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**INTENTION TO ADOPT WASIYYAH AMONG MUSLIMS
COMMUNITY IN PERLIS**



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**INTENTION TO ADOPT WASIYYAH AMONG MUSLIMS COMMUNITY
IN PERLIS**

By

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**Thesis Submitted to School of Economic, Finance and Banking, Universiti Utara
Malaysia, in Partial Fulfillment of the Requirement for the Master of Science
(Finance)**



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ABSTRACT

As there are huge volume of unclaimed inheritance over the years, this study aims to examine the relationship between knowledge, religiosity, institutional factor, Islamic financial literacy and intention to adopt *wasiyyah* among Muslims community in Perlis. The novelty of this study is to investigate whether there is any difference between demographic factors and intention to adopt *wasiyyah*. Quantitative research design is choose in this study where questionnaire used as the main tools for data collection. The sample study contains 100 respondents and the data is analysed using SPSS version 25 and Smart Partial Squares (PLS) method version 3.0. The study found that the factors namely institutional factor and Islamic financial literacy have significant impact on the intention to adopt *wasiyyah* among Muslims community in Perlis. Meanwhile, for knowledge and religiosity are insignificant. Further, there is no significant difference between demographic factor and intention to adopt *wasiyyah*. The results support the Theory of Reasoned Action (TRA). The results contribute to new knowledge on the factor impact the intention of *wasiyyah* adoption in Perlis. This finding also suggested that related bodies should implement or develop more effective approach in order to promote *wasiyyah* adoption among Muslims in Perlis.

Keywords: intention to adopt, Islamic financial literacy, Muslims community



ABSTRAK

Oleh kerana terdapat banyak harta pusaka yang tidak dituntut selama bertahun-tahun, tujuan kajian ini ialah untuk mengkaji hubungan antara ilmu pengetahuan, keagamaan, faktor institusi, kecelikan kewangan Islam dan niat untuk melaksanakan wasiyyah di kalangan masyarakat Islam Perlis. Pembaharuan dalam kajian ini adalah untuk mengkaji sama ada terdapat perbezaan antara faktor demografi dan niat untuk melaksanakan wasiyyah. Reka bentuk penyelidikan kuantitatif dipilih dalam kajian ini di mana borang soal selidik digunakan sebagai alat utama untuk pengumpulan data. Sampel kajian mengandungi 100 responden dan data dianalisis menggunakan kaedah SPSS versi 25 dan Smart Partial Squares (PLS) versi 3.0. Kajian ini mendapati bahawa faktor institusi dan kecelikan kewangan Islam mempunyai kesan yang ketara terhadap niat untuk melaksanakan wasiyyah di kalangan masyarakat Islam di Perlis. Sementara itu faktor ilmu pengetahuan dan factor keagamaan tidak pula memberi kesan yang ketara. Selanjutnya, tidak ada perbezaan antara faktor demografi dan niat untuk melaksanakan wasiyyah. Hasil kajian ini, menyokong Teori Tindakan Beralasan (TRA). Hasil kajian ini juga menyumbang kepada pengetahuan baru mengenai faktor-faktor yang mempengaruhi niat melaksanakan wasiyyah di Perlis. Penemuan ini juga menunjukkan bahawa badan-badan yang berkaitan harus melaksanakan atau mengembangkan lagi pendekatan yang lebih berkesan untuk mempromosikan penggunaan wasiyyah di kalangan masyarakat Islam di Perlis.

Kata kunci: niat untuk melaksanakan, kecelikan kewangan Islam, masyarakat Islam



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LIST OF ABBREVIATIONS

ARB Amanah Raya Berhad

IFL Islamic Financial Literacy

TRA Theory Reasoned Action



CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter presents the background of the study, problem statement, research questions, research objectives, significance of the study, scope of the study and key definition of term. Finally, also presented the organization of the study.

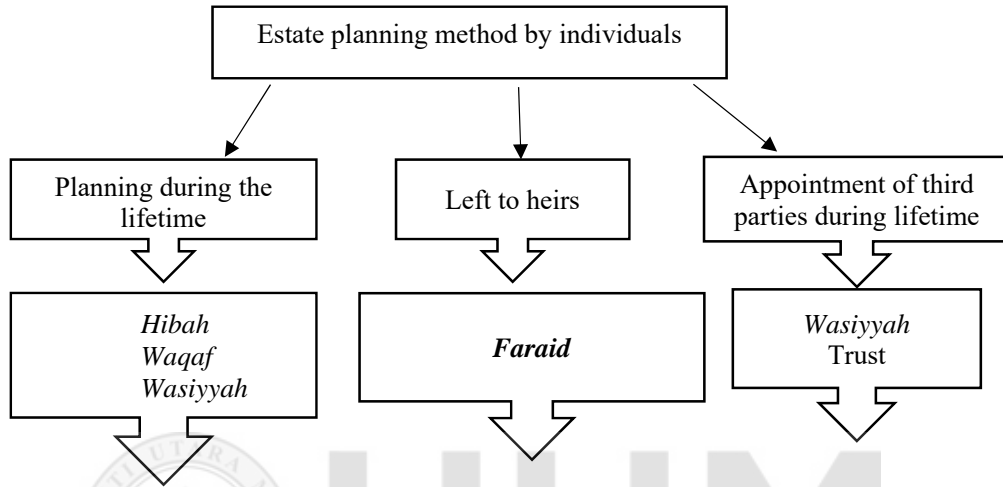
1.1 Background of Study

In personal financial planning, one of the components is estate planning. Estate includes cash, clothes, jewellery, cars, houses, land, retirement, investment and savings accounts. Estate planning involves both handling property while one is still alive and dealing with what will happens to property after the death (Ismail, Hashim, Kamis, Harun, & Samad, 2013). As stated by Abdul Aziz Peru Mohamed in Weekly Edge (2016) estate planning was a way how a person protected his or her assets which been accumulated throughout his/her lifetime. Estate planning will protect the assets as it considers for the distribution of the wealth according to one's objective and wishes while he or she is still alive (Wahab, Hashim, & Ghani, 2019).

Additionally, Kamarudin, Hashim, Jamil and Hadi (2019) had suggested three methods of estate planning shown in Figure 1.1 below. The first method is by planning during the lifetime that distributing the asset through three tools which are hibah, waqf or wasiyyah. Secondly, individuals just left the estate to their heirs without any distribution of asset as the asset will be distributed through faraid. The third method is

by appointing a third party or a trustee during the individual's lifetime as it will reduce the heir's difficulties in managing the estate.

Figure 1.1
The Method of Estate Planning by Individual
 (by (Kamarudin, Hashim, Jamil, & Hadi, 2019))



Besides that, Mujani, Hussain, Yaakub and Rashid (2011) stated that the objective of making estate planning for thereafter is to facilitate the deceased's family in managing the estate settlement and estate administration as known the process will costly and lengthy. Another objective is to avoid the estate been frozen and directly can enhance Muslim economy. Therefore, estate planning is an important plan for the administration and dispositions of one's property during one's lifetime and at one's death (Ismail et al., 2013).

Furthermore, in Islamic perspective, there are four mechanisms of Islamic estate planning applicable: faraid, hibah, wasiyyah and waqf (Ismail A. , 2007) which are all shariah compliance. Among those four, wasiyyah is a potential and reliable tool to be used as assist the settlement of the estate administration due to the smooth processing (Ghul, Yahya, & Abdullah, 2015). Moreover, with a reference to a Hadith which Ibn 'Umar reported that the Prophet pbuh said: *"It is not rightful for a Muslim*

person, if he has anything to bequeath, that he sleeps two consecutive nights without having his will written with him.” Through this Hadith had highlighted stated that the importance of wasiyyah in Muslims’ life after.

Harbi, B, Hudayr and Duweik (2013), had mention that wasiyyah is important and recommended for each Muslim to be adopted in their lifetime as prior to his or hers death because a wasiyyah allows one to decide on what happens to his or her money, property and possessions after death. Initially, Kamarudin and Muhamad (2018) stated that it is compulsory for Muslims to leave wasiyyah based on the following Quranic verse.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ١٨٠

“It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah fearing.”

(Al Quran, Surah Al-Baqarah: 180)

However, according to Muhamad (2012) this law has been amended by *Surah An-Nisa*, verse 11 and 12 based on the following Quranic verse, that revealed faraid distribution and Prophet Muhammad’s Hadith narrated by Imam Ahmad, Abu Dawud and Ibn Majah (Al-Asqalani, 1995; Al-Shawkani, 1995) by refering (Kamarudin & Muhamad, 2018) which means: “Allah, Mighty is His Name, has given every person who has rights his due, and there is no bequest to an heir.” Mean that wasiyyah consist of items that not exceeding 1/3 of one’s net assets and for non-heirs which one

possesses or is entitled to prior to their demise, but cannot be awarded until after their (testator's) death.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ
نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ
وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُوَاهُ فَلِلْأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ
إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ لِأَبَائِكُمْ
وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنْ اللَّهِ إِنْ
أَلَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

“Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.”

(Al Quran, Surah An-Nisa: 11)

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ
 وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنَّا
 بَعْدَ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا
 تَرَكَتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ
 فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا
 أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ يُورَثُ كَلِّلَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ
 أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِن
 ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ
 دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

“And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.”

(Al Quran, Surah An-Nisa: 12)

Additionally, there were four main requirements of *wasiyyah* that must be followed in adopting the *wasiyyah*, which are namely testator, beneficiary (ies), subject matter(s) and contract (offer and acceptance) (Muhamad, 2012). Moreover, Muhamad (2012) also stated that besides requirements, there are four additional conditions which include testator are independent, *mukallaf* (puberty and sensible), own the subject

matters and made the decision voluntarily. Meanwhile, the beneficiary (ies) must be known (except for charity *wasiyyah*), living after the death of the testator, able to own and manage the estate, and not eligible for *faraid*. As for subject matter(s), the estate could be moveable, valuable usufruct in Islam or immovable property and could be transferred after testator death. In term of contract (offer and acceptance) can be stated as manifested (*sarih*) or symbolized (*kinayah*).

In Malaysia, there are four main authorized bodies, which are initially engaged with the administration and distribution of Muslim's estate such as *Syariah* courts, Civil High Courts, land office and Amanah Raya Berhad (ARB). Besides, another alternative to get *wasiyyah* writing services is Bank Simpanan Nasional (BSN) which not well known by community. In addition, BSN was based in Malaysia and owned by government which offers both Islamic and conventional financial services and products. Additionally, BSN was appointed on 1997 as an agent of Malaysia's primary trustee company Amanah Rayat Berhad (ARB) that provided the trust decease estate planning, *Wasiyyah* (Will) service, *Hibah* (Gift) and *Waqaf* (endowment) (BSN, 2017; Centre BSN Training, 2012).

Abdullah, Basir, Ariffin, Yusuff and Hidayah (2017), mentioned that it is a crucial for Muslim to understand on *wasiyyah* and its functions in managing the deceased's inheritance. Hence, knowledge regarding *wasiyyah* is important among Muslim. Besides, study by Alma'amun (2010) had stated that religiosity could be accessed into two dimensions, Islamic worldview and the religiosity personality, which considers that leaving *wasiyyah* is encouraged in Islam, and then any good Muslims should be able to observe and practice this in his or her life. This research, also will study on Islamic financial literacy, which according to Zeti Akhtar Aziz (2006)

opinion that enhanced financial literacy on Islamic financial products will facilitate the process for consumers to make well-informed and effective decisions on their financial transactions. Similarly, the Islamic financial literacy would also help the consumers to have a clear understanding and appreciation of the unique characteristics and features of Islamic finance and its real economic value. Therefore, the industry should actively create awareness and be transparent in providing information regarding the process and Islamic transactions concepts used in their operations.

1.2 Problem Statement

Islamic estate planning has provided a few instruments for estate distribution which are *hibah*, *waqaf* and *wasiyyah* instead of *faraid* that known as Islamic inheritance law (Wahab, Hashim, & Ghani, 2019). However, the suggested instruments not widely practice among Malaysian Muslims especially to leave *wasiyyah* (Dahan, Ahmad, & Basir, 2012) due to their low level of awareness and knowledge (Ismail et al., 2013). Mostly of Malaysian Muslims was depending on the *faraid* applies in the estate distribution without knowing the impact to them wheter in term of estate or intestate (Bouteraa, 2019). Therefore, Muslims while still alive, they should managed well their estate and take seriously the problem that related to estate management in order to avoid any issues that might arise after their death.

This is because, when a person dies, all his or her assets would be frozen until all of the estate administration process is completed and the assets can be distributed to the rightful beneficiaries (Saari, 2007). Consequently, there has been increasing trend in volumes of unclaimed and frozen assets over the years. Table 1.2 below showed the evidence of increasing unclaimed properties from year 2004 until 2016 in Malaysia

that consist of a few issues such as frozen asset, unclaimed inheritance, unclaimed property, stuck asset and frozen property. Despite that, the actual figures may be higher as does not include unclaimed money in various agencies and financial institutions. As a result, this situation will cause very high losses to the country as the frozen asset cannot be used within the country to help increase the national income which also gives a positive impacts towards the community.

