 2016). Hibah is a Muslim way of disposing of such properties, according to (Kamarudin and Alma'amun, 2013). A grant, according to N. H. Noordin et al.,(2016), is the uncompensated transfer of ownership of an estate to a person. Assets would be spread out sooner (while the person is still alive) through grants, reducing unclaimed property issues. In other side according to Kamarudin & Nor Muhammad, (2017) Hibah gifts are one of the Islamic heritage planning tools which can prevent the uncontrolled and unclaimed heritage of the heirs.

Property management is needed for two aspects of time, according to Zomro Muda, (2008): the first is for lifetime plans, and the second is for death plans. Another concept of Hibah proposed by Baharudin and Muhamed Said, (2017) is that property rights are granted solely based on the affection and assistance offered in Islam throughout a family's or individual's existence. Hibah acts to distribute property to encourage Muslims to establish mutual love and devotion and support needy people (N. H. Noordin et al., 2016). The property or asset must have value and be debt-free to qualify for a Hibah right. The recipient does not receive anything in exchange for his or her deeds, and it is normally a one-time gift from the donor.

This activity is focused on the Quran, Sunnah, and general agreement (ijma). Since Allah s.w.t. has said what Hibah means: "... and to offer money, even love, to families, orphans, the poor, travellers, those who ask (for help), and to free slaves," one of the verses in the Qur'an that establishes Hibah. (Verse 177 of Sura Al-Baqarah). Grants may take the form of tangible products, services, or valuables. It may be movable property like equipment, gold, and automobiles, or immovable property like land, homes, and buildings. Other real estate, such as crops and animals, as well as other properties (such as life insurance policies, company shares, unit trusts, and employee provident funds) may be provided as grants.

Hibah, on the other hand, has been employed as a financial tool in the goods and services of Islamic financial institutions in a larger sense of Malaysian wealth management. As a result, the Hibah's validity and compliance with the laws governing the Malaysian legal system can be impacted in two ways. First, because the classical Hibah principle is governed by state law, conflicts of jurisdiction may emerge. Commercial Hibah, on the other hand, will be governed by federal law and organised with Islamic banking and takaful products and services provided by Islamic financial institutions. The paucity of literature on Hibah from the standpoint of Islamic banking and finance contributes to the public's lack of comprehension and knowledge on the subject.

The concept of Hibah can also be viewed as an addition to Islam's property distribution system. Hibah is a notion that is well suited to be implemented by the community, especially to distribute the properties to those who cannot afford it without limiting it to certain rates and groups. Therefore, a Hibah by stipulating the condition that the validity of the Hibah only occurs after the death of the grantor is invalid. It is considered a will and is subject to the laws of wills.

2.3 Hypothesis Statement

The literature review and theoretical background reveal that, there appears to be a relationship between awareness of society and understanding of Islamic inheritance law (Faraid). However, it is apparent that the integrated relationships between these variables have not been empirically examine the relationship among these variables. The rules of Faraid distribution adoption being analysed with three independent variables, specifically awareness, knowledge, Faraid and Hibah. Thus, three hypotheses have been proposed to analyse the relationship between variables. Based on the literature discusses in this chapter, the hypothesis of this can be summarized in the following manner:

Hypothesis 1

H0: There is no significant relationship between knowledge and understanding rules of Faraid distribution among community in Pengkalan Chepa.

H1: There is a significant relationship between knowledge and understanding rules of Faraid distribution among community in Pengkalan Chepa.

Hypothesis 2

H0: There is no significant relationship between awareness of society and understanding rules of Faraid distribution.

H1: There is significant relationship between awareness of society and understanding rules of Faraid distribution.

Hypothesis 3

H0: There is no significant relationship between Hibah and understanding rules of Faraid distribution.

H1: There is significant relationship between Hibah and understanding rules of Faraid distribution.

2.4 Conceptual Framework

The objective of this study is to explain about the relationship between rules of Faraid distribution in the community in Pengkalan Chepa. (Mohd Khairy Kamarudin & Azwan Abdullah, 2016) in the estate if not claimed is a problem in the economy of Muslims who are increasingly depressed. The effect of this inheritance problem wealth that is frozen and cannot be developed for development purposes heirloom economy and it takes a long time in various methods to solve it. In the division of Faraid which in fractions base on 1/2, 1/4, 1/8, 2/3, 1/3 or 1/6 as explained in the text of the Quran for the whole property belonging to the deceased there is no distinction between the division of movable and immovable assets. So, it happens land subdivision or mass ownership effects the understanding of Faraid division literally. This part will explain the conceptual framework. Figure 2.4 shows the Independent of Variable and Dependent Variable in this research.

Title: Rules of Faraid distribution: Empirical study on the level of community understanding in Pengkalan Chepa.

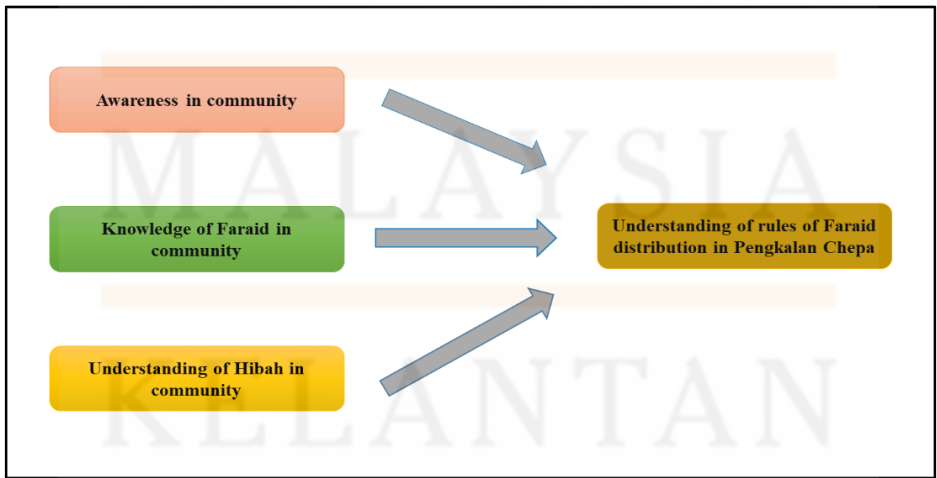


Figure 2.2 Conceptual Framework of rules of Faraid distribution

2.4.1 Define Variables

i. Awareness

In the words “conscious” or “unconscious” are used in many contents with different understandings. "Conscious" is also used as a substitute for "knowing" as in the sentence "I am aware of the law of Faraid" (Berry, 2014). According to N. H. Noordin et al., (2016), there is a dearth of public awareness in Malaysia among community about the need of estate planning. Therefore, attempts to be made in studies for various such conditions. Awareness in the study indicates a high prospective knowledge for a person to be vigilant regarding the implementation of this understanding. Therefore this awareness is a beneficial and very important thing for success and necessitates the distribution of Islamic wealth (S. H. Ahmad et al., 2019).

ii. Faraid

In the word Faraid in terms of language, it has various meanings. Among the many meanings are definitely, of course, halal and mandated. According to the study of Islamic terminology, Faraid is when a Muslim has left the world to eat so his property will be divided whether the deceased left a will or not because his inheritance will be divided to his heirs. In Islamic inheritance law the Faraid is an undisputed part of sharia law. This is because it is known as ‘Ilmu Mawarith’ or ‘heritage knowledge’ knowledge about the division of the estate of the deceased according to the teachings of sharia and law. The implications are life effects. Derived from Al-Quran, Allah SWT has set the law of Islamic Heritage wisely (Zuleika & Desinthya, 2014).

iii. Hibah

The concept of hibah found in the Quran, sunnah and practiced by all Muslims around the world, including Malaysia itself, is a form of property management organized by Islam.

This is not intended to avoid the faraid property division system, but as a complement to the property division system in Islam. Dr. Siti Zalikah Md. Nor, an academic he argues that society needs to understand that the faraid system is actually a form of division of property to heirs when a person dies suddenly or dies at a young age before having time to think about the preparation of property division. Therefore, he emphasizes that hibah be used as a form of early planning of property inheritance for charitable purposes (Kamarudin & Alma'amun, 2013).

iv. Knowledge

According to Cambridge Dictionary, (2021) knowledge is a matter that we acquire through familiarity or research, whether they know to one person or another generally known to individuals. Knowledge is believed to be one of the driving factors in estate planning practices. The higher one's level of knowledge of estate planning practices the greater one's potential to make estate planning. The understanding and appreciation of the study of Faraid knowledge will certainly be different between those who follow it formally to informally, as no elements of measurement and comprehension tests were performed. However, exposure to this knowledge has undeniably existed and been cultivated in the hearts of society. The best approach to the study of Faraid knowledge should contain theoretical and applied elements. This is because of I involves practical knowledge involving calculations, simulations of cases that have occurred and will occur, as well as reinforcement exercises (Hasyimi, 2012).

2.5 Research Gap

According to past study, the researchers discovered that the research gap may be investigated by comparing the most recent research trends on this topic in the studies completed. An increasing number of studies are focusing on the findings of studies on the adoption of Faraid knowledge in the context of awareness and the operational framework of Faraid as an estate planning tool. However, empirical examinations of Faraid's expertise are rarely conducted. In light of this, the purpose of this research is to examine the practice of Faraid inheritance division in Malaysian society using primary data, extending beyond the descriptive method to examine the variation in Faraid knowledge practice across control variables.

2.6 Chapter summary

In a nutshell, this chapter addressed analyse the literature review and it focused on rules of Faraid distribution which is empirical study on the level of community understanding in Pengkalan Chepa. From this chapter all the related literature has been discussed and reviewed regarding the research that is understanding the rules of Faraid distribution, Hibah, awareness, and knowledge. The researcher also explained the different factors participated in this research by giving Faraid understanding of the components, aspects and definitions. In this chapter, the researcher also described the terms of Hibah, Faraid, awareness and knowledge among community in Pengkalan Chepa in detail.

