

BRIDGING ISLAMIC INHERITANCE LAW AND LOCAL TRADITIONS: EMPIRICAL INSIGHTS FROM BRAHU VILLAGE



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Abstract

The implementation of Islamic inheritance law is a religious obligation for every Muslim, as mandated by the Qur'an, Hadith, and the consensus (*ijma'*) of the Prophet's companions. However, its application often faces obstacles due to limited public understanding, as seen in Brahu Village, Siman Subdistrict, Ponorogo. This study aims to explore the community's knowledge, practices, and efforts to apply Islamic inheritance law while formulating an educational model suited to local socio-cultural characteristics. Using a qualitative approach through in-depth interviews and observations, the research found that inheritance distribution predominantly follows customary practices based on equal sharing (*dum podo*). Discussions on inheritance are typically delayed until the 1,000th day after death or longer if a spouse survives. Raising the issue immediately after death is considered culturally inappropriate and contrary to the value of *pekewuh* (reluctance). Despite this, there is a sincere desire within the community to understand and implement Islamic inheritance principles. Therefore, a gradual, systematic, and community-based educational strategy is needed, utilizing religious gatherings such as Yasinan, Aisyiyah, Fatayat, and mosque caretaker (*takmir*) training programs. The implementation of Islamic inheritance law can be carried out harmoniously within families, starting with education on fundamental principles such as the obligation to identify heirs and their shares according to Islamic rulings, followed by a distribution process based on mutual agreement when necessary. This approach serves as a bridge that allows Islamic inheritance law and local traditions to coexist.

Abstrak

Pelaksanaan hukum waris Islam merupakan kewajiban setiap Muslim berdasarkan al-Qur'an, hadits, dan *ijma'* sahabat. Namun, penerapannya sering terkendala oleh minimnya pemahaman masyarakat, seperti di Desa Brahu, Kecamatan Siman, Ponorogo. Penelitian ini bertujuan mengungkap pemahaman, praktik, serta upaya masyarakat dalam menerapkan hukum waris Islam, sekaligus merumuskan model edukasi yang sesuai karakter lokal. Melalui pendekatan kualitatif dengan wawancara mendalam dan observasi, ditemukan bahwa pembagian warisan lebih banyak mengikuti hukum adat dengan prinsip bagi rata (*dum podo*). Pembahasan warisan umumnya ditunda hingga hari ke-1.000 pasca kematian, atau lebih lama jika masih ada pasangan yang ditinggalkan. Membicarakan warisan segera setelah kematian dianggap tidak sopan dan melanggar nilai *pekewuh*. Meski demikian, ada keinginan masyarakat untuk memahami dan mengamalkan hukum waris Islam. Karenanya, dibutuhkan edukasi bertahap, sistematis, dan berbasis komunitas melalui forum pengajian Yasinan, Aisyiyah, Fatayat, serta pelatihan *takmir* masjid. Penerapan hukum waris Islam dapat dilakukan harmonis dalam keluarga, dimulai dengan edukasi prinsip dasar seperti wajibnya menentukan ahli waris dan bagian waris sesuai ketentuan waris Islam, dilanjutkan proses pembagian melalui kesepakatan bersama bila diperlukan. Pendekatan ini menjadi jembatan agar hukum waris Islam dan tradisi lokal dapat berjalan berdampingan.

INTRODUCTION

Carrying out the commands of Allah SWT comprehensively, including the distribution of inheritance, is a fundamental obligation for every Muslim (Alamsyah & Puspitasari, 2019a). Islamic inheritance law, derived from the Qur'an, hadith, and *ijma'* (consensus) of the companions, is definitive (*qath'i*) and compulsory (*ijbari*), leaving no room for negotiation (Syarifuddin, 2015). However, its implementation often encounters challenges. Previous studies have shown that these challenges are not solely due to ignorance of legal norms but are also strongly influenced by entrenched local traditions, customary inheritance practices, and socio-cultural factors prioritizing family harmony over strict legal formalism. Some scholars have suggested that implementing educational strategies could effectively respond to this situation.

