

A Bibliometric Analysis of Hibah-Related Studies

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Abstract

Hibah (inter vivos) is relatively one of the important topics in Islamic wealth management. Despite its importance, previous studies found that the practice of *hibah* remains at a low level in comparison to waqf and zakat. Therefore, this study is conducted to assist academics to get started on developing a theoretical framework and to instruct researchers who are just starting in *hibah*-research on which journals and authors to look to for further analysis on this phenomenon. To do so, this study uses the SCOPUS and Web of Science (WoS) databases to identify the research fields with the highest output of research, the nations, and languages that have produced the most *hibah*-related research, the year that *hibah*-research first began, the journals that publish the majority of research, and the most pertinent authors with *hibah*-related publications. The finding shows that *hibah*-related research is indeed less published in the two databases. Therefore, researchers on this topic should publish more in the future to provide more reference to those who want to take benefits from academic writing.

Keywords: Bibliometric Analysis, *Hibah*, Inter Vivos

Introduction

Islam as the comprehensive religion provides its followers comprehensive guidance, from the tiniest to the most significant aspects of their lives. One of the most crucial aspects of Islamic management is Islamic wealth management. Islamic wealth management comprises four major elements; (1) wealth acquisition; (2) wealth protection; (3) wealth distribution; (4) wealth purification (Azhar et al., 2014). *Hibah* is considered one of the tools introduced by Islam in the category of wealth distribution to the qualified heirs.

The popularity of *hibah* topic has significantly grown in recent years. This is due to the current situation report of the severity of the frozen inheritance assets issue demonstrated by many studies (Kamis & Abd. Wahab, 2022). Therefore, *hibah* has been considered as an alternative in managing the asset as it is also a form of wealth management that is permissible in Islam because it benefits society as a whole (Bakar et al., 2020). Despite the increased interest in *hibah* topic, the practice of *hibah* remains at a low level among the Muslim community (Said & Saad, 2016). Due to this trend, the current study is necessary to provide

researchers in this area with references for further analysis in proposing a relevant solution for improvement.

The SCOPUS and Web of Science (WoS) databases are used in this article's bibliometric analysis to identify the research fields with the highest output of research, the nations and languages that have produced the most *hibah*-related studies, the year that *hibah*-research began, the journals that publish the most research, and the most important authors with *hibah* publications. This study aims to help academics who are new to the field of *hibah*-research to get started and to provide them with a list of relevant publications and authors for their reference.

The Concept of *Hibah* (Inter Vivos)

Hibah (inter vivos) is considered one of the alternatives in managing wealth distributions aside from *wakaf* (donation) and *wasiah* (bequest). *Hibah* simply translates to "gift" or "voluntary gift." *Hibah* is also defined as the transfer of ownership of an asset voluntarily (Pustaka, n.d.). *Hibah*, according to Kamus Dewan Fourth Edition, is the act of deliberately giving over rights to another person with a good motive; to grant them while the donor is still living (Safarwan, 1995). Meanwhile, the Shariah definition of *hibah*, according to Wahbah al-Zuhayli, is "a contract that delivers the implications of ownership transfer of an asset from the original owner to other persons throughout his life without the need for any consideration" (Al-Zuhaily, 1989). The legitimacy of *hibah* is depicted in the Quran in Surah Al-Nisa', verse 4: "...but if they choose of their own volition to make over to you a part of it, then you may enjoy it with pleasure and good cheer." This verse states that men are required to provide a dowry to women; however, if the women wish to donate a portion of the dowry to the men, they can do so with pleasure. Therefore, the indication of *hibah* extracted from the act of women giving a portion of their dowry to men.

