

Analysing The Knowledge and Practice of *Hibah* (Inter Vivos Gift) Within The Contextual Form of Islamic Estate Planning in Malaysia: Variations Across Control Variables

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ABSTRAK

Hibah adalah cara pengagihan harta bagi orang Islam. Kajian ini mempunyai dua tujuan. Pertama, ia mengkaji pengetahuan responden berkaitan hukum-hukum asas hibah dan perundangan hibah di Malaysia. Kedua, ia mengkaji amalan pemberian hibah daripada ibu bapa kepada anak dalam konteks perancangan harta pusaka Islam di Malaysia dengan menguji variasi pemberian hibah melalui pembolehubah-pembolehubah kawalan yang terpilih. Satu soal selidik telah dijalankan ke atas 263 orang responden di Semenanjung Malaysia daripada September 2012 sehingga Disember 2012 menggunakan kaedah pensampelan bertujuan. Kaedah analisis dalam bentuk deskriptif dan chi-square digunakan. Hanya tiga sahaja pembolehubah yang signifikan iaitu jantina, umur dan pendapatan bulanan. Hasil kajian ini penting untuk industri dimana mereka boleh menggunakan kajian ini bagi memahami gelagat pelanggan dan mengukuhkan industri perancangan harta pusaka di Malaysia.

Kata kunci: Hibah, inter vivos, perancangan pusaka dan pengurusan harta

ABSTRACT

Hibah is a means of estate disposal for Muslims. The purpose of this paper is twofold. Firstly, it attempts to investigate the knowledge of hibah in terms of rulings, service of hibah in Malaysia and legislation. Secondly, it studies the practice of making hibah (inter vivos gift) within the contextual form of Islamic estate planning in Malaysia by means of investigating its variations across selected control variables. A survey via questionnaire is carried out on 263 respondents in Peninsular Malaysia starting from September 2012 until December 2012 using a purposive sampling. Analysis methods namely descriptive and chi-square are employed. Only three variables are significant. Findings from this study are important for the industry as it can be utilized to understand the consumers' behavior and reinforce the industry of Islamic estate planning in Malaysia.

Keywords Hibah, inter vivos, estate planning and wealth management

INTRODUCTION

Islamic inheritance system is comprised of a number of micro institutions: *faraid*, bequest and inter vivos gift (*hibah*). *Faraid* is defined as the Islamic law of succession or the Islamic law of inheritance, which undoubtedly, is the pillar of the Islamic inheritance system. It is meant to protect heirs' rights with prescription of the fixed entitlements of eligible heirs. *Faraid*, may appear to be an immutable, divinely given set of rules but the mitigation of the mandatory rules of *faraid* exists in the form of bequest (*wasiyyah*) and inter vivos gift (*hibah*). The difference between *wasiyyah* and *hibah* lies in the fact that each transmission modes of the property is concluded at the difference time horizon and subject to difference restrictions. Regardless of the religion, if a transfer took place between the living,

hence it is known as *inter vivos* gift or *hibah* while if it took place upon the death, it is called a *wasiyyah* or bequest (Nordblom & Ohlsson, 2011:346; Menchik & Jianakoplos, 1998:46; Kotlikoff, 1988: 41) However, bequest in Islam is subject to two restrictions – the amount of bequest is limited to one-third and the beneficiaries are those who excluded from inheritance by *faraid*. The concept of *inter vivos* gift or *hibah* from both non-Muslims and Muslim contextual form is similar in terms of unlimited amount devolution and no restriction imposed on the beneficiary. The most crucial role of *wasiyyah* and *hibah*, taking into account the dual legal system that goes hand in hand in governing the estate settlement and distribution process in Malaysia, is to solve the frozen estate problems.

Currently, *hibah* in the contextual form of Islamic estate planning has been a productive area of such research in Malaysia. The research gap can be easily observed when comparing the recent trend of research on this subject matter in Malaysia. The escalating number of studies pays more attention on the rulings of *hibah* and the operational framework of *hibah* as a tool of estate planning, whereas the empirical study on *hibah* is scarce. Given this situation, this study attempts to revisit the practice of *hibah* in Malaysia using primary data extend the analysis beyond the descriptive method to learn the variation of *hibah* practice across the control variables.