Table 1.2

Evidence of Increasing Unclaimed Properties from Year 2004 until 2016 in Malaysia (Press Release)

(by (Mohamad & Sulaiman, 2017))

No	Year	Issue	Source
1	2004	Frozen Asset	RM15 Billion Harta Pusaka Dibeku, <i>Harian Metro</i> (2004)
2	2006	Unclaimed Inheritance	RM38b Pusaka Belum Dituntut, <i>Nasional</i> (2006)
3	2007	Unclaimed Property	Rm40 Billion Unclaimed Cash and Assets Left By The Dead, <i>New Sunday Time</i> (2007)
4	2009	Unclaimed Inheritance	Harta Pusaka RM42 Billion Belum Dituntut, <i>Utusan Malaysia</i> (2009)
5	2010	Stuck Asset	RM40b Assets Stuck, <i>The Star</i> (2010)
6	2011	Frozen Property	RM42b Harta Beku, <i>Harian Metro</i> (2011)
7	2013	Unclaimed Property	RM66 Billion Tidak Dituntut, <i>Arkib</i> (2013)
8	2016	Unclaimed Inheritance	RM60 bilion Harta Pusaka Tidak Dituntut (Bernama, 2016)

Additionally, previous study had indicate the issues arise requires a serious actions regarding leaving a wasiyyah as this mechanism can assists in the smooth processing and settlement of the estate administartion (Ghul et al., 2015). A study by Omar (2009), had reveal the reasons why Muslims do not teally want to write wasiyyah which are they do not have knowledge reagrding wasiyyah and its importance. On the other hand, (Alma'amun, 2012) had revealed that the institutional factor was found as one of the factors that influence people to make a wasiyyah as institutional also be considered as important player in encourage the Muslim to writing a wasiyyah.

Besides that, Wahab, Hashim and Ghani (2019) said that values of religious people differ from those of the less religious and the non-religious. The supposition is that a highly religious person will evaluate the world through religious schemas and thus will integrate his or her religion into much of his or her life. If followers strongly accept the doctrine of their religion, they tend to abide by the rules and codes of conduct set by their religious doctrines. Thus, religiosity had higher tendency to influence the adoption of Islamic will.

Finally, based on my observations most of previous studies related to wasiyyah were carried out in Klang Valley 2017 (Mursidi & Khairi, 2019) and (Abdullah et al., 2017). Other than that, in Melaka (Kamaruddin & Ahmad, 2012), Selangor and Putrajaya (Ghul, Yahya, & Abdullah, 2014), also in Kedah (Wahab, Hashim, & Ghani, 2019) which there no study that focused in Perlis. Hence, this study will focus on Muslims community in Perlis intention to adopt wasiyyah as different area of research might resulted new finding. Since, the life style of the Muslims community in Perlis may differ than Muslims community who live in urban area such as Klang Valley and Putrajaya in term of exposure regarding wasiyyah information and their mentality towards financial planning.

1.3 Research Question

The aim of this study is to answer the following questions:

1. Do knowledge, religiosity, institutional factor and Islamic financial literacy have relationship with intention to adopt wasiyyah?
2. Do demographic factors (gender, age, marital status, education level and health status) have difference with intention to adopt wasiyyah?

1.4 Research Objective

Below are the objectives of this study:

1. To examine the relationship between knowledge, religiosity, institutional factor, Islamic financial literacy and intention to adopt wasiyyah among Muslims community in Perlis.
2. To investigate whether there is any difference between demographic factors (gender, age, marital status, education level, and health status) and intention to adopt wasiyyah.

1.5 Significance of Research

This research will enhance the existing efforts towards giving Muslims community in Perlis awareness of intention to adopt will as Islamic wealth management tools. Besides that, this research will also help wasiyyah provider to improve their product and services provided. Moreover, related bodies may also improve their marketing strategies to increase awareness level, knowledge and understanding to Muslims community in Perlis. Hence, this research will help the authority to solve the unclaimed asset problem as Muslims community had plan their estate well that ease their estate distributions.

1.6 Scope of Research

The focus of this research is to examine the relationship between knowledge, religiosity, institutional factor, Islamic financial literacy and intention to adopt wasiyyah. In addition to that, this research also reviews the existing literature and performs a critical assessments of the problems that been identified in the problem

statements. This research adopts the quantitative approach, which questionnaires are used as the research instruments. The questionnaires are distributed to Muslims community in Perlis.

1.7 Key Definition of Term

Intention to Adopt: Juma, Kaawaase, Kasera and Nalukenge (2019) define intention as how hard someone is willing to try to perform a behaviour and what level of determination one is planning to use toward performing the behaviour in question.

Wasiyyah: M. R Aziz (2012) define wasiyyah as a declaration of a person made during his life time with respect to his property or benefit thereof, to be carried out for the purpose of charity or for any other purposes permissible by Islamic law, after his death.

Institutional Factor: Ghul et al., (2015) define institutional factor refer to establishment agencies or organisations that required a promotion for the clients and customer to know their existence in the market.

Knowledge: Wahab et al., (2019) Abd Wahab, Hashim and Abd Ghani (2019) define knowledge as information or a fact about Islamic wills, which included the proportion allowed for Islamic, will and to whom Islamic wills are suitable to do that acquired by Muslims through education and experience.

Religiosity: Harun, Rashid and Hamed (2015) define religiosity as a faith that gives a significant influence on people's attitude, values and behaviours.

Islamic Financial Literacy: Razak and Abdullah (2015) define Islamic financial literacy in a broader aspect consisting of financial or basic wealth (income,

consumption and savings) management, financial planning (takaful, pension schemes and sharia-based investment), zakat, inheritance law (faraid) and wasiyyah, charitable donations (waqf and alms).

1.8 Organization of Thesis

This thesis contains five main chapters. It starts with an overview of the study in the introductory part of Chapter 1 which consists of background of the study, problem statement, research questions, research objectives, scope of the study, significance of the study and key definition of term. Chapter 2 discusses the literature review, giving up an insight into previous empirical studies and theories related to this topic. Chapter 3 explains the methodology and techniques applied to the current study, which encompasses the design of the study, population, and sample, measurement of variables/instrumentation, questionnaire design, data collection procedure, and data analysis techniques. Results are highlighted in Chapter 4 with a complete analysis of the data and the findings of the research in the form of figures and tables. Lastly, in Chapter 5, discussion and summarization of the whole research is concluded highlighting the relationship of the variables discussed and ended with recommendations for future research.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter provides an overview of the theoretical foundation of this study which is the Theory Reasoned Action (TRA). Next, the definition and concept of the variables that consist of intention to adopt *wasiyyah*, knowledge, religiosity, institutional factor and Islamic financial literacy. This is followed by some review on the existing empirical studies of the variables.

2.1 Theory Reasoned Action (TRA)

Theory Reasoned Action (TRA) was proposed by Fishbein and Ajzen (1975). They found this theory suitable to examine the issues of intentionally on anticipated action and behaviour. According to the TRA, the purpose of an individual is the consequence of two fundamental determinants, one personal and the other social. A positive or negative evaluation of action results is the personal element in the attitude towards conduct (Ajzen & Fishbein, 1980). The second determinant is the perception of the social pressure on the individual to impose the conduct concerned or not. This aspect is referred to as subjective standard as it deals with perceived prescriptions (Ajzen & Fishbein 1980). Attitudes are a feature of values, according to the theory. A person who thinks that action results mainly in positive outcomes has a positive attitude to the behaviour, while a person who feels that performing contributes to mostly negative results has an unfavorable attitude. Therefore, beliefs that underlie the actions of a person are referred to as behavioral beliefs for example the consumption or purchasing of halal or non halal products.

Subjective norm often implies a conviction that individuals or groups are expected to consider whether or not they should conduct themselves. Such convictions that underlie the subjective standard of an individual are called normative creeds (Lada, Tanakinjal, & Amin, 2009). A person who believes that most people with whom he or she is expected to comply think he or she will do so receive social pressure. Thus, the relevancy of this theory towards intention to adopt *wasiyyah* is important as the Islamic will providers always looking for key features which will influence customer behaviour. Hence, TRA testing with a sample can help in providing the key variables that influence consumer's behaviour. This theory was imply by Bouteraa and Al-Aidaros (2020) on their study to test the theory of reasoned action (TRA) as well as to examine the mediating effect of attitude in the relationship between religiosity, social influence, and awareness on the intention to have Islamic will.

2.2 Intention to Adopt Wasiyyah

Wasiyyah, in terms of language, comes from the word 'wassa', which means ordering, advising, promising, or giving after death. Members of *Fiqh Shafie* think that the *wasiyyah* comes from the adjective 'wassa', which means to connect or convey. It means to connect or recount the good that a person did during his lifetime with the reward of his death. In other words, a *wasiyyah* is a gift or contribution made by a person to another person or person after his death whether had spoken the words or without spoken the words.

2.3 Knowledge

Knowledge is closely related with habit and awareness. Besides that, knowledge also associated with the understanding of a person or thing, in term of facts, information, descriptions or skills. These understanding was gained through experience or education by seeing, discovering and learning. Other than that, knowledge can also be defined as a practical or theoretical understanding of a subject. Additionally, Dekel (2009) stated that there are three complex cognitive processes which are perception, communication and thinking that are involving in knowledge acquisition. Thus, knowledge also said that to be related to the ability of recognition in humans refer to Cavel (2002).

A study on the practice of making a will (*wasiyyah*) among Malaysian Muslims society by Ahmad and Peyman (2008), had found that most of Muslims in Malaysia were familiar and aware regarding *wasiyyah* term but they do not really understand the term very well. Therefore, knowledge had been the factor that influence Muslims to adopt *wasiyyah* in their life. Moreover, Omar (2009), stated that the reasons why Malaysian Muslims especially Malays did not adopt *wasiyyah* is because they don't have enough knowledge about *wasiyyah* and its significances. Even though some of the Malaysian Muslims know the information regarding *wasiyyah*, they were reluctant to do so.

Abdullah et al., (2017) also supported this on their study regarding contributing factors to will adoption among urban Muslims community in Klang Valley. Their result had indicated that the respondents were lack of knowledge as they did not have the knowledge in writing *wasiyyah* and do not know how to begin the claiming and inheritance process. Another point of view, by (Rowlingson & McKay (2005), most of their respondent do not know how to make a will as they had lack of knowledge on

how to do it and they also do not know how the inheritance tax was calculated. Hence, in influencing wasiyyah adoption among Muslims, knowledge had played an important role (Wahab et al., (2019) as those who were more knowledgeable on Islamic estate planning and wasiyyah will more likely to adopt wasiyyah in their life (Alma'amun, 2012).

2.4 Religiosity

Religion is a system of beliefs and practices by groups of people to interpret and respond to what they think is hidden and purity (Johnstone, 1975). According to McDaniel and Burnett (1990), they define religion as a belief in God was accompanied by a strong commitment to comply with the principles of a reliable set by Allah. Zimbardo and Ruch (1979) state that, our goals, decisions, motivations, purpose, and satisfactions are influenced by religion. Other studies have argued that religion plays an important role in giving instructions or good sense and we need to abide on how the way we live and experience life (Ellison & Cole, 1982) and that is a key force in individual behaviour (LaBarbera, 1987). Individuals cognitively and behaviourally can be influence by religiosity.

Religiosity is important because religious values will differ those of the less religious from non-religious. As this assumption occurs that highly religious people will judge the world through religious schemes and then they will incorporate religion values into their lives. When a follower accepts their religious doctrine, they tend to abide by the rules and codes of ethics set by their religious doctrine (Wahab et al., 2019). Islam had encouraged Muslims to adopt *wasiyyah* as their Islamic estate planning, thus any good Muslim should be able to apply this Islamic teaching in his life. Previous study

conducted by Krauss, Hamzah, Suandi, Noah, Rumaya, and Manap (2006) identified religion as one of the factors affecting the behaviour of Muslims in Malaysia.

Additionally, religiosity also refers to ethical beliefs that reflect the everyday behaviours and commitment of Muslims and as beliefs that have a significant impact on people's attitudes, values and behaviours (Krauss, et al., 2006). Hence, proven by Palmer, Bhargava and Hong (2006) that people who are religious tend to have higher tendency to adopt will compared to those who are less religious. Thus, the higher religious individuals typically show a strong a feeling commitment to their faith. Hence, they are accepted to act according to the norms as stated by religions. Because of their strong commitment to their faith, highly a person's religion are sometimes characterized as closed-minded and dogmatic (Delener, 1994).

2.5 Institutional Factor

According to Ghul et al., (2015) institutional factors was about the establishment of organizations or agencies which require promotion for customers so that, the customers to know about their existence. Besides that, Alma'amun (2012) stated that the institutional factors also can be known as an organization that involved in the preparation of *wasiyyah*. As the people will know that they exist in the market as they promotes themselves to the public which they will assist their potential customer in organizing their Islamic affairs will be important. In this study, institutional factors is define as Islamic informants who acted as agents in assisting Muslims on Islamic matters including the services offered to the public and the related costs to the public, and then the people would get the information of their availability in the market.

According to research by Alma'amun (2012), institutional factors have been found to be one of the factors that influence people to make decisions. This was proven according to the two questions asked by Alma'amun (2012) on her study, which are the knowledge on the existence of the institutions and the cost of making a *wasiyyah* (Alma'amun, 2012). Her result showed that the question regarding the existence of the institutions had become a significant determinant factor that affecting *wasiyyah* practice. Ahmad and Peyman (2008) also supported that people had knowledge regarding the *wasiyyah* but they actually do not know which institutions that been involve in managing and preparing the *wasiyyah* matters.