Hibah gained popularity in recent years as a solution for managing wealth issues after death. Instead of using *faraid* (fixed portion), many choose to use *hibah* to disperse their riches to their loved ones. This is because *faraid* instrument involves many concerns to manage the money. It causes some of the heirs of the deceased to fail to cooperate owing to everyday commitments, and there was also unhappiness among them regarding the amount distributed to each of them. The problem deepens when the court procedures must be postponed until all the involved personnel fulfill their commitments as required. This could cause a delay in the distribution of the assets to children who may need money to continue their lives, so abusing the rights that each heir should have (Bakar et al., 2020). As a result, to prevent these negative outcomes, many are turning to *hibah* as an alternative to *faraid* in wealth management. *Hibah* is considered a substitute for *faraid*, yet the distribution of wealth to heirs is according to Islamic law.

Hibah instrument is believed can be taken benefit to curb the increment number of frozen inheritance assets from year to year. This is because the donor can freely select the proportion of wealth to be dispersed, and no one can contradict *hibah* proportion. As reported by The Star (2016), since the day of independence in 1957, the amount of frozen inherited assets has increased, reaching RM60 billion in 2016. This indicates that the wealth management instrument should be improved to avoid freeing of properties or assets that are not being used efficiently and are lying dormant, and one of the popular alternatives is *hibah*. Recently, *hibah* is commonly used in the takaful sector, as well as other current Islamic financial (Rahman et al., 2022) and banking practices (Muhamad, 2010). A participant in the

takaful sector can name anyone, including family members or others, as his beneficiary to collect takaful benefits provided as *hibah* after his death.

Recent studies conducted by various scholars, however, demonstrate that some issues should be highlighted related to *hibah* studies. Among the issues are the missing clear annotation of *hibah* in legal law practiced in a certain location, the complexity of its procedures as well as the lower understanding of the Muslim community towards *hibah* instrument (Azhar et al., 2014). This situation demonstrates the need of conducting more studies on this topic to address those issues. Initially, this study is conducted to extract and collect the literature on *hibah* studies. The purpose of this study is to conduct a bibliometric analysis of the collected literature to explore compelling data on several units of analysis namely; language, research area, publication year, countries, journals, and authors to provide insight for future studies related to *hibah*.

Method

In a bibliometric analysis, statistical techniques are used to construct the profile of publications on the subject, find trends within a discipline, and identify qualitative and quantitative changes in a specific scientific research topic (De Bakker et al., 2005). Additionally, conducting a bibliometric analysis would contribute as a roadmap for the *hibah*-related research, which is helpful information for specialists looking to assess scientific activities on the topic. The popular internet scientific journal indexing database SCOPUS and WoS, which contains research from all areas, are used in this study. The bibliometric study is made possible by the SCOPUS and WoS's availability of data on scientific research output since both databases include information on output, dissemination, collaboration, and impact. Comparing this form of study to conventional literature reviews, it represents a methodological novelty (De Bakker et al., 2005).

Units of Analysis

This SCOPUS and WoS bibliometric analysis focuses only on *hibah*-related studies. This study took place in August 2022 and examines all relevant SCOPUS and WoS publications to achieve this. The final sample consists of 27 documents, including all types of documents such as journal articles, books, proceedings, and book chapters. However, only 25 documents are included for further analysis as the other two publications are excluded as not representing the term *hibah* as intended. The bibliometric indicators utilized in this study include several aspects which are (1) the languages, (2) the fields of study in which these studies have been published, (3) the number of *hibah*-related research papers published by year, (4) countries where writers have published work on the topic, (5) journals where authors have published work on the topic, and (6) authors who have published work on the topic.

i) Language

Both SCOPUS and WoS databases include multi-language journals in their coverage although the bulk of the journals publishes in English. According to SCOPUS and WoS statistics, table 1 displays the number of *hibah*-related studies categorized by language. Even though both databases publish more than 50 languages, the most frequent language in this context, as predicted, is English (22 documents). In addition, Malay is the second most common language (3 documents). This pattern matches predictions since the major publications are in English, which is the language that all scholars in the current global academic community use. Unfortunately, there is a huge gap between the two recorded languages. The lesser number

of texts produced in the Malay language is an unexpected figure, despite the attention given to the *hibah* issue happening in Malaysia recently. This outcome might be attributed to the experts' preferred writing using the Malay language preferring to publish in their language and found it difficult to publish in SCOPUS and WoS databases as the number of journals that accept the Malay language is limited.