The implementation of Islamic inheritance law often encounters challenges due to a lack of public understanding (Wasman & Muamar, 2023), leading to inheritance disputes (Puspitasari & Wahyudi, 2024) and an increase in cases brought before Religious Courts (Direktori Putusan, n.d.). While not all inheritance cases end in conflict, many families feel compelled to accept inheritance distributions that do not align with Islamic law (Puspitasari & Hanifuddin, 2023). The use of customary or local practices in inheritance distribution remains prevalent in society (Hamdani et al., 2022), primarily due to inadequate education on Islamic inheritance law delivered directly to communities. Puspitasari said that once an understanding of Islamic inheritance is established, families can implement these laws correctly, without conflict, and also fulfill the command of Allah SWT (Puspitasari, 2024).

Customary inheritance practices, carried out through deliberation and equal distribution, effectively reduce conflict (Muhammad, 2023). The varying application of Islamic inheritance law is influenced by community knowledge, legal awareness, and local customs; thus, it has not been fully implemented (Mustaring et al., 2023). Even in predominantly Muslim communities, customary inheritance laws remain dominant (Kusmayanti & Suwandono, 2024). Factors such as education, religiosity, economics, and social circumstances influence these decisions. Testators often distribute their assets as gifts (*hibah*) before their death, or if not, distribution is carried out by heirs based on mutual agreement. Although there are efforts to follow Islamic law with the assistance of religious scholars, the results are often met with resistance from some parties. The practice of *takharruj* in fiqh as a legal solution supporting customary inheritance distribution can minimize family conflict (Takdir et al., 2023).

These prior works collectively inform this study by illustrating that the problem is not only legalistic but deeply embedded in local culture and social values. By examining the local community's inheritance perceptions and practices, this study seeks to bridge the gap between normative Islamic inheritance law and the lived realities of Muslim societies while proposing educational strategies tailored to community-specific dynamics, focusing on Brahu Village. Brahu Village in Siman District, Ponorogo, exemplifies an area with a limited understanding of Islamic inheritance law. Observations during religious study sessions in the village reveal numerous misconceptions, such as the belief that inheritance should be given to the youngest child who cares for the parents—contrary to Islamic principles. This phenomenon underscores the urgency of this research, as local customs often contradict Islamic law, leading to noncompliant inheritance practices.

This study is crucial for examining the application of inheritance law within the context of existing customs in Brahu Village, offering solutions to improve Islamic—

compliant inheritance practices. The research also seeks to explore the implementation of Islamic inheritance law in Brahu Village, analyze the causes that either support or hinder its implementation, and design more effective educational and assistance programs. Through a qualitative deductive approach involving in-depth interviews and observation, this research aims to address three questions. First, it seeks to understand how the local community comprehends and practices the distribution of inheritance according to Islamic principles. Second, the study investigates the community's aspirations and efforts in understanding and applying Islamic inheritance law in their everyday lives. Third, it aims to construct an educational framework that is specifically tailored to the socio-cultural characteristics of the Brahu Village community. By addressing these questions, the study will offer valuable insights into the challenges and opportunities for promoting a deeper understanding and practical application of Islamic inheritance law at the grassroots level. In this regard, the novelty of this study lies in its focus on local inheritance practices as a means to bridge the gap between Islamic inheritance law and the lived experiences of Muslim communities through educational strategies that are sensitive to local values and conditions.

This qualitative research was conducted using a deductive approach. The locus chosen was Brahu Village, Siman District, Ponorogo Regency, East Java. This locus was chosen because initial observations found a lack of knowledge about Islamic heritage among mosque administrators and TPA (Al-Qur'an Education Park) teachers. If religious activists in the village do not understand Islamic inheritance law, how can the broader community be expected to understand it? The researcher conducted in-depth interviews with five purposively selected informants (purposive sampling), including residents who have experienced the death of a family member, as well as village officials, local religious scholars, and community leaders, to examine inheritance practices in Brahu Village from the past to the present.

Data analysis involves several steps: 1) organizing and preparing the data, including transcribing interviews and typing field notes; 2) reading the data comprehensively to gain a general overview; 3) coding the data by grouping text or images into categories; 4) using the codes to produce descriptions and themes; 5) compiling the descriptions into a qualitative narrative; and 6) interpreting the data (Creswell, 2009). Source and theoretical triangulation are employed to ensure data validity (Anggito & Setiawan, 2018). Islamic inheritance law theory is used to prevent researcher bias. Source triangulation involves testing data credibility by verifying it from various sources, describing and categorizing data to identify similarities, differences, and specific perspectives. The conclusions drawn from data analysis are validated by seeking confirmation from the data sources (Sugiyono, 2013).