On the other hand, leaving *wasiyyah* in Malaysia is not an easy task. Firstly, there is an obstacle which is lengthy estate management and distribution process. This lies in the rules and regulations of the administration and settlement of real estate related to the involvement of institutional factors (Sabit, 2015). As the Small Estate Distribution Act 1959 and the Probate and Administration Act 1959 under the jurisdiction of the Civil Court, regulate the administration and settlement of estates. While the *Syariah* court only has the authority to issue, *faraid* certificates (Muhamad, 2012).

2.6 Islamic Financial Literacy (IFL)

Nowadays, Islamic financial literacy is relatively new in Islamic finance. Thereby, the literature on IFL are deficient (Mohomed, 2015) but Abdullah and Anderson (2015) found the definition which built on Houston's (2010) definition of financial knowledge stating that Islamic financial knowledge means "the stock of knowledge that one acquires through education or experience specifically related to essential Islamic finance concepts and products." Thus, the definition of IFL can be simplified which

specifically refers to financial literacy of Islamic financial products and Islamic finance concepts. On the other hand, Abdullah and Razak (2015) stated that financial literacy not only refer to awareness and knowledge but also attitude and behavior which transform into decisions and actions. Hence, having the skill sets and knowledge was important to emphasize the decisions.

Additionally, in Islamic finance must be implemented certain obligations such as *zakat*, *Syariah* compliant transaction and investments, endowments, the execution of will, orphans' property management and property management according to the principles outlined in the tenets of Islam (Abdullah & Razak, 2015). Further in their study, they argue that IFL should covers a wider aspect of finance. Then they suggest four division that should include in IFL. Firstly, include basic money or wealth management such as savings for future use and emergencies. Secondly, include financial planning which involves *takaful*, pension schemes and *syariah* compliant investments. Thirdly, include charity donation, *waqf* and *sadaqah*. Fourthly, include *zakat*, law of inheritance (*faraid*) and *wasiyyah*.

According Hashim (2012) had stated the significant of financial literacy in Islam which mentioned base on Surah An-Nisa, verse 5 and 6 in Al-Quran.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا
وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

“Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.”

(Al Quran, Surah An-Nisa: 5)

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا
إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا وَمَن كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ
أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

“Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.”

(Al Quran, Surah An-Nisa: 5)

Hashim (2012) interpreted these verses emphasized that someone who is being financial literate (not only sound of mind also apt in financial knowledge and skills) must carried out their wealth properly and efficiently. This indicate that these verses gave some guidance of wealth management and promotion of financial literacy. Besides that, these verses also emphasised the exactly management of orphans wealth as the property or wealth should only be managed by people with sound judgement. Indeed, the one vital aspects in wealth management is financial literacy as viewed in Islam. Therefore, the orphans need to be tested before the properties can be released to them. Proven that as Muslims need to be financially literate as financial literacy as one of the important aspects in their life as to fulfil the religious’ duties. Finally, the Islamic financial literacy would also help the consumers to have clear understanding

and appreciation of the unique characteristics and features of Islamic finance and its real economic value. Thus, the industry should actively create awareness and be transparent in providing information regarding the process and Islamic transaction concepts used in their operations.

2.7 Conclusion

This chapter reviews the previous literature from primary and secondary resources such as internet, books and journal. Firstly, the Theory Reasoned Action was used in this study which suggest that a person's behaviour is determined by their intention to perform the behaviour and that this intention is, turn, a function of their attitude towards the behaviour and subjective norms (Fishbein & Ajzen, 1975). Then continues to the review of intention to adopt *wasiyyah* that is a legal written documentation which outlines the wish of a person on to whom (other than the heirs) his or her assets to be distribute after his or her death. Knowledge is an important element in understanding about something as knowledge related with theoretical understanding of a subject. On the other hand, religiosity refers to ethical beliefs that reflect the everyday behaviour and commitment of Muslims (Krauss, et al., 2006). Next, the institutional factor was indicate as Islamic information which assisting Muslims regarding Islamic finance and products that offered to the public. Lastly, in this study Islamic Financial Management (IFL) was define as the ability to understand finance based on *Syariah* compliance.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

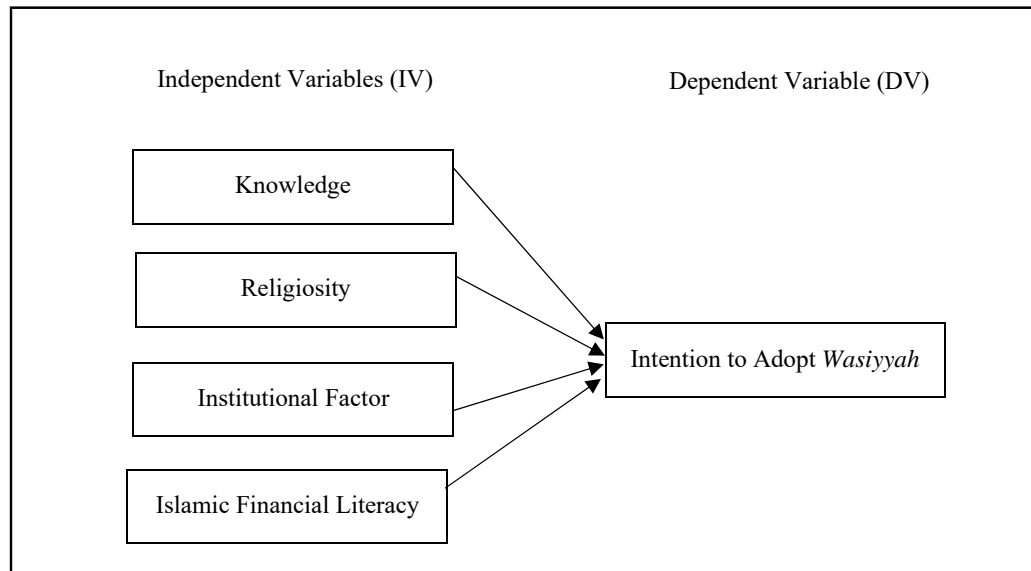
This chapter describes the research methodology by explaining the theoretical framework, hypothesis development that follow by research design and measurements on variables. Besides, this chapter also provides explanations on data collection, sampling and analysis techniques.

3.1 Theoretical Framework

Theoretical framework is a set of theoretical assumption, which clarifies the researcher beliefs in what way the variables are related to each other (Sekaran & Bougie, 2013). Therefore, the researcher can expand the knowledge by investigating the validity of the theory through various analysis tests of the both dependent variable and independent variable according to the purpose of theoretical. This theoretical framework employed in the study investigate intention to adopt *wasiyyah* among Muslims community in Perlis is illustrated in Figure 3.1.

Figure 3.1 shows the purpose theoretical framework for this research which been created, applied and altered into the objective of this study. Base on the above proposed theoretical framework knowledge, religiosity, institutional factor and Islamic financial literacy were chosen as the independent variables (IV) while intention to adopt *wasiyyah* as dependent variable (DV).

Figure 3.1
Theoretical Framework



3.2 Hypotheses Development

Based on research framework, researcher has developed research hypotheses. The hypotheses tested for this objective are:

3.2.1 Hypotheses 1

The development of research hypotheses are grounded on the main purpose of the research. The first objective is examine the relationship between knowledge, religiosity, intuitional factor, Islamic financial literacy and intention to adopt *wasiyyah* among Muslims community in Perlis. Therefore, the related hypotheses are:

H_{a1.1}: There is a significant relationship between knowledge and intention to adopt *wasiyyah*.

H_{a1.2}: There is a significant relationship between religiosity and intention to adopt *wasiyyah*.

H_{a1.3}: There is a significant relationship between institutional factor and intention to adopt *wasiyyah*.

H_{a1.4}: There is a significant relationship between Islamic financial literacy and intention to adopt *wasiyyah*.

3.2.2 Hypotheses 2

The second objective of this study is to investigate whether there is a relationship between demographic factors (gender, age, marital status, ethnic, education level, type of job, monthly income, health status) and intention to adopt *wasiyyah*. Therefore, the related hypotheses are:

H_{a2.1}: There is a significant difference between gender and intention to adopt *wasiyyah*.

H_{a2.2}: There is a significant difference between age and intention to adopt *wasiyyah*.

H_{a2.3}: There is a significant difference between marital status and intention to adopt *wasiyyah*.

H_{a2.4}: There is a significant difference between education level and intention to adopt *wasiyyah*.

H_{a2.5}: There is a significant difference between health status and intention to adopt *wasiyyah*.

3.3 Research Design

Research design is a framework or a guide in collecting and analyzing data for a study (Churchill, Iacobucci, & Israel, 2010). As to determine the kind of data, data collection method and sampling method to achieve the research objectives, a suitable research design is essential (Burns & Bush, 2002). Mahmud (2009) has further declared that research design is a research action plan structure, which states the relationship between the study variables. It is a blueprint that outlines each procedure from the hypotheses to the analysis of data. Therefore, for this study of intention to adopt *wasiyyah* among Muslims in Perlis, the quantitative research is used and surveys had been dispersed to the respondent. Moreover, refer to Sekaran and Bougie (2013) by applying quantitative approach better than other strategies approach because it usually less expensive and more time consuming as when count the given time to finish up this research.

3.4 Measurement and Variables

In this study, questionnaire is used as the instrument to collect data. The questionnaires are distributed to the respondents to gather the required data. The questionnaire was divided into two sections, which are section A and section B. Section A covers the demographic questions based on personal information likes gender, age, marital status, health status, ethnic, educational level, type of job, monthly income, family background (consist of nine questions) and financial background (consist of three questions).

Meanwhile in the section B, the questions relate to dependent variable, which is intention to adopt *wasiyyah* and also the questions that relate to independent variables are knowledge, religiosity, institutional factor and Islamic financial literacy. Five points (1 to 5) in Likert scale is used, which are 5 stands for strongly agree, 4 stands for agree, 3 stands for neutral, 2 stands for disagree and 1 for strongly disagree (Bertram, 2007).

3.4.1 Intention to Adopt *Wasiyyah*

Therefore, in this study three items that adapted from Alma'amun (2012), will measure intention to adopt *wasiyyah*. Table 3.4.2 below show the details of the list question used in measuring intention to adopt *wasiyyah*.

Table 3.4.1
List of question for Intention to Adopt Wasiyyah

List of question
1. I believe after a will adoption, my wealth will be distributed accordingly.
2. I think writing a will is a waste of time.
3. It is important for me to have a will.

3.4.2 Knowledge

Knowledge is information, factuality, and skills that develop through education or experience. Besides, knowledge also refers to the familiarity or awareness that gained by circumstances or by experience of a fact. Therefore, in this study eleven items that adapted from Alma'amun (2012), will measure knowledge. Table 3.4.2 below show the details of the list question used in measuring knowledge.

Table 3.4.2
List of question for Knowledge

List of question
1. Estate planning is not needed as Muslims are obliged to follow the fixed rules of <i>faraid</i> .
2. We are still able to plan our estate during the lifetime but must take into account <i>faraid</i> as well
3. No need to make <i>wasiyyah</i> as <i>faraid</i> is already available.
4. Estate planning is only for rich people who have huge estates to leave.
5. I need to leave <i>wasiyyah</i> to ensure my estate distribution will be seeded up and that no legal problems will arise during the process of the distribution.
6. Assuming that I would like to plan my estate for my heirs or make <i>waqf</i> , the first thing that I should do is preparing a <i>wasiyyah</i>
7. <i>Wasiyyah</i> is only significant for those who are married, having family and not for a single person.
8. <i>Wasiyyah</i> is only relevant for old people.
9. <i>Wasiyyah</i> is only relevant for those who are really sick.
10. <i>Wasiyyah</i> is strongly required to be made if we want to appoint trustees for children who are minors.
11. If you want to let your heirs know your intention to equally distribute your estates, then you have to prepare <i>wasiyyah</i> .

3.4.3 Religiosity

Religiosity can be determined into two dimensions, which are the Islamic worldview and the religiosity personality as refer Alma'amun (2012). Additionally, as known religiosity is a fundamental set of beliefs and practice in the religion. Therefore, this study wants to know the religious relationship through the delays that occur in their lives. Hence, in this study eleven items been adapted from Alma'amun (2012), will measure religiosity. Table 3.4.3 below show the details of the list questions used in measuring religiosity.

Table 3.4.3
List of question for Religiosity

List of question
1. Five times obligatory prayers.
2. Recommended prayers. (<i>sunnah</i> prayers)
3. Complete obligatory fasting.
4. Giving donation. (<i>sadaqah</i>)
5. All good deeds made will be rewarded in the life hereafter.
6. Islamic teachings can fulfil the needs of human beings" natural state. (<i>fitrah</i>)
7. All deeds (<i>shari''ah</i>) performed by Rasulullah were guided by revelation.
8. To what extent do religious beliefs influence with whom you associate with?

9. To what extent do religious beliefs influence what you eat and drink?
 10. To what extent do religious beliefs influence matters related to your financial transactions?
 11. To what extent do religious beliefs influence what you do with your wealth?
-

3.4.4 Institutional Factor

As referring to Alma'amun (2012), institutional factor can be clarified as an organization who involved in preparing Islamic wills. Besides that, the organization also have been promoting themselves to the public as to be known that they are available in the market to assist the public in sorting their Islamic matter. Therefore, in this study nine items been adapted from Wahab et al., (2019) will measure institutional factor. Table 3.4.4 below show the details of the list question used in measuring institutional factor.