Table 1

Languages used in research on hibah.

Ranking	Language	N. Publications
1	English	22
2	Malay	3

ii) Research Area

In the modern era, studies on *hibah* involve several aspects such as banking (Nor Muhamad, 2010), legal law (Ibrahim, 2017; Markom & Arif, 2022; Said et al., 2013), takaful (Rahman et al., 2022) and few more. Generally, this trend indicates that the *hibah* studies are being covered in wide coverage. This is consistent with the finding in this study which found that the extracted literature includes at least 10 research areas involving social science (12 publications), art and humanities (8 publications), and business, management, and accounting (8 publications) being in the top three in the ranking. This pattern is also predictable as *hibah* is considered a wealth management tool introduced by Islam. Therefore, there is suitability to the top three research areas mentioned. On the other hand, the least number of publications in the ranking are involving public administration and decision science research areas with only one publication each.

Table 2

Areas of knowledge within which authors have published research on hibah

Ranking	Research Areas	N. Publications
1	Social Sciences	12
2	Arts and Humanities	8
3	Business, Management, and Accounting	8
4	Economics, Econometrics, and Finance	4
5	Engineering	3
6	Religion	3
7	Government & Law	2
8	Computer Science	2
9	Public Administration	1
10	Decision Sciences	1

iii) Year of Publication

The search for the *hibah*-related study in the SCOPUS and WoS databases shows the earliest presence of literature was on 2003 until the latest was published in 2022. However, a detailed examination of several works of the literature reveals that some do not precisely refer to the *hibah* in the context of Islamic wealth management, but rather present in other contexts such

as a literary analysis of an ancient document entitled “Al-Habiah (Al- Hibah)” Del Corso (2004) and an individual name, Bahiyah Hibah Kay (2012), thus excluded from this analysis. Nonetheless, the number of documents published every year was quite low (less than 5 per year). A decade timespan from 2003 to 2013 only recorded 4 publications on 2003, 2009, 2011, and 2013. Only then did the numbers are increasing from year-to-year and the maximum publication was recorded in 2022. This trend demonstrated the escalation of interest among researchers towards this subject and remains essential for society. It can be proven by the recent studies that yet have been conducted to fill numerous essential gaps such as exploring the potential of *hibah* to leverage its benefits (Azmi et al., 2022), exploring society’s understanding of *hibah* practice (Kamis & Abd. Wahab, 2022), empowerment of legal law related to *hibah* (Kamaruddin et al., 2022; Markom & Arif, 2022), and also exploring its application in any potential product (Rahman et al., 2022). Thus, the publication trend is expected to constantly go up in the upcoming years.

Table 3

Number of hibah-related documents published in SCOPUS and WoS databases

Ranking	Year	N. Publications
1	2022	4
2	2021	2
3	2020	4
4	2019	3
5	2018	1
6	2017	3
7	2016	3
8	2014	1
9	2013	1
10	2011	1
11	2009	1
12	2003	1

iv) Countries

Table 4 indicates that literature on *hibah* in Malaysia has been dominating the publication since 2003 with a total of 23 publications. The remaining two publications were published in Indonesia and Bangladesh once for each respectively. This trend is apprehending as the three countries shared a similarity that the population living in these countries is dominated by the Muslim community. Thus, it is reasonable that the *hibah* topic becoming a major concern in these countries. Additionally, even though there are many experts on this topic can be found in the Middle East region, the limitation in terms of the language barrier seems to be the main reason the numbers of publications from those countries are lacking in the SCOPUS and WoS databases. Besides, a smaller number of the journal focuses on *hibah*-related studies also contributed to this figure.