UNDERSTANDING AND PRACTICES OF ISLAMIC INHERITANCE LAW IN BRAHU VILLAGE

Brahu Village is a 166-hectare area located in Siman Subdistrict, Ponorogo Regency, East Java Province. The majority of households in Brahu Village are Muslim, with 794 out of 800 households identifying as such (*Data Desa Brahu*, 2024).

According to the village officials, Moh. Ali Imron, inheritance is generally divided equally among heirs (*dum podo*), while in some cases, male heirs receive a slightly larger share, although not reaching the 2:1 ratio prescribed in Islamic law. In some cases, inheritance matters in the village are mediated by the village officials. The family usually agrees to divide the inheritance equally among all members. The village

government does not determine who gets what; they simply facilitate the process and witness the agreement, mainly to confirm the boundary markers of land assets. It is really the family that decides the division. Once the family agrees, the village head issues the necessary statement letter. There have been one or two cases where people tried to apply Islamic inheritance law, where men get twice the share, but it ended up causing disputes and was not resolved (Moh. Ali Imron, 2024). One of the sub-village heads in Brahu Village also added that some inheritance divisions are carried out while the heir is still alive through what is referred to as a will.

The results of in-depth interviews with five informants (Bapak A, Ibu B, Bapak C, Bapak D, and Bapak E) also found that the inheritance was divided equally (*dum podo*). According to Bapak E, this view arises because it is considered unfair if daughters receive a smaller share, while their role in caring for their parents is often greater. However, sometimes, in practice, the share of male heirs is given more than that of daughters, although not up to 2:1 (Bapak E, 2024). Bapak A stated that fairness in his family means distributing inheritance equally, with parents playing a key role in decision-making (Bapak A, 2024). Ibu B lives with her sister in an inherited house and uses the property left by her parents (Ibu B, 2024). Bapak E said that in some families, the youngest child is given a larger share of the inheritance because they are usually responsible for taking care of the parents. The youngest child often inherits the family home, known as *keprabon* (Bapak E, 2024). Bapak D explained that discussions about inheritance typically occur after the 1,000th day following a relative's passing, although sometimes even late (Bapak D, 2024). In Bapak E's family, if the deceased is survived by a spouse, inheritance discussions are often postponed until the spouse also passes away (Bapak E, 2024). It is quite different in Bapak C's family; even though some heirs understand Islamic inheritance law, they still choose to divide the inheritance equally, as it is a long-standing family custom, and they feel reluctant (*pekewuh*) to insist on applying Islamic law for fear of disrupting family harmony or offending other family members. Discussions about inheritance are also not initiated directly, as they wait for another heir to bring up the topic first (Bapak C, 2024).

The perception that Islam does not provide specific regulations on inheritance has led some families to overlook its application, as happened to Ibu B's family (Ibu B, 2024). Bapak A explained that although he had received formal education on Islamic inheritance law during their time at an Islamic senior high school (*alimah*), the instruction was limited to theoretical portions without practical application guidelines. As a result, when inheritance division occurs within the family, it typically follows a principle of equal distribution, regardless of the Qur'anic allocation, to ensure mutual consent and family harmony. For instance, if there are three plots of land, these would be divided equally among the heirs. The land is distributed equally, as the parents gave it. Bapak A emphasized that sincerity, willingness, and the principle of fairness are the most important things to his family (Bapak A, 2024). Similar to Bapak C, he received his education from an Islamic-based institution (*pondok*). Bapak C said that although he previously studied at an Islamic boarding school, he had not reviewed the topic in a long time, so his memory was unclear. About a month ago, he felt the need to learn again and purchased a book on *faraidh*. In our community, inheritance is often based on customary traditions, and many of us are unaware of the inheritance rules set by Allah, Bapak C added (Bapak C, 2024).