CHAPTER 3

RESEARCH METHODOLOGY

3.0 Introduction

Methodology, according to Whittmore and Melkus, (2008), relates to techniques for acquiring, arranging, and collecting information. Besides, the term of "methodology" refers to a collection of approaches that operate together to provide data and findings that answer the research question and are appropriate for the researcher's goal. Also, that, methodology can also refer to a comprehensive design of a research report, namely sample size and techniques, data gathering processes and techniques, and data collection. As a result, how we achieve at consequences is becoming as significant as the results actually. Significance is measured not only by the research's reliability, but also by the simplicity with which others may reproduce what we did in the analysis. The study's aim is the rules of Faraid distribution which is empirical study on the level of community understanding in Pengkalan Chepa. Using the right method in collecting data this study can ascertain of understanding Faraid distribution among community in Pengkalan Chepa.

3.1 Research Design

For the research design, it is the methods for gathering, analyzing, interpreting, and reporting data in the research studies. It's the greater picture strategy for connecting conceptual research concerns to applicable (and practicable) empirical research. The goal of the study design is to ensure that the necessary data is collected in a reliable and efficient manner based on the circumstance. To put it another way, it's the framework, a primary research model that guides data gathering.

Research on temporality can be regarded of as analyzing an occurrence through the lens of a conditional statement in the form. This method of study is performed to see how a certain reform may impact alignment and assumptions. The number of public researchers look for pattern matching that are based on theory testing. Sources such as experience, secondary data, and case studies could provide the foundation for a new inquiry. At the end of this study, this study is able to make a strong relationship between understanding of Faraid and Hibah among community in Pengkalan chepa.

This research used descriptive, reliability test and Pearson's correlation. Descriptive research was taken to investigate the level of the knowledge about Faraid among community in area Pengkalan Chepa with the independent variables: knowledge, awareness and Hibah. Descriptive assisted with reliability and correlation in order to accomplish research objectives. It also includes a research framework design as well as a research plan of action. Most importantly, it is to guarantee that the data gathered during field work is suitable for fixing the issues. In general, there are two sorts of research methods used: quantitative and qualitative research. The researchers would like to use a quantitative method in this study because it is more precise.

According to Creswell, (2003) time is vital attribute for decision making while selecting research method. Saunders, Lewis, and Thornhil (2012) shows that quantitative research can be done faster than qualitative, as the time schedule can be estimated, while qualitative research may last longer than qualitative research. Research projects generally carried out for academic reasons are only time-limited as the research is also conducted for academic purposes, which is why researchers choose to adopt a quantitative approach.

3.2 Data Collection Methods

It is extremely important in a research in order to gather or measure information on the variables of interest, that the research question can be answered systematically in an efficient way to test hypotheses and to assess the results. It is also very significant in the data gathering process. The aim of the data gathering methods is to produce quality proof that results in concise data analysis and convincing and dependable solutions to the queries. Whatever type of study for determination of whether the data for the accurate gathering are quantitative or qualitative, the integrity of the research is highly important.

Inside research is a highly specialized activity more specialized in a variety of information or explain evidence. This is also found in the collection of information in a way that is targeted to produce a holistic. Data collection of each core from the initial design with problems to be answered. Data collection is also a process of carefully desired information, with the stored knowledge of analysis that can provide usable and logical answers (Parveen and Showkat, 2017). The most important rule in data collection is not to try to collect data or analyze all possible types of data. Unless you are doing a truly exploratory study the use is almost unnecessary at the time in considering the literature on a variety of topics.

There are two methods of data gathering, namely primary collection and secondary acquisition of data. The data collecting itself comes into two major groups. It is worth mentioning. Collection of raw data obtained from the source is the primary collection of data. The process of generating original data acquired for a particular research goal by a researcher. And two segments, namely qualitative and quantitative, are investigated further. Qualitative data collecting research methods do not include any number or need to be obtained via the use of mathematical calculations except for countless elements such as researchers' feelings or emotions. Quantitative methods, by contrast, indicate the amount and

need to make conclusions from mathematical calculations. The use of surveys, for example, to achieve statistically calculated numbers (Sandelowski, 2000). That study's analysis technique is data quantitative.

Quantitative data is an integer or floating point, the amount of interest is measured. Multiple dimensions, when taken across time in a time series, can be a complex set of numbers or arrangement of data. Quantitative data are frequently based on various measurement units that must be homogeneous across data to make analysis meaningful; unit transformation (in particular for volatile units such as currencies) often can be an issue. In the statistical method for detection there is a connection with the count and calculating in the actual content of the study obtained. The obtained studies can yield effective statistical data to set very large data. To get content analysis information, the must-have items must be categorized content to be studied, unit analysis, and message treatment direction (Archibong et al., 2010). For the use of quantitative methods as a process of uncertainty about an important phenomenon or problem. This is because each different knowledge of uncertainty gradually. Repeated sampling, data collection and data analysis can occur in quantitative research. By being specifically determined to be continuous, it may change from its unstructured nature and may in part become its qualitative form (M. B. Ahmad, 2019).

A questionnaire are data obtained to obtain information from respondents. The questionnaire was invented by Sir Francis Galton (1822-1911) for which the questionnaire required more other types as it did not require much effort from the questioner such as verbal or telephone users and also there were standard requests which made it easy for data usage (Parveen and Showkat, 2017).

Three methods of use are organized, semi-structured and unstructured in the quantitative questionnaire. A structured interview is a questionnaire given verbally that

contains a set of questions. Where each question requires accurate explanation with little or no variance and little space for an investigation on the answer. This makes them easy to manage and might be effective for clarifying matters. It is also a problem of literacy or computing with those interviewed with few respondents. Semi-structured interviews, on the other hand, include important questions that assist identify the areas being investigated, as well as the utilization of the interviewer's time to elicit more detailed ideas or comments. This questionnaire can impress its special features scientific, specialized and able to cover a number a large population through a small sample and common sense logic (Sumarni Lapammu and Zamri Mahamod, 2018).

The informant can also be explained in detail about things that are not just giving ideas or opinions. This questionnaire is an appropriate method to survey using the rules on the distribution of Faraid among the community in Pengkalan Chepa. In addition, compiling using this method there are some disadvantages that are likely to be related to invalid data or factual deviations will be incorporated.

3.3 Study of Population and Sample Size

Population to a group of Muslim or non-specific human beings or non-human entities such as education, unit of time, geographical features, objects, salaries or prices of wheat taken by individuals. Some statisticians refer to it as the universe. The population is also a limited number of individuals, members or units are classes. Population that has been properly defined there is no dispute that a given unit is a member of the population. In a mathematics search request, for example, the researcher must first determine the student population by age or grade, as well as the type of school, geographic area, and academic year for which the data will be collected. The nature of the features that make up the population cannot be determined from the conclusion of the question. A researcher does not know what units must be considered when collecting the sample because the population approach is not explicitly established (si EkaPuteri, 2020).

A population aimed at the study for the community to be studied to make generalizations of the study findings from a sample to a population (Azizi et al, 2007). The population of this study is focusing on among community in area Pengkalan Chepa, Kota Bharu. The reason why this study is focused on community in Pengkalan Chepa is due to the lack of knowledge or awareness about Faraid distribution surrounding them. There is variety aspect that focused on this study. They are understanding, knowledge, and awareness of Faraid distribution and Hibah.

A sample is a smaller version that can be used by a larger group. It's a subgroup that caters to a larger population trait. When some other number of participants grows too large for the sample to contain those attainable individuals or supervisors, samples are utilized in data analysis. A sample must represent the entire population and must not show any preference for one attribute over another. The population usually contains too many people to

learn readily, so the research is often limited to one or more samples. The samples were taken to contain most of the information on a specific population characteristic, but to ensure the proper conclusion is reached with respect to the population of the sample the relation between the sample and the population.

3.3.1 Sample Size

Table 3.1: Sample Size (Krejcie & Morgan, 1970)

Table 3.1									
<i>Table for Determining Sample Size of a Known Population</i>									
N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	354
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	191	1200	291	6000	361
45	40	170	118	400	196	1300	297	7000	364
50	44	180	123	420	201	1400	302	8000	367
55	48	190	127	440	205	1500	306	9000	368
60	52	200	132	460	210	1600	310	10000	370
65	56	210	136	480	214	1700	313	15000	375
70	59	220	140	500	217	1800	317	20000	377
75	63	230	144	550	226	1900	320	30000	379
80	66	240	148	600	234	2000	322	40000	380
85	70	250	152	650	242	2200	327	50000	381
90	73	260	155	700	248	2400	331	75000	382
95	76	270	159	750	254	2600	335	1000000	384

Note: N is Population Size; S is Sample Size *Source: Krejcie & Morgan, 1970*

The researchers choose the respondents among the community that Muslim in Pengkalan Chepa, Kota Bharu. Overall, there are about 3,673 people of community in Pengkalan. Base on the table 3.3, Krejcie & Morgan, (1970)said that sample size of 3,673 people needs 351 respondents as the sample size. Therefore, the researchers will distribute a total of 400 questionnaires to community at Pengkalan Chepa because there might be data from the questionnaire that cannot be use, so they do that as precautionary measure.

3.3.2 Sampling Frame

The study examining the relationships between the awareness, knowledge and understanding of Hibah with Faraid distribution adoption among Muslim in Pengkalan Chepa. The justification to select Pengkalan Chepa is the high accessibility of this population to Faraid -related research writing providers located in Pengkalan Chepa.

3.3.3 Unit of Sampling

A decision has to be made for unit of sampling to select the sample. The sampling this study will be targeted to the respondents that are age starting from 20 years and above, also focusing on employed and student person as a Muslim.

3.4 Sampling Techniques

That study's analysis technique is data quantitative. Quantitative data is defined as the value of the data as numbers, where each data set is connected with a unique numerical value. Quantitative data is generally collected by surveys, polls, or questionnaires given to a certain portion of the population for statistical analysis. Quantitative approach, as contrast to descriptive statistics, is statistical and usually structured - meaning it is more rigorous and defined. In this study, we will be using the non-probability sampling design which is convenience sampling.