Table 4

Countries where *hibah* research has been published

Ranking	Countries	N. Publications
1	Malaysia	23
2	Bangladesh	1
3	Indonesia	1

v) Journals

Exploring the journals that publish *hibah*-related studies is essential not just for selecting which journals to read when conducting a literature review, but also for understanding each journal's concentration on *hibah*. Therefore, provided in table 5 lists the journals that have published the most papers on *hibah* topic, as well as its document types. Table 5 also reveals that four publications which are International Journal of Islamic and Middle Eastern Finance and Management, International Business Management, ISLAMIIYYAT – The International Journal of Islamic Studies, and IIUM Law Journal have published the most *hibah*-related studies than any other journal, with 2 documents on the subject. According to the SCOPUS and WoS databases, research on *hibah* has been published involving 21 journals in total. However, for the sake of brevity, this analysis only evaluates the ten most relevant journals in terms of the number of published articles.

Other methods for determining the value of a journal are to compare it to others based on the journal CiteScore specifically for SCOPUS, the journal impact factor (JIF) for WoS, and the quartile ranking to which it belongs. According to Okagbue & Silva (2020) journals CiteScore and JIF should not be considered a measure of journal "quality," but rather of citation utilization, applicability, or even bibliometric popularity. Besides that, the understanding of journal CiteScore and JIF will also lead to the understanding of the journal quartile system that has also been considered as an indicator in journal ranking. In general, all journals listed in SCOPUS and WoS can be divided into four quartiles. To determine which quartile a journal belongs to, divide the total number of journals by four, such that each group belongs to a different quartile. Thus, the journal categorized in the first quartile of journals will be considered the most relevant, while the fourth quartile is the least relevant.

Table 5

Journals that have published research on hibah.

Ranking	Publication Name	Publication Type	N. Publications
1	International Journal of Islamic And Middle Eastern Finance And Management	Journal	2
2	International Business Management	Journal	2
3	ISLAMIIYAT-The International Journal of Islamic Studies	Journal	2
4	IIUM Law Journal	Journal	2
5	Al Shajarah	Journal	1
6	Arab Law Quarterly	Journal	1
7	Concept And Application of Shariah For The Construction Industry Shariah Compliance in Construction Contracts Project Finance and Risk Management	Chapter in Book	1
8	Poverty and Charity in Middle Eastern Contexts	Book	1
9	ISSC 2016 International Conference on Soft Science	Proceeding	1
10	WCIT 2014: 2ND World Conference on Islamic Thought & Civilization, Vols I And II: Rise & Fall of Civilization, Contemporary States of Muslim Affairs	Proceeding	1

vi) Authors

Measuring research performance at the level of an individual researcher is relatively hard when undertaking a bibliometric examination of research on a certain subject (Bornmann & Daniel, 2007). These issues are the result of two major factors which the first, is to acquire statistically accurate indicators, researchers must produce a high level of study output in a reasonable period. Second, research output and citation impact are not always connected factors (Glänzel, 2006). However, measuring scientific performance is required for assessment and systematic comparison reasons, such as giving information for funding or study authorship decisions purposes (Ball, 2005). The number of citations received by an article and the studies mentioned in an article is two of the most prominent bibliometric indicators used to judge the quality of an article. However, the number of citations acquired by an article may be due to the popularity of the article's author or study topic rather than the piece's importance (Rey-Martí et al., 2016).

Table 6 elucidates only the top 15 list of writers involved in *hibah*-research extracted from SCOPUS and WoS databases among 48 in the total to ensure the table is manageable. According to the analysis, there is a fair distribution in terms of publications numbers from the majority of the authors as all the provided writers have only been published 1 publication. Exceptional to the author, Said, N.L.M. who has published two, leading the number of publication ranking. Besides that, table 6 also provide the total number of citation and h-index received by the author from their total publication in SCOPUS and WoS databases.