Bapak D and Bapak E graduated from public school. Bapak D explained that he initially learned about Islamic inheritance through religious gatherings and reading

books during their school years. However, they had not revisited the topic in recent years. Inheritance distribution in his family typically follows Javanese customs, and deviating from those norms can lead to social criticism, with people saying things like, "The grave is not even dry yet and they are already talking about inheritance." Bapak D also mentioned that people often prioritize honoring their parents' wishes (Bapak D, 2024). Similarly to Bapak D, Bapak E clarified that he did not attend a *pesantren* but received a general education. As a result, his understanding of inheritance law is limited. Based on what he learned in junior and senior high school, the rightful heirs are the children of the deceased. If the children are no longer alive, inheritance is passed on to blood relatives such as older siblings, nephews, or grandchildren. In his family, inheritance is typically distributed equally, following what has been taught across generations and practiced widely in the community.

The findings in Brahu Village reveal that inheritance practices remain heavily influenced by local traditions. The principle of equal division (*dum podo*) is applied in most cases, and inheritance discussions are typically postponed until culturally appropriate periods. Despite basic awareness of Islamic inheritance law among several informants, these norms are rarely implemented due to fears of disrupting family harmony and the prevailing cultural value of *pekewuh*. These realities illustrate not only the community's limited legal literacy but also the deep-rooted influence of socio-cultural norms on inheritance decision-making.

The challenges in reconciling local customs with Islamic inheritance law are multifaceted. *Firstly*, religious literacy concerning *faraid* remains low, even among those who attended Islamic educational institutions such as *pesantren* or *aliyah*. Education on inheritance law tends to focus on memorizing theoretical shares without contextualizing practical application. This educational gap contributes to the community's preference for customary arrangements, which are perceived as more flexible and socially acceptable.

Secondly, the perception that Islamic inheritance law is inherently unjust—especially toward women—poses a significant barrier. The prescribed 2:1 male-to-female ratio is often seen as incompatible with the caregiving roles traditionally held by daughters. Families fear that applying *faraid* could disrupt relationships and incite disputes, as exemplified by a case where an attempt to apply Islamic inheritance law resulted in unresolved conflict. This tension is compounded by the community's emphasis on preserving family unity over strict legal conformity, a value deeply embedded in Javanese cultural philosophy.

A comprehensive understanding of Islamic inheritance law principles can help eliminate misconceptions about Islamic inheritance law while illustrating that these provisions are designed to foster balance and justice in society (Rifenta, 2019). This idea aligns with the principle that men, as heads of households, carry greater financial obligations toward their wives, children, and other family members. Conversely, the share received by women remains entirely her own, without any obligation to contribute to the family's expenses. This system demonstrates the justice of Islam, which considers the roles and responsibilities of individuals according to their natural capacities. Thus, the distribution of inheritance preserves family resilience and strengthens kinship ties by fostering connections and mutual respect among family members.

Concerns about Islamic inheritance law often arise due to the perception that women receive smaller shares than men. However, this issue should be viewed within a broader context aligned with the principles of justice in Islam. The provision granting

male heirs a larger share—double that of females—has a profound sharia—based rationale. In Islamic inheritance law, male heirs are not only entitled to a larger share for personal use but also bear the responsibility of financially supporting their families, including sisters who may lack independent income (Ash—Shabuni, 2019). Furthermore, this distinction reflects the wisdom of sharia in accommodating the social roles of men and women. For instance, men are expected to serve as protectors and financial providers for their families, while women are afforded the space to focus on other roles, particularly in child—rearing and maintaining household harmony.

Lastly, socio—economic factors play a role, as equal division is often viewed as a pragmatic solution to avoid fragmentation of family assets and to prevent potential envy or disputes. Some informants also described inheritance—by—will during a parent's lifetime, which allows them to distribute assets while maintaining authority over the process. These findings indicate that inheritance practices in Brahu Village are shaped by a combination of customary traditions, limited religious literacy, socio—cultural norms, and the priority of maintaining social harmony.