FROZEN ESTATE PROBLEM IN MALAYSIA AND *HIBAH* AS THE SOLUTION

Income levels and asset possession of Malaysian Muslims are rising year-on-year. According to Buang (2008: 555), this is one of the factors that contribute to the increasing number of frozen estates. Several statistics have been issued in regard to this matter but however, it should be noted that these statistics mostly do not split the amount of frozen estates between Muslims and non-Muslims in Malaysia. In 2005, 900,000 out of 6.2 million of land are still registered under the name of the landlords who had already passed away. From the government's point of view, it losses a fraction of revenue in the form of the land tax estimated RM200 million (Ahmad & Laluddin, 2010: 31).

In 2006, it is estimated that 1 million inheritance claims value at RM38 billion are still frozen (Ahmad & Laluddin, 2010: 31; Mujani, Abdul Rashid, Wan Hussain, & Yaakub, 2012: 326; Mujani, Wan Hussain, Yaakub, & Abdul Rashid, 2011: 196). This does not include unclaimed monies in various agencies such as in Amanah Raya Berhad (ARB), Employee Provident Fund (EPF) and other financial and banking institutions (Ahmad & Laluddin, 2010: 31; Mujani et al., 2012: 196). 90 percent of the frozen estates out of this RM38 billion belong to Muslims. This figure rises in early 2007 for which the amount of the frozen estates is RM40 billion comprises RM38 billion of real estates, RM1.5 billion of cash money and RM70 million of EPF (Mujani et al., 2012, 2011a). In 2009, the value of the frozen estates is RM42 billion. Out of this figure, RM1.8 billion is unclaimed monies at Pendaftar Wang Yang Tidak Dituntut (Ahmad & Laluddin, 2010: 32). Statistics show that in 2011, it is estimated that RM42 billion of the frozen estates that should be distributed to 500,000 beneficiaries have not been distributed (Mujani et al., 2012: 196). In 2012, the amount is already RM45 billion and this shocking statistic are predicted to increase every year (Shahrul Anuar, 2012). Figure 1 compiles the statistics of the frozen estates based on the previous studies.

This alarming statistics trigger the importance of delivering the Muslim society with the right tools to solve the problems immediately. Undoubtedly, this is the role Islamic estate planning to play. Islamic estate planning can be defined as a process whereby an individual's personal and financial goals are achieved through the development and implementation of a comprehensive estate plan based on Islamic principles (Omar, 2006: 15). One must clear that estate planning is not meant to avoid *faraid* (Mujani et al., 2011: 327). The objective of making an estate planning is to ease the family while dealing the estate administration and settlement since the whole process is lengthy and costly (Mujani et al., 2011: 327). The estate planning should be prepared for two elements of time, covering planning during the lifetime and planning upon death (Muda et al., 2006:13; Omar, 2006:15; INCEIF, 2006: 258). *Wasiyyah*, could be perceived as the most important tool in Malaysian Islamic estate planning upon the death (Alma'amun, 2010a). Apart from that, estate planning during the lifetime also helps to solve the problem of frozen estates. Among tools available for the estate planning prior to death is *hibah*. Gift in Arabic termed as *hibah* is precisely defined as a contract to transfer ownership of existent and deliverable property voluntarily without compensation involved between living individuals whereby the intention and the action of giving the gift and property transfer must be portrayed clearly in the contract language (Al-Zuhayli, 2003: 539; Jantan, 2001: 42; Tanzil-ur-Rahman, 1980:1). The difference between both lies on the fact that estate transfer by means of *wasiyyah* is executed upon the death of the testator but the estate transfer via *hibah* is executed while giver are still alive.

LITERATURE REVIEW

For several decades now, interest in intergenerational transfers has surged and economists have uncovered a great deal of information about how these transfers are allocated among children, family members and generations. A number of competing inter vivos motives provide answers for three crucial issues with respect to the inter vivos: what triggers the individuals' decisions in making inter vivos; how inter vivos motives shape inter vivos distribution; and to whom the inter vivos are made. Inter vivos gift is a mode of transfer of asset to the next generation and it is voluntary (Albertini & Radl, 2012: 108; Cox & Rank, 1992: 306). The behaviour of making inter vivos transfer reflects the motives of such transfer.

