

**UNIVERSITI TEKNOLOGI MARA**

**EXPLORING CUSTOMER PERCEPTIONS,  
KNOWLEDGE, AND CHALLENGES IN  
PARTICIPATING IN HIBAH: A CASE STUDY AT  
MAYBANK LUNDANG**

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## **ABSTRACT**

Hibah is the transfer of ownership of property from one party to another without consideration, occurring during the donor's lifetime, sincerely and without coercion. Although it is considered a noble practice in Islam, hibah is less practiced in Malaysia due to a lack of knowledge and understanding. It not only transfers ownership but also avoids disputes among heirs after death. However, the rate of enforcement, subscription, and implementation of hibah in Malaysia is still low because many do not understand this concept. This study aims to explore customer perceptions, level of knowledge, and challenges faced in participating in hibah products. This research also assesses key factors such as religious awareness, perceived benefits, service quality, and trust in banking institutions, which influence customers' decisions to participate in hibah products at Maybank Lundang. The study uses a qualitative approach through face-to-face interviews with five Maybank Lundang customers, supported by document analysis and library research. Data were analyzed thematically and descriptively, with information organized to identify key factors. Record evaluation was also conducted to understand background issues and statistics from reliable sources to formulate more focused interview questions. The results of the study show that religious awareness, benefits of hibah such as flexibility and family harmony, quality of service, and belief in Shariah compliance play an important role in influencing the acceptance of hibah. This study suggests that financial institutions should improve their marketing strategies by emphasizing aspects of religious awareness, product benefits, and quality of service. This approach can increase the understanding and acceptance of hibah among the Muslim community in Malaysia, thus encouraging the implementation of hibah as a more widespread and efficient wealth planning instrument.

**Keywords** - Customer Intention, Hibah, Benefits, Financial Institution, Awareness.

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## TABLE OF CONTENTS

<b>CONFIRMATION BY PANEL OF EXAMINERS.....</b>	<b>ii</b>
<b>AUTHOR’S DECLARATION .....</b>	<b>ii</b>
<b>ABSTRACT.....</b>	<b>iii</b>
<b>ABSTRAK .....</b>	<b>iv</b>
<b>ACKNOWLEDGEMENT.....</b>	<b>v</b>
<b>LIST OF TABLES .....</b>	<b>ix</b>

### CHAPTER ONE: INTRODUCTION

1.1	Introduction.....	1
1.2	Research Background .....	2
1.3	Problem Statement .....	3
1.3.1	Level of Awareness About Hibah.....	3
1.3.2	Perceptions About Hibah.....	4
1.3.3	Barriers to Participation in Hibah .....	4
1.4	Research Questions .....	5
1.5	Research Objectives .....	6
1.6	Scope of The Study .....	6
1.7	Research Significance .....	7
1.8	Conclusion .....	8

### CHAPTER TWO: LITERATURE REVIEW

2.1	Introduction.....	10
2.2	The Concept of Hibah as An Islamic Financial Product.....	10
2.2	Product Hibah in Maybank Islamic: Smart Waris .....	13
2.3	Influence of Demographic Factors: Age, Education and Income.....	14
2.3.1	Age.....	15
2.3.2	Education .....	15

# CHAPTER ONE

## INTRODUCTION

### 1.1 Introduction

Hibah is an essential concept in Islam that refers to a person's voluntarily transfer of property to another person during his lifetime without expecting anything in return. Abdul Ghani defines hibah as a contract in which the donor transfers ownership of property to the receiver (*al-Mawhub lahu*) for no compensation. Hibah is an essential device in estate planning because it allows the donor to deliver property to the preferred recipient during his lifetime, so avoiding disagreements among heirs after his death. (Asiah Aqilah Abdul Ghani, 2023).

Evidence from the Quran and Hadith shows that the practice of hibah is encouraged in Islam. Allah SWT says in Surah Al-Baqarah verse 177:

وَعَاَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ

**Meaning:** *and offer the money he loves to his family, orphans, the destitute, the traveller (who needs aid), and those who ask.*

This demonstrates that distributing wealth to people in need is an extremely beneficial practice. Furthermore, the Prophet Muhammad SAW said: "Give gifts to each other, and you will love each other" (Narrated by Al-Bukhari), highlighting the value of giving in society.

Scholars believe that hibah is a highly favored sunnah activity. According to Imam Syafie and Maliki, hibah is lawful and not restricted to a certain quantity or individual. This differs from the faraid system, which limits the distribution of inheritance to certain heirs. In this scenario, hibah allows the giver to choose who receives the property and how much to donate. (Noor Syahida Abdul Rahman, 2017)

To be legitimate, the hibah contract must adhere to its pillars. The pillars are the giver (*al-Wahib*), the receiver of the hibah (*al-Mawhub lahu*), the things or property being donated (*al-Mawhub*), and the words of ijab and qabul (*sighah*). The donor must be of sound mind, of legal age, and the legal owner of the property. By meeting these