Table 6

Authors who have published on hibah.

Ranking	Authors	N. Publications	Total Citas	H-Index
1	Said	2	12	1
2	Abd Rahman	1	8	1
3	Bakar	1	15	2
4	Din	1	4	1
5	Fauzi	1	1	1
6	Hoque	1	3	1
7	Haron	1	34	3
8	Ibrahim	1	6	1
9	Kamarudin	1	12	2
10	Mohamad	1	39	3
11	Noordin	1	85	6
12	Rahman	1	7	1
13	Saad	1	196	8
14	Mujani	1	322	9
15	Zainal	1	13	2

Table 6 also provides the total citation and H-index of the listed authors. The Hirsch Index, or H-index, measured a single researcher's scientific output as a single figure as suggested by (Hirsch, 2005). This index is a revolutionary, straightforward metric that captures both the quantity and visibility of writers' published work (Bornmann & Daniel, 2007). A simple explanation to understand the operation of the H-index is by understanding a scientist who has authored 3 publications, with at least 3 citations for each paper will receive an H-index of 3. Hence, the H-index is unaffected by a group of uncited articles or one or more highly cited papers (Bornmann & Daniel, 2007). Technically, a scientist's H-index can never fall. On the contrary, when new research is published and cited, this index will normally rise (Hirsch, 2005). Thus, an H-index of 0 denotes inactive writers, who have had no noticeable influence despite having written at least one article (Glänzel, 2006).

The H-index is a reliable predictor of a scientist's entire effect on a certain research topic (Hirsch, 2005). According to table 6, Mujani, W.K. claims the greatest h-index ($h=9$), followed by Saad, R.A.J. ($h=8$) indicating that these writers have produced a minimum of 8 works, each of which has at least 8 citations. This figure may be used to evaluate a researcher's impact on their publications. The H-index data presented in table 6 however extracted from the total publication of respective authors without limiting the scope of *hibah*-research only. The purpose is to provide the reliability of the authors in SCOPUS and WoS publication activities in general. The H-index in *hibah* context was not calculated as the majority of the authors only have one publication which makes the H-index calculation in this context irrelevant.

Conclusion

This article presents a bibliometric analysis of *hibah*-related studies to determine the areas in which researchers are studying *hibah* topic, the language in which such research is published, the trend in the number of publications from year to year, the most relevant journals for literature review, and the most prolific and most cited *hibah* authors. This research serves as a guide for the researcher who is interested in *hibah* topic and provides them an overview of

which journals to read and which writers to look up. An overall finding obtained in this study shows that *hibah*-related research is indeed less published in the two databases. Therefore, researchers on this topic should publish more in the future to provide more reference to those who want to take benefits from academic writing.

According to bibliometric analysis of *hibah*-research publications taken from the SCOPUS and WoS database, only 25 publications are considered related to Islamic wealth management. The most common language for publishing is English (23 documents), while the most published research area is a social science (12 documents). Even though the term *hibah* was started been discussed by traditional Islamic scholars, it is not until 2003 that the notion truly captures the attention of contemporary scholars particularly published in SCOPUS and WoS-indexed journals. Even though the number of publications continues to rise year after year, the growth is considered passive as most publications only recorded 4 works of literature published two decades later in 2022.

Respective to that trend, although the findings of this study can provide an overview of *hibah*-related studies to potential researchers, future studies are suggested to include papers that do not index in the SCOPUS and WoS and hence have no impact factor. This study focuses on the two databases considering some scholarly community does not consider non-indexed journal important since they lack an impact factor. Yet the data obtained from the other publication would enhance the data utilized in the current study with extra information regarding *hibah* topic. Furthermore, future bibliometric research that can combine the larger scope of databases such as MyCite and Google Scholar on *hibah*-related studies is expected would contribute more comprehensive findings on this topic.

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