

**UNIVERSITI TEKNOLOGI MARA**

**AWARENESS OF HIBAH AMONG EMPLOYEES AT  
FELDA WILAYAH TERENGGANU**

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## **ABSTRACT**

Hibah usually takes place during the lifetime of the grantor and does not involve violence or threats. The transfer of property ownership is usually genuine from one party to another without any consideration or reward in return. Based on previous cases, Muslims in Malaysia rarely practice Hibah in this country because they do not expose themselves to the implementation of Hibah and do not understand what Hibah is. Therefore, this paper aims to understand the concept of Hibah among FELDA Wilayah Terengganu staff. Research objectives for this purpose of this research are to investigate the awareness of Hibah among employees in FELDA Wilayah Terengganu, to examine the factors that may influence the awareness of Hibah among employees and to determine the most dominant factor, influence to awareness of Hibah among respondents. Based on the literature review that was analyzed in this study, the suggested factors are to evaluate whether understanding, religiosity, and education are factors that influence the behavior of giving Hibah. The researcher used quantitative methods for methodology. The questionnaire was sent online to staff at FELDA Wilayah Terengganu by the researcher. Data were then evaluated using descriptive analysis, reliability analysis and frequency analysis. Microsoft Excel and SPSS software were used for the questionnaire assessment in order to get data on the outcomes. Based on its mean and percentage, each item was examined separately. SPSS Software offers the data findings and carries out data interpretation on several variables, such as mean, frequency, standard deviation, and others. Some of the recommendations was researcher bring up at point recommendation for future research among of them are widen population and raise the sample size, additional appropriate independent variable and the government should provide a fund toward community and provide them with religious instruction related to Hibah. Nevertheless, to sum up this study, it can be concluded that understanding and religiosity significantly influence Hibah-giving behavior among employees of FELDA Wilayah Terengganu.

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# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Research Background**

One of the key tools in Islamic wealth management is the Hibah. Hibah is the unilateral, unreserved transfer of an individual's possessions to another person during his lifetime. When a Hibah is formed with no intention of doing otherwise, it is regarded as a Tabarru' contract. Grantgiving is a behaviour that is promoted among Muslims in Islam because it advances the idea of maqasid Shariah, which protects money and fosters interpersonal ties. In Malaysia, Hibah instruments are usually used by Muslims to plan the distribution of assets to the intended beneficiaries in relation to certain assets, where ownership of the assets is transferred to the beneficiaries during the donor's lifetime or in certain limited circumstances, conditionally approved after the donor's death (Hassan, R., & Zaizi, N. A. M., 2020).

Hibah literally translates as "to give" or "to give freely." Another definition of Hibah is the transfer of ownership of an item without payment. In addition, gift is the voluntary transfer of rights to third parties for justifiable reasons, done so while the donor is still living. The Shariah definition of Hibah, according to Ulama' al-Zuhayli, is a contract that expresses the implications of transferring ownership of an asset from its original owner to a subsequent person while he is still alive without demanding payment. Along with other contemporary techniques in Islamic finance and banking, Hibah has also been widely applied in the takaful business. In the takaful industry, the participant can name anyone, whether it is a family member or another person as his beneficiary to receive takaful benefits given as a grant after his death. Hibah is also used as an alternative to Faraid, which is the distribution of property to heirs according to Islamic law (Bakar, A. A., Fauzi, N. S. M., & Hashim, H., 2020).