Table 3.4.4
List of question for Institutional Factor

List of question
1. I know the existence of organizations / agencies that offer <i>wasiat</i> (will) writing services
2. I know the existence of the <i>wasiat</i> (will) writing organization / agency through the internet.
3. I know the existence of a <i>wasiat</i> (will) writing organization / agency through television and radio.
4. I know the existence of <i>wasiat</i> (will) writing organizations / agencies through newspapers and magazines.
5. I know the existence of a <i>wasiat</i> (will) writing organization / agency from my friends and relatives.
6. I know the cost of preparing a <i>wasiat</i> (will).
7. The cost of writing a will by <i>wasiat</i> writing organization /agency is reasonable.
8. The services offered by the <i>wasiat</i> (will) writing agency are very satisfying.
9. I fully trust the <i>wasiat</i> (will) writing organization / agency

3.4.5 Islamic Financial Literacy

Islamic financial literacy measured as a new idea being taken into the area of financial literacy. Therefore, in this study seven items that adapted from Rahim, Rashid and

Hamed (2016) will measure Islamic financial literacy. Table 3.4.5 below show the details of the list question used in measuring Islamic financial literacy.

Table 3.4.5

List of question for Islamic Financial Literacy

List of question
1. I am not sure to receive any return when the contract is concluded.
2. I am aware that Islam prohibits the element of uncertainty (<i>Gharar</i>) in all financial contract.
3. I always make sure that there should be no element of interest (<i>Riba</i>) in all my financial transaction.
4. I understand that all Islamic financing must be backed by an asset.
5. I can only invest in permissible financial activities, which are allowed in Islam.
6. I am aware of the availability of Islamic financial instruments in the market.
7. In Islam, I only transact with people I trust.

3.5 Pilot Study

A pilot study is an essential step to evaluate the survey instrument and useful to be carry out a pilot study prior to collecting data (Saunders, Lewis, & Thornhill, 2009; Bryman, 2004). Moreover had been claimed by Teijlingen and Hundley (2001) that pilot study is an important element to ensure the success of good research. The purpose of doing this step is to determine whether the survey needs any further modification and amendment so that a clear and understandable questionnaire will enable the respondents to answer all questions. Therefore, 30 set of questionnaire had been distribute among Muslims in Perlis.

3.6 Reliability Test

Reliability test was important to investigate on the rigor of the respond. The reliability of the instrument involves the extent to which the instrument will produce the same results on repeated trials (Carmines, Richards & Zeller, 1979). Cronbach's Alpha will be employed to test for the reliability. As a rule of thumb, any value exceeding 0.7 suggests that the time in questionnaire is reliability measuring the constructs that are

intended. The Table 3.7 below summarizes the rule of thumb. Based on Hair, Babin, Money and Samouel (2003) the reliability of less than 0.6 is considered to be poor, 0.6 to <0.7 is a simple, 0.7 to < 0.8 is good, 0.8 to < 0.9 is very good and 0.9 and above is excellent.

Table 3.7
Rule of thumb for Cronbach's Alpha

Alpha Coefficient Range	Strength of Association
< 0.6	Poor
0.6 to 0.7	Moderate
0.7 to 0.8	Good
0.8 to 0.9	Very Good
>0.9	Excellent

3.7 Sampling Design

3.7.1 Population

Sekaran and Bougie (2013) stated that population can be classified as the entire group of people, events or things of interest that the researcher wishes to study. For this study, the population consist of all Muslims in Perlis. According to Department of Statistics Malaysia, the populations of Muslims live in Perlis for the year 2019 are 254, 400.

3.7.2 Sampling Elements

This research is to examine the reasons that would affect the respondent's intention to adopt *wasiyyah*. Therefore, to meet the objective of this research, there are two specific criteria for the sample selections as follows:

- i. Respondent must be 18 years and above
- ii. Respondent must be Muslim

3.7.3 Sampling Techniques

Sekaran and Bougie (2013) stated that for every research examination sampling is an important characteristic that need to be clarified. As the function of sampling is to estimate unidentified characteristics of the population in business research. Hence, sampling technique that is applied in this study is simple random sampling that allows individual in the population to have an equal chance of being selected as respondent.

3.7.4 Sampling Size

For this study, as refer to Tabachnick and Fidell (2013) the sampel size was proposed by using formula of “ $50 + 8m$ ” where “ m ” is the number of factor which mean the number of variable (dependent and independent variable). Therefore, for this study “ $50 + 8(5) = 90$ ” need sample size of 90 respondent.

3.8 Techniques of Data Analysis

Table 3.8 shows the area of investigation and the test will be used in the research using descriptive analysis, Statistical Package for the Social Science (SPSS) and PLS-SEM.

Table 3.8
The Area of Investigation and Test Used in This Study

Area of Investigation	Test
Demographic profile	Descriptive
H _{a1.1} : There is a significant relationship between knowledge and intention to adopt <i>wasiyyah</i> .	Inferential
H _{a1.2} : There is a significant relationship between religiosity and intention to adopt <i>wasiyyah</i> .	Inferential
H _{a1.3} : There is a significant relationship between institutional factor and intention to adopt <i>wasiyyah</i> .	Inferential
H _{a1.4} : There is a significant relationship between Islamic financial literacy and intention to adopt <i>wasiyyah</i> .	Inferential
H _{a2.1} : There is a significant difference between gender and intention to adopt <i>wasiyyah</i> .	T-Test

H _{a2.2} : There is a significant difference between age and intention to adopt <i>wasiyyah</i> .	ANOVA
H _{a2.3} : There is a significant difference between marital status and intention to adopt <i>wasiyyah</i> .	T-Test
H _{a2.4} : There is a significant difference between education level and intention to adopt <i>wasiyyah</i> .	ANOVA
H _{a2.5} : There is a significant difference between health status and intention to adopt <i>wasiyyah</i> .	ANOVA

3.9 Descriptive Analysis

Descriptive analysis was the minimum and maximum value, mean and standard deviation, which used as a way of clarification that identifies the situation of the dependent and independent variable. Hence, descriptive analysis presents a description of the overall responses that obtained.

3.10 Independent T-Test Analysis

Independent T-Test was used to examine the difference between two means of a metric scale order and to detect if there is any statistically significant difference between the means. According to Cokes and Ng (2013) a T-Test was used to determine whether there is significant relation between the two types of the variables. Therefore, in this study will used T-test for gender as this variable consider nominal.

3.11 One Way ANOVA

One Way ANOVA used as general method for studying sampled data relationship. This analysis technique used to compare means of two or more samples. Additionally, one-way ANOVA was only suitable to test the hypotheses that involved with selecting demographic profile as only more than two group can be tested (Sekaran, 2013). Therefore, according to Bryman and Cramer (2011) stated that to interpret the output

of this analysis is by looking at the value of F statistic. If the F-value is below the significant level ($p < 0.05$) resulted statistically there is significant differences between the group of the dependent variables. Otherwise, if F value over the significant level ($p > 0.05$) resulted statistically there is no significant difference between groups on the dependent variable.

3.12 Identification and Elimination of Outliers

According to Field (2009) outliers are extreme values or scores that different from the rest of the data. Therefore, the researcher should be aware of this value when analysing the data as it can severely bias the statistical procedures. Despite, there are several options to reduce the impact of the value, which are, remove the case, transform the data or change the score.

3.13 Normality

Hair (2014) stated that normality was the degree that the distribution of the sample data which corresponds to a normal distribution. As a statistical technique, it showed the distribution of the sample in shape. Hence, the purpose of this test is to ensure the data is normally distribute. To describe the distribution data, there are two common techniques, which are skewness and kurtosis. As refer to Hair (2010), if the value of these components closer to zero, means the data are more normally distributed.

3.14 PLS-SEM

SmartPLS had been broadly accepted in social science, commercial and investigation (Hair, Black, Abin, & Aerson, 2010). Therefore, in this study to determine the consistency and legitimacy SmartPLS was used to the relationships of the constructs. SmartPLS can be used for both metric and nonmetric data with least expectations about the characteristics of the data Measurement ideal analysis comprises the assessment of: composite reliability (CR) to indicate internal consistency, outer loadings to specify individual indicator reliability, average variance extracted (AVE) to accomplish convergent validity. Besides, this measurement model fulfil discriminant validity through Hetereotrait-Monotrait (HTMT) ratio.

As refer to Fornell and Larcker (1981) stated that the internal consistency reliability of more than 0.708, indicator reliability outer loading more than 0.708 and convergent validity of AVE more than 0.5 are regarded as reliable and valid. Whereas for hypothesis testing or significance testing will used structural model analysis whether certain decision might happen by chance. As refer to Hair et al (2010) had stated that the empirical t value is the test statistics value obtained from the data set at hand, while critical t value is the cut-off or criterion on which the significant of a coefficient is determined. Hence, if the empirical t value is larger than the critical t value, the null hypothesis for no effect is rejected and it assume the specified significant level.

3.15 Summary

Thus, in this chapter, had carefully elaborated regarding the research method that will be conducted. Therefore, the flow process of the research methodology must be followed systematically and accordingly in order to get valid and reliable analyses.

CHAPTER FOUR

RESULT AND DISCUSSION

4.0 Introduction

This chapter describes the result and discussion of the data analysis. The research finding were obtained from primary data. The data was analysed by using the SPSS version 22 and Smart Partial Least Squares 3.0 method respectively.

4.1 Research Response

For the data collection purpose, 150 questionnaire were distribute to Muslims community in Perlis. Nevertheless, due to outliers the final sample only consist of 100 respondents. To determine the sample size we used the rule of thumb by (Tabachnick and Fidell (2001) by $50 +$ (multiplying the number of variables which we have by 8). The present study consisted of 5 variable (4 independent variable and 1 dependent variable). Therefore following this rule, the minimum sample size required was 90 ($50 + (5 \times 8)$).

4.2 Data Examination (Data screening and cleaning)

Data screening and cleansing are the important steps under preliminary stage before conducting data analysis. Data screening and cleansing process for this study involved the following checking:

4.2.1 Missing Data

The collected data was inspected for missing value and there was no missing data was traced. This was due to the questionnaire was directly distribute to the respondents and the questionnaire was checked to ensure there were no question was missing. By using SPSS software version 22 the data had been screening and finally confirmed there no missing data.

4.2.2 Identification and Eliminations of Outliers

To determine the univariate outliers for each construct independently, it had been used the box plot in SPSS. As refer to Pallant, (2013), stated that if the items exceed beyond 1.5 box-lengths from the edge of the box and are considered extreme when beyond 3 box-lengths was define by SPSS as points of outliers. Therefore, based on the outlier's detection, 14 cases had been removed from the total of respondent. Hence, only 100 questionnaires are remained for further analysis.

4.2.3 Demographic Profile Respondent

For this study, the respondents comprise of Muslims community who lived in Perlis. Therefore, Table 4.2.2 presents the demographic profile of respondent result.

Table 4.2.3
The result of demographic profile

Item	Frequency	Percentage (%)
Gender		
Male	42	42.0
Female	58	58.0
Total	100	100.0

Age		
18-25 years	13	13.0
26-40 years	40	40.0
41-56 years	46	46.0
57 and above	1	1.0
Total	100	100.0
Marital Status		
Single	31	31.0
Married	68	68.0
Divorce	1	1.0
Total	100	100.0
Health Status		
Excellent	24	24.0
Very Good	39	39.0
Good	34	34.0
Fair	3	3.0
Total	100	100.0
Ethnic		
Malay	100	100.0
Total	100	100.0
Educational Level		
SRP / LCE / PMR / SPM / STPM	7	7.0
Diploma / Bachelor	71	71.0
Master / PhD	22	22.0
Total	100	100.0
Type of Job		
Government employee	27	27.0
Private Sector	35	35.0
Self-employed	20	20.0
Housewife	4	4.0
Unemployed	10	10.0
Retired	4	4.0
Total	100	100.0
Monthly Income		
RM 0	8	8.0
RM 1001-RM2999	36	36.0
RM3000-RM4999	17	17.0
RM5000 and more	39	39.0
Total	100	100.0
Family Background 1 (Have children?)		
Yes	60	60.0
No	40	40.0
Total	100	100.0
Family Background 2 (Have children under 18?)		
Yes	51	51.0
No	49	49.0
Total	100	100.0
Family Background 3 (Have non-Muslim children?)		
Yes	1	1.0
No	99	99.0
Total	100	100.0
Family Background 4 (Have adopted children?)		
Yes	3	3.0
No	97	97.0
Total	100	100.0
Family Background 5 (Have grandchildren?)		
Yes	9	9.0
No	91	91.0
Total	100	100.0

Family Background 6 (Have living non-Muslims parents?)		
Yes	1	1.0
No	99	99.0
Total	100	100.0
Family Background 7 (Have siblings?)		
Yes	91	91.0
No	9	9.0
Total	100	100.0
Family Background 8 (Have disability?)		
Yes	4	4.0
No	96	96.0
Total	100	100.0
Family Background 9 (Have property?)		
Yes	86	86.0
No	14	14.0
Total	100	100.0
Financial Background 1 (Estimated Total Asset)		
< RM 200,000	38	38.0
RM 200,001-RM 400,000	27	27.0
RM 400,001-RM 600,000	11	11.0
RM 600,001-RM 800,000	8	8.0
RM 800,001-RM 1,000,000	8	8.0
RM 1,000,001 and above	8	8.0
Total	100	100.0
Financial Background 2 (Have received inheritance?)		
Yes	32	32.0
No	68	68.0
Total	100	100.0
Financial Background 3 (Estimated inherit amount received)		
RM 0	68	68.0
RM 50,000 or below	15	15.0
RM 50,001-RM 100,000	10	10.0
RM 100,001-RM 300,000	4	4.0
RM 300,001-RM600,00	1	1.0
More than RM 600,000	2	2.0
Total	100	100.0

The questions in demographic factors were asked regarding the gender, age, marital status, ethnic, education level, type of job, monthly income, health status, family background and other financial background. Illustrated in Table 4.2.3 the result of the demographic from 100 respondent, 42% (42 respondents) of respondent were male, while the majority of the respondents were female respondents which 58% (58 respondents). It showed the difference between female and male respondents was only 16% (respondents).