This situation reflects a broader anthropological phenomenon. From an anthropological perspective, it is undeniable that existing cultural traditions are deeply rooted within communities. Boas emphasized that every culture must be understood within its own historical development context. His approach helps explain why the people of Brahu have developed distinctive inheritance practices that are different from formal Islamic law. It is shaped by their local history, economic conditions, and social values (Boas, 2008). Why do communities tend to prefer customary inheritance practices over Islamic legal provisions? It may be because such mechanisms offer social advantages, such as preserving group harmony and preventing conflict. As Wilson states, "The individual is the unit of selection, the gene is the unit of heredity, but morality is shaped by the dynamics of group survival" (Wilson, 2008). The community's preference for equal distribution is not necessarily a rejection of Islamic law but a negotiated social strategy to maintain unity and avoid conflict. Understanding these local practices and perceptions is crucial for developing effective educational models and legal interventions.

DESIGNING ISLAMIC INHERITANCE LAW EDUCATION FOR BRAHU VILLAGE

The majority of informants expressed a clear interest in learning and practicing Islamic inheritance law as prescribed in the Qur'an. Several participants acknowledged a sense of moral obligation and religious awareness, emphasizing the importance of not disregarding sharia provisions. Bapak A, for example, conveyed the need for practical application beyond theoretical education, suggesting that educational initiatives could be effectively delivered through regular gatherings of religious leaders and mosque administrators, ideally held at each of the five mosques in the village on a monthly or annual basis (Bapak A, 2024). Similarly, Ibu B strongly desired to understand Islamic inheritance law and expressed enthusiasm about participating in community—based educational programs if organized by the village administration (Ibu B). Bapak C shared a comparable sentiment, mentioning a recent personal motivation to revisit the subject and a willingness to engage in learning activities (Bapak C, 2024).

Bapak D highlighted that despite existing controversies surrounding inheritance matters, there remains a collective duty within the Muslim community to seek knowledge. He recommended that educational outreach should specifically target

women's religious groups (Aisyiyah, Fatayat) and regular Yasin recitation assemblies, as the community's current understanding of *faraid* remains limited due to the prevailing influence of customary inheritance practices (Bapak D, 2024). Finally, Bapak E affirmed his support for inheritance—related religious gatherings and educational programs in the village. However, he cautioned that discussions on inheritance could be sensitive topics within the community. While inheritance distribution in Brahu typically proceeds without major conflicts, introducing formal inheritance education requires careful, culturally sensitive handling to avoid disrupting social harmony (Bapak E, 2024).

The Brahu Village administration, represented by the Village Head and one of the Hamlet Heads, strongly supported the initiative, recommending that education be delivered through material dissemination at Yasin recitation gatherings and women's study groups (Aisyiyah and Fatayat assemblies). Regular Yasin recitation sessions held alternately across different neighborhood units (RTs) are considered an efficient way to reach the community more intensively and evenly. The community of Brahu Village is deeply rooted in preserving local traditions and cultural practices. According to village officials, education on Islamic inheritance laws is greatly needed, as the community requires a more comprehensive understanding of Islamic inheritance laws, which are not yet fully understood or properly implemented. This education is expected to enhance awareness and reduce potential conflicts stemming from ignorance or misunderstandings. Village officials suggested that the implementation of Islamic inheritance education should proceed gradually and in stages (Moh. Ali Imron, 2024). Additionally, a mosque caretaker in Brahu Village proposed specialized training for mosque caretakers (Bapak A, 2024). In summary, the informants collectively demonstrated openness and readiness to participate in inheritance law educational programs, particularly when delivered through familiar and established community platforms in a gradual and inclusive manner.

This goodwill, supported by village officials who understand the community's characteristics, represents a positive starting point. Education has been shown to improve community understanding of Islamic inheritance law, as evidenced by findings from Hidayah et al. (Hidayah & Komariah, 2019) and Puspitasari (Puspitasari, 2024). Bridging the divine commands with long—standing local customs poses a significant challenge that requires a solution. An overly direct and aggressive approach might provoke resistance, considering that the Brahu community deeply values their long—standing traditions and practices. Therefore, a gradual and inclusive approach is crucial for the success of this educational initiative. The strategy for implementing Islamic inheritance education can begin by engaging established and influential community groups. This gradual strategy will be operationalized through a series of community—based activities. Religious education can be effectively delivered through existing community gatherings, such as the Yasin and Tahlil prayer groups, regularly held in nearly every neighborhood. These gatherings, occurring weekly, biweekly, or monthly, are well—attended by local residents. A patient, gradual approach—reaching out neighborhood by neighborhood—is necessary for broader engagement. Discussions during regular Yasin recitation sessions and women's study groups (Aisyiyah, Fatayat) will serve as entry points to build initial awareness without disrupting existing community routines. In addition, focused training sessions for mosque caretakers (*takmir*) will be conducted to equip them as community—based mediators and advisors. Practical simulation exercises on inheritance distribution scenarios will be incorporated into these workshops to enhance the participants' understanding and ability to apply

the rules in real family situations. Informational booklets and visual aids will also be distributed to support continuous learning at the household level.