According to the books by Kumar et al., (2013) convenience sampling refers to the collection of information from the respondents who are conveniently available to provide it, which involve selecting any available set of respondents convenient for the researcher to use. This research attempts to measure the relationship between the independent variables. The

convenient sampling method is applied in this researcher because it simple to structure, most quick and the most important it easy to understand by the respondents. In consequences, this is the suitable method to survey the understanding about rule of Faraid distribution among community in Pengkalan Chepa.

3.5 Research Instrument Development

Research instruments described as tools developed by researchers to accomplish their entire goals when conducting their research. Research instruments are designed to assist accumulate data for analysis. This section presents the measurement items used in this study. The dependent variable in this study is understanding of rules of Faraid distribution in Pengkalan Chepa. The independent of this study is awareness in community, knowledge of Faraid in community and the understanding of Hibah in community. The study of 'Rules of Faraid Distribution: Empirical study on the level of community understanding in Pengkalan Chepa' employs a quantitative approach in which the data is collected through the questionnaire. Data collection methods can be separated into two which are qualitative and quantitative. Thus, researchers were choosing the method of collecting quantitative data as the questionnaires. This study is consisting of Section A, section B, and section C.

First and foremost, Section A is about the personal data of the respondent. It requests the demographic segmentation of every respondent. The basic information allows researchers to understand quickly about the respondent. Demographic information includes the gender, race, age, education and marital status. To encourage and facilities the respondent answer the questions, the questionnaire will be in bilingual language which is in Malay and English. By asking demographic questions in the questionnaire, it can collect demographic information about current and potential respondent on a large scale. This section discusses the multiple

options methods for respondents to answer the questions. On the other hand, section B is more focused on the independent variables which are awareness in community, knowledge of Faraid in community and the understanding of Hibah in community. This section uses 5 points of likes the skills to measure respondents about how much they agree or disagree with the statement which is 1- Strongly disagrees, 2- Disagree, 3- Not disagree / undecided and 4- Agree 5- Strongly agree. In the section C also requires respondents to answer the several of questions about dependent variables and researchers use Likerts's scale survey which is the respondent do not choose "yes/no" at all, but are given more specific choices same like in section B to uses 5 points of likes the skills in various degrees to a question in the survey.

3.6 Measurement of the Variables

In this study, the questions used are developed by adapting verified and multisource measuring elements which reflect the simulated variables. While the research context of this study is different from the previous, some of the items utilized in this study have been improvised to reflect the setting of the current study. There are 15 measurement items that are finished in this study as displayed in Table above.

Table 3.2: Measurement items of the variables

Variables	Source of scales	Number of items
Awareness in community	Adapted from (Md Kamdari et al., 2013); (Ahmad Baharul Ulum et al., 2017); (Buang, 2009); (Wan Suraya Wan Hassin et al., 2016); Safar and Othman, 2010)	5

Knowledge of Faraid in community	Adapted from (Abdelghani Echchabi et al., 2014); Madya, 2015; Cambridge Dictionary,2020)	3
Understanding of Hibah in community	Adapted from (Rashid and Ahmad,2013; Mohd Khairy Kamarudin & Suhaili Alma'amun, 2013; Noordin et al,2016); Mohd Zamro Muda et al.,2006; Baharudin and Said,2017; Albertini and Radl,2012); Cox and Rank,1992)	7
TOTAL ITEMS		15

3.7 Procedure for Data Analysis

The procedure of data analysis will be done after the questionnaires been collected from the respondents. The questionnaire will be arranged according to the series section stated or coding on the front page of the questionnaire to make it easier for the researcher to analyses the data. After that, the data that gained by the researcher will be keyed in and analyses through the Statistical Package for Social Sciences (SPSS) software version 24 after been coded. A Descriptive statistic, Reliability test and Pearson Correlation Coefficient would be used to interpret the finding of the study. The justification for using this test is to analyses the degree of relationships between the variables whether very strong, strong, moderate, very weak or weak based on the results of correlation coefficient. The step of procedure for data analysis as follows:

Step 1: Identify issues and/or opportunities for collecting data.

The first step in data collection procedures is identifying issues and/or opportunities for collecting data. In this research study, the researcher had introduced the independent variables and dependent variables where the researcher has aim to study the rules of Faraid distribution which is empirical study on the level of community understanding in Pengkalan Chepa. In order to collect the data, the researcher will give the questionnaires to the people that lived at Pengkalan Chepa.

Step 2: Select issue(s) and/or opportunities and set goals.

The second step in data collection procedures is to select issue(s) and/or opportunities and set goals. When coming on this step, the researcher needs to set the purpose and the goals that need to be achieved in this research study. In this research paper, the researcher wants to investigate the relationship between the factors that influence the understanding of community about rules of Faraid in Pengkalan Chepa.

Step 3: Plan an approach and methods.

The third step in data collection procedures is to plan an approach and methods. In this research paper, the researcher had used the questionnaires as a method in collecting the data and information. In this questionnaire, the researcher had put various questions to be answered by the community in area Pengkalan Chepa so that the researcher could gained the information from respected respondents. The researcher had applied close-ended questions and open-ended questions inside the questionnaires. In this research study, the researcher had put demographic part, independent variable part, dependent variable parts and the relationship between the independents and dependent variable part inside of the questionnaires. In the demographic part, the questions are consisting the age, gender,

occupation and many more. In the independent variable part, the researcher had made questions that related to the independent variables as well as the dependent variable.

Step 4: Collect data.

The fourth step in data collection procedures is collecting the data. In this research paper, the researcher had conducted the questionnaires as a method to get the results. In this research paper, the researcher had given the questionnaires to the community in area Pengkalan Chepa as the respondents to answer the questions inside the questionnaires. The respondents had been chosen randomly where the researcher had given one questionnaire to one family. The total respondents for this research paper are 400 respondents. The researcher had set the timeline in order to make sure that the things can be moved to the next step according to the right time.

Step 5: Analyses and interpret data.

The second last step in data collection procedures is analysing and interpreting the data. In this step, the researcher will measure on the reliability and validity of the variables that been tested inside of this research study.

Step 6: Act on results.

The last step in the data collection procedures is acting on the results. In this process, we already gained the results of all the variables that been tested. Thus, the researcher can proceed with the suggestions or recommendations for the future researcher that might be using the same topic for their research study.

3.7.1 Reliability Analysis

In this research, Cronbach's Alpha employed for reliability tests. It shows that questionnaires to be distributed are reliable and valid. The variables will analyze in order to measure the internal consistency of the measurement instruments. The consistency of the measuring tools can state as the survey results are consistent despite repeating the measurement numerous times. It is crucial to demonstrate that the results are reliable. Due to this study, many Likert questions in a questionnaire build a scale and establish whether a scale is valid. Rules of Cronbach's Alpha Coefficient size:

Table 3.3: Cronbach's Alpha Coefficient size

Cronbach's alpha	Internal consistency
$0.9 \leq \alpha$	Excellent
$0.8 \leq \alpha < 0.9$	Good
$0.7 \leq \alpha < 0.8$	Acceptable
$0.6 \leq \alpha < 0.7$	Questionable
$0.5 \leq \alpha < 0.6$	Poor

3.7.2 Pearson Correlation Matrix

Correlation is considered as the movement of two or more variables. The Pearson product-moment correlation coefficient or known as Pearson's correlation. According to Sekaran, U., & Bougie, R. (2010) The purpose of the Pearson correlation matrix are to show the direction, strength and importance of relationships between variables measured. The relationship will measure through interval scale or ratios. This correlation will explain the extent to which the relationship exists between independent and dependent variables.

Therefore, the researchers used this correlation to see how strong the relationships between loan size, loan tenure, mode of payment, management fees, and help and support and its impact toward performance of micro business for this study

The Pearson Correlation Matrix has been used for understanding the relationship between variables in the study. It is crucial to understand the degree of relationship independent variable that is knowledge, awareness and understanding of Hibah and also dependent variable specifically rules of Faraid distribution among each independent variable. The matrix will be shown by the use of scatter plot which consists of x-axis and y-axis. The measurement of Pearson Correlation in the study will give whether positive, negative or no correlation between variables. However, from the literature review on chapter two, there are no results of no correlation for the relationship between knowledge, awareness and understanding of Hibah towards rules of Faraid distribution. Thus, the results for this study whether will be positive or negative correlation between variables.

The table below show the rules of thumb about correlation coefficient size to characterize the strength of the correlation between variables based on size of the correlation coefficient, r:

Table 3.4: The Values of Thumb about Correlation Coefficient Sizes.

Coefficient Range, r	Strength of Correlation
±0.91 to 1.00	Very high positive (negative) correlation
±0.71 to 0.90	High positive (negative) correlation
±0.41 to 0.70	Moderate positive (negative) correlation
±0.21 to 0.40	Low positive (negative) correlation
±0.00 to 0.20	Little if any correlation

Sources: Hinkle, Wiersma, & Jurs (2003).

3.8 Chapter Summary

The first steps of this chapter are an introduction and a description of the design of the study. Before describing research methods employed in this research, the population and sample study are also highlighted. In this chapter also, researcher explain the selected research strategy, population and sample study, research procedure, data gathering techniques besides data study used in this research. Therefore, this research is important in studying the understanding about the rules of Faraid distribution which empirical study on the level of community understanding in Pengkalan Chepa.

CHAPTER 4

DATA ANALYSIS AND FINDINGS

4.0 Introduction

In this chapter, the researchers will discuss about the result and finding of research based on the analysis that have done the data collection from the respondent. The data collection is focused on the community at Pengkalan Chepa which have been responded. A total number of 351 survey were distributed by questionnaire to reach the result and analysis of the data. This chapter also discusses the observation of the result from the data. The data analysis and interpretation are discussed and elaborate the findings more detail in this chapter. Before the researcher discusses the data collected from the community in Pengkalan Chepa, the researcher does a pilot test to know either the question achieves or not on the understanding of respondents to answer this questionnaire. The data that have collected through questionnaire had been analyzed using the Statistical Package for Social Science (SPSS) version 24 and it consists of descriptive analysis, reliability analysis, and demographic profile of the respondents, descriptive statistic and Pearson correlation.