Regarding the age, four age bracket had been specified in the questionnaire, starting from 18-25 years, 26-40 years, 41-56 years and 57 above. The result showed respondent age 41-56 years was the highest participate with 46% (46 respondent). This is followed by respondent age 26-40 years with 40% (40 respondents), then respondent age 18-25 years with 13% (13 respondents) and only 1% (1 respondent) with age 57 above.

In terms of marital status, majority of respondent was married and it showed that the number of them about 68% (68 respondents). While the rest of the respondent with 31% (31 respondents) were single and only 1% (1 respondent) was divorce. All of the respondents ethnic is Malay ethnic.

In term of respondent's educational level show that most of the respondent with 71% (71 respondents) was Diploma / Bachelor holders. While, respondents with Master / PhD qualification was 22% (22 respondents) and there were 7% (7 respondents) had SRP / LCE / PMR / SPM / STPM.

In term of health status, there were five level indicator which are excellent, very good, good, fair and poor. Most of the respondent health status were very good with 39% (39 respondents) and good with 34% (34 respondents). Then followed by respondents with excellent health status 24% (24 respondents) and fair health status 3% (3 respondents).

For type of job, most respondents are employed except there were 4 respondents (4%) already retired, 4 respondents (4%) are unemployed and 10 respondents (10%) are housewives. Majority of the respondents are working in private sector which 35% (35 respondents), are working in government sector which 27% (27 respondents) and 20% (20 respondents) was self-employed.

Regarding the level of monthly income, there were 8% (8 respondents) of respondents who did not have income as they were retired and unemployed. The highest income level which is 39% (39 respondents) of respondents had income between RM 5000 and more. While income level between RM 1001-RM 2999 was 36% (36 respondents) and income level between RM 3000-RM 4999 was 17% (17 respondents) of the respondents.

Next, there were nine questions regarding family background of the respondents. Most of the respondents have children with 60 respondents (60%) while remaining 40 (40%) respondents did not have children. Slightly more than half of the (51% or 51 respondents) have children under eighteen and the remaining 49% (49 respondents) did not have children under eighteen. Only one respondent have non-Muslim child while the others 99 respondents did not have non-Muslim child.

The next information inquired is about adoption. Majority of the respondents which is 97% (97 respondents) of them did not have adopted children and only 3% (3 respondents) of them had adopted children. Next, most of them with 91% (91 respondents) did not have grandchildren yet and only 9% (9 respondents) of them had grandchildren. Likewise, for question whether the respondents have living with their non-Muslims parents' only one respondents respond while majority of them 99% (99 respondents) did not live with non-Muslims parents.

Others question regarding family background is whether the respondents have siblings. Most of the respondents which is 91% (91 respondents) have siblings and only 9% (9 respondents) did not have siblings. Then, 96% (96 respondents) of the respondents did not have any disability while only 4% (4 respondents) of them having disability. Lastly, question regarding family background whether the respondents have their own

property, resulted majority 86% (86 respondents) of them had property and only 14% (14 respondents) of them did not own property.

Finally there were three questions regarding respondent's financial background. The first question was to know the estimated amount of respondent's total asset that had six levels of amount. Majority 38% (38 respondents) of respondents had total asset level < RM 200, 00. For level RM 200,001-RM 400,000 there were 27% (27 respondents) of respondents. While, for level RM 600,001-RM 800, 00, level RM 800,001-RM 1,000,000 and level RM 1,000,001 above there were 8% (8 respondents) of respondents respectively.

The second question asked about the respondent's experience whether they have received inheritance before this. From the survey, only 32% (32 respondents) had been received inheritance before and most of them about 68% (68 respondents) did not have experience received inheritance. The last question regarding financial background was related with previous questions. As most of the respondents did not receive inheritance only 32 respondent's response to the estimated inherit amount received question. Therefore, the result was 15% (15 respondents), 10% (10 respondents), 4% (4 respondents), 1% (1 respondents) and 2% (2 respondents) of them answered for RM 50,000 or below, RM 50,001-RM 100,000, RM 100,001-RM 300,000, RM 300,001-RM 600,000 and more than RM 600, 00 respectively.

4.2.4 Descriptive Analysis

To analyse the intention to adopt *wasiyyah* among Muslims community in Perlis the descriptive analysis had been used. Besides that, it also used to identify the situation of the construct which are dependent variable and independent variables of the mean

and standard deviation. Table 4.2.4 below presented the descriptive analysis and data normality results of all five variables.

Table 4.2.4
Descriptive Statistics and Data Normality Result

Construct N = 100	Mean Statistic	Std. Deviation Statistics	Skewness	Kurtosis
Intention to Adopt	3.1333	.66835	-1.304	1.739
Religiosity	4.3891	.50378	-1.998	7.444
Knowledge	2.9267	.48291	.435	.868
Institutional Factor	3.4733	.71200	-.728	2.110
Islamic Financial Literacy	4.0114	.51874	-.376	-.014

It indicated the mean and the standard deviation of the model variables. The mean values of intention to adopt, religiosity, knowledge, institutional factor and Islamic financial literacy range between 3.0 and 4.5. Therefore, from the figure, all values were considered acceptable. As refer to Pallant (2013) normality was denote as the symmetrical, bell-shaped curve that had the highest frequency of score at middle and towards the extreme with smaller frequencies. As the above table showed result for skewness and kurtosis which indicate normality, the result was the data for this study was normal. The data was considered normally distribute if the value of skewness and kurtosis were -2 to +2 and -7 to +7 respectively.

4.3 Demographic (Hypotheses)

To investigate the differences for this study, the researcher had used SPSS. As to examine the difference between demographic factors towards intention to adopt *wasiyyah* the independent t-test was used. This analysis result will be indicate through Levene's value which if the value more than 0.05 the t value from equal variance assumed value will be taken and used. While, if Levene's value less than 0.05 the t value from equal variance not assume will be taken and used. Hence, the hypothesis is

statistically significant as the significant level is less than 0.05 (p-value < 0.05). The results were as follows:

4.3.1 Difference between gender and intention to adopt *wasiyyah*

Hypothesis 4.3.1

H₀2.1: There is no significant difference between gender and intention to adopt *wasiyyah*.

H_a2.1: There is a significant difference between gender and intention to adopt *wasiyyah*.

Table 4.3.1
Independent T-test analysis between genders and intention to adopt wasiyyah

Variable	Demographic factors	Mean	Standard Deviation	t-value	Significant level
Intention to adopt <i>Wasiyyah</i>	Gender Male	3.047	0.777	-1.092	0.164
	Female	3.195	0.575		

Table 4.3.1 above showed the result for independent T-test analysis between genders and intention to adopt *wasiyyah* which the mean for female was higher than male 3.047 and 3.195 respectively. The significant level was 0.164 which $0.164 > 0.05$ that resulted the null (H₀2.1) is fail to be rejected. Thus, there is no significant difference between gender and intention to adopt *wasiyyah*.

4.3.2 Difference between age group and intention to adopt *wasiyyah*

Hypothesis 4.3.2

H₀2.2: There is no significant difference between age and intention to adopt *wasiyyah*.

H_a2.2: There is a significant difference between age and intention to adopt *wasiyyah*.

Table 4.3.2

One-way ANOVA analysis between age group and intention to adopt wasiyyah

Variable	Demographic factors	Mean	Standard Deviation	f-value	Significant level	
Intention to adopt <i>Wasiyyah</i>	Age	18-25 years	3.153	0.661	1.558	0.205
		26-40 years	3.291	0.618		
		41-56 years	2.985	0.699		
		57 and above	3.333	.		

Table 4.3.2 above showed the result for One-way ANOVA analysis between age group and intention to adopt *wasiyyah*. From the result can be indicate that the f-value is 1.558 and the significant level is 0.205 which is $0.205 > 0.05$ that the variable is not significant. Hence, it can be conclude that there is no significant difference between age and intention to adopt *wasiyyah*.

4.3.3 Difference between marital status and intention to adopt *wasiyyah*

Hypothesis 4.3.3

H_{02.3}: There is no significant difference between marital status and intention to adopt *wasiyyah*.

H_{a2.3}: There is a significant difference between marital status and intention to adopt *wasiyyah*.

Table 4.3.3

One-way ANOVA analysis between marital status group and intention to adopt wasiyyah.

Variable	Demographic factors	Mean	Standard Deviation	f-value	Significant level	
Intention to adopt <i>Wasiyyah</i>	Marital Status	Single	3.225	0.107	0.802	0.451
		Married	3.083	0.699		
		Divorce	3.666	.		

Table 4.3.3 above showed the result for One-way ANOVA analysis between marital status group and intention to adopt *wasiyyah*. From the result showed the f-value is

0.802 and the significant level is 0.451 which is greater than 0.05 which mean that the variable is not significant. Therefore, failed to reject the null ($H_{02.3}$) hypothesis. Thus, there is no significant difference between marital status and intention to adopt *wasiyyah*.

4.3.4 Difference between education level and intention to adopt *wasiyyah*

Hypothesis 4.3.4

$H_{02.4}$: There is no significant difference between educational level and intention to adopt *wasiyyah*.

$H_{a2.4}$: There is a significant difference between educational level and intention to adopt *wasiyyah*.

Table 4.3.4
One-way ANOVA analysis between educational level group and intention to adopt *wasiyyah*.

Variable	Demographic factors	Mean	Standard Deviation	f-value	Significant level
Intention to adopt <i>Wasiyyah</i>	SRP/LCE/PMR/S PM/STPM	3.381	0.558	3.812	0.205
	Diploma/Bachelor	3.018	0.698		
	Master/PhD	3.424	0.484		

Table 4.3.4 above had illustrated result for One-way ANOVA analysis between educational level group and intention to adopt *wasiyyah*. Stated that the f-value is 3.812 and the significant level is 0.205 which is greater than 0.05. As regarding to significant value which significant level must less than 0.05, mean that the variable is not significant ($0.205 > 0.05$). Therefore, failed to reject the null ($H_{02.4}$) hypothesis. Thus, there is no significant difference between educational level and intention to adopt *wasiyyah*.

4.3.5 Difference between health status and intention to adopt *wasiyyah*

Hypothesis 4.3.5

H_{02.5}: There is no significant difference between health status and intention to adopt *wasiyyah*.

H_{a2.5}: There is a significant difference between health status and intention to adopt *wasiyyah*.

Table 4.3.5

One-way ANOVA analysis between health status group and intention to adopt wasiyyah.

Variable	Demographic factors	Mean	Standard Deviation	f-value	Significant level	
Intention to adopt <i>Wasiyyah</i>	Health status	Excellent	3.166	0.773	0.602	0.615
		Very Good	3.034	0.756		
		Good	3.235	0.482		
		Fair	3.000	0.333		

The result for One-way ANOVA analysis between health status group and intention to adopt *wasiyyah* was illustrated in Table 4.3.8 above. Showed that the f-value is 0.602 and the significant level is 0.615 which is greater than indicator value 0.05. Therefore, it mean that the variable is not significant ($0.615 > 0.05$) and failed to reject the null (H_{02.5}) hypothesis. Thus, there is no significant difference between health status and intention to adopt *wasiyyah*.

4.4 Measurement Model

Measurement model analysis consist of four assessments which are outer loadings to specify indicators reliability, average variance extracted (AVE) to accomplish convergent validity composite, reliability (CR) to indicate internal consistency and Heterotrait-Monotrait (HTMT) ratio to fulfil discriminant validity. Figure 4.4 below show the final measurement model of the intention to adopt *wasiyyah* among Muslims

community in Perlis. From the figure showed there are five latent variables (construct) which consist of intention to adopt *wasiyyah*, religiosity, knowledge, institutional factor and Islamic financial literacy. The intention to adopt *wasiyyah* is the exogenous while religiosity, knowledge, institutional factor and Islamic financial literacy are endogenous.