Positive intentions accompanied by support from village officials who deeply understand local community dynamics represent a significant step toward implementing this policy or program. Nevertheless, one major challenge lies in reconciling the normative religious provisions with deeply ingrained cultural customs within the community's social structure. This complexity can be addressed through a more adaptive and inclusive approach, prioritizing constructive dialogue between religious principles and prevailing cultural values. Informal discussion forums involving respected elders and religious figures will be arranged to facilitate community-level consensus and address specific concerns raised by families. By adopting this method, the education program will be better received by the Brahu Village community.

BRIDGING THE GAPS: HARMONIZING ISLAMIC INHERITANCE LAW AND TRADITION

The education program will begin with the concept of faith (*aqidah*). *Aqidah* will be introduced first to ensure that all participants are aware that everything commanded by Allah is obligatory, representing complete submission and obedience to Him. Understanding Islamic teachings is fundamental to life. Zarkasyi cites Sayyid Qutb, who explained that Islam means submission, obedience, and compliance — total submission to Allah's commands, adherence to His shari'ah, and following the Prophet and his methodology (*manhaj*). Similarly, Shaykh Muhammad Rasyid Ridha interpreted Islam as absolute submission and obedience (Zarkasyi, 2020). Therefore, this includes compliance with inheritance laws. Once the entire family shares a unified understanding of Islamic inheritance principles, the cultural reluctance (*pekewuh*) will gradually disappear, as all heirs will recognize that these provisions are divine obligations.

After establishing this foundation, education will continue with discussions on the Islamic perspective on wealth, relevant Qur'anic verses, hadiths, scholarly consensus (*ijma'*) on inheritance, and practical methods for applying these laws within families without creating conflict.

The perception that Islamic inheritance causes conflict or lacks fairness does not imply flaws in divine law. Instead, a deeper understanding of Islamic inheritance principles, deliberation methods, and attitudes toward wealth can help address these issues. Inheritance disputes should be avoided, as the deceased would not have wished for their heirs or relatives to engage in conflict over the assets they left behind. Such behavior not only undermines family values but also contradicts the social harmony that should be upheld. Heirs' desires to divide assets equally can be accommodated as long as the determination of heirs and their shares complies with Islamic inheritance law and all heirs agree to the arrangement. This approach reflects the attitude that every Muslim should uphold—one of obedience and submission to Allah's regulations. A spirit of familial unity and harmony should be prioritized (Alamsyah & Puspitasari, 2019b). By adopting this approach, the laws of Allah can be implemented, and familial harmony can be preserved.

The community can be introduced to a new perspective in studying Islamic inheritance law. This discipline is not merely about confusing and tedious calculations with unclear application and timing. Instead, it embodies blessings, harmony, strength, and simplicity in both learning and implementation (Anwar & Samsirin, 2020). This perspective should be conveyed and harmonized with local traditions, emphasizing that

certain aspects must be executed according to Allah's commands, such as identifying the rightful heirs and their respective shares. Afterward, the method of asset distribution can be agreed upon (Alamsyah & Puspitasari, 2019b). Local traditions may play a role in this distribution phase if the heirs decide on equal distribution or another method, provided all heirs are aware of and agree upon their portions based on Islamic inheritance law (Syarifuddin, 2015). This falls within the realm of human relations (*hablul ma'annas*) governed by Islamic jurisprudence (*fiqh muamalah*).