The two most dominant motives are exchange (Cox & Rank, 1992; Norton & Van Houtvenf, 2006) and altruism (Halvorsen & Thoresen, 2011) motives. Apart from these two most dominant motives, other motives are studied by the researchers namely *precautionary savings*, *the joy of giving*, *familial obligation* (Norton & Van Houtvenf, 2006: 158), egoistic (Nordblom & Ohlsson, 2011: 345), *status reproduction* (Albertini & Radl, 2012: 118) and *equal division* (Halvorsen & Thoresen, 2011: 122).

This paper does not intend to discuss the motives of making inter vivos transfer but these previous studies helps us to understand the what triggers parents to make inter vivos to their children and how the distribute the assets. Empirical studies on the practice of *hibah* among Malaysian Muslims are scarce. We refer to a study conducted by Salleh, Abu Hasan, & Sabtu (2007) in Lembah Klang, Malaysia. However, this study only provides its finding in the form of descriptive analysis. It finds that out of 300 respondents, only 31.7% receive *hibah* and majority of respondents (68%) never used *hibah* as estate distribution mechanism (Salleh et al., 2007: 48). This study probes that Muslim community is not fully aware of the existence of other tools that can be used to distribute their estates except *faraid* (Salleh et al., 2007: 70) Other studies on *hibah* practice are more on the rulings of *hibah* in Islamic jurisprudence (Buang, 2007; Laluddin, Mohamad, Nasohah, & Ahmad, 2012; Mohamed Said, Awang, & Mohd Nor, 2010; Muda, 2008; Muhamad Nor, 2009), legislation of *hibah* in Malaysia (Abdul Rashid & Yaakub, 2010, 2011; M.Y. Ahmad & Ibrahim, 2006; Mujani et al., 2012; Mujani, Wan Hussain, Yaakub, & Abdul Rashid, 2011b; Nor Muhamad, 2008) and operational framework of *hibah* in the Malaysian Islamic estate planning (Abdul Razak & Ahmad, 2008; Abdullah & Abdul Aziz, 2010; Alma'amun, 2010b; Azhar & Ishak, 2011; Hassan & Yusop, 2006; Ismail, 2009; Mohd Bustamam & Muhamad Yusak, 2009; Mohd Noor & Abdullah, 2009; Nor Muhamad, 2010; Sabirin, 2009; Yaacob, 2006).

METHODOLOGY AND DATA COLLECTION

It can be concluded that one of the constraints of this study is a shortage of the empirical studies of *hibah*. The selection of the variables is finally completed by engaging with the previous study on inter vivos in the conventional contextual form and employs variables used in (Salleh et al., 2007). One may argue that taking this conventional studies on inter vivos as the departure point for this study is incorrect approach since behaviours of Muslims and non-Muslims are not similar. Alma'amun (2012) encounters this problem when she studies about bequest motives among Malaysian Muslim respondent. In her case, bequest in non-Muslims contextual form is different from Muslims due to two restrictions imposed on Muslims' bequests. However, by definition and in terms of basic operational structure, there is no contradiction between *hibah* made by Muslims and inter vivos gift made by non-Muslims. AS a result, we decide to refer to the previous studies on inter vivos gift from the conventional point of view.

The dependent variable in the previous studies is designed in any of these forms: total value of inter vivos gift given to the children (Cox & Rank, 1992: 308), total value of inter vivos gift given received from parents (Albertini & Radl, 2012: 113; Cox & Rank, 1992: 308; Nordblom & Ohlsson, 2011: 348), 'Did you receive any inter vivos gift from parents?' (Halvorsen & Thoresen, 2011: 134; Salleh et al., 2007: 48), 'Did you receive any *hibah*?' (Salleh et al., 2007: 48), 'did you make any inter vivos to your children?' (Halvorsen & Thoresen, 2011: 134; Norton & Van Houtvenf, 2006: 162). 'did you make any inter vivos to your children?' or 'Have you ever distributed your property through *hibah*? (Salleh et al., 2007: 44). Finally, we opt to adapt the dependent variable used in Halvorsen & Thoresen (2011), Norton & Van Houtvenf (2006) and Salleh et al., 2007) which the respondents are asked whether they have made *hibah* to their children. We control the types of assets they have made *hibah* to their children since we only are concerned with the type of *hibah* asset that have huge impact

to the frozen estate problems in Malaysia. The assets that we consider in this question are properties (land, house), vehicles, jewelleries, takaful benefit, saving in deposit/current account, unit trust (ASB/ASN/ ASW), saving in Tabung Haji and shares.