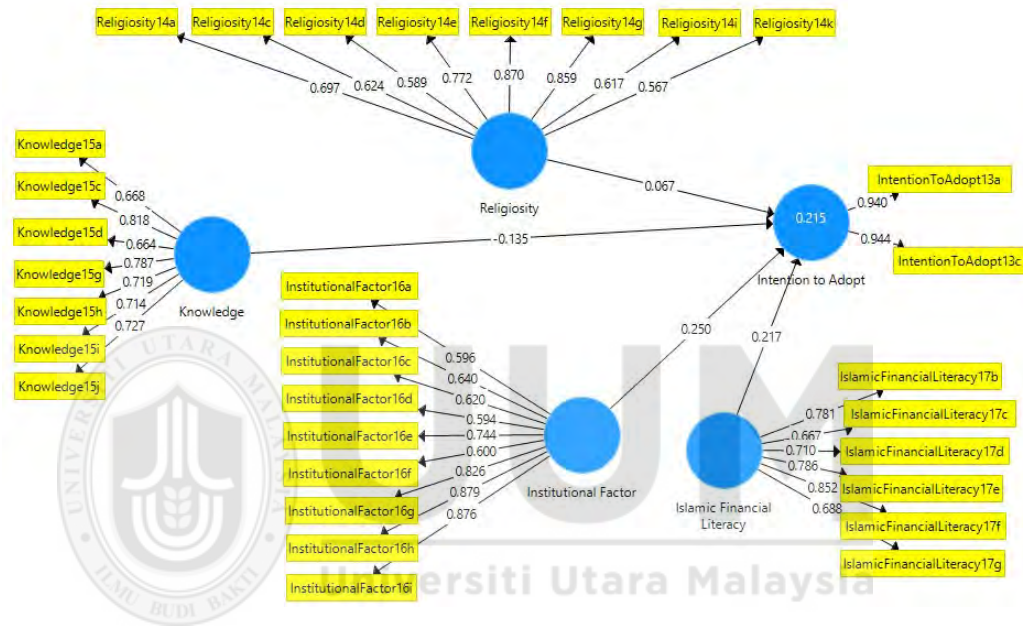


Figure 4.4: Measurement Model of the intention to adopt *wasiyyah* among Muslims community in Perlis framework.

As stated by Hair et al (2014), the outer loadings must be 0.708 and above but if the value was lower still acceptable if the AVE value exceeds 0.5 as the AVE value should be greater than 0.5. While, Fornell and Lacker (1981) stated for CR the value must more than 0.708 to be acceptable as used to indicate the internal consistency reliability of the construct. Therefore, Table 4.4.1 Result of Convergent Validity and Reliability (Measurement Model Analysis) below illustrates the result of outer loading, AVE and CR.

Table 4.4.1
Result of Convergent Validity and Reliability (Measurement Model Analysis)

Construct	Items	Outer Loading	AVE	CR
Intention to Adopt <i>Wasiyyah</i>	ITA13a	0.940	0.887	0.940
	ITA13c	0.944		
Religiosity	R14a	0.697	0.502	0.887
	R14c	0.624		
	R14d	0.589		
	R14e	0.772		
	R14f	0.870		
	R14g	0.859		
	R14i	0.617		
Knowledge	R14k	0.567	0.533	0.888
	K15a	0.668		
	K15c	0.818		
	K15d	0.664		
	K15g	0.787		
	K15h	0.719		
Institutional Factor	K15i	0.714	0.515	0.903
	K15j	0.727		
	IF16a	0.596		
	IF16b	0.640		
	IF16c	0.620		
	IF16d	0.594		
	IF16e	0.744		
	IF16f	0.600		
	IF16g	0.826		
Islamic Financial Literacy	IF16h	0.879	0.563	0.885
	IF16i	0.876		
	IFL17b	0.781		
	IFL17c	0.667		
	IFL17d	0.710		
	IFL17e	0.786		
	IFL17f	0.852		
	IFL17g	0.688		

From the above result, showed there were value of outer loading that below 0.708 but still acceptable as the AVE value was more than 0.5. The highest AVE value was intention to adopt *wasiyyah* 0.887. While other variables AVE value for religiosity, knowledge, institutional factor and Islamic financial literacy were 0.502, 0.533, 0.515 and 0.563 respectively. For CR result, intention to adopt *wasiyyah*, religiosity, knowledge, institutional factor and Islamic financial literacy value were 0.940, 0.887, 0.888, 0.903 and 0.885 respectively that showed all the value for variables exceed 0.708, which means it had achieved the acceptable composite reliability value.

Next, measurement model was continue assessed by verifying the discriminant validity by using Heterotrait-Monotrait ratio of correlations (HTMT). HTMT denote by Ramayah, Cheah, Chuah, Ting and Memon (2018) as the ratio of correlations within the constructs to correlations between the constructs and as well to estimate the true correlation between two construct would be if they are perfectly measured. Therefore, Table 4.4.2 Results of Discriminant Validity (HTMT ratio) showed this study result. From the table can be stated that the discriminant validity between all constructs in this model was confirmed as all the values had passed the benchmark of $HTMT_{0.85}$. As refer to Kline (2011) denote that there is discriminant validity problem if the HTMT value is more than $HTMT_{0.85}$ value of 0.85.

Table 4.4.2
Results of Discriminant Validity (HTMT ratio)

	Institutional Factor	Intention to Adopt Wasiyyah	Islamic Financial Literacy	Knowledge	Religiosity
Institutional Factor					
Intention to Adopt Wasiyyah	0.276				
Islamic Financial Literacy	0.244	0.333			
Knowledge	0.200	0.250	0.423		
Religiosity	0.326	0.271	0.499	0.365	

4.5 Structural Model

Structural model analysis consist of five assessments which are collinearity assessment (VIF), assessment of path coefficient (β), coefficient of determination (R^2), effect size (f^2) and predictive relevance (Q^2). Firstly, the assessments of collinearity is important to detect and ensure there is no collinearity issues as stated by Kock and Lyn (2012) this collinearity issue may sometimes mislead the findings in a stealth way cause it can give effect in the mode. This assessments of collinearity (VIF) was refer to Hair et al.,

(2014) suggestion that the value of VIF must not exceed 5 as if exceed the value indicate a potential collinearity issues. Table 4.5.1 below had presented the VIF result which clearly below the value of 5.

Table 4.5.1
Results of Collinearity Assessments

Relationship/ Effect	Collinearity (VIF)
Religiosity -> Intention to Adopt <i>Wasiyyah</i>	1.238
Knowledge -> Intention to Adopt <i>Wasiyyah</i>	1.192
Institutional Factor -> Intention to Adopt <i>Wasiyyah</i>	1.098
Islamic Financial Literacy -> Intention to Adopt <i>Wasiyyah</i>	1.324

Second assessment was assessment of path coefficient (β), which examine the direct relationship between exogenous variables (independent variables) and the endogenous variable (dependent variable). Therefore, in this study to examine the relationship between religiosity, knowledge, institutional factor and Islamic financial literacy towards intention to adopt *wasiyyah*. The path coefficient (β) was indicate between value -1 and +1 which a strong positive relationship was estimated when the value close to +1 and a strong negative relationship was estimated when the value close to -1.

Whereas, bootstrapping procedure was used to test the significance level of the relationship that will indicate whether the hypothesis was supported or not supported as the t-value ≥ 1.96 , thus it was significant at 0.005 level of significant. The result of the assessment was illustrated in Table 4.5.2 below. The result for religiosity suggests that there is a positive relationship as β value is positive that in regard to ($\beta = 0.067$; $t = 0.657$; $p = 0.256$) but the hypothesis not supported as the t-value ≤ 1.96 .

While the result for knowledge suggest that there is a negative relationship as β value is negative that in regard to ($\beta = - 0.135$; $t = 1.180$; $p = 0.119$) also the hypothesis not

supported as the t-value = 1.180 which t-value \leq 1.96. On the other hand, the result for institutional factor showed a positive relationship in regard to ($\beta = 0.250$; $t = 2.337$; $p = 0.010$) which leads to conclusion that the hypothesis is supported as t-value = 2.337 which fulfil the t-value \geq 1.96. Similarly, the result for Islamic financial literacy showed a positive relationship in regard to ($\beta = 0.217$; $t = 2.207$; $p = 0.014$) which means the hypothesis is supported. Then Figure 4.5 illustrated the structural model of intention to adopt *wasiyyah* among Muslim community's framework.

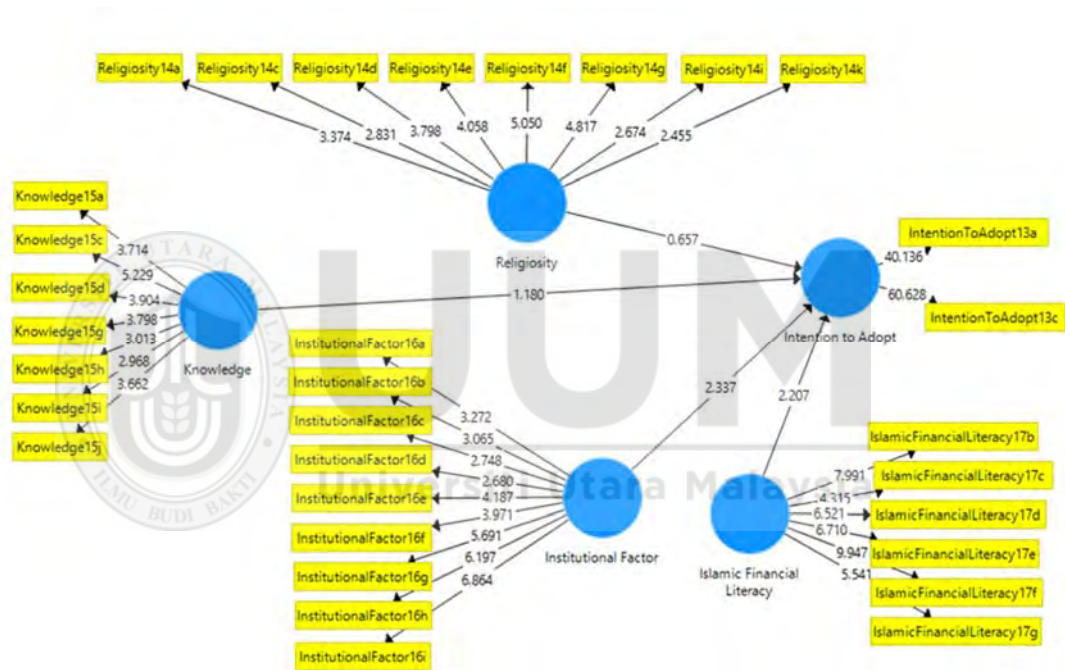


Figure 4.5.1
Structural Model of the intention to adopt *wasiyyah* among Muslims community in Perlis framework.

Table 4.5.2
Hypothesis Testing

Relationship/ Effect	Path Coefficient (β)	T Statistics	P values	Decision
Religiosity > Intention to Adopt <i>Wasiyyah</i>	0.067	0.657	0.256	Not Supported
Knowledge > Intention to Adopt <i>Wasiyyah</i>	-0.135	1.180	0.119	Not Supported
Institutional Factor > Intention to Adopt <i>Wasiyyah</i>	0.250	2.337	0.010	Supported
Islamic Financial Literacy > Intention to Adopt <i>Wasiyyah</i>	0.217	2.207	0.014	Supported

Finally, the analysis of effect size (f^2), coefficient of determination (R^2), and predictive relevance (Q^2) was presented in the Table 4.5.3 below. This analysis was test to obtain the results of f^2 , R^2 , and Q^2 , which indicate the direct relationship.

Table 4.5.3
Effect Size (f^2), Coefficient Determination (R^2) and Predictive Relevance (Q^2)

Relationship/ Effect	Effect Size (f^2)	Coefficient of determination (R^2)	Predictive Relevance (Q^2)
Religiosity > Intention to Adopt <i>Wasiyyah</i>	0.005	0.215	0.138
Knowledge > Intention to Adopt <i>Wasiyyah</i>	0.019		
Institutional Factor > Intention to Adopt <i>Wasiyyah</i>	0.073		
Islamic Financial Literacy > Intention to Adopt <i>Wasiyyah</i>	0.045		

Firstly, the effect size was determine the value as suggested by Hair et al. (2014), which the value of 0.02 is small effect size, followed by medium effect size if the value is 0.15 and value of 0.35 as the larger size. For this study, there were small effect size as the value is between 0.005 to 0.045, which is not exceed 0.15.

Secondly, the coefficient of determination (R^2) value is 0.215 which means the variables in the analysis had explained that 21.5% of the variance in the intention to adopt *wasiyyah* among Muslims community in Perlis. Finally, for predictive relevance (Q^2), blindfolding procedure was performed with omission distance of 7. Fornell and Cha (1994) stated that if the value Q^2 is larger than 0, then it indicates that the exogenous construct have predictive relevance for the endogenous construct. Thus, the model has a predictive relevance since the Q^2 value is 0.138 which larger than 0.

4.6 Summary

To achieve the objectives of the research, the descriptive analysis was used to determine the significance of the selective demographic factor (gender, age, marital status, education level, type of job, monthly income, and health status). Then, the inferential statistics was used to examine the relationship of the independent variables to the dependent variables by using the SmartPLS method. The result reveals that the independent variables which are religiosity and knowledge did not support the hypothesis which mean the variables did not effect community intention to adopt *wasiyyah*. While, institutional factor and Islamic financial literacy effect the community intention to adopt *wasiyyah* as the hypothesis was supported.



CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.0 Introduction

This chapter will discuss on the details of findings and analyse the result. Besides, this chapter also will highlight the factors affecting intention to adopt *wasiyyah* that is obtained from the previous chapter including the theoretical, managerial implication and suggestions for the future research. Next, followed by the recommendation related to this study.

5.1 Summary of the findings

This research had two objective. The first objective is to examine the relationship between knowledge, religiosity, institutional factor, Islamic financial literacy and intention to adopt *wasiyyah* among Muslims community in Perlis. Then, the second objective is to investigate whether there is any difference between demographic factors (gender, age, marital status, education level, and health status) and intention to adopt *wasiyyah*.

5.1.1 Objective 1: Knowledge

The first objective is to examine the relationship between knowledge and intention to adopt *wasiyyah* among Muslims community in Perlis. In order to measure this objective, researcher had come out with hypothesis that stated there is a significant relationship between knowledge and intention to adopt *wasiyyah*. However, the

finding showed that knowledge does not affect Muslims intention to adopt *wasiyyah* as the hypothesis was not supported. Therefore, this indicates that the intention to adopt *wasiyyah* is not affected by understanding level of Islamic estate planning and *wasiyyah* by the Muslims community in Perlis.

