

Mapping the Tendencies of the Muslim Community in Kuala Terengganu in Choosing Inheritance Distribution Approaches

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ABSTRACT

Allah SWT has legislated the distribution of inheritance to the heirs of the deceased through the faraid method. Nevertheless, if the heirs are aware of their rights under faraid, they are still given the option to choose the method of consensus (kesepakatan), relinquishment of rights (pelepasan hak), or takharuj, provided they meet the stipulated conditions. This demonstrates the dynamism and flexibility of inheritance distribution management in Islam, if there is an element of benefit (maslahah) to the heirs. This study aims to examine the tendencies of the Muslim community in Kuala Terengganu district, Terengganu, in choosing inheritance distribution methods among faraid, consensus (kesepakatan), and takharuj. It was conducted using a qualitative method by collecting data recorded at the Small Estate Distribution Unit, Department of the Director-General of Lands and Mines Kuala Terengganu in 2018. A total of 753 cases were recorded and only 483 cases met the criteria for analysis. The obtained data were analyzed through mapping using Geographic Information System (GIS) software to ascertain the patterns of preference among Muslims in choosing inheritance distribution methods in Kuala Terengganu. The study concludes that the Muslim community in Kuala Terengganu is more inclined to choose the consensus (kesepakatan) method compared to faraid and takharuj as their inheritance distribution method.

Keywords: Faraid, consensus, takharuj, Geographic Information System

INTRODUCTION

Some Muslim communities in Malaysia today are observed to neglect inheritance distribution claims due to a lack of understanding regarding the distribution methods. Some downplay the faraid method of distribution due to insufficient knowledge of its rulings. A superficial understanding of faraid distribution can lead to the fragmentation of inherited land into small portions, rendering the property valueless, or resulting in numerous owners for a small land lot, making it difficult to develop (Sulong & Taha, 2016). Others are exposed to a misconception that the distribution of Muslim inheritance must exclusively use the faraid method without any other options (Ab Aziz Nooh, Khairi, & Johari, 2014). According to Ahmad Hidayat Buang (2009), among the problems in inheritance claims is the public's attitude of considering faraid as the sole method for distributing inherited property.

In reality, Islamic law (sharia) serves as a solution to human problems, not to complicate existing ones. In this regard, the faraid system does not stand alone; there are other mechanisms that can be used to transfer the deceased's ownership to heirs if they meet the stipulated conditions and do not contradict the legislation of faraid by Allah SWT. According to Mohd Khairy (2016), the practice of faraid distribution in Malaysia for deceased Muslims involves three possible methods: faraid, consensus (kesepakatan), and takharuj. The consensus (kesepakatan) method of distribution is through an agreement among heirs. This distribution can be in the form of dividing property equally based on specific lots or giving certain heirs a larger share, such as to the mother or sisters (Sulong, 2011). Distribution by consensus (kesepakatan) can be implemented when all heirs have met the conditions and unanimously agreed on the distribution method.

Consensus becomes a necessity to facilitate distribution matters because some property ownership is tied to title registration laws. In the Malaysian context, property ownership is generally divided into movable and immovable assets. Immovable assets are typically registered properties in the form of titled land, Temporary Occupational License (TOL) land, and leasehold land. Movable assets, on the other hand, include registered items such as vehicle registration cards, savings accounts, shares, bonds, company registrations, and others, as well as unregistered items like personal belongings, jewelry, household appliances, and so forth. Based on these types of ownership, in certain situations, inheritance distribution methods such as consensus (*kesepakatan*), *takharuj*, and *tanazul* make it easier for heirs to manage the deceased's property distribution.

Therefore, generally, Muslims in Malaysia can choose an appropriate method for distributing inheritance without disregarding the rulings of *faraid*. The tendency of Muslims to choose inheritance distribution methods warrants examination. This is to observe the patterns of inheritance management practiced today and its correlation with public knowledge of *faraid*. If the Muslim community cannot efficiently manage their inherited property, it is feared that some heirs may be oppressed by not receiving their share of the inheritance. Furthermore, if this management is not carried out properly, the rights of women will not be protected, even though Allah S.W.T. has stipulated their rights in *faraid* law (Sulong, 2006). To obtain accuracy regarding public tendencies in choosing inheritance distribution methods, location mapping is employed. Accordingly, Geographic Information System (GIS) software was chosen as a tool to analyze the spatial location of inheritance distribution cases. The advancement of sophisticated mapping technology using GIS greatly assists in observing these tendencies. It represents a current initiative to explain inheritance distribution issues using map formats for easier comprehension. The resulting patterns and trends can be used to examine their relationship with the social structure and demographics of the population in greater depth.

Inheritance Distribution Methods in Islam

The legislation of inheritance distribution in Islam has gone through four phases of development: inheritance through kinship and *hijrah*, inheritance by will, general inheritance rights for men and women, and the final phase being the clear determination of shares for entitled heirs (Mohd Ali & Basri Ibrahim, 2018). In the final phase, the determination of heirs and their inheritance shares was conclusively established by Allah SWT in the Quran through the revelation of Surah An-Nisa' verses 11–12 and 176. Since then, Muslims have accepted this decree as the method for distributing inherited property to heirs, replacing the methods used during the *Jahiliyyah* (pre-Islamic ignorance) and early Islamic periods.

According to Noresah et al. (2010), inherited property refers to all assets left behind after a person's death. It is known as *tarikah* or *tirkah* in Arabic, meaning something left behind or something abandoned (Ibrahim Mustafa et al., 1972). Therefore, the general meaning of inherited property is all assets left by the deceased. Muhammad bin Makram (1988) gives a broader meaning to inheritance, stating that '*Tarikah almaiyyit*' refers to everything left by the deceased. This implies that what is left by the deceased is not limited to property alone, but is more general in nature.

Islamic inheritance law and its distribution methods constitute one of the discussions within *fiqh* (Islamic jurisprudence) or Islamic law, and are known as *ilm al-faraid* (science of inheritance). Discussions regarding the *faraid* method of inheritance distribution were conducted by early scholars in the chapter of *munakahat*, which pertains to Islamic family law. This can be observed in the *fiqh* books of various schools of thought in early Islam. This is because a large portion of the transfer of ownership of the deceased's property to rightful heirs is related to marriage and birth. However, with the development of knowledge and the passage of time, *ilm alfaraid* has evolved into a distinct discipline with its own framework (Mohd Ali & Basri Ibrahim, 2018).

The word *al-faraid* originates from Arabic, denoting a plural meaning, where its singular form is *alfaridah*, meaning *al-mafrudah* or something obligatory, or also interpreted as something whose measure has been determined. From the perspective of Sharia, the word *faraid* means the shares stipulated by Sharia for the heirs of the deceased. The distribution of inherited property is called *faraid* based on the words of Allah SWT in Surah An-Nisa, which means: a portion that has been ordained (*mafruda*), meaning established, known, and decided (Ibn. Hajar, 1987). According to Mustafa al-Khin et al. (1992), *al-fard* is a distribution whose measure has been

determined by Sharia, not increasing except with radd and not decreasing except with 'aul. Khatib al-Syarbini (1995) further states that ilm al-faraid is named so because it encompasses the following six matters: specific proportions, determined shares, allocation to heirs, Allah SWT's clarification of each heir's share, what is permissible, and what has been revealed.