The independent variables are clustered into four groups namely demographic factors, economic factors, family characteristics and knowledge. Demographic variable consists of age (Albertini & Radl, 2012; Cox & Rank, 1992; Halvorsen & Thoresen, 2011), gender (Albertini & Radl, 2012; Halvorsen & Thoresen, 2011; Nordblom & Ohlsson, 2011) and marital status (Cox & Rank, 1992). Economics variable comprises of employment (Albertini & Radl, 2012; Halvorsen & Thoresen, 2011), total asset (Albertini & Radl, 2012; Cox & Rank, 1992; Halvorsen & Thoresen, 2011) and total income (Cox & Rank, 1992; Halvorsen & Thoresen, 2011). Total number of children (Albertini & Radl, 2012; Cox & Rank, 1992; Halvorsen & Thoresen, 2011) and total number of adopted children (Norton & Van Houtvenf, 2006) represent the family characteristics. Respondents' knowledge consists of knowledge of rulings of *hibah* and legislation of *hibah* in Malaysia. Data is collected by means of online questionnaire from September 2012 to December 2012.

Result and discussion

Results in Table 2, confirm that items in the questionnaire relating to respondent's basic knowledge, *hibah* services and legislation of *hibah* are all consistent across time. Cronbach's alpha test is performed to test for the reliability of instruments. According to Nunnally (1978) as cited in Smith (1999:113) and Churchill (1979:68), the reliabilities of 0.5 and 0.6 will suffice. With respect to the validity issue, it also should be noted that variables used in this study have already been tested as literature demonstrates, which provide an adhoc validity.

A list of statements comprising knowledge of basic rulings of *hibah* and legislation of *hibah* in Malaysia are given to further test their knowledge. A total of 14 statements were given and respondents were asked to give a score based on Likert-scale. The frequency distribution of respondents answering each item correctly and mean score are listed in Table 3.

There were 15 statements pertaining to basic rulings of *hibah* and respondents showed a mixed degree of knowledge of the subject matter, as indicated by a mean score of 2.5–4.3. The very basic rulings of *hibah* are pertaining to the definition, purpose, amount and recipient of *hibah*. Respondents do understand the meaning of *hibah*. The statement that test their knowledge on definition of *hibah* are '*Hibah* is a gift given between a living' (mean score 4.22). However, respondents tend to be neutral when they have to state whether *hibah* and bequest are same. The mean score for the item that test whether respondents can differentiate *hibah* and bequest is 2.54. Regarding the purpose of making *hibah*, respondents agree that *hibah* is made with the purpose to distribute estate while alive (mean score 4.25). Respondents are asked again about disposal amount of *hibah* and bequest. It seems that respondents tend to be at the neutral position when they are given a statement claiming that amount of *hibah* is limited to one-third (mean score 2.9). However, when we check this again with the statement 'I can give all my estate by means of *hibah* to anyone I want to', it portrays that respondents generally agree (mean score is 3.61). Another statement relating to recipient of *hibah* is '*Hibah* can be given to the family members who are entitled to quantum of shares by means of *faraid*'. It also indicates respondents generally agree with this statement (mean score 3.91).

We give three statements to test whether respondents know in what circumstance *hibah* is revocable or not. However, respondents are in the neutral position for all statements given. Other basic rulings tested are related to the operational structure of *hibah* which decides whether *hibah* made is valid or not. Three statements are given and again, respondents' mean scores reflect their neutral position. Their level of agreement remains the same for the items which imply that *hibah* is able to avoid their estate from being distributed based on *faraid*.

Next group of statements are given to test respondents' knowledge about legislation of *hibah* in Malaysia. Mean scores on the items of the knowledge of legislation of *hibah* ranged from 2.5–3.9. The strongest agreement expressed by the respondents was with the statement 'any problems associated to *hibah* can be referred to Syariah Court.' They disagree that Civil Court has the power to solve *hibah* cases. Their level of agreement dropped gradually for the item pointing out nominees in takaful policy, Tabung Haji (Pilgrimage Fund) and EPF are trustees, who are responsible to distribute the estates according to *faraid* and item saying that *hibah* recipient of the takaful benefit is the sole beneficiary of the benefit.