5.1.2 Objective 1: Religiosity

The first objective is to examine the relationship between religiosity and intention to adopt *wasiyyah* among Muslims community in Perlis. In order to measure this objective, researcher had come out with hypothesis that stated there is a significant relationship between religiosity and intention to adopt. The finding showed that religiosity does not affect Muslims intention to adopt *wasiyyah* as the hypothesis is not supported.

Even we know that religion has tendency to influence individual's decision and deeds. Unfortunately, this study had found out that intention to adopt *wasiyyah* for Muslims community in Perlis is not caused by the individual who have higher spiritual belief by obey to the rules and regulations of Islam. Hence, prove that their practice of Islam in daily live did not inclination their decision to have *wasiyyah* for their Islamic estate planning.

5.1.3 Objective 1: Institutional Factor

The first objective is to examine the relationship between institutional factor and intention to adopt *wasiyyah* among Muslims community in Perlis. In order to measure this objective, researcher had come out with hypothesis that stated there is a significant

relationship between institutional factor and intention to adopt *wasiyyah*. The finding showed that the hypothesis was supported which mean institutional factor had inclination towards Muslims community intention to adopt *wasiyyah*.

Therefore, this denotes the importance to individuals of knowing the right institutions which involved in preparing and managing matters regarding *wasiyyah*. Besides that, institutional factor itself played an important role to disseminate their expertise in Islamic estate planning to the public. Hence, the aggressive disseminations by broadcast and advertisements through mass media and social media will increasing the involvement on intention to adopt *wasiyyah*.

5.1.4 Objective 1: Islamic Financial Literacy

The first objective is to examine the relationship between Islamic financial literacy and intention to adopt *wasiyyah* among Muslims community in Perlis. In order to measure this objective, researcher had come out with hypothesis that stated there is a significant relationship between Islamic financial literacy and intention to adopt *wasiyyah*. The finding showed that the hypothesis was supported which intention to adopt *wasiyyah* among Muslims community was influenced by Islamic financial literacy.

Islamic financial literacy (IFL) clearly explained the individual's ability to manage his/her money by using financial knowledge, skill and attitude according to the Islamic teachings. Therefore, IFL level of ability very crucial towards intention to adopt *wasiyyah* as the ability increasing the tendency of involvement to have *wasiyyah* also increase. Hence, more exposure regarding IFL information and techniques will help Muslims community get more understanding in managing their financial and Islamic estate planning in future.

5.1.5 Objective 2: Demographic Factors

The second objective is to investigate whether there is any difference between demographic factors on gender, age, marital status, educational level and health status on intention to adopt *wasiyyah* among Muslims community in Perlis. In order to measure this objective, researcher had come out with hypotheses which are $H_{a2.1}$, $H_{a2.2}$, $H_{a2.3}$, $H_{a2.4}$ and $H_{a2.5}$.

From the finding illustrated in chapter four, indicate that all elements in demographical factors have no significant difference on intention to adopt *wasiyyah*. Therefore, null hypotheses ($H_{o2.1}$, $H_{o2.2}$, $H_{o2.3}$, $H_{o2.4}$ and $H_{o2.5}$) develop for these hypotheses are failed to be rejected. Regarding the obtained result, explained that intention to adopt *wasiyyah* is not affected by the difference of the gender, age, marital status, educational level and health status.

The first element in selected demographic factor is gender. The result revealed that the relationship between gender and intention to adopt *wasiyyah* is not significant. As nowadays, due to modernization process male and female had equal opportunities deciding their estate planning. Consequently the equal opportunities had reduce gender inequality that might be the reason difference gender did not affect their intention to adopt *wasiyyah*

Second element that listed in selected demographic factor is age group of Muslims community in Perlis. The result showed that the relationship of age group with intention to adopt *wasiyyah* is not significant. Mean that different level of Muslims community age in Perlis did not affect the decision on intention to adopt *wasiyyah*. As

there were no gap between the age level and they might realize the importance of *wasiyyah* towards their estate planning.

Next, marital status was the third element in selected demographic which reveal that the relationship with intention to adopt *wasiyyah* is not significant. Married couple are predictable to prepare *wasiyyah* to their spouse or children. However, the test result indicate marital status does not affect the community intention to adopt *wasiyyah*.

The fourth element in selected demographic factor is educational level group of Muslims community in Perlis. The result analysis in chapter four indicate that the relationship between educational level and intention to adopt *wasiyyah* is not significant. This reveal that different background of education among Muslim community did not influence their decision towards intention to adopt *wasiyyah*.

The last element in selected demographic factor is the community health status. Previously in chapter four resulted there is not significant relationship between health status and intention to adopt *wasiyyah*. Thus, community who had good health, moderate health or otherwise does not affect their decision towards intention having Islamic will for their estate planning.

5.2 Implication

This study on the intention to adopt *wasiyyah* among Muslims community in Perlis will contribute to the Muslims individually, society and the authorized body. Besides, the results reveal that the independent variable which is institutional factor and Islamic financial literacy showed positive relationship to the intention to adopt *wasiyyah*. This study can improve the customer individually as it will enhance the customer intention

to adopt *wasiyyah* by intensive advertising and implement Islamic financial literacy education at all levels. As through this study, we get the details from the respondent regarding existence of Islamic will writing provider and their knowledge about Islamic financial literacy. From that we can know their weakness and overcome the problem by giving awareness regarding importance of estate planning and encourage them with better understanding of benefits having *wasiyyah*.

Additionally, this study is useful to the Islamic wealth management institutions in general and particularly for Islamic will providers. These institutions can use the result obtained regarding the community respond towards intuitional factor to enhance their product and service provided. As these institutions should enhance their education aspect on how to interact and entertain their customer respectively with latest information regarding their product and service provided. Besides that, main authorized bodies such as Amanah Raya Berhad and land office should work together with Islamic will provider such as BSN, MyPusaka and as-Salihin Trustee Berhad. Cooperation between this two authorized bodies in promoting Islamic writing or *wasiyyah* through continuous special programs and promotion via radio and television stations can enhance their existence to the society.

5.3 Limitation of the Study

This study have two limitations that should be noted. First, this study covers only Muslims community in Perlis and it does not represent the whole Malaysia. Second, this study might be limited in term of understanding and interpretation of the questions that have been distribute. As the questionnaire only in English language that not all people be able to fully understand and interpret the questions accurately.

5.4 Suggestion for Future Research

Related to the current study, there are two suggestions for future research. First, increase the sample size of respondent by covering the major cities from the other state. This study has taken only four variables which are knowledge, religiosity, institutional factor and Islamic financial literacy to examine the impact of these factor on intention to adopt *wasiyyah*. Second, for future research should be extended to investigate others factors such as familiarity, reputation and self-efficacy.

5.5 Conclusion

The study seeks to identify the relationship between the independent variables (knowledge, religiosity, institutional factor and Islamic financial literacy) and the dependent variable which is intention to adopt *wasiyyah*. Besides, this study also intended to identify if there is any difference between selected demographic and intention to adopt *wasiyyah*. The findings reveal that institutional factor and Islamic financial literacy have positive relationship with intention to adopt *wasiyyah*. The more positive the institutional factor and Islamic financial literacy, the more likely the intention to adopt *wasiyyah* being practiced by the Muslims. In contrast, knowledge and religiosity were found insignificant in influencing intention to adopt *wasiyyah* which need for further studies and investigation. Hence, main authorize body, Islamic estate planning industry and Islamic wealth management institutions must make greater emphasis on attracting and educating Muslims to implement estate planning in managing their wealth during their lifetime. In addition, more research should come

up with Islamic financial literacy as to improve the public practice especially among Muslims community.



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**APPENDIX A:
QUESTIONNAIRE**



**UNIVERSITI UTARA MALAYSIA
SCHOOL OF ECONOMICS, FINANCE & BANKING**

**“INTENTION TO ADOPT WASIYYAH AMONG MUSLIMS COMMUNITY
IN PERLIS”**

Dear participant,

The objective of this project paper is to explore *wasiyyah* (will) among Muslims community in Perlis regarding their awareness and practice. We would like to invite you, to take part in this research by answering this questionnaire. This questionnaire consist of two parts. Your confidentiality, anonymity and comfort are priorities. Your honest and sincere responses are highly appreciated as they will be reflected into the accuracy of the study.

General instructions and information

1. All individual response to this questionnaire will be treated as CONFIDENTIAL.
2. For most questions, please tick or circle the box according to your preferences.
3. Please tick (/) or circle in an appropriate box. Your answer are very important to the accuracy of the study.

Thank you very much for your precious time and cooperation.

Your sincerely,
Nur Atiqah Bt Alias (824685)
Master of Science (Finance)
Universiti Utara Malaysia (UUM)
06010 Sintok
Kedah, Malaysia

SECTION A: DEMOGRAPHIC PROFILE

Please tick (/) at the boxes with the most appropriate statement about yourself.

1. Gender

- Male
 Female

2. Age

- 18-25 years
 26-40 years
 57 and above

3. Marital Status

- Single
 Married
 Divorce
 Widow/Widower

4. Ethnic

- Malay
 Chinese
 Indian

5. Education Level

- Primary School
 SRP/LCE/PMR/SPM/STPM
 Diploma/Bachelor
 Master/PhD

6. Type of Job

- Government
 Self-employed
 Housewife
 Unemployed
 Retired

7. Monthly Income

- RM101-RM2999
 RM3000-RM4999
 RM5000 and more

8. Your Health Status

- Excellent
 Very Good
 Good
 Fair
 Poor

9. Do you have?

- Children
- Children under 18
- Children who are non-Muslim
- Adopted children
- Grandchildren
- Living parents with are non-Muslims
- Siblings
- Disability
- Properties (Eg: motorcycle, car, house, land, shares, savings either they are your own properties or are still under financing)

10. What is the estimated value of your total assets?

- < RM2000, 000
- RM200, 001-RM400, 000
- RM400, 001-RM600, 000
- RM600, 001-RM800, 000
- RM800, 001-RM1, 000,000
- RM1, 000,001 and above

11. Have you ever received inheritance previously?

- Yes
- No

12. If you ever received inheritance, please state the estimated amount

- RM50, 000 or below
- RM50, 000-RM100, 000
- RM100, 001-RM300, 000
- RM300, 001-RM600, 000
- More than RM600, 000

SECTION B: INDEPENDENT VARIABLES AND DEPENDENT VARIABLE

Please read each of the following items and indicate the degree of your agreement or disagreement which best represents your opinion.

Indicate your choice by circling the number in the range given.

	1	2	3	4	5
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Bil	Questions				Strongly Disagree — Strongly Agree
1	I believe after a will adoption, my wealth will be distribute accordingly.				1 2 3 4 5
2	I think writing a will is a waste of time.				1 2 3 4 5
3	It is important for me to have <i>wasiyyah</i> .				1 2 3 4 5
4	Estate planning is not need as Muslims are obliged to follow the fixed rules of <i>faraid</i> .				1 2 3 4 5
5	We are still able to plan our estate during the lifetime but must take into account <i>faraid</i> as well.				1 2 3 4 5
6	No need to make <i>wasiyyah</i> as <i>faraid</i> is already available.				1 2 3 4 5
7	Estate planning is only for rich people who have huge estate to leave.				1 2 3 4 5
8	I need to leave <i>wasiyyah</i> to ensure my estate distribution will be seeded up and that no legal problems will arise during the process of distribution.				1 2 3 4 5
9	Assuming that I would like to plan my estate for my heirs or make <i>waqf</i> , the first thing that I should do is preparing a <i>wasiyyah</i> .				1 2 3 4 5
10	<i>Wasiyyah</i> is only significant for those who are married, having family and not for a single person.				1 2 3 4 5
11	<i>Wasiyyah</i> is only relevant for old people.				1 2 3 4 5
12	<i>Wasiyyah</i> is only relevant for those who are really sick.				1 2 3 4 5

13	<i>Wasiyyah</i> is only relevant for those who have potential to leave a huge estates.	1	2	3	4	5
14	<i>Wasiyyah</i> is strongly required to be made if we want to appoint trustees for children who are minors.	1	2	3	4	5
15	If you want to let your heirs know your intention to equally distribute your estates, then you have to prepare <i>wasiyyah</i> .	1	2	3	4	5

	1	2	3	4	5
	I Never Do This	I Rarely Do This	I Sometimes Do This	I Usually Do This	I Always Do This
Bil	Questions				I Never Do This — I Always Do This
16	Five times obligatory prayers.				1 2 3 4 5
17	Recommended prayers.(<i>sunnah</i> prayers)				1 2 3 4 5
18	Complete obligatory fasting.				1 2 3 4 5
19	Giving donation.(<i>sadaqah</i>)				1 2 3 4 5

	1	2	3	4	5
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Bil	Questions				Strongly Disagree — Strongly Agree
20	All good deeds made will be rewarded in the life hereafter.				1 2 3 4 5
21	Islamic teachings can fulfil the needs of human beings natural state.(<i>fitrah</i>)				1 2 3 4 5
22	All deeds (<i>shariah</i>) performed by Rasulullah were guided by revelation.				1 2 3 4 5