Muslims are obligated to implement the Sharia of inheritance distribution according to the faraid method to demonstrate their obedience and submission to the commands of Allah SWT. This is because faraid distribution is definitively enshrined in the Quran, similar to the injunctions for prayers, fasting, and Hajj (alKhin et al., 1992). It is further strengthened by evidence from the hadith of Rasulullah SAW, the ijihad (independent reasoning) of the companions, and the consensus (ijma') of scholars. The transfer of ownership from the deceased to their heirs as inherited property occurs compulsorily (ijbari), even if the heirs do not request their share or reject it absolutely. This means that the distribution decreed by Allah SWT for the deceased's heirs cannot be denied, as Allah SWT has promised severe punishment for anyone who transgresses His laws. Allah has stated in Surah An-Nisa' verse 14, which means:

And whoever disobeys Allah and His Messenger and transgresses His limits, Allah will admit him to a Fire, abiding eternally therein, and for him is a humiliating punishment. (Surah An-nisa' 4:14)

It is clear here that the method of inheritance distribution in Islam is better known as faraid, in conjunction with the determination of shares (al-fard) by Allah SWT. Upon examining the discussions on ilm al-faraid in the writings of classical and contemporary scholars, it can be concluded that there are three main points of discussion: the deceased's estate, the status of heirs and their rights over the deceased's property, and the calculation methods used. Fiqh scholars have accepted this framework from the outset; therefore, discussions on the rulings of wills (wasiat), endowments (waqf), and gifts (hibah) have been separated from faraid in the fiqh books of various schools of thought, even though they are indirectly related to inheritance. Besides using the term faraid, scholars also use the terms al-mirath or al-mawarith to refer to Islamic inheritance law. According to al-Sabuni (1989), al-mirath is property inherited by rightful heirs upon the death of an heir. Before the deceased's property can be distributed according to faraid law, the deceased's rights must first be settled, such as paying off debts on the left property, managing the deceased's funeral, settling absolute debts, wills, and endowments made during their lifetime that could not be completed. The obligation to distribute the deceased's property according to faraid, and the severe threat against those who deny it, has led to a misunderstanding among some members of the public that Muslims are not permitted at all to implement al-sulh (reconciliation) or consensus (kesepakatan) when distributing inherited property.

Inheritance Distribution Methods for Muslims in Malaysia.

Malaysia practices a Federal government system, which is an administrative structure that divides power between two main levels of Government: the Federal Government and State Governments. Regarding the distribution of Muslim inheritance, the Federal Constitution of Malaysia, through Article 4(e)(i) in the Ninth Schedule List I, stipulates that the procedures for application, probate, and letters of administration for estates fall under Federal jurisdiction. Meanwhile, state jurisdiction is provided for in Article 4(e)(ii) in the Ninth Schedule List I, which states that the method of Muslim inheritance distribution in Malaysia is subject to 'personal law of Muslims,' meaning 'Sharia Law,' and Sharia law in Muslim inheritance distribution follows faraid law. According to Jasni Sulong (2008), the distribution of Muslim inheritance in Malaysia generally follows the faraid method based on the Shafi'i school of thought. The application of the Shafi'i school for the State of Terengganu is clearly stipulated in the Islamic Family Law Enactment (Terengganu) 2017 Article 2 (1) that 'Sharia Law' means Sharia Law according to the Shafi'i school or any one of the Maliki, Hanafi, or Hanbali schools.

Sections 12 (7) and 13 (1) of the Small Estates (Distribution) Act 1955 or Act 98 state that the method of distributing small Muslim estates in Malaysia is either according to faraid law or by consensus. This faraid distribution, as explained above, has its shares determined by Allah SWT and is distributed to rightful heirs after the death of an individual among family members. Distribution by consensus (sepakat) is an agreement among heirs, fulfilling all conditions stipulated in Islam (Abdul Rahman, 2024). It is implemented through the mechanisms of sulh, takharuj, and tanazul. In addition to the Small Estates Act, these distribution methods are

also elaborated in the small estate distribution guidelines by the Small Estates Division, Department of the Director-General of Lands and Mines (JKPTG) to further clarify the existing provisions in the Small Estates (Distribution) Act 1955.

An issue that arises if heirs choose faraid distribution is the uniformity of its legal provisions. This is because the personal rights of Muslims, namely Sharia law, are stipulated under state jurisdiction by the Constitution. This means that faraid law is subject to the respective state enactments. Consequently, no Act related to faraid distribution has been enacted to serve as a guide. As a result, every faraid decision made by a judge will vary across states in Malaysia because numerous books on faraid with differing views are used as references (Wan Abdul Halim, 2009). Furthermore, in certain situations, complications arise if this method is applied to immovable property such as land. For instance, if the deceased leaves three land lots and three sons. According to faraid distribution, each land lot must be divided among the three sons. While this distribution is fundamentally fair to the heirs, legal difficulties will arise when individuals wish to build houses or sell the land because it is owned by three nominees. This differs from a situation where each person receives one land lot.

This has led to many Muslim-owned lands in Malaysia remaining undeveloped because heirs are uncooperative in settling inheritance distribution matters. A Malaysian statistics report in 2005 indicated that 600,000 out of 6.2 million land titles were still registered under the names of deceased individuals (Berita Harian, 2005). Following these issues, an alternative for inheritance distribution to heirs has emerged through a consensus (kesepakatan) approach via the mechanisms of sulh, takharuj, and tanazul. This is an optional method, provided the heirs are informed and clear about their shares under faraid. It must be understood that choosing inheritance distribution by consensus (kesepakatan) does not mean rejecting faraid, which is the law of Allah SWT, but rather serves as a solution to overcome the distribution predicament faced by heirs. Therefore, choosing an alternative inheritance distribution method other than faraid must be carefully considered from the perspective of benefit (maslahah) to the heirs, while also appreciating the maqasid (objectives) or the true intent of Sharia in inheritance distribution to meet all stipulated conditions. According to Husammuddin Affanah (2014), after heirs know their respective faraid shares, they can choose to reach a consensus, provided that all heirs are mukallaf (legally competent) and not prevented from managing property, such as being safih (financially incompetent) or bankrupt; all heirs must voluntarily accept the consensus without coercion, whether physical or emotional; and finally, the heirs must believe and acknowledge that faraid distribution from Allah SWT is the best, but choose an alternative distribution for their own benefit, not generally.