4.1 Preliminary Analysis of Pilot Study

For a pilot test on this research, the researchers have run the questions among 35 respondents randomly. This questionnaire was allocated to survey participants to check the reliability of the instrument. According to Hassan et al., (2006) a pilot study is an important stage in a research project because it allows researchers to discover potential issue areas and deficiencies in questionnaires and protocol throughout the entire research process. Also, this

stage is important for make sure the questionnaires provided are comprehensible, well defined, clearly understood and presented in a consistent manner.

The questionnaires are divided into three sections where it included section A for the demographic of respondents, section B for an independent variable which are awareness in the community, knowledge of Faraid in the community and the understanding of Hibah in the community and section C for a dependent variable which is understanding rules of Faraid distribution in Pengkalan Chepa. The questionnaires were produced and translated in Bahasa Malaysia to enable the respondents to answer this type of question. As stated above, this process aims to observe the respondents' ability to comprehend the instructions, understand the items of the questionnaire, the term used, the sequence of questions, and the flow of the statement.

Based on the reliability analysis for these questionnaires, the highest internal consistency reliability will determine if the Cronbach alpha is closer to 1 and if reliability indicates less than 0.6; therefore, it will consider as poor. The result has shown a positive sign, whereas the internal consistency (Cronbach's Alpha) is more than 0.70 overall. It is proved that the questions provided to respondents is easy to understand, well defined and comprehend.

Table 4.1: The result for variable reliability statistic

Variable	Cronbach's Alpha	N of Items
Awareness in community	0.779	8
Knowledge of Faraid	0.866	8
Understanding of Hibah	0.795	9
Rules of Faraid distribution	0.828	7

Table 4.1 was shows independent variable (Awareness in community, Knowledge of Faraid and understanding of Hibah) and dependent variable (Rules of Faraid distribution) are reliable by using Cronbach's Alpha test. The result for dependent variable, the alpha value of reliability analysis for rules of Faraid distribution is 0.828. Based on Rules of Thumb, the result is category as good. While, for independent variable, the alpha value of reliability analysis for awareness is 0.779 was considered as acceptable result. Next, the alpha value of reliability test for knowledge of Faraid is 0.866 and it is considered as good. Lastly, the alpha value of reliability analysis for understanding of Hibah is 0.795 was considered as acceptable.

4.2 Demographic Profile of Respondent

Demographic refers to several groups we want to know, for a study that conduct. This demographic importance also to help the researcher identify the groups involved in their respondents in the study they conducted. So, with the existence of this demographic concept, it will make it easier for a study to be conducted carefully and planned and sufficient with the information desired by the researchers in each of their study areas. The main objective of descriptive analysis is to provide a summary of the samples and measurements taken during a study (Sharma, 2019). This section has shown that the respondent's profile details. Which

inside the questionnaire, Section A consist of general information on demographic profile of respondents such as gender, age, status, education level and occupational. In general, the demographic profiles of the respondents are gathered as below:

4.2.1 Gender

Table 4.2: Frequency table of Gender

	Frequency	Percent (%)
Male	119	34
Female	232	66
Total	351	100.0

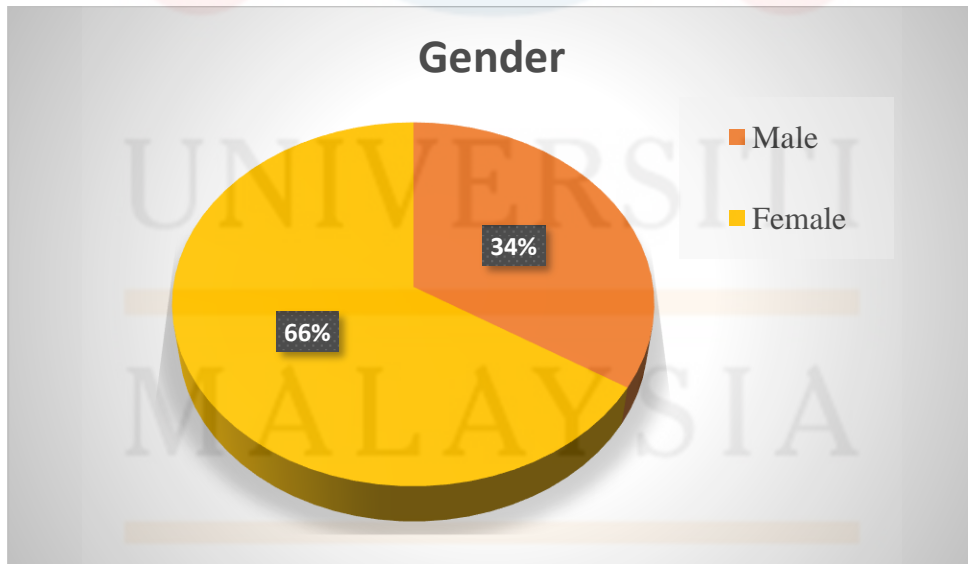


Chart 4.1: Chart for gender group

Table 4.2 shows the number and percentage of respondents based on gender. The total of a sample size for this study is 351 people that contribute 119 from male and 232 from female. Based on the data in percent, 66% this is female and 34% which is male from the community in Pengkalan Chepa. From the result, the number of females higher compared with male respondents.

4.2.2 Age

Table 4.3: Frequency table of Age

	Frequency	Percent (%)
20 until 30 years	215	61
31 until 40 years	55	16
Above 40 years	81	23
Total	351	100.0

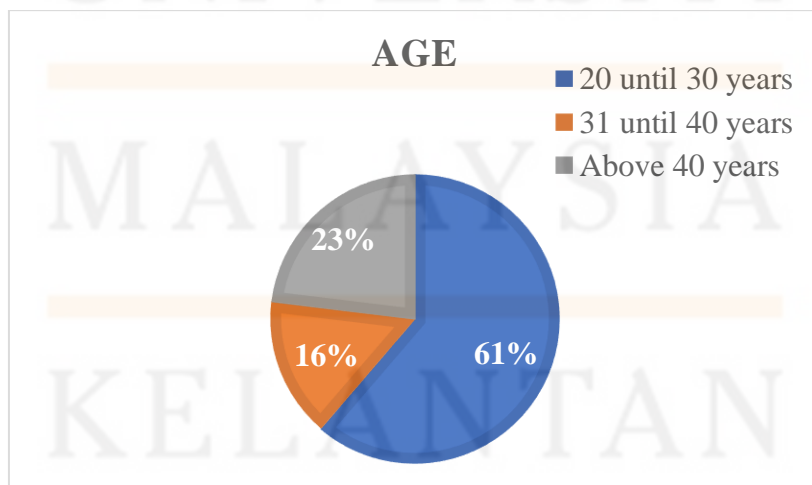


Chart 4.2: Chart for age group

Table 4.3 shows the number and percentage of respondents based on age. The total of researcher respondents is 351 people. Based on the data, most respondents come from 20-30 years old, which is the percent of 61% or 215 from the 351 respondents and then followed by age group at 31-40 years old with 16% or 55 respondents. Next is above 40 years old is 23% or 81 respondents.

4.2.3 Education Status

Table 4.4: Frequency table of Education

	Frequency	Percent (%)
SPM/STPM/Matriculation/STAM	73	21
Diploma	64	18
Bachelor	194	55
Master	19	5
PhD	1	0.3
Total	351	100.0

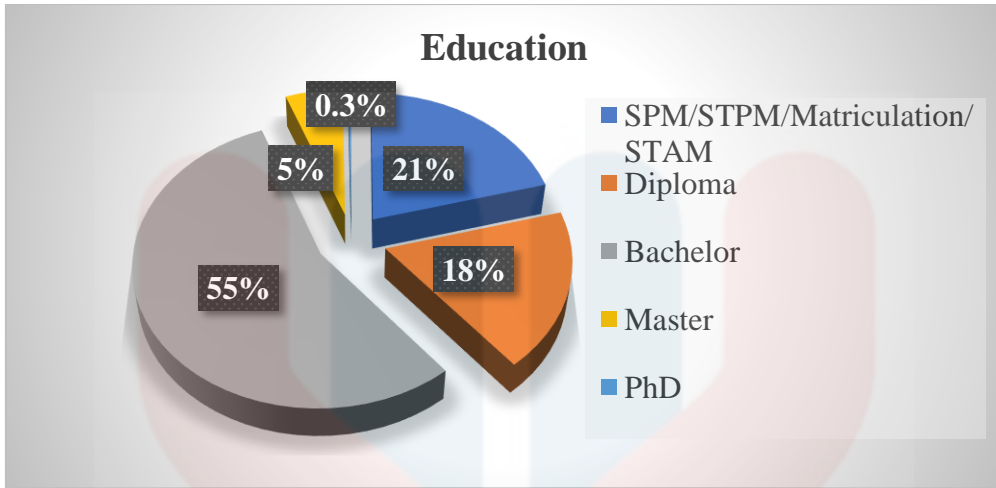


Chart 4.3: Chart for education group

Table 4.4 shows the level of education of respondents in Pengkalan Chepa. Based on data collected, respondents at SPM/STPM/Matriculation/STAM level are 73 people or 21%. Next, for education level at Diploma is 64 people or 18% and for Bachelor is about 55% or 194 people. Meanwhile, for respondents from Master is 5% for 19 people and PhD is 0.3% for one person only.