Respondents show a mixed feeling when there are asked about validity and incontestability of the *hibah* made in several ways. Respondents agree with the statement indicating that *hibah* made by themselves are valid but contestable in court and item implies that their beliefs on the validity and incontestability of the *hibah* document made in the professional manner but they are neutral with the

statement indicating that *hibah* made without formal documentation is valid. The rest of the statement testing about terms of *hibah* used in each Enactment of Syariah across states in Malaysia and duty stamp paid for the transfer ownership which indicate that respondents being neutral towards these statements.

Before delving into *hibah* practice, we ask respondents whether they have heard about *hibah*. As can be seen, responses to the question 'Have you ever heard about *hibah*?' is quite striking, as 71.1 per cent stated that they had heard about *hibah* (see Table 4). Majority of respondents have made *hibah* to their children (62.4 per cent). This is not in line with Salleh et al. (2007: 48) in which they find a small number of respondents have used this method to distribute their estates.

We explore their practices in terms of types of property and the means of making *hibah* and results are presented in the form of descriptive. Based on the result in Table 5, respondents mostly make *hibah* in the form of financial assets. These financial assets are saving in Tabung Haji (38.8 per cent of respondents), ASB/ASN/ASW (12.2 per cent), saving in deposit account/current account (20.5 per cent of respondents) and Takaful (18.6 per cent of respondents). The most frequent method used for *hibah* is transfer ownership (32.3 per cent of respondents)

We asked respondents the reason for making *hibah* to their children. Table 7 shows the result. It implies that *hibah* practice is associated with the familial obligation.

A Chi-square test is used to determine the significance of the relationship between *hibah* practice and the identified control factors. These results are presented in Table 5. All variables are not statistically significant except gender, age and monthly income, all at 5 per cent level. With reference to gender variable, female is more likely to make *hibah* to children than male. Wasiyyah practice is associated with the increasing age. We expect the same pattern in *hibah* practice and this analysis verifies the significant relationship between age and *hibah* practice. As regard to monthly income variable, *hibah* practice increases with monthly income. This study also does not find strong evidence supporting the hypotheses that some family features and knowledge have significant relationship with the *hibah* practice.

At this level of analysis, the data provides us with very basic information about the respondents' behavior towards making *hibah* to children. Unlike Alma'amun (2011) and Salleh et al. (2007), we attempt to gather data from parents with children and exclude respondents who are single and childless from the sampling. Two pragmatic explanations could be established to understand the result prevailed in the analysis part: firstly, we believe that our approach that does not include sample of respondents who do not have children lead to the problem of small number of significant variables. Secondly, the analysis method must be extended beyond chi-square test such as using logit analysis to get a robust result.

CONCLUSION

Malaysian Muslims have been assimilated with *hibah* practice but they do not connect this with the concept of estate planning prior to death. As a result, *hibah* becomes not more than a tradition or familial obligation.

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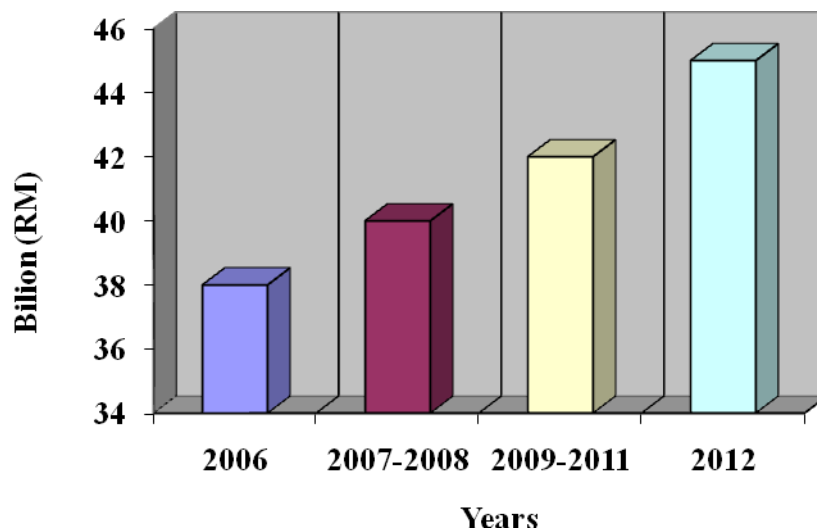