Consensus (kesepakatan), according to Kamus Dewan, means to deliberate, something agreed upon, negotiation, and agreement. The consensus (kesepakatan) method of distribution can be defined as an agreement and consent among heirs to voluntarily divide inherited property, either by distributing it equally or by splitting shares according to the needs and benefit (maslahah) of the heirs themselves. Distribution by consensus is carried out after discussions among heirs, before a distribution order is made by the estate settlement officer. The distribution order will be declared once the heirs reach a consensus. Meanwhile, the distribution of property through relinquishment of rights (Takharuj) occurs in various forms and ways, including withdrawing from receiving inherited property, and the agreement of all or some heirs to transfer property to other heirs. According to Islamic inheritance law, although the transfer of ownership from the deceased to their heirs occurs compulsorily (ijbari), heirs are given the option to accept or reject it.

The Takharuj method means the refusal of an heir, who has been determined to receive inherited property, to accept that portion of the property. Through the takharuj method, heirs will withdraw and relinquish their rights to the property without conditions of compensation or through an agreement. This method can prevent the fragmentation of inherited property, such as land, into small, less valuable lots (Rusnadenewi Abdul Rashid et al., 2010; Norazila Mat Hussain et al., 2013; Jasni Sulong, 2011). The evidence permitting inheritance distribution through Takharuj is the athar (tradition) that occurred during the reign of Caliph Othman bin Affan r.a concerning the distribution of inheritance to the wife of Abdul Rahman bin Auf r.a, namely Tumadhir bint al-Asba' al-Asya'iyah, to relinquish one-fourth of the one-eighth share of the wives in immovable property, which was replaced with 80,000 dinars (al-Zaila'i, 1997; Wan Najmiah & Md Yazid, 2013). Takharuj aims to provide comfort to heirs in determining their shares of inherited property after their faraid shares are known. This method can resolve disputes over collective ownership among multiple heirs over a piece of land, as they can engage in

discussions and reach a consensus on the land's status. Applying this distribution method can maintain relationships among heirs while also being able to control land ownership from falling into the hands of others.

At first glance, there is no clear distinction between the practice of consensus (*kesepakatan*) and *takharuj*, which are implemented as optional methods for distributing inherited property other than *faraid*. This fact is also acknowledged by Md Yazid Ahmad (2017), who concluded that there is no significant difference between the practices of consensus (*kesepakatan*) and *Takharuj* in inheritance distribution in Malaysia. However, upon closer examination, consensus (*kesepakatan*) carries a broader meaning compared to *takharuj*. From an implementation perspective, consensus (*kesepakatan*) usually does not involve the complete relinquishment of inheritance rights, but rather a willingness to accept a smaller share, such as equal distribution between brothers and sisters, whereas *takharuj* may involve the relinquishment of all inheritance rights, whether those rights are compensated with other benefits or not compensated at all, which is also known as *tanazul*.

METHODOLOGY

The design of this study is descriptive quantitative, based on secondary data analysis. Data were obtained from the official records of the Small Estate Distribution Unit, Department of the Director-General of Lands and Mines (JKPTG) Kuala Terengganu, pertaining to inheritance distribution applications and the methods chosen by the Muslim community in Kuala Terengganu district. The study design also incorporates a Geographic Information System (GIS) approach for the purpose of spatial mapping of the Muslim community's tendencies in choosing inheritance distribution methods, whether through *faraid*, consensus (*kesepakatan*), or *takharuj*.

In addition to the methods above, a literature review was also conducted to gather academic discussions and debates on the legislation of *ilm al-faraid* and the permissibility of choosing consensus (*kesepakatan*) and *takharuj* methods in inheritance distribution. It also involved obtaining preliminary information regarding the study location and scope.

GIS-Based Research Methodology

Geographic Information System (GIS)-Based Research Methodology

The use of a quantitative approach with Geographic Information System (GIS) application aims to analyze and visualize spatial data related to the study area. GIS is utilized as the primary analytical tool to integrate spatial data and attribute data to produce systematic and structured spatial analysis. The study data consists of spatial data and non-spatial data. Spatial data includes administrative boundary maps and location information of the study area obtained from the Kuala Terengganu district office. Meanwhile, non-spatial data involves attribute information such as administrative records and supporting data related to the study objectives, obtained from the Small Estate Distribution Unit (UPPK), Department of the Director-General of Lands and Mines (JKPTG) Kuala Terengganu. All this data was processed and managed using QGIS software.

The data preparation process involved converting data formats into a geographic database, coordinating the coordinate system to ensure data uniformity, and data cleaning to reduce errors and inaccuracies. Spatial and attribute data were then combined through join and relate functions to enable comprehensive spatial analysis. Spatial analysis was performed based on the study objectives, including spatial distribution analysis and overlay analysis to identify spatial patterns and relationships between study variables. The results of this analysis were then visualized in the form of thematic maps to facilitate the interpretation of spatial patterns and support the study findings. Subsequently, the findings from these GIS maps were descriptively analyzed to answer the research questions. The use of GIS in this study allowed spatial analysis to be conducted systematically, thereby enhancing the accuracy and reliability of the study results.

As explained, this study solely aims to analyze the location of inheritance distribution cases in Kuala Terengganu. The results of this study serve as added value for stakeholders to more easily ascertain the locations of respondents who chose inheritance distribution methods, whether through *faraid*, consensus, or *takharuj*. Therefore, the Geographic Information System (GIS) application was chosen for this study due to its proven

effectiveness in identifying study locations, as demonstrated in previous studies (Azura Abdullah, 2007; Mohammad Aiman, 2016; Mohd Sahrul Syukri Yahya, & Edie Ezwan Mohd Safian, 2023).

Study Location

The study location covers the Kuala Terengganu district, chosen based on several factors, namely its high Muslim population density with diverse educational and occupational backgrounds, as this district is the state capital of Terengganu. The high population leads to a significantly high number of inheritance distribution applications each year. The Small Estate Distribution Unit (UPPK) of the Department of the Director-General of Lands and Mines (JKPTG) Kuala Terengganu district was selected as the data collection site due to the importance of this unit, which is responsible for managing Small Estate applications valued at less than RM2 million, and the availability of complete data accessible from the authorities for research purposes.

Data Sources and Collection Methods

This study utilized data obtained from the Small Estate Distribution Unit (UPPK), Department of the Director-General of Lands and Mines (JKPTG) Kuala Terengganu in 2018. A formal application to the Small Estates Division of JKPTG in Putrajaya had to be made before permission was granted to access the required data. Data were collected from the deceased's property distribution application files by petitioners authorized under Section 8 of the Small Estates (Distribution) Act 1955. A total of 753 Muslim inheritance distribution application cases were successfully recorded. Among the information collected were the basic demographics of the applicants, location and home address, and the inheritance distribution method implemented, i.e., whether by faraid, consensus (kesepakatan), or takharuj. The obtained data were carefully reviewed to categorize applicant locations by mukim (sub-district) and village. Only application cases involving Muslims where a distribution order had been issued, to ascertain the implemented distribution method, were selected for analysis. After data cleaning, only 483 cases met the criteria for analysis.

Spatial Analysis Using GIS

Geographic Information System (GIS) is an application used to capture, store, check, manipulate, analyze, and display spatially related data referring to the Earth. The data analyzed in this study were in the form of recorded Muslim inheritance distribution documents obtained from the Small Estate Distribution Unit (UPPK) of Kuala Terengganu district, Terengganu. GIS analysis was used to geographically map the inheritance case data.