4.2.4 Marital Status

Table 4.5: Frequency table of Marital status

	Frequency	Percent (%)
Single	208	59
Married	131	37
Divorce	12	3
Total	351	100.0

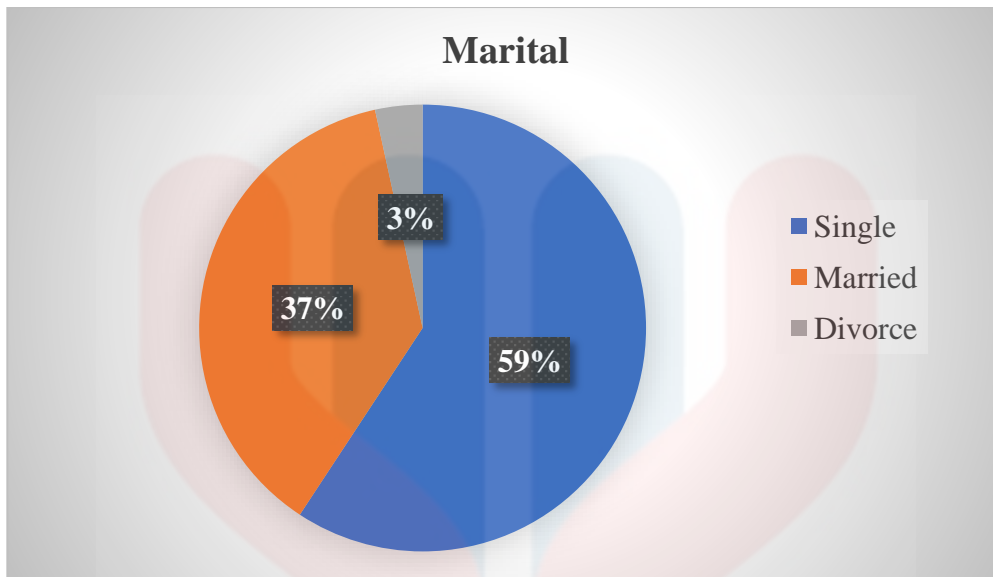


Chart 4.4: Chart for marital status group

Table 4.5 above shows the number of percentages of the respondents based on the segmentation of marital status. The figure demonstrated that 59% of respondents were single, 37% were married, and 3% were divorced. The result showed that single respondents who answered the questionnaires were higher than married and divorced respondents.

4.2.5 Occupational status

Table 4.6: Frequency table of Occupational status

	Frequency	Percent (%)
Government	60	17
Private sectors	59	17
Student	170	48
Housewife	8	2
Own	23	7
Entrepreneur	18	5
Retirement	13	4
Total	351	100.0

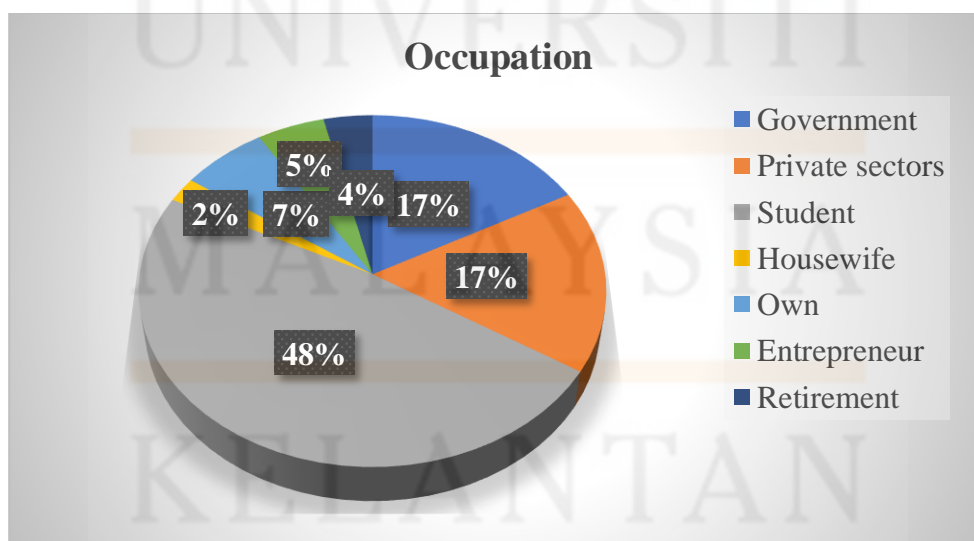


Chart 4.5: Chart for occupation status by category

Table 4.6 shows the number and percentage of respondents by occupational status. The number of respondents from students is the highest percentage with 48%, followed by the respondents of government same goes to the private sector which 17%. The respondents of self-employed or own get 7%, and entrepreneur is 5%. The lowest is the housewife and retirement with 4% and 2% compared to others.

4.3 Descriptive Analysis

The descriptive analysis comes out from independent and dependent variables to find the mean of each variable and highlight potential relationships between variables. The response was using 5 points of likes the skills to measure respondents about how much they agree or disagree with the statement, which is 1- Strongly disagrees, 2- Disagree, 3- Not disagree / undecided and 4- Agree 5- Strongly agree.

4.3.1 Descriptive analysis of Awareness

Table 4.7: Descriptive statistic of Awareness

	N	Mean	Std. Deviation
Are you aware of the existence of inheritance law in Islam?	351	4.42	.641
Do you agree that society nowadays is aware of Faraid's concept in the division of inheritance?	351	3.76	.885
I think society is now aware of the basic rules of division of property by Faraid.	351	3.74	.926
Do you agree that the Faraid property division management process is very difficult to do at the moment?	351	3.66	1.046
Did you know that demographic factors (age) give awareness to the division of property by Faraid.	351	4.04	.774

Changes in technology affect the level of awareness in Faraid's knowledge.	351	4.13	.738
Do you agree that unclaimed Muslim property in Malaysia is high due to a level of awareness in Faraid knowledge is low?	351	4.28	.714
Do you agree that the level of education can cultivate one's awareness of Faraid's knowledge as well as understanding the process in its division?	351	4.40	.697
Valid N (listwise)	351		

Table 4.7 above discusses the independent variable, which is awareness. There are eight items for these independent variables. The highest mean for that question about awareness existence of inheritance law in Islam with the mean score is 4.42, indicating that most of the respondents agree with that question. There is one minimum from this independent variable. The minimum mean for that question about the Faraid property division management process is very difficult to do at the moment, with the mean score being 3.66. Thus, it indicates that respondents agree that the variable is essential for the rules of Faraid distribution.

4.3.2 Descriptive analysis of Knowledge

Table 4.8: Descriptive statistic of Knowledge

	N	Mean	Std. Deviation
I understand the concept of Islamic estate planning in my life.	351	4.09	.838
I know that the division of inheritance by Faraid is only for Muslims.	351	4.32	.774
I know very well how to calculate the division of an estate according to the Faraid method.	351	3.41	1.182
I believe that it is easier to calculate the division of the estate according to the Faraid method.	351	4.09	.879
I believe that learning the rules of Faraid science becomes an obligation for Muslims.	351	4.41	.711
Knowledge of Faraid estate planning is important to avoid problems in the future.	351	4.44	.656
I know that knowledge of Faraid's understanding helps me manage the inheritance efficiently.	351	4.41	.707
Knowledge of the rules of division in Faraid has a positive effect on family members in the future.	351	4.45	.652
Valid N (listwise)	351		

Table 4.8 above discusses the independent variable, which is knowledge. There are eight items for these independent variables. The highest mean is for knowledge of the rules of division in Faraid has a positive effect on family members in the future is 4.45, so this indicated that most respondents agree with that question. There is one minimum from this independent variable. The minimum mean for that is the question about how to calculate the division of an estate according to the Faraid method whit the mean score is 3.41. Thus, it indicates that respondents agree that the variable is important for the rules of Faraid distribution.

4.3.3 Descriptive analysis of Hibah

Table 4.9: Descriptive statistic of Hibah

	N	Mean	Std. Deviation
Hibah is a gift of property to a party during life for Muslims.	351	4.38	.723
Hibah can be given to heirs entitled to the total number of shares through Faraid, for example, mother, father, husband, wife, daughter, and son.	351	4.19	.860
I can give all my property based on Hibah to anyone I want.	351	4.07	.915
I know that the division of property by Hibah is unlimited.	351	3.99	.978

I think the giving of a perfect Hibah will be excluded from the Estate and will not be distributed to the heirs according to Faraid law.	351	4.03	.871
I think that Hibah can be made at a time of good health.	351	4.14	.790
I feel that the management of the Hibah is distributed while still alive only.	351	3.99	.943
I understand the importance of Hibah to the community in managing the inheritance so that there are no problems in the future.	351	4.26	.740
I believe Hibah can prevent estate disputes and property freezing problems from occurring.	351	4.28	.700
Valid N (listwise)	351		

Table 4.9 above discussed the independent variable, which is Hibah. There are nine items for these independent variables. The highest mean for that question about Hibah is a gift of property to a party during life for Muslims, with the mean score is 4.38, so this indicated that most respondents agree with that question. There are two minimums from this independent variable. The minimum mean from the question about the management of the Hibah distributed while still alive. The same goes for the question about the division of property by Hibah is unlimited whit the means score is 3.99. Thus, it indicates that respondents agree that the variable is essential for the rules of Faraid distribution.

4.3.4 Descriptive analysis for Rules of Faraid distribution

Table 4.10: Descriptive statistic of Rules of Faraid distribution

	N	Mean	Std. Deviation
I think Faraid's knowledge had a positive effect on the division of the estate.	351	4.57	.614
I believe that the basis of the division in the inheritance of Muslims in our country is based on the division by Faraid.	351	4.40	.744
Islam prescribes the rule of division of inheritance which is named Faraid.	351	4.53	.649
I think the main heirs of inheritance division, according to Faraid are mother, father, husband, wife, daughter, and son.	351	4.31	.791
Do you agree that the pillars of Faraid depend on three, namely the surviving heir, the existence of the estate, and the death of the property owner?	351	4.23	.904
I believe that the division of inheritance is one of the important things for the economic development of the Muslim community.	351	4.46	.683
I believe that implementing the division of inheritance by Faraid will give wisdom and lessons to the heirs.	351	4.55	.652
Valid N (listwise)	351		

Table 4.10 above discusses the dependent variable, the Faraid distribution rules. There are seven items for these dependent variables. The highest mean for the question about Faraid's knowledge positively affected the estate division, with a mean score of 4.57, indicating that most respondents agreed with that question. There is one minimum from this dependent variable. The minimum mean for the question about the pillars of Faraid depends on three, namely the surviving heir, the existence of the estate, and the death of the property owner, which is 4.23. Thus, it indicates that respondents agree that the variable is important for the rules of Faraid distribution.