	1	2	3	4	5	
	Not At All Influential	Not Very Influential	Fairly Influential	Very Influential	Extremely Influential	
Bil	Questions				Not At All Influential — Extremely Influential	
23	To what extent do religious beliefs influence with whom you associate with?	1	2	3	4	5
24	To what extent do religious beliefs influence what you eat and drink?	1	2	3	4	5
25	To what extent do religious beliefs influence matters related to your financial transactions?	1	2	3	4	5
26	To what extent do religious beliefs influence what you do with your wealth?	1	2	3	4	5
27	To what extent do religious beliefs influence with whom you associate with?	1	2	3	4	5

	1	2	3	4	5	
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	
Bil	Questions				Strongly Disagree — Strongly Agree	
28	I know the existence of organizations / agencies that offer <i>wasiat</i> (will) writing services	1	2	3	4	5
29	I know the existence of the <i>wasiat</i> (will) writing organization / agency through the internet.	1	2	3	4	5
30	I know the existence of a <i>wasiat</i> (will) writing organization / agency through television and radio.	1	2	3	4	5
31	I know the existence of <i>wasiat</i> (will) writing organizations / agencies through newspapers and magazines.	1	2	3	4	5
32	I know the existence of a <i>wasiat</i> (will) writing organization / agency from my friends and relatives.	1	2	3	4	5
33	I know the cost of preparing a <i>wasiat</i> (will).	1	2	3	4	5
34	The cost of writing a will by <i>wasiat</i> writing organization /agency is reasonable.	1	2	3	4	5
35	The services offered by the <i>wasiat</i> (will) writing agency are very satisfying.	1	2	3	4	5
36	I fully trust the <i>wasiat</i> (will) writing organization / agency.	1	2	3	4	5
37	I am not sure to receive any return when the contract is concluded.	1	2	3	4	5

38	I am aware that Islam prohibits the element of uncertainty (<i>Gharar</i>) in all financial contract.	1	2	3	4	5
39	I always make sure that there should be no element of interest (<i>Riba</i>) in all my financial transaction.	1	2	3	4	5
40	I understand that all Islamic financing must be backed by an asset.	1	2	3	4	5
41	I can only invest in permissible financial activities, which are allowed in Islam.	1	2	3	4	5
42	I am aware of the availability of Islamic financial instruments in the market.	1	2	3	4	5
43	In Islam, I only transact with people I trust.					



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APPENDIX B: DEMOGRAPHIC PROFILE

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	42	42.0	42.0	42.0
	Female	58	58.0	58.0	100.0
	Total	100	100.0	100.0	

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18 - 25 years	13	13.0	13.0	13.0
	26 - 40 years	40	40.0	40.0	53.0
	41 - 56 years	46	46.0	46.0	99.0
	57 and above	1	1.0	1.0	100.0
	Total	100	100.0	100.0	

Marital Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	31	31.0	31.0	31.0
	Married	68	68.0	68.0	99.0
	Divorcee	1	1.0	1.0	100.0
	Total	100	100.0	100.0	

Ethnic

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Malay	100	100.0	100.0	100.0

Education Level

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SRP / LCE / PMR / SPM / STPM	7	7.0	7.0	7.0
	Diploma/Bachelor	71	71.0	71.0	78.0
	Master/PhD	22	22.0	22.0	100.0
	Total	100	100.0	100.0	

Type of Job

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Government employee	27	27.0	27.0	27.0
	Private sector	35	35.0	35.0	62.0
	Self-employed	20	20.0	20.0	82.0
	Housewife	4	4.0	4.0	86.0
	Unemployed	10	10.0	10.0	96.0
	Retired	4	4.0	4.0	100.0
	Total	100	100.0	100.0	

Monthly Income

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RM 0	8	8.0	8.0	8.0
	RM1001-RM2999	36	36.0	36.0	44.0
	RM3000-RM4999	17	17.0	17.0	61.0
	RM5000 and more	39	39.0	39.0	100.0
	Total	100	100.0	100.0	

Health Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Excellent	24	24.0	24.0	24.0
	Very Good	39	39.0	39.0	63.0
	Good	34	34.0	34.0	97.0
	Fair	3	3.0	3.0	100.0
	Total	100	100.0	100.0	

Family Background 1 (Have children?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	60	60.0	60.0	60.0
	No	40	40.0	40.0	100.0
	Total	100	100.0	100.0	

Family Background (Have children under 18?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	51	51.0	51.0	51.0
	No	49	49.0	49.0	100.0
	Total	100	100.0	100.0	

Family Background (Have non-Muslims children?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	1	1.0	1.0	1.0
	No	99	99.0	99.0	100.0
	Total	100	100.0	100.0	

Family Background 4 (Have adopted children?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	3	3.0	3.0	3.0
	No	97	97.0	97.0	100.0
	Total	100	100.0	100.0	

Family Background 5 (Have grandchildren?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	9	9.0	9.0	9.0
	No	91	91.0	91.0	100.0
	Total	100	100.0	100.0	

Family Background 6 (Have living with non-Muslims parents?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	1	1.0	1.0	1.0
	No	99	99.0	99.0	100.0
	Total	100	100.0	100.0	

Family Background 7 (Have siblings?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	91	91.0	91.0	91.0
	No	9	9.0	9.0	100.0
	Total	100	100.0	100.0	

Family Background 8 (Have disability?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	4	4.0	4.0	4.0
	No	96	96.0	96.0	100.0
	Total	100	100.0	100.0	

Family Background 9 (Have property?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	86	86.0	86.0	86.0
	No	14	14.0	14.0	100.0
	Total	100	100.0	100.0	

Financial Background 1 (Estimated Total Asset)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	< RM 200,000	38	38.0	38.0	38.0
	RM 200,001 - RM 400,000	27	27.0	27.0	65.0
	RM 400,001 - RM 600,000	11	11.0	11.0	76.0
	RM 600,001 - RM 800,000	8	8.0	8.0	84.0
	RM 800,001 - RM 1,000,000	8	8.0	8.0	92.0
	RM 1,000,001 and above	8	8.0	8.0	100.0
	Total	100	100.0	100.0	

Financial Background 2 (Have received inheritance?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	32	32.0	32.0	32.0
	No	68	68.0	68.0	100.0
	Total	100	100.0	100.0	

Financial Background 3 (Estimated inherit amount received?)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RM 0	68	68.0	68.0	68.0
	RM50,000 or below	15	15.0	15.0	83.0
	RM50,001- RM100,000	10	10.0	10.0	93.0
	RM100,001-RM300,000	4	4.0	4.0	97.0
	RM300,001-RM600,000	1	1.0	1.0	98.0
	More than RM600,000	2	2.0	2.0	100.0
	Total	100	100.0	100.0	

APPENDIX C: NORMALITY RESULT

Descriptive Statistics

	N	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Intention To Adopt	100	3.1333	.66835	-1.304	.241	1.739	.478
Religiosity	100	4.3891	.50378	-1.998	.241	7.444	.478
Knowledge	100	2.9267	.48291	.435	.241	.868	.478
Institutional Factor	100	3.4733	.71200	-.728	.241	2.110	.478
Islamic Financial Literacy	100	4.0114	.51874	-.376	.241	-.014	.478
Valid N (listwise)	100						



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APPENDIX D: T-TEST RESULT

Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Intention To Adopt	Male	42	3.0476	.77764	.11999
	Female	58	3.1954	.57578	.07560

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Intention To Adopt	Equal variances assumed	1.966	.164	-1.092	98	.277	-.14778	.13528	-.41625	.12068
	Equal variances not assumed			-1.042	71.867	.301	-.14778	.14182	-.43051	.13495

APPENDIX E: ANOVA RESULT

1. Age

Descriptive

Intention To Adopt

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
18 - 25 years	13	3.1538	.66130	.18341	2.7542	3.5535	1.33	4.00
26 - 40 years	40	3.2917	.61874	.09783	3.0938	3.4895	1.33	4.33
41 - 56 years	46	2.9855	.69905	.10307	2.7779	3.1931	1.00	4.00
57 and above	1	3.3333	.	.	.	.	3.33	3.33
Total	100	3.1333	.66835	.06683	3.0007	3.2659	1.00	4.33

ANOVA

Intention To Adopt

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.053	3	.684	1.558	.205
Within Groups	42.169	96	.439		
Total	44.222	99			

2. Marital Status

Descriptive

Intention To Adopt

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Single	31	3.2258	.59868	.10753	3.0062	3.4454	1.33	4.33
Married	68	3.0833	.69915	.08478	2.9141	3.2526	1.00	4.00
Divorcee	1	3.6667	.	.	.	.	3.67	3.67
Total	100	3.1333	.66835	.06683	3.0007	3.2659	1.00	4.33

ANOVA

Intention To Adopt

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.720	2	.360	.802	.451
Within Groups	43.503	97	.448		
Total	44.222	99			

3. Education Level

Descriptive

Intention To Adopt

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
SRP / LCE / PMR / SPM / STPM	7	3.3810	.55872	.21118	2.8642	3.8977	2.33	4.00
Diploma/Bachelor	71	3.0188	.69895	.08295	2.8533	3.1842	1.00	4.33
Master/PhD	22	3.4242	.48449	.10329	3.2094	3.6391	2.00	4.00
Total	100	3.1333	.66835	.06683	3.0007	3.2659	1.00	4.33

ANOVA

Intention To Adopt

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.223	2	1.611	3.812	.025
Within Groups	40.999	97	.423		
Total	44.222	99			

4. Health Status

Descriptive

Intention To Adopt

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Excellent	24	3.1667	.77397	.15799	2.8398	3.4935	1.00	3.67
Very Good	39	3.0342	.75624	.12110	2.7890	3.2793	1.33	4.00
Good	34	3.2353	.48220	.08270	3.0670	3.4035	2.33	4.33
Fair	3	3.0000	.33333	.19245	2.1720	3.8280	2.67	3.33
Total	100	3.1333	.66835	.06683	3.0007	3.2659	1.00	4.33

ANOVA

Intention To Adopt

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.817	3	.272	.602	.615
Within Groups	43.405	96	.452		
Total	44.222	99			

APPENDIX F: MEASUREMENT MODEL ANALYSIS

1. Outer Loadings

	Institutional Factor	Intention to Adopt	Islamic Financial Literacy	Knowledge	Religiosity
IF16a	0.596				
IF16b	0.640				
IF16c	0.620				
IF16d	0.594				
IF16e	0.744				
IF16f	0.600				
IF16g	0.826				
IF16h	0.879				
IF16i	0.876				
ITA13a		0.940			
ITA13c		0.944			
IFL17b			0.781		
IFL17c			0.667		
IFL17d			0.710		
IFL17e			0.786		
IFL17f			0.852		
IFL17g			0.688		
K15a				0.668	
K15c				0.818	
K15d				0.664	
K15g				0.787	
K15h				0.719	
K15i				0.714	
K15j				0.727	
R14a					0.697
R14c					0.624
R14d					0.589
R14e					0.772
R14f					0.870
R14g					0.859
R14i					0.617
R14k					0.567

2. Construct

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Institutional Factor	0.900	0.977	0.903	0.515
Intention to Adopt_	0.873	0.874	0.940	0.887
Islamic Financial Literacy	0.856	0.847	0.885	0.563
Knowledge	0.873	0.939	0.888	0.533
Religiosity	0.856	0.885	0.887	0.502

3. Heterotrait-Monotrait Ratio (HTMT)

	Institutional Factor	Intention to Adopt_	Islamic Financial Literacy	Knowledge	Religiosity
Institutional Factor					
Intention to Adopt	0.276				
Islamic Financial Literacy	0.244	0.333			
Knowledge	0.200	0.250	0.423		
Religiosity	0.326	0.271	0.499	0.365	

APPENDIX G: STURCTURAL MODEL ANALYSIS

1. Assessment of collinearity (Variance Inflator Factor (VIF))

	Institutional Factor	Intention to Adopt	Islamic Financial Literacy	Knowledge	Religiosity
Institutional Factor		1.098			
Intention to Adopt					
Islamic Financial Literacy		1.324			
Knowledge		1.192			
Religiosity		1.238			

2. Assessment of path coefficients (β)

	Institutional Factor	Intention to Adopt	Islamic Financial Literacy	Knowledge	Religiosity
Institutional Factor		0.250			
Intention to Adopt					
Islamic Financial Literacy		0.217			
Knowledge		-0.135			
Religiosity		0.067			

Mean, STDEV, T-Values, P-Values

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Institutional Factor -> Intention to Adopt	0.250	0.261	0.107	2.337	0.010
Islamic Financial Literacy -> Intention to Adopt	0.217	0.219	0.099	2.207	0.014
Knowledge -> Intention to Adopt	-0.135	-0.165	0.114	1.180	0.119
Religiosity -> Intention to Adopt	0.067	0.107	0.102	0.657	0.256

3. Coefficient of Determination (R Square)

	R Square	R Square Adjusted
Intention to Adopt_	0.215	0.182

4. Effect size (f square)

	Institutional Factor	Intention to Adopt	Islamic Financial Literacy	Knowledge	Religiosity
Institutional Factor		0.073			
Intention to Adopt					
Islamic Financial Literacy		0.045			
Knowledge		0.019			
Religiosity		0.005			

5. Predictive relevance (Q Square)

	SSO	SSE	Q ² (=1-SSE/SSO)
Institutional Factor	900.000	900.000	
Intention to Adopt_	200.000	172.496	0.138
Islamic Financial Literacy	600.000	600.000	
Knowledge	700.000	700.000	
Religiosity	800.000	800.000	