Among the steps implemented for GIS analysis, all basic data such as demographics and locations for Muslim inheritance distribution cases by faraid, consensus (kesepakatan), and takharuj were recorded in Excel. Next, the coordinates of the Small Estate Distribution Unit (UPPK) of Kuala Terengganu district were located via Google Earth, and the study scope was extended 20km from the study location by recording latitude and longitude coordinates and converting them to DMS format for the involved villages. All this data was then input into GIS software to generate a map of inheritance distribution case patterns. Spatial pattern analysis was conducted to observe the tendencies of the Muslim community in the study area to choose inheritance distribution methods, whether by faraid, consensus (kesepakatan), or takharuj.

Mapping Inheritance Distribution Methods in Kuala Terengganu District Using (Gis)

Maps were constructed for analysis for each distribution method, namely faraid, consensus (kesepakatan), and relinquishment of rights (takharuj), based on data recorded at the Small Estate Distribution Unit (UPPK) of Kuala Terengganu district, Terengganu in 2018.

1. Mapping The Number of Inheritance Distribution Cases Registered in 2018

Figure 1 shows the mapping of inheritance distribution based on cases registered in 2018 at the Small Estate Distribution Unit (UPPK) Kuala Terengganu. The lightest color represents areas with the fewest registered cases. Conversely, the darkest color represents areas with the most registered cases. A more detailed explanation is provided in the paragraph below.

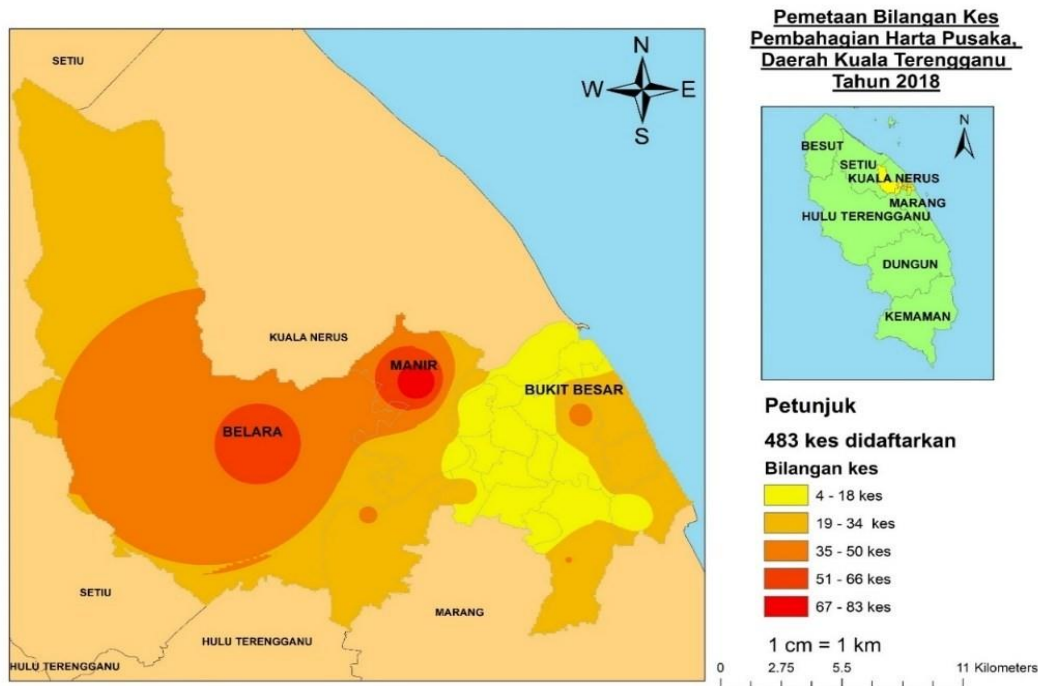


Figure 1: Mapping the Number of Inheritance Distribution Cases in 2018

Figure 2 shows the overall data for the number of inheritance distribution cases registered at the Small Estate Distribution Unit (UPPK), Kuala Terengganu in 2018.

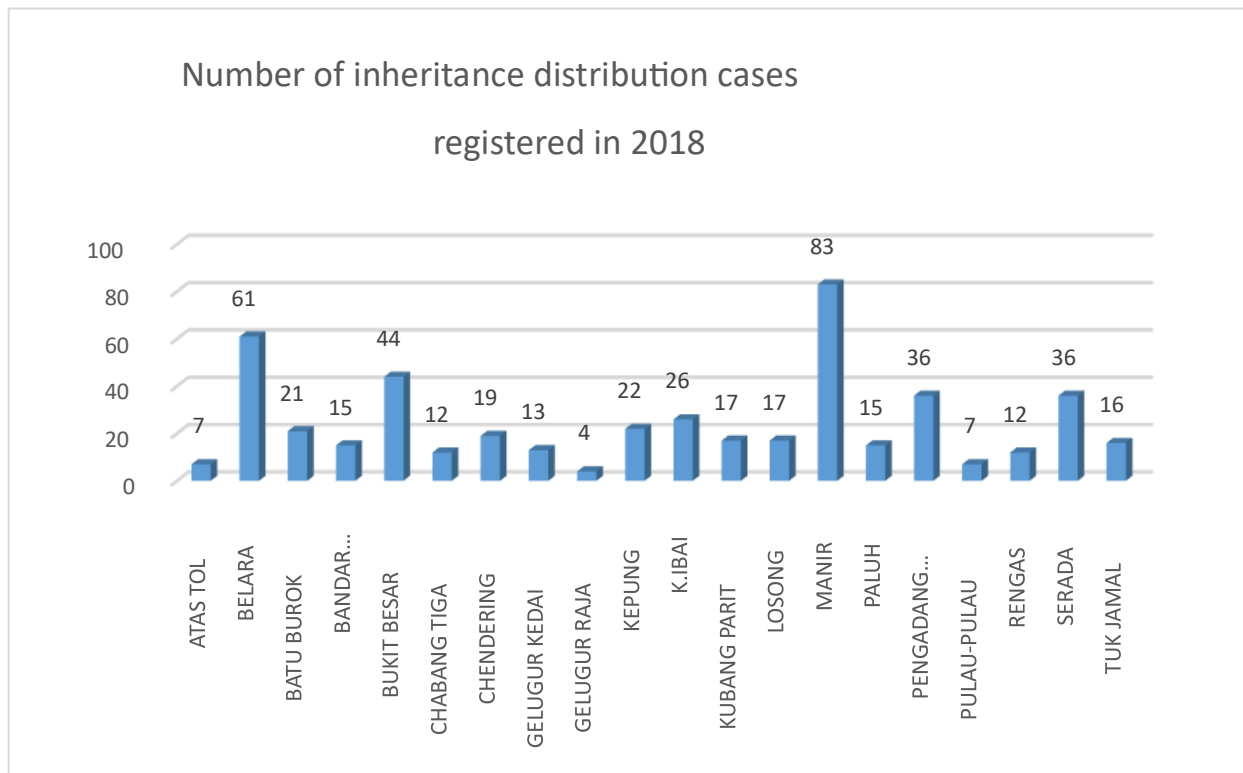


Figure 2: Number of inheritance distribution cases registered in 2018

Mukim Atas Tol recorded 7 registered cases at the Small Estate Distribution Unit Kuala Terengganu, Mukim Belara recorded 61 cases, Mukim Batu Burok recorded 21 cases, Mukim Bandar Kuala Terengganu recorded 15 cases, Mukim Bukit Besar recorded 44 cases, Mukim Chabang Tiga recorded 12 cases, Mukim Chendering recorded 19 cases, Mukim Gelugur Kedai recorded 13 cases, Mukim Gelugur Raja recorded 4 cases, Mukim Kepung recorded 22 cases, Mukim Kuala Ibai recorded 26 cases, Mukim Kubang Parit recorded 17 cases, Mukim