4.4 Reliability Analysis

In this study, reliability statistic has been conducted for dependent variable and independent variable for this research. The purpose is to evaluate the reliability of questions and overall variable are reliable based on questionnaire provided. The average value of Cronbach's Alpha coefficient ranged from 0.70 and beliefs to 0.87 (Peterson, 2013). Based on table 4.4.1, these values are guidance for the research according Rule of Thumb Cronbach's Alpha Coefficient Size. The objective of the reliability test was to identify the stability of the data that was gathered in this study. However, the reliability test is finish after checking the data obtained from the survey to the respondent whether it reliable or not for the research.

4.4.1 The Rules of Thumb about Cronbach's Alpha Coefficient Size

Cronbach's alpha	Internal consistency
$0.9 \leq \alpha$	Excellent
$0.8 \leq \alpha < 0.9$	Good
$0.7 \leq \alpha < 0.8$	Acceptable
$0.6 \leq \alpha < 0.7$	Questionable
$0.5 \leq \alpha < 0.6$	Poor

4.4.2 Table for Reliability Analysis for the independent variable and the dependent variable

Table 4.11: Cronbach Alpha of Awareness in community

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.727	0.741	8

Based on table 4.11, the result indicates that Cronbach’s alpha for eight-item of Awareness in community measure is 0.727. The minimum value that perceived acceptable for this study is 0.7. Thus, the value can be considered as good and reliable to be used. These results show that the study has the high internal consistency of the item in measuring concepts. In other words, the questionnaires being used in this study about awareness is acceptable to be used.

Table 4.12: Cronbach Alpha of Knowledge of Faraid in community

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.811	0.834	8

Follow to table 4.12, the result indicates that Cronbach’s alpha for eight-item of Knowledge of Faraid in community measure is 0.811. The minimum value that perceived acceptable for this study is 0.7. Thus, the value can be considered as good and reliable to be used. These results show that the study has the high internal consistency of the item in measuring concepts. In other words, the questionnaires being used in this study about knowledge is acceptable to be used.

Table 4.13: Cronbach Alpha of Understanding of Hibah

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.835	0.840	9

Table 4.13, the result indicates that Cronbach’s alpha for nine-item of understanding of Hibah measure is 0.835. The minimum value that perceived acceptable for this study is 0.7. Thus, the value can be considered as good and reliable to be used. These results show that the study has the high internal consistency of the item in measuring concepts. In other words, the questionnaires being used in this study about Hibah is acceptable to be used.

Table 4.14: Cronbach Alpha of Rules of Faraid distribution

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.871	0.881	7

Based on table 4.14, the result indicates that Cronbach's alpha for seven-item of rules of Faraid distribution measure is 0.871. The minimum value that perceived acceptable for this study is 0.7. Thus, the value can be considered as good and reliable to be used. These results show that the study has the high internal consistency of the item in measuring concepts. In other words, the questionnaires being used in this study about rules of Faraid distribution is acceptable to be used.

4.5 Pearson Correlation Analysis

The Pearson’s Correlation analysis has been used in this study to test the relationship between independent variables (awareness, knowledge of Faraid and understanding of Hibah) and dependent variable (rules of Faraid distribution). The purpose of this test is to identify whether the relationship between the two variables studied has a significant or not. From bivariate correlation analysis, the appraisal of the relationship between Rule of Faraid distribution (DV) with Awareness (IV1), Knowledge (IV2), and understanding of Hibah (IV3) are reported in table 4.14 as below.

Table 4.15. Result of the Pearson Correlation Analysis

Correlations					
		<i>Awareness</i>	<i>Knowledge</i>	<i>Hibah</i>	<i>Rule of Faraid</i>
<i>Awareness</i>	Pearson Correlation	1	0.453**	0.414**	0.417**
	N	351	351	351	351
<i>Knowledge</i>	Pearson Correlation	0.453**	1	0.503**	0.586**
	N	351	351	351	351
<i>Hibah</i>	Pearson Correlation	0.414**	0.503**	1	0.493**
	N	351	351	351	351
<i>Rule of Faraid</i>	Pearson Correlation	0.417**	0.586**	0.493**	1
	N	351	351	351	351

****.** Correlation is significant at the 0.01 level (2-tailed).

Based on table 4.14 shown the correlation between independent variable and dependent variable which are awareness and rules of Faraid distribution. The result showed that there was a significant relationship between awareness and rule of Faraid distribution ($r = 0.417$, $p < 0.001$). This implies that awareness a moderate positive correlation between rules of Faraid distribution. Thus, the research rejects the null hypothesis and accept the alternative hypothesis.

H1: There is significant relationship between awareness of society and understanding rules of Faraid distribution.

Second independent variable is knowledge of Faraid shows that was significant relationship between knowledge and rules of Faraid distribution ($r = 0.586$, $p < 0.001$). This indicating that knowledge is moderate positive relationship to rules of Faraid distribution. So that, the null hypothesis was reject and accept alternative hypothesis.

H2: There is a significant relationship between knowledge and understanding rules of Faraid distribution among community in Pengkalan Chepa.

The third independent variable is Hibah shows that was significant relationship between Hibah and rules of Faraid distribution ($r = 0.493$, $p < 0.001$). This implies that Hibah is moderate positive relationship to the rules of Faraid distribution. The significant of P value is .000 which is less than the highly significant level 0.001. So that the null hypothesis was rejected and accept alternative hypothesis.

H3: There is significant relationship between Hibah and understanding rules of Faraid distribution.

As a conclusion, the result of revealed that the data is statistically reliable and valid. The independent variable which is knowledge has the highest value of correlation coefficients and the result indicates that knowledge of Faraid in community has a high association with the dependent variable which is understanding rules of Faraid distribution to revisit.

4.6 Chapter Summary

This chapter discusses the details about the result analysis collected throughout the questionnaire and the data analysis by using SPSS version 24. Besides, the data analysis obtained from the survey was used to conduct descriptive analysis, reliability analysis, and Pearson correlation analysis. The researcher also determines the significance of the research hypothesis.

CHAPTER 5

DISCUSSION AND CONCLUSION

5.0 Introduction

The purpose on this chapter is to illustrate the discussion key finding, discussion to hypothesis, implication, limitation, recommendation or suggestion and overall conclusion of the research. In this chapter, it begins with research key findings and questions based on the analysis illustrated in Chapter Four. It includes discussions on all hypotheses that had been stated in chapter two and the summary of the result. To finish research, they have several limitations were exist and the recommendation is for the additional information. Suggestions are also included in this study for future researchers.

5.1 Key finding

The main of the study was to investigate the level of the knowledge about Faraid among community in Pengkalan Chepa, to examine the awareness among community in Pengkalan Chepa about Faraid, to analyze the factors that influence the understanding among community about knowledge of Faraid in Pengkalan Chepa and to examine the level of community understanding between Faraid and Hibah. The data suggest that they are well-versed in the spread of Faraid. Despite this, the group was discovered to have a misunderstanding of the norms of Faraid distribution in inheritance in Islam. Furthermore, the findings demonstrate that while there is a substantial variation in Faraid knowledge based on education level, there is no significant difference between age, origin, or gender groups.

The data show that only facilitating conditions had a substantial impact on the community's degree of awareness in Pengkalan Chepa, out of all the variables studied. These findings have significant ramifications for the body of knowledge, as well as practitioners and

decision-makers. In fact, this research provides a baseline measurement of Faraid awareness that may be used to perform future research in this field. This is the first study to look into Faraid awareness and community knowledge, and it will significantly add to the body of knowledge on the subject. The study provides information on the amount of Faraid awareness and the factors that influence it to decision-makers and practitioners.

This will assist the practitioners to enhance and develop instruments to enhance the awareness of Faraid. In a final note, it is worth mentioning that the Muslim scholars, practitioners, stakeholders, policy makers, etc. should put their efforts together to enlighten the future generations on Faraid and its importance. The justice of Islam in terms of male and female share entitlements, in particular, should be emphasised by challenging western claims on the subject, so that the truth might triumph. Nonetheless, there are a number of limitations to the current study that should be considered in future research in this field. The most important of these is the sample investigated, which consisted of 351 respondents drawn from the Pengkalan Chepa community.

5.3 Discussion

Based on this research, the researcher was found that the community in Pengkalan Chepa had their own understanding rules of Faraid distribution. In this study, the researcher has four research questions and research objectives. Thus, this research questions are some questions that will be focused and will be measured to get basis of the data collected while research objectives are used to define the overall and precise intentions and the result that will be studied completed. Below is the table of research questions and research objectives that will be measured either it is has a good relationship or not between its independent variable and dependent variable.

Research Questions	Research Objectives
Is there have relationship between knowledge and rule of Faraid distribution in community Pengkalan Chepa?	To investigate the relationship between knowledge with rule of Faraid distribution among community in Pengkalan Chepa.
Is there have relationship between awareness and rule of Faraid distribution in community Pengkalan Chepa?	To examine the relationship between awareness with rule of Faraid distribution among community in Pengkalan Chepa.
Is there have relationship between understanding of Hibah and rule of Faraid distribution in community Pengkalan Chepa?	To identify the relationship between understanding of Hibah and rules of Faraid distribution among community in Pengkalan Chepa.

5.3.1 There is significant relationship between awareness of society and understanding rules of Faraid distribution.

Based on this research, the result shows that there was significant relationship between awareness of society and understanding rules of Faraid distribution ($r=0.413$, $p<0.001$). This implies that awareness a moderate positive correlation between rules of Faraid distribution. Next, the second independent variable which is knowledge of Faraid shows that there was significant relationship between knowledge and rules of Faraid distribution ($r=0.586$, $p<0.001$). This indicating that knowledge is moderate positive relationship to rules of Faraid distribution.

The hypothesis (H1) was accepted. It shows that the community in Pengkalan Chepa is concerned and aware about the knowledge and the understanding rules of Faraid distribution. So, Faraid is one of the most important things that we need to aware if anything happened in our life and we also need to improve and gain more knowledge about Faraid distribution because community do not aware and take serious about Faraid nowadays.