FIGURE 1: The escalating number of frozen estates in Malaysia 2006 – 2012 (RM billion)

TABLE 1: Respondents by Regions of Peninsular Malaysia

Regions	Total number of respondents	Percentage
West Coast	208	79.1
East Coast	27	10.3
South	19	7.2
North	9	3.4
Total	263	100.0

TABLE 2: Results of the Reliability Test

	Cronbach's Alpha	Number of items
Basic rulings of <i>hibah</i>	0.655	15
Legislation of <i>hibah</i>	0.555	9

TABLE 3: Respondents' Knowledge on *Hibah*

Statements given	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Mean score*
a) Basic rulings of <i>hibah</i>						
<i>Hibah</i> can be given to the family members who are entitled to quantum of shares by means of <i>faraid</i> .	6.1	3.8	21.3	31.9	36.9	3.9
<i>Hibah</i> to children is revocable.	18.3	13.3	31.9	17.5	19.0	3.06
<i>Hibah</i> to siblings is revocable.	13.7	8.7	35.7	21.7	20.2	3.26
<i>Hibah</i> to adopted children is revocable.	14.4	10.3	34.6	20.5	20.2	3.22
The purpose of making <i>hibah</i> is to distribute estate while alive.	2.3	1.1	19.0	24.3	53.2	4.25
<i>Hibah</i> is complete even without the transfer of ownership.	13.7	8.4	35.7	20.5	21.7	3.28
<i>Hibah</i> can be made at the time of good health.	0.8	0.8	15.6	26.2	56.7	4.37
<i>Hibah</i> can be made during the death-bed.	26.2	15.6	29.7	16.3	12.2	2.73
<i>Hibah</i> is able to avoid my estate from being distributed based on <i>faraid</i> .	11.0	9.5	31.9	19.4	28.1	3.44
I can give all my estate by means of <i>hibah</i> to anyone I want to.	8.7	8.4	28.9	20.9	33.1	3.61
<i>Hibah</i> and bequest are same.	28.5	19.4	31.9	9.9	10.3	2.54
<i>Hibah</i> is not complete if the recipient have no idea about it.	14.1	16.0	44.5	12.9	12.5	2.94
The amount of <i>hibah</i> is limited to 1/3.	15.6	11.4	51.3	10.3	11.4	2.9
<i>Hibah</i> is a gift given between a living.	1.1	1.1	20.9	28.1	48.7	4.22
<i>Hibah</i> made at the death-bed is regarded as bequest.	10.3	8.0	47.1	17.5	17.1	3.23
b) Legislation of <i>hibah</i> in Malaysia						
Any problems associated to <i>hibah</i> can be referred to Civil Court	24.0	16.3	46.0	8.7	4.9	2.54
Any problems associated to <i>hibah</i> can be referred to Syariah Court.	2.7	1.1	33.1	28.5	34.6	3.91
<i>Hibah</i> made without formal documentation is valid.	14.8	9.9	43.7	17.9	13.7	3.06
Terms of <i>hibah</i> in each Enactment of Syariah for each states are same.	8.7	12.9	53.6	13.3	11.4	3.06
Nominees in takaful policy, Tabung Haji (Pilgrimage Fund) and EPF are trustees and they are responsible to distribute the estates according to <i>faraid</i> .	4.6	4.9	36.5	25.9	28.1	3.68
The <i>hibah</i> receipt of the takaful benefit is the sole beneficiary of the benefit.	7.2	4.6	45.6	22.4	20.2	3.44
<i>Hibah</i> that involves transfer of the ownership is imposed a stamp duty.	13.3	11.0	49.0	16.0	10.6	3
I believe <i>hibah</i> that I make myself is valid but it can be contested in court.	4.9	4.6	47.5	26.6	16.3	3.45
I believe that <i>hibah</i> made in the professional manner is valid and cannot be contested.	3.4	1.9	34.6	30.0	30.0	3.81

TABLE 4: Response to the Question 'Have you ever heard about *hibah*'?