Losong recorded 17 cases, Mukim Manir recorded 83 cases, Mukim Paluh recorded 15 cases, Mukim Pengadang Buluh recorded 36 cases, Mukim Pulau-Pulau recorded 7 cases, Mukim Rengas recorded 12 cases, Mukim Serada recorded 36 cases, Mukim Tuk Jamal recorded 16 cases.

2. Mapping of Inheritance Distribution By Faraid in 2018

Figure 3 shows the mapping of inheritance distribution by faraid based on cases registered in 2018 at the Small Estate Distribution Unit (UPPK) Kuala Terengganu. The lightest color represents areas with the fewest registered cases. Conversely, the darkest color represents areas with the most registered cases. Subsequently, the mapping will be explained in more detail in the following paragraph.

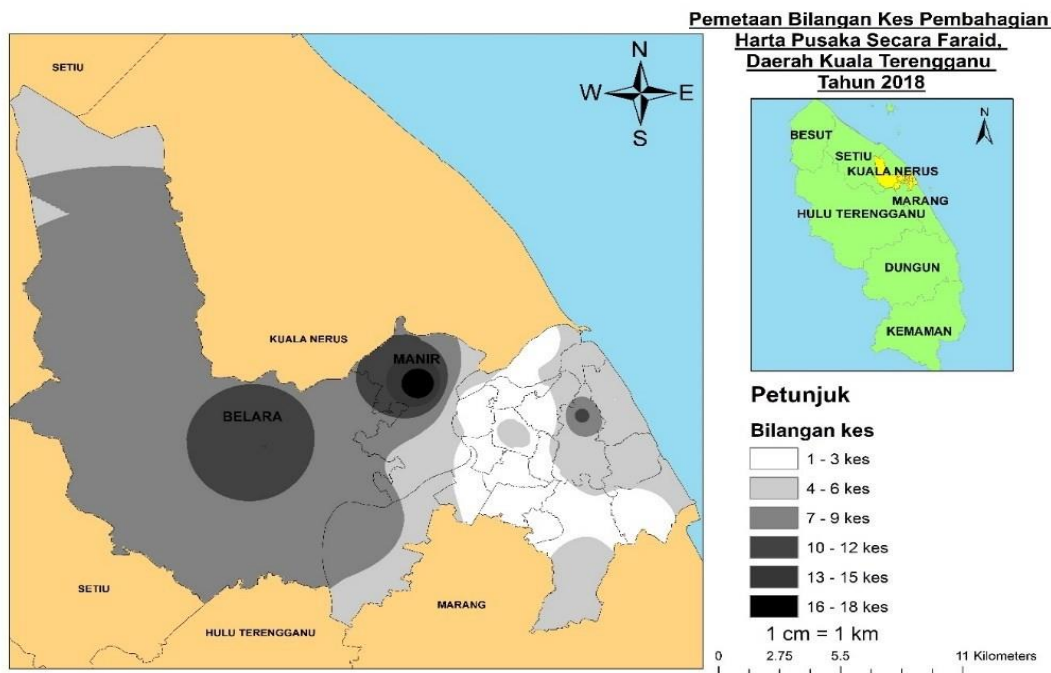


Figure 3: Mapping of Inheritance Distribution by Faraid

Figure 4, in turn, shows the overall data for faraid inheritance distribution cases registered at the Small Estate Distribution Unit (UPPK) Kuala Terengganu in 2018.

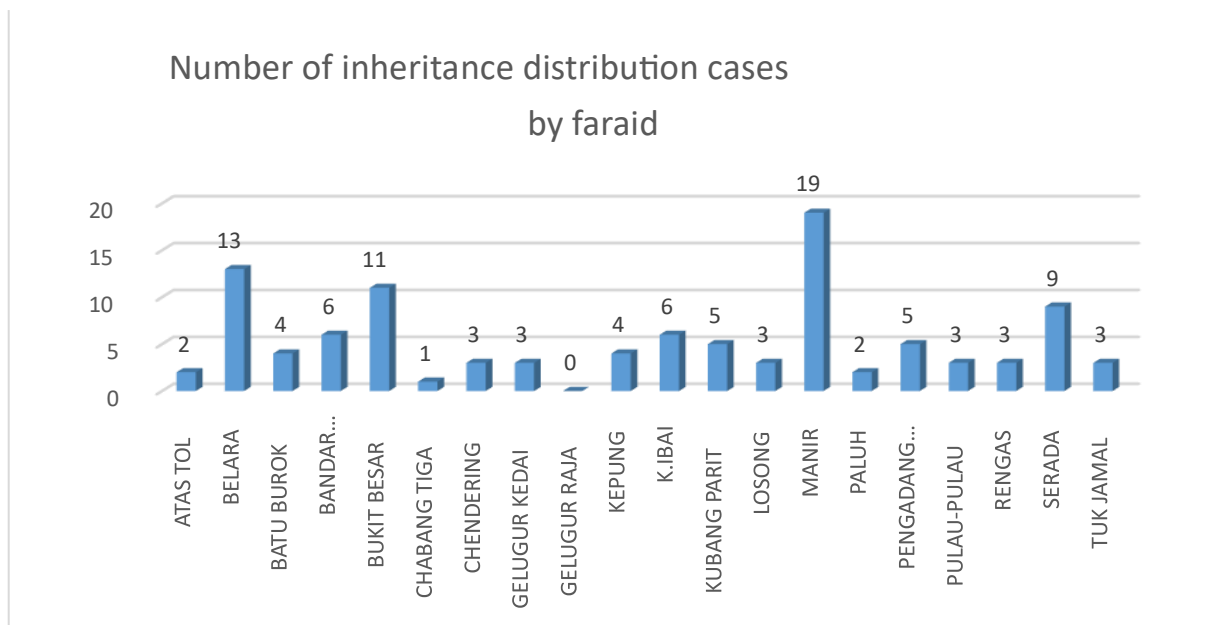


Figure 4: Number of inheritance distribution cases by faraid

Mukim Atas Tol recorded 2 registered cases at the Small Estate Distribution Unit Kuala Terengganu, Mukim Belara recorded 13 cases, Mukim Batu Burok recorded 4 cases, Mukim Bandar Kuala Terengganu recorded 6 cases, Mukim Bukit Besar recorded 11 cases, Mukim Chabang Tiga recorded 1 case, Mukim Chendering recorded 3 cases, Mukim Gelugur Kedai recorded 3 cases, Mukim Gelugur Raja recorded no registered cases, Mukim Kepung recorded 4 cases, Mukim Kuala Ibai recorded 6 cases, Mukim Kubang Parit recorded 5 cases, Mukim Losong recorded 3 cases, Mukim Manir recorded 19 cases, Mukim Paluh recorded 2 cases, Mukim Pengadang Buluh recorded 5 cases, Mukim Pulau-Pulau recorded 3 cases, Mukim Rengas recorded 3 cases, Mukim Serada recorded 9 cases, Mukim Tuk Jamal recorded 3 cases.