This finding is supported by previous research, according to Hizmet, (1998), element of awareness have its significant to learn and appreciate the law of Faraid is a commendable effort especially for Muslims today who are very concerned about the effort and care about the concept of property ownership based on Islamic fiqh. Besides, the researchers also identified that Faraid knowledge is one of the branches of Islamic fiqh that not only involves theory but also practice that requires to skill in calculation (Abdelghani Echchabi et al., 2014)

5.3.2 There is a significant relationship between knowledge and understanding rules of Faraid distribution among community in Pengkalan Chepa.

Based on this research, the result shows that there was significant relationship between knowledge and understanding rules of Faraid distribution ($r = 0.586$, $p < 0.001$) this implies that knowledge is moderate relationship to the understanding rules of Faraid distribution based on the moderate positive.

The hypothesis (H2) was accepted. It shows that the community aware about understanding and knowledge of Faraid. From the result we know that community will be concerned about Understanding of rules of Faraid distribution. Thus, the Faraid distribution must have a good knowledge to attract understanding rules of Faraid distribution.

This findings is supported by previous research, according to the element of understanding Faraid knowledge of (Kamarudin et al., 2018), the researcher also found to organize in Islamic estate planning which is important in Islamic wealth planning and management. After that, the researcher also found that the knowledge related to Faraid is an important instrument in the Muslim community to be proactive towards the Islamic economic development of the country.

5.3.3 There is significant relationship between Hibah and understanding rules of Faraid distribution.

Based on the research, the results shows that there was significant relationship between Hibah and rules of Faraid distribution ($r = 0.493$, $p < 0.001$). This implies that Hibah is moderate positive relationship to the rules of Faraid distribution based on the result.

The hypothesis (H3) that there was significant relationship between Hibah and rules of Faraid distribution was accepted. So that the result was show that the community in Pengkalan Chepa is concerned and aware about the Hibah and the understanding of the rules Faraid distribution in their life. So that, Faraid distribution is important to attract the community to learn more about it in the diversion of property.

This finding is supported by previous research, according to Kamarudin and Nor Muhammad, (2017) element of Hibah is to a gift from the giver (donor) to a recipient (donee) made on the basis of affection. Then, the researcher also found the Hibah can be related to Faraid which is its one of the important instruments for the life of society in complying with Islamic law.

5.4 Implications of the Study

Research implications is a section in which a researcher refers to or examines how the findings of a study are important for the future or the results of a research policy, practice, theory and study. Implications of the reference written at the end of the research study the importance of the research study final. From the implications of the study, there are several opinions that may arise on the action of the study. It will change the future from the results of this study. Therefore, the implications of this research will be to provide cooperation to parties such as the government, an organization that is very important in the society.

With the development of high technology, the implications of Faraid understanding among the community, especially in Pengkalan Chepa, can give awareness to the entire community in Malaysia. Moreover, during the Covid-19 crisis that hit the whole world today it had a huge impact on every country involving all sectors including external and domestic. Therefore, with the availability of technological facilities, the community will be more sensitive in dealing with problems that occur. The facilities provided by the community to some extent help better to understand about Faraid and its contemporaries.

In addition, the government is one of the important implications in the Faraid system which is the basis of Islamic inheritance and the division of Faraid is also recognized from the point of view of Malaysian law. Therefore, this study suggests that Faraid-related knowledge should be expanded through appropriate channels. Faraid studies should be implemented in the national education system at the primary, secondary and tertiary levels. Government and private agencies need to work together in disseminating knowledge related to the inheritance claim process through talks and briefings on an ongoing basis. Publications of articles and journals related to Faraid need to be increased in order to boost research related to this inheritance system. In addition, with the availability of facilities by providing

social media it can also help the community to understand the addition of Faraid knowledge. In this way, will be able to help information be conveyed more effectively and efficiently.

Its implications for society can give awareness to society about the understanding of Faraid. From the level of understanding of the people especially among the community in Pengkalan Chepa, most of them know and are still confused about the understanding of Faraid. For those who already know about the Faraid part in the family still need knowledge about inheritance. Therefore, from this study people are more sensitive about this and better understand. Those who are knowledgeable about Faraid but they are still confused or wondering what Faraid even though they know Faraid is an Islamic heritage and also, they will use it in a family institution.

Rather, the implications for students. Based on the data collected from the questions, most of the students knew the knowledge of Faraid. This can have a positive impact on institutions such as universities, however there are also those who lack knowledge about this. But throughout this study the students had a good action to take knowledge about Faraid based on the interview session.

5.5 Limitation of the Study

Throughout the research study, for the researcher faced some limitations. Limits are aspects of uncontrollable weaknesses that are closely related to the chosen research design, model constraints or funding constraints. In this case these limitations can also affect the findings even if fundamentally beyond the control of the researcher (Parno et al., 2011).

This study focuses on the understanding among the community in Pengkalan Chepa towards Faraid in Islamic heritage. The data collection process was first decided by the researcher to be brought face to face. But due to the Covid-19 pandemic crisis, interviews were conducted through questionnaires. This method has some drawbacks to be carried out partly the researcher is unable to see the reaction of the information as it serves to understand whether the information understands the question or vice versa. As a researcher, need to know that the informant can answer or not because he does not want any misunderstanding to arise. This really needs a point of emphasis, what else in the society of different sciences.

In addition, the problem encountered is network folding. There are a handful of places or areas that have poor internet access this causes disruption in the process of answering the questionnaire. When not with the informant they may be distracted from the questionnaire session. Finally, the researcher found sample size as a barrier to this study. Some of them may have participated in the research because they did not know about Faraid knowledge or had internet access problems. This is a lack in awareness of understanding the knowledge of what Faraid is that will happen in a family institution situation.

5.6 Recommendations for Future Research

Our study found that all the variables which are knowledge towards rule of Faraid distribution, awareness towards the rule of Faraid distribution and knowledge about the rule of Faraid can be suggested to be included in the next research, so that the future research can have better understanding about the rule of Faraid distribution for community after this even though this research will take a long time to finish. It can be guideline to the new researchers to make the new studies about the rule of Faraid distribution.

This research will provide more perspective and improve the scope of research in decisive of factor that influenced the awareness toward the of rule of Faraid distribution among Muslims. Therefore, for the future researchers who wish to conduct similar research should consider the entire factor to achieve more exact and valid results. The high knowledge and understanding towards rule of Faraid distribution is expected to increase the awareness towards rule of Faraid distribution among Muslims.

If the high knowledge towards rule of Faraid distribution is able to affect the awareness of rule of Faraid distribution and instead increase significantly, the Muslims will be more satisfied with the knowledge about the Faraid in their life specially to comprehend the Islamic inheritance Law (Faraid) and learn how to apply it in daily life. Authorities need to work together to make people believe in the work to sure the community more be understand about the rule of Faraid being done efficiently. In this way, the public can trust the responsibility of seeking knowledge and increase their understanding towards rule of Faraid distribution and feel that the quality of significant Faraid distribution will be improved compared to the situation before they are aware too much about rule of Faraid distribution.

For other recommendation is the e-Faraid, that can be utilized over the internet. According to the laws of Faraid in Islam, every Muslim wherever in the globe can readily

determine the portion of his property left by the deceased. The website may allow users to distribute riches to all users as well as those who have the right or are entitled to a portion of that wealth. When a user responds to a query concerning his or her relationship with the system e-Faraid for Islamic Inheritance Law is a beneficial tool for each Muslim in the globe, as well as a design success.

As a result of this system, expert systems have become more widely used in the subject of Islamic law. For the last recommendation is provide awareness and understanding to the Muslim community in Pengkalan Chepa on Islamic Inheritance Law, law wills, grants, endowments and so on, by way of organizing seminars, colloquiums, conventions, discussions, dialogues and the like, alike available at Training Centers and so on.

5.7 Overall Conclusion of the Study

As a conclusion, as we know that Faraid is a special inheritance system which applied by all Muslim over the Islamic countries. The result from this research shown that the Pengkalan Chepa's community are aware about the understanding of Faraid. There are three independent variables which are knowledge, awareness and understanding that have been applied in designing the questionnaire.

The questionnaires were distributed to 351 respondents randomly. The aim of this research was to determine the awareness of community on the rule of Faraid distribution and contribute to acknowledge that how knowledge and understanding is important to relate to the awareness. The result has been analyses and the research has been presented in this chapter to highlight how knowledge and understanding is important to build awareness on the level of community understanding towards Faraid distribution.

The finding of the research showed that the understanding is the main factors that influence community's awareness and knowledge towards rule of Faraid distribution. This reveals that a good understanding will bring to more good understanding about the rule of Faraid distribution in community Pengkalan Chepa. From the analysis that was conducted, there were significant relationships between both of independent variables (knowledge and understanding) towards determinant the awareness about the rules of Faraid distribution among community in Pengkalan Chepa, Kelantan.

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APPENDIX A

DRAFT OF QUESTIONNAIRE



PROPOSAL OF FINAL YEAR RESEARCH PROJECT

RULE OF FARAID DISTRIBUTION: EMPIRICAL STUDY ON THE LEVEL OF COMMUNITY UNDERSTANDING IN PENGKALAN CHEPA

Dear Respondent,

We are student of the Bachelor of Business Administration (Islamic Banking and Finance) With Honors from the Faculty of Entrepreneurship and Business, University Malaysia Kelantan. We are conducting a survey to identify the rules of Faraid distribution which is **“Empirical Study on The Level of Community Understanding in Pengkalan Chepa”**. This research is conducted only for study purpose. This study will be being consisting of Section A, section B, and section C that will be focus on three questions which are demographic profile, independent variable and dependent variable. We very much appreciate it if you can spend time to complete this questionnaire. Your cooperation in answering this questionnaire honestly is very much needed to produce a high-quality research report. Thank you for taking the time and all your cooperation is greatly appreciated.