As Muslims, it is an obligation to obey Allah's commands, including the stipulations regarding inheritance as outlined in Surah An-Nisaa: 11, 12, and 176 (Ash-Shabuni, 2019). The most important principle of Islamic inheritance law is *ijbari*—the automatic transfer of wealth from the deceased to their heirs by Allah's will, without dependence on the will of the deceased or the request of the heirs. This principle should not be confused with asset transfer, which implies a conscious effort to shift ownership (Rifenta, 2019). The rightful heirs and their shares must be determined following Allah's decrees, Hadiths, and the consensus of the companions (*ijma' sahabah*) (Syarifuddin, 2015). Therefore, upon a person's death, the heirs should promptly determine the rightful beneficiaries and their shares. They can seek guidance from knowledgeable institutions or individuals if they lack the knowledge to do so. After the determination, the heirs can discuss and agree on the method of distribution (Alamsyah & Puspitasari, 2019b). It is critical that the determination phase occurs first, as this essentially declares the rightful new owners of the inheritance and their respective shares. The transfer of ownership signifies that the new owners (the heirs) have full rights to manage the assets. Thus, establishing rightful ownership through determination is vital (Puspitasari, 2024). Acting promptly to identify the heirs and their shares, followed by agreement on the distribution method, helps avoid complications such as the death of an heir before the inheritance is divided (Ash-Shabuni, 2019).

Islamic inheritance law offers a balanced framework that combines divine guidance with practical implementation, emphasizing blessings, harmony, and justice. Aligning this system with local traditions is possible as long as the principles of Islamic jurisprudence are upheld and all heirs agree. Disputes can be minimized by promptly determining rightful heirs and their shares, ensuring compliance with Allah's commands, and preserving family unity. Adhering to the principles of Islamic inheritance law, particularly the concept of *ijbari*, ensures the rightful and automatic transfer of wealth from the deceased to their heirs as decreed by Allah. The process necessitates a prompt determination of heirs and their shares based on the Qur'an, Hadith, and *ijma' sahabah*, which underscores the importance of aligning with divine guidance.

Proper determination serves not only as a declaration of ownership but also as a mechanism to prevent disputes and complications, such as the passing of an heir before distribution. Once ownership has shifted, the new owners can manage the assets as they see fit. If the rightful heirs agree to equal distribution among all heirs (*dum podo*), and this is accepted by all, such an arrangement is permissible. Additionally, heirs may choose to gift their share to another heir if they wish, which is also allowed.

By respecting these principles and engaging in deliberative agreement on distribution methods, Islamic inheritance law fosters justice, social harmony, and adherence to Allah's commands, highlighting its pivotal role in maintaining familial and societal cohesion. Educating the community on these principles through intensive and systematic programs within established community groups is crucial. This approach is

expected to address gaps in the practical implementation of Islamic inheritance law effectively.

CONCLUSION

The people of Brahu Village tend to use customary law in inheritance distribution, dividing assets equally (*dum podo*), although some already understand Islamic inheritance law. Factors such as tradition, *pekewuh* (a sense of unease), and family habits are the main reasons for adhering to customary law. Some cases show efforts to implement Islamic inheritance law, but these often face obstacles due to disagreements among heirs. The people of Brahu Village strongly uphold traditional values but express a desire to understand how Islamic inheritance law regulates the distribution of assets. Therefore, implementing Islamic inheritance law requires a gradual approach based on education and guidance. Post-education guidance will be provided to support participants in applying their knowledge.

Education on Islamic inheritance law, involving competent religious scholars to provide education and align it with local traditions, needs to be delivered intensively and systematically through established community groups such as *pengajian yasinan* (Qur'an recitation gatherings), Aisyiyah and Fatayat (women's religious organizations), and Islamic inheritance training for mosque management team (*takmir*). The educational approach should be gradual to reduce resistance, starting with the concept of monotheism, followed by the concept of wealth in Islam, verses, hadiths, and the consensus of the Prophet's companions regarding inheritance. Continued by educating the practical ways to implement this law within families without causing dispute, namely: determining heirs and the portion of inheritance based on the definitive provisions of Islamic law derived from the Qur'an, hadith, and the consensus of the Prophet's companions; then, the distribution process can be conducted through mutual agreement, provided that all heirs understand and consent to the division. This consensus in distribution can accommodate the customary laws practiced by the community. This approach serves as a bridge, allowing Islamic inheritance law and local traditions to coexist. Further research can then be conducted to assess the effectiveness of Islamic inheritance law education programs that have been implemented.

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