3. Mapping of Inheritance Distribution By Consensus in 2018

Figure 5 shows the mapping of inheritance distribution by consensus (kesepakatan) based on cases registered in 2018 at the Small Estate Distribution Unit (UPPK) of Kuala Terengganu district. The lightest color represents areas with the fewest registered cases. Conversely, the darkest color represents areas with the most registered cases. Subsequently, the mapping will be explained in more detail in the following paragraph.

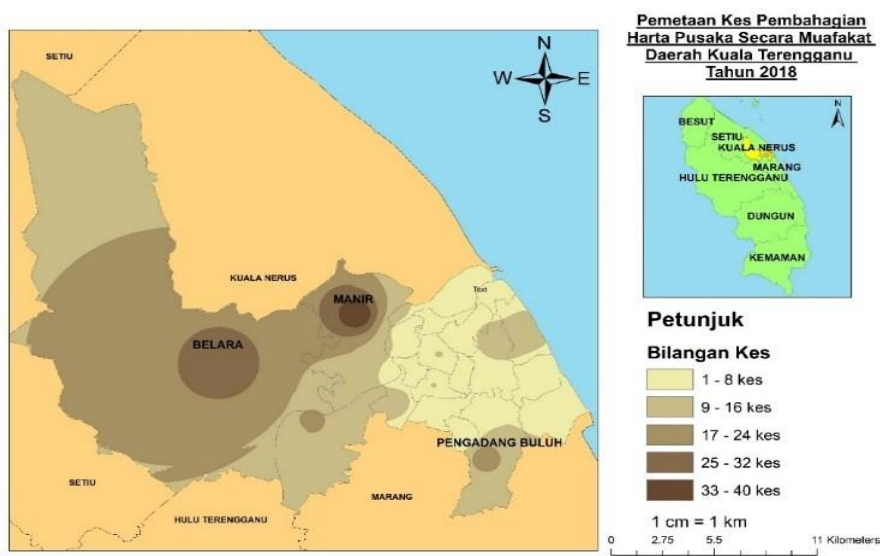


Figure 5: Mapping of Inheritance Distribution by Consensus

Figure 6 shows the overall data for the number of inheritance distribution cases by consensus (kesepakatan) registered at the Small Estate Distribution Unit (UPPK) Kuala Terengganu in 2018.

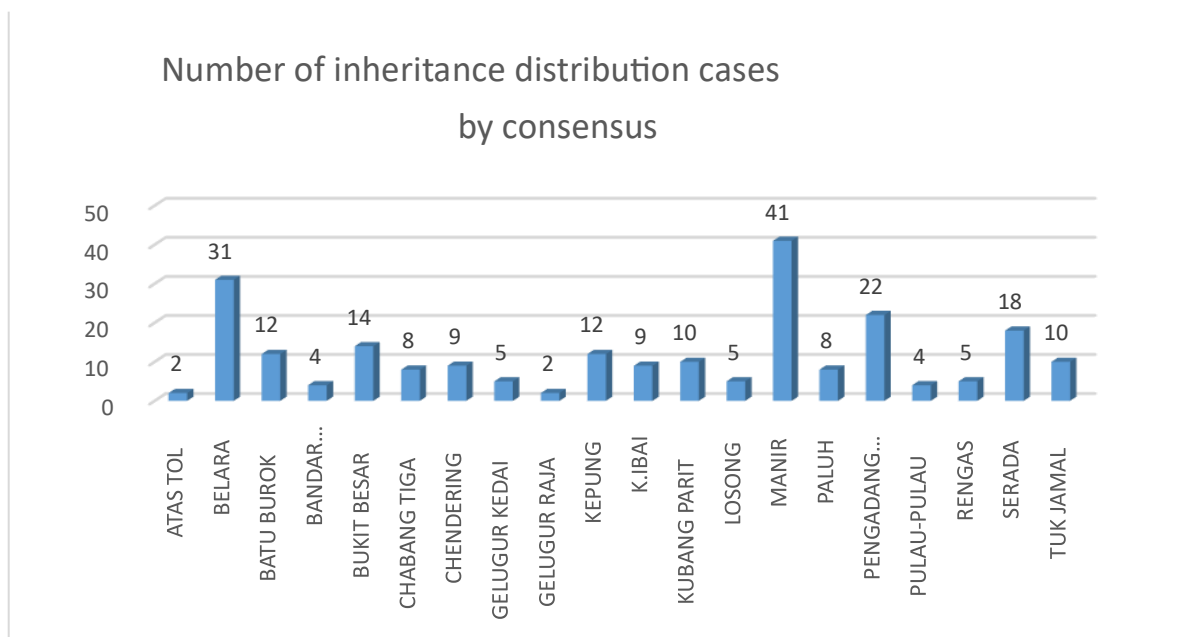


Figure 6: Number of inheritance distribution cases by consensus

Mukim Atas Tol recorded 2 registered cases at the Small Estate Distribution Unit Kuala Terengganu, Mukim Belara recorded 31 cases, Mukim Batu Burok recorded 12 cases, Mukim Bandar Kuala Terengganu recorded 4 cases, Mukim Bukit Besar recorded 14 cases, Mukim Chabang Tiga recorded 8 cases, Mukim Chendering recorded 9 cases, Mukim Gelugur Kedai recorded 5 cases, Mukim Gelugur Raja recorded 2 cases, Mukim Kepung recorded 12 cases, Mukim Kuala Ibai recorded 9 cases, Mukim Kubang Parit recorded 10 cases, Mukim Losong recorded 5 cases, Mukim Manir recorded 41 cases, Mukim Paluh recorded 8 cases, Mukim Pengadang Buluh recorded 22 cases, Mukim Pulau-Pulau recorded 4 cases, Mukim Rengas recorded 5 cases, Mukim Serada recorded 18 cases, Mukim Tuk Jamal recorded 10 cases.