Sincerely,

AHMAD MUIZZUDDIN BIN ROSLI (A18B0023)

NOR IZATUL AKMAL BINTI SAIDI MOHAMAD (A18A0475)

NOR NAJIAH BALQIS BINTI ZAKARIA (A18A0478)

NOR SHAHIDA BINTI AHMAD (A18A0480)

Section A: Demographic Profile

Profile of respondents	Items	Tick
Gender	(1) Male	
	(2) Female	
Age	(1) 20 – 30 years	
	(2) 31 – 40 years	
	(3) Above 40 years	
Education	(1) SPM/STPM/Matriculation	
	(2) Diploma	
	(3) Bachelor	
	(4) Master	
	(5) PhD	
Marital Status	(1) Single	
	(2) Married	
	(3) Divorce	
Occupation	(1) Government	
	(2) Private sectors	
	(3) Student	
	(4) Housewife	
	(5) Own	
	(6) Entrepreneur	
	(7) Retirement	

Section B: Independent Variable

Independent variable	Questionnaire items	Likerts's scale				
		1	2	3	4	5
Awareness in community (Md Kamdari et al., 2013; Wan Suraya Wan Hassin et al., 2016)	Are you aware of the existence of inheritance law in Islam? / <i>Adakah anda menyedari adanya undang-undang harta pusaka dalam Islam?</i>					
	Do you agree that society nowadays is aware of Faraid's concept in the division of inheritance? / <i>Adakah anda bersetuju bahawa masyarakat pada masa kini menyedari konsep Faraid dalam pembahagian harta pusaka?</i>					
	I think society is now aware of the basic rules of division of property by Faraid. / <i>Saya rasa masyarakat sekarang sedar dengan peraturan asas pembahagian harta secara Faraid.</i>					
	Do you agree that the Faraid property division management process is very difficult to do at the moment? / <i>Adakah anda bersetuju bahawa proses pengurusan pembahagian harta secara Faraid sangat sukar dilakukan pada masa ini?</i>					
	Did you know that demographic factors (age) give awareness to the division of property by Faraid. / <i>Tahukah anda bahawa faktor demografi (umur) memberi kesedaran kepada pembahagian harta secara Faraid.</i>					
	Changes in technology affect the level of awareness in Faraid's knowledge. / <i>Perubahan dalam teknologi mempengaruhi tahap kesedaran dalam ilmu Faraid.</i>					
	Do you agree that unclaimed Muslim property in Malaysia is high due to a level of awareness in Faraid knowledge is low? / <i>Adakah anda bersetuju bahawa harta Muslim yang tidak</i>					

	<i>dituntut di Malaysia adalah tinggi disebabkan kurangnya kesedaran terhadap ilmu Faraid?</i>					
	Do you agree that the level of education can cultivate one's awareness of Faraid's knowledge as well as understanding the process in its division? / Adakah anda setuju tahap pendidikan dapat memupuk kesedaran seseorang terhadap ilmu Faraid serta memahami proses dalam pembahagiannya?					

1- Strongly disagrees, 2- Disagree, 3- Not disagree / undecided and 4- Agree 5- Strongly agree



Independent variable	Questionnaire items	Likerts's scale				
Knowledge of Faraid in community (Madya, 2015)	I understand the concept of Islamic estate planning in my life. / <i>Saya memahami konsep dalam perancangan harta pusaka Islam dalam hidup saya.</i>					
	I know that the division of inheritance by Faraid is only for Muslims. / <i>Saya mengetahui bahawa pembahagian harta pusaka secara Faraid hanya untuk umat Islam.</i>					
	I know very well how to calculate the division of an estate according to the Faraid method. / <i>Saya sangat tahu bagaimana mengira pembahagian harta pusaka mengikut kaedah Faraid.</i>					
	I believe that it is easier to calculate the division of the estate according to the Faraid method. / <i>Saya percaya bahawa lebih mudah untuk mengira pembahagian harta pusaka mengikut kaedah Faraid.</i>					
	I believe that learning the rules of Faraid science becomes an obligation for Muslims. / <i>Saya percaya bahawa mempelajari peraturan ilmu pengetahuan Faraid menjadi kewajipan bagi umat Islam.</i>					
	Knowledge of Faraid estate planning is important to avoid problems in the future. / <i>Ilmu pengetahuan mengenai perancangan harta pusaka secara Faraid adalah penting bagi mengelakkan masalah di masa hadapan.</i>					
	I know that knowledge of Faraid's understanding helps me manage the inheritance efficiently. / <i>Saya tahu bahawa pengetahuan</i>					

	<i>mengenai pemahaman Faraid membantu saya menguruskan harta dengan cekap.</i>					
	Knowledge of the rules of division in Faraid has a positive effect on family members in the future. / <i>Pengetahuan mengenai peraturan pembahagian secara Faraid memberi kesan positif di kalangan ahli keluarga pada masa akan datang.</i>					

1- Strongly disagrees, 2- Disagree, 3- Not disagree / undecided and 4- Agree 5- Strongly agree

Independent variable	Questionnaire items	Likerts's scale				
Understanding of Hibah (Mohd Khairy Kamarudin & Suhaili Alma'amun, 2013)	Hibah is a gift of property to a party during life for Muslims. / <i>Hibah merupakan satu pemberian milik harta kepada sesuatu pihak semasa hidup bagi umat Islam.</i>					
	Hibah can be given to heirs entitled to the total number of shares through Faraid, for example, mother, father, husband, wife, daughter, and son. / <i>Hibah boleh diberikan kepada ahli waris yang berhak mendapat jumlah saham melalui Faraid sebagai contoh ibu, ayah, suami, isteri, anak perempuan dan anak lelaki.</i>					
	I can give all my property based on Hibah to anyone I want. / <i>Saya boleh memberikan semua harta saya berdasarkan hibah kepada sesiapa sahaja yang saya mahukan.</i>					
	I know that the division of property by Hibah is unlimited. / <i>Saya mengetahui bahawa pembahagian harta secara Hibah adalah tiada had.</i>					
	I think the giving of a perfect Hibah will be excluded from the Estate and will not be distributed to the heirs according to Faraid law. / <i>Saya rasa pemberian Hibah yang sempurna akan terkeluar dari Harta Pusaka dan tidak akan diagih kepada waris mengikut hukum Faraid.</i>					
	I think that Hibah can be made at a time of good health. / <i>Saya berpendapat bahawa Hibah boleh dibuat pada waktu kesihatan yang baik.</i>					
	I feel that the management of the Hibah is distributed while still alive only. / <i>Saya rasa</i>					

	<i>bahawa pengurusan Hibah diagihkan semasa masih hidup sahaja.</i>					
	I understand the importance of Hibah to the community in managing the inheritance so that there are no problems in the future. / <i>Saya memahami kepentingan Hibah kepada masyarakat dalam menguruskan harta supaya tidak adanya masalah di kemudian hari.</i>					
	I believe Hibah can prevent estate disputes and property freezing problems from occurring. / <i>Saya percaya Hibah dapat mengelakkan pertikaian harta pusaka dan masalah pembekuan harta berlaku.</i>					

1- Strongly disagrees, 2- Disagree, 3- Not disagree / undecided and 4- Agree 5- Strongly agree

Section C: Dependent Variable

Dependent variable	Questionnaire items	Likerts's scale				
		1	2	3	4	5
Rules of Faraid distribution (Ajmain Safar & Halimatul Ashiken Othman, 2010)	I think Faraid's knowledge had a positive effect on the division of the estate. / <i>Saya rasa pengetahuan Faraid memberi kesan positif kepada pembahagian harta pusaka.</i>					
	I believe that the basis of the division in the inheritance of Muslims in our country is based on the division by Faraid. / <i>Saya percaya bahawa asas pembahagian harta pusaka bagi umat Islam di negara kita adalah berdasarkan pembahagian secara Faraid.</i>					
	Islam prescribes the rule of division of inheritance which is named Faraid. / <i>Islam menetapkan peraturan pembahagian harta pusaka yang dinamakan sebagai Faraid.</i>					
	I think the main heirs of inheritance division, according to Faraid are mother, father, husband, wife, daughter, and son. / <i>Saya rasa pewaris utama pembahagian pusaka menurut Faraid adalah ibu, ayah, suami, isteri, anak perempuan dan anak lelaki.</i>					
	Do you agree that the pillars of Faraid depend on three, namely the surviving heir, the existence of the estate, and the death of the property owner? / <i>Adakah anda setuju bahawa rukun Faraid bergantung kepada tiga iaitu pewaris yang masih hidup, wujudnya harta pusaka dan kematian pemilik harta.</i>					
	I believe that the division of inheritance is one of the important things for the economic development of the Muslim community. / <i>Saya</i>					

	<p><i>percaya bahawa pembahagian harta pusaka adalah salah satu perkara penting bagi pembangunan ekonomi masyarakat Islam.</i></p>					
	<p>I believe that implementing the division of inheritance by Faraid will give wisdom and lessons to the heirs. / <i>Saya percaya bahawa melaksanakan pembahagian harta pusaka secara Faraid akan mendapat hikmah dan pengajaran kepada ahli waris.</i></p>					

1- Strongly disagrees, 2- Disagree, 3- Not disagree / undecided and 4- Agree 5- Strongly agree

APPENDIX B

Gantt Chart

PPTA 1

TITLE: RULES OF FARAIID DISTRIBUTION: EMPIRICAL STUDY ON THE LEVEL OF COMMUNITY UNDERSTANDING IN PENKALAN CHEPA

No.	Items	Pages	W1	W2	W3	W4	W5	W6	W7	W8	Midterm break	W9	W10	W11	W12	W13	
	Selection of Research Title																
CHAPTER 1																	
1.0	Introduction																
1.1	Background of Study																
1.2	Problem Statement																
1.3	Research Question & Research Objective																
1.4	Scope of the Study																
1.5	Significant of the Study																
1.6	Limitation of Study																
1.7	Definition of Key Terms																
1.8	Organization of the Study																
1.9	Chapter summary																
CHAPTER 2 (Literature review)																	
2.0	Introduction																
2.1	Underpinning Theory																
2.2	Previous Studies																
2.3	Hypothesis Statement																
2.4	Conceptual Framework																
2.5	Chapter summary																

CHAPTER 3 (Research Methods)															
3.0	Introduction														
3.1	Research design														
3.2	Data Collection Methods														
3.3	Study Population														
3.4	Sample size														
3.5	Sampling Techniques														
3.6	Research Instrument Development														
3.7	Measurement of the Variables														
3.8	Procedure for Data Analysis														
3.9	Chapter summary														
Total pages		0													