	Total number of respondents	Percentage
Yes	187	71.1
No	76	28.9
Total	263	100

TABLE 5: Types of *Hibah* Made to Children

Types of <i>hibah</i> made to children	Frequency	Percentage
Share of company	1	0.4
Saving in Tabung Haji	102	38.8
ASB/ASN/ASW	32	12.2
Saving in deposit account/current account	54	20.5
Takaful	49	18.6
Jewellery	32	12.2
Vehicle	18	6.8
House	6	2.3
Land	4	1.5
Insurance	3	1.1
Cash	1	0.4
EPF	1	0.4

TABLE 6: Methods used to Make *Hibah* to Children

Methods used to make <i>hibah</i> to children	Frequency	Percentage
Lawyer	7	2.7
<i>Wasiyyah</i>	7	2.7
Verbal	13	4.9
Transfer ownership	85	32.3
Private company	4	1.5
Trustee	21	8
Meeting among family members	1	0.4
Nomination	1	0.4
Open an account for children	3	1.1
Deposit money into Tabung Haji account	4	1.5
Salary deduction to Tabung Haji account	1	0.4
Insurance document	1	0.4
Distribute equally	1	0.4

TABLE 7: Reasons for Making *Hibah* to the Children

Reasons for making <i>hibah</i> to the children	Frequency	Percentage
I hope the children will take care of me in the future	18	6.8
Because my children have been taking care of me	1	0.4
My children's economic status are not very good	8	3
Familial obligation	120	45.6
To avoid my property from being distributed according to <i>faraid</i>	21	8
Because my adopted children will not get my estates according to <i>faraid</i>	4	1.5
Because I love them	1	0.4
Because they are my legal heirs	1	0.4
It's a tradition	1	0.4
It's my contribution to them	1	0.4
For their future needs	1	0.4

For their welfare	12	4.6
It's for the education	1	0.4

TABLE 8: Number of Respondents Making *Hibah*: Variation Across Control Variables

Have you made <i>hibah</i> to your children?				
	Yes	No	Chi-square	p-value
Frequency	164	99		
Percentage	62.4	37.6		
DEMOGRAPHIC				
GENDER (%) :			5.790	0.016**
Female	66.5	52.0		
Male	33.5	48.0		
AGE GROUPS (%) :			6.661	0.036**
18–25	1.9	2.0		
26–40	69.6	55.9		
41–60	28.6	42.2		
MARITAL STATUS (%) :			1.351	0.509
Married	97.5	97.1		
Divorcee	1.9	1.0		
Widow/widower	0.6	2.0		
EDUCATION LEVEL (%) :			4.272	0.370
Primary school		0		
Secondary school	14.3	14.7		
Diploma	31.1	23.5		
Degree	41.0	44.1		
Master	13.7	16.7		
PhD	0.0	1.0		
ECONOMICS				
EMPLOYMENT STATUS (%) :			8.270	0.142
Government employee	96.9	92.2		
Private sector	1.9	1.0		
Self-employed	0.0	2.0		
Housewife	0.0	2.0		
Unemployed	0.6	2.0		
Retired	0.6	1.0		
MONTHLY INCOME (%) :			8.289	0.04**
RM1,000 and below	4.9	1.2		
RM1,001–RM2,999	26.5	37.3		
RM3,000–RM4,999	40.2	41.6		
RM5,000 and above	28.4	19.9		
TOTAL ASSETS (%)			2.884	0.577
Below RM50000	26.1	27.5		
RM50001 - RM500000	63.4	59.8		
RM500001 - RM1000000	7.5	11.8		
RM1000001 - RM2000000	2.5	1.0		
More than RM2000000	0.6	0.0		
FAMILY CHARACTERISTICS				
NUMBER OF CHILDREN (%) :			5.832	0.559
1	29.2	25.5		

2	23.6	28.4
3	23.0	16.7
4	14.3	14.7
5	5.6	8.8
6	2.5	2.9
7	0.6	0.0
8	1.2	2.9
NUMBER OF ADOPTED CHILDREN (%):	2.971	0.226
0	98.1	93.1
1	1.9	5.9
2	0.0	1.0
KNOWLEDGE		
BASIC RULINGS OF HIBAH	38.975	0.296
LEGISLATION OF HIBAH	17.020	0.808

Note: Significance levels are: (*) denotes $p < 0.01$ (1 per cent); (**) denotes $p < 0.05$ (5 per cent); (***) denotes $p < 0.1$ (10 per cent)