4. Mapping of Inheritance Distribution By Takharuj in 2018

Figure 7 shows the mapping of inheritance distribution by takharuj based on cases registered in 2018 at the Small Estate Distribution Unit (UPPK) of Kuala Terengganu district. The lightest color represents areas with the fewest registered cases. Conversely, the darkest color represents areas with the most registered cases. Subsequently, the mapping will be explained in more detail in the following paragraph.

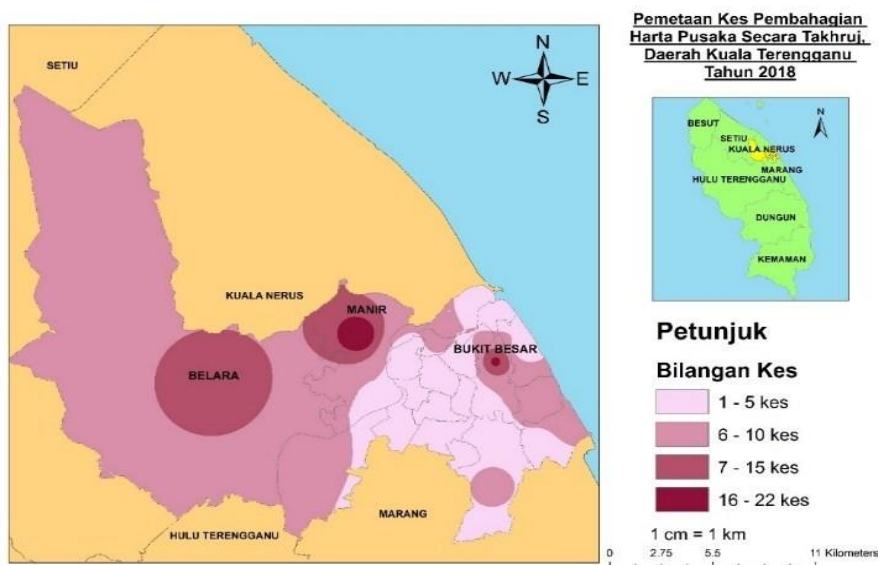


Figure 7: Mapping of Inheritance Distribution by Takharuj

Figure 8 shows the overall data for the number of inheritance distribution cases by takharuj registered at the Small Estate Distribution Unit (UPPK) Kuala Terengganu in 2018.

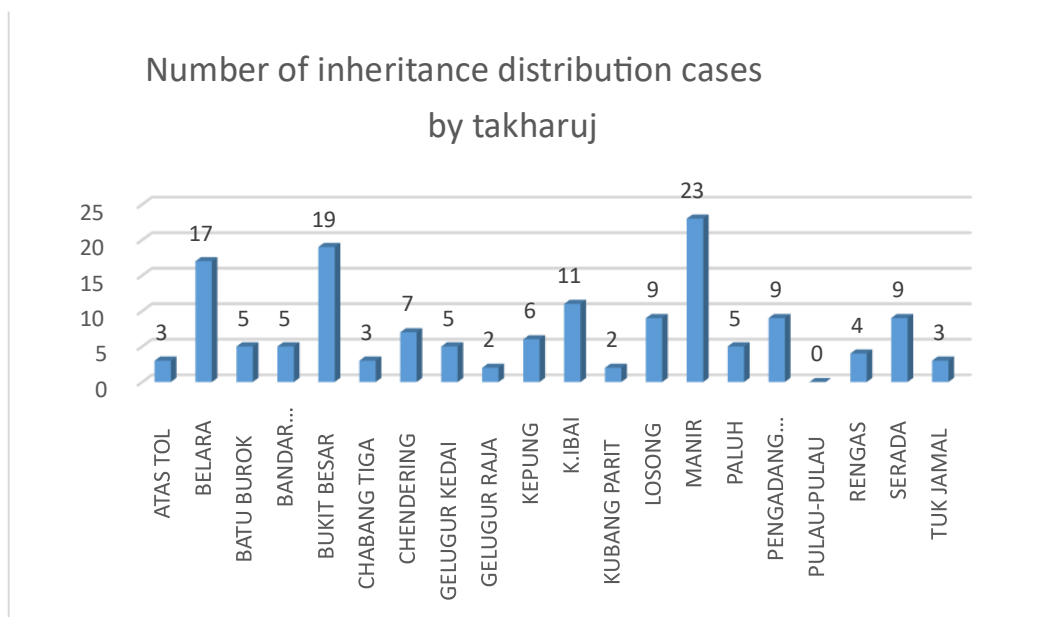


Figure 8: Number of inheritance distribution cases by takharuj

Mukim Atas Tol recorded 3 registered cases at the Small Estate Distribution Unit Kuala Terengganu, Mukim Belara recorded 17 cases, Mukim Batu Burok recorded 5 cases, Mukim Bandar Kuala Terengganu recorded 5 cases, Mukim Bukit Besar recorded 19 cases, Mukim Chabang Tiga recorded 3 cases, Mukim Chendering recorded 7 cases, Mukim Gelugur Kedai recorded 5 cases, Mukim Gelugur Raja recorded 2 cases, Mukim Kepung recorded 6 cases, Mukim Kuala Ibai recorded 11 cases, Mukim Kubang Parit recorded 2 cases, Mukim Losong recorded 9 cases, Mukim Manir recorded 23 cases, Mukim Paluh recorded 5 cases, Mukim Pengadang Buluh recorded 9 cases, Mukim Pulau-Pulau recorded no registered cases, Mukim Rengas recorded 4 cases, Mukim Serada recorded 19 cases, Mukim Tuk Jamal recorded 10 cases.

5. Mapping of Inheritance Distribution By Faraid, Consensus, and Takharuj For The Year 2018

Figure 9 shows the overall data for inheritance distribution by faraid, consensus (kesepakatan), and takharuj registered at the Small Estate Distribution Unit Kuala Terengganu in 2018.

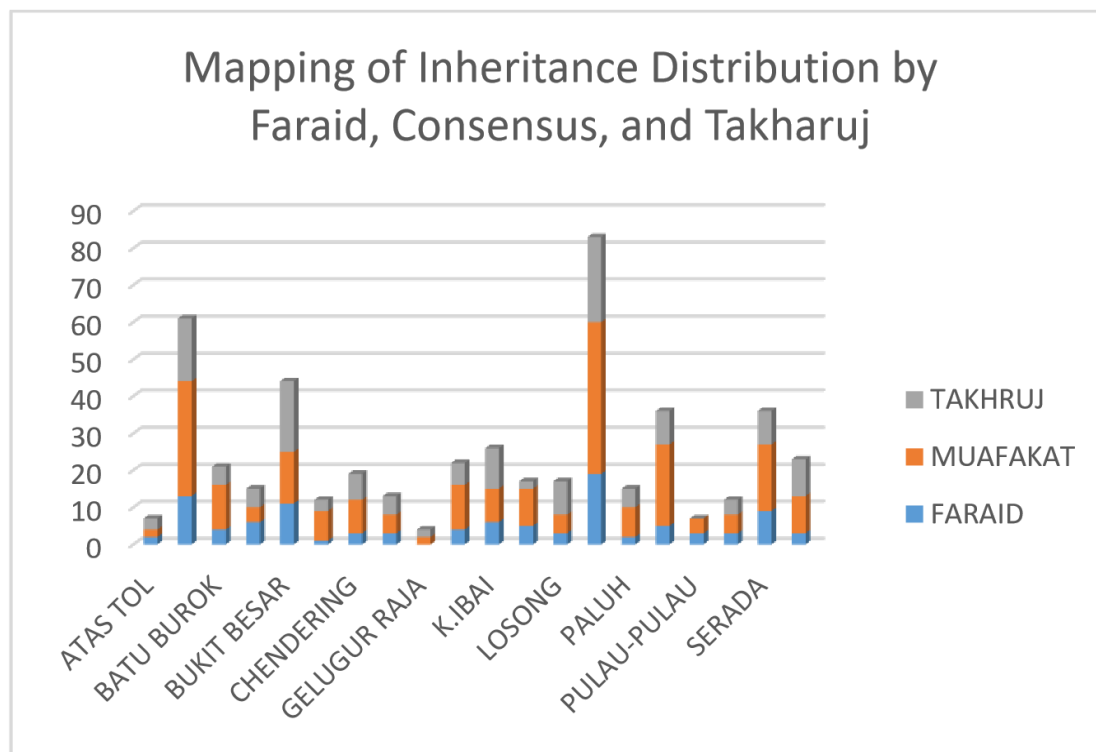


Figure 9: Mapping of Inheritance Distribution by Faraid, Consensus, and Takharuj for the Year 2018

Based on Figure 9, Mukim Atas Tol recorded 2 registered cases at the Small Estate Distribution Unit Kuala Terengganu according to faraid, 2 cases according to consensus (kesepakatan), and 3 cases according to takharuj. Mukim Belara recorded 13 cases according to faraid, 31 cases according to consensus (kesepakatan), and 17 cases according to takharuj. Mukim Batu Burok recorded 4 cases according to faraid, 12 cases according to consensus (kesepakatan), and 5 cases according to takharuj. Mukim Bandar Kuala Terengganu recorded 6 cases according to faraid, 4 cases according to consensus (kesepakatan), and 5 cases according to takharuj. Mukim Bukit Besar recorded 11 cases according to faraid, 14 cases according to consensus (kesepakatan), and 19 cases according to takharuj. Mukim Chabang Tiga recorded 1 case according to faraid, 8 cases according to consensus (kesepakatan), and 3 cases according to takharuj. Mukim Chendering recorded 3 cases according to faraid, 9 cases according to consensus (kesepakatan), and 7 cases according to takharuj. Mukim Gelugur Kedai recorded 3 cases according to faraid, 5 cases according to consensus (kesepakatan), and 5 cases according to takharuj.

Mukim Gelugur Raja recorded no cases according to faraid, 2 cases according to consensus (kesepakatan), and 2 cases according to takharuj. Mukim Kepung recorded 4 cases according to faraid, 12 cases according to consensus (kesepakatan), and 6 cases according to takharuj. Mukim Kuala Ibai recorded 6 cases according to faraid, 9 cases according to consensus (kesepakatan), and 11 cases according to takharuj. Mukim Kubang Parit recorded 5 cases according to faraid, 10 cases according to consensus (kesepakatan), and 2 cases according to takharuj. Mukim Losong recorded 3 cases according to faraid, 5 cases according to consensus (kesepakatan),

and 9 cases according to takharuj. Mukim Manir recorded 19 cases according to faraid, 41 cases according to consensus (kesepakatan), and 23 cases according to takharuj. Mukim Paluh recorded 2 cases according to faraid, 8 cases according to consensus (kesepakatan), and 5 cases according to takharuj. Mukim Pengadang Buluh recorded 5 cases according to faraid, 22 cases according to consensus (kesepakatan), and 9 cases according to takharuj. Mukim Pulau-Pulau recorded 3 cases according to faraid, 4 cases according to consensus (kesepakatan), and no cases registered according to takharuj. Mukim Rengas recorded 3 cases according to faraid, 5 cases according to consensus (kesepakatan), and 4 cases according to takharuj. Mukim Serada recorded 9 cases according to faraid, 18 cases according to consensus (kesepakatan), and 19 cases according to takharuj. Mukim Tuk Jamal recorded 3 cases according to faraid, 10 cases according to consensus (kesepakatan), and 10 cases according to takharuj.

The analysis findings generally indicate that residents in 18 out of the 20 mukim (sub-districts) studied preferred the consensus (kesepakatan) distribution method over the faraid method, namely Mukim Belara, Mukim Batu Burok, Mukim Bukit Besar, Mukim Chabang Tiga, Mukim Chendering, Mukim Gelugur Kedai, Mukim Gelugur Raja, Mukim Kepung, Mukim Kuala Ibai, Mukim Kubang Parit, Mukim Losong, Mukim Manir, Mukim Paluh, Mukim Pengadang Buluh, Mukim Pulau-Pulau, Mukim Rengas, Mukim Serada, Mukim Tuk Jamal. Overall, if the consensus (kesepakatan) and takharuj methods are combined, all mukim (sub-districts) studied showed a preference for distribution using these two methods compared to the faraid method. Mukim Manir recorded the highest number of registered cases, with 83 cases, while Mukim Gelugur Raja recorded the lowest, with 4 cases. This is due to the differing demographics and locations between the two mukim (subdistricts). A report by the National Disaster Management Agency (Nadma) shows that residential lots in Mukim Manir totaled 8559, whereas Mukim Gelugur Raja had only 571 lots.

CONCLUSION

This study indirectly assists the Small Estate Distribution Division, Department of the Director-General of Lands and Mines (JKPTG) in enhancing the management and implementation of inheritance distribution by referring to the mapping of Muslim inheritance distribution methods in Kuala Terengganu district, Terengganu, generated by GIS software. Previous studies indicate that the Muslim community lacks in-depth knowledge about the process of claiming inherited property and the process of inheritance distribution (Muhammad Amrullah Drs & Wan Noraini Mohd Salim, 2018). This is due to the public not being provided with awareness, exposure, and correct procedures for making inheritance claims (Abdul Rashid & Yaakub, 2010; Noraini Noordin et al., 2012; Noraini Noordin et al., 2013). Therefore, the Muslim community should be educated on matters related to Islamic inheritance (Mohd Ali, 2015).

The results of GIS mapping in diagrammatic form can provide a comprehensive overview of public perceptions, attitudes, and tendencies more clearly. This can assist departments involved in Muslim inheritance distribution, whether at the federal level, such as the Small Estate Distribution Division, Department of the Director-General of Lands and Mines (JKPTG), the Civil High Court, and Amanah Raya Berhad, or at the state level, such as the Sharia Courts and State Islamic Religious Departments, in raising awareness among Muslims about the intricacies of inheritance distribution. It can indirectly help increase the efficiency of Muslim inheritance management and address any issues arising from distribution, such as delays in managing inherited property and frozen Muslim assets.

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