



The Implementation of Islamic Inheritance Law in the Distribution of Inheritance in Indonesia

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Abstract

This study examines the implementation of Islamic inheritance law in the distribution of inheritance in Indonesia. Islamic inheritance law is a fundamental component of Islamic jurisprudence that regulates the transfer of ownership rights from a deceased person to rightful heirs based on the Qur'an, Hadith, and classical fiqh principles. In practice, the implementation of Islamic inheritance law in Indonesia faces various challenges, including the influence of customary law, limited public understanding of faraidh, and family-based agreements that often disregard Islamic legal provisions. This study aims to analyze the implementation of Islamic inheritance law in Indonesia and identify the factors influencing its application within society. A qualitative method with a normative juridical approach was employed through library research using books, academic journals, statutory regulations, and other relevant scholarly sources. The findings indicate that the implementation of Islamic inheritance law in Indonesia is supported by the Compilation of Islamic Law (KHI) and the Religious Court system. However, its application remains suboptimal due to social, cultural, and educational factors affecting legal compliance. Strengthening legal education and increasing public awareness are essential to ensure that inheritance distribution aligns with Islamic legal principles and promotes justice within Muslim communities.

Keywords: *Compilation of Islamic Law, Islamic Inheritance Law, Inheritance Distribution, Islamic Law, Legal Implementation.*



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INTRODUCTION

The implementation of Islamic inheritance law has become an increasingly significant subject within contemporary legal and social studies as Muslim-majority countries continue to negotiate the relationship between religious norms, state legal systems, and evolving social realities. Islamic inheritance law constitutes a fundamental component of Islamic jurisprudence because it regulates the transfer of property rights from a deceased person to legitimate heirs through detailed legal provisions derived from the Qur'an and the Sunnah (Syarifuddin, 2021). The principles of mawaris are intended not only to distribute wealth proportionally but also to preserve justice, social order, and family harmony through predetermined inheritance shares (Sarwat, 2020). In Indonesia, the implementation of Islamic inheritance law has been institutionally reinforced through the Compilation of Islamic Law as disseminated under the Presidential Instruction of the Republic of Indonesia Number 1 of 1991, which provides a formal legal framework for inheritance dispute resolution within the Religious Courts (Instruksi Presiden Republik Indonesia Nomor 1 Tahun 1991). Although this normative framework provides legal certainty, the practical implementation of inheritance distribution remains inseparable from the influence of diverse socio-cultural conditions, local customs, and changing family structures. These conditions position Indonesia as an important setting for examining how legal norms are translated into social practices across pluralistic communities.

Previous studies have demonstrated that the implementation of Islamic inheritance law in Indonesia is shaped by complex interactions among legal doctrine, judicial interpretation, customary practices, and contemporary social transformation. Research by Safitri and Saiful (2025) indicates that legal compliance among Muslim communities remains uneven because practical implementation is frequently influenced by local traditions and varying levels of legal awareness (Safitri & Saiful, 2025). Suryantoro (2025) argues that normative legal provisions often encounter social realities in which inheritance distribution is negotiated through familial consensus rather than strict application of faraidh

principles (Suryantoro, 2025). Mahfudz (2024) further reveals that significant conceptual differences between Islamic inheritance law and the Indonesian civil inheritance system continue to generate legal pluralism in determining inheritance rights (Mahfudz, 2024). Contemporary discussions have also expanded toward issues of modernization, including the contextual implementation of mawaris, gender justice, interfaith inheritance, and the repositioning of women's inheritance rights within Indonesian jurisprudence (Asyifah et al., 2025; Iskandar & Baharuddin, 2025; Najib et al., 2025). Collectively, these studies suggest that Islamic inheritance law has evolved from being merely a doctrinal legal issue into a multidimensional field encompassing legal interpretation, judicial practice, and broader social interaction.

Despite the expanding body of scholarship, important conceptual and empirical limitations remain insufficiently addressed within the existing literature. Many studies primarily adopt normative juridical approaches that emphasize statutory interpretation while providing limited explanation of how social interaction shapes actual inheritance practices within Muslim families (Rusli, 2025). Investigations concerning customary law harmonization, inheritance disputes, mediation, and judicial decisions frequently examine these issues separately, resulting in fragmented understandings of the implementation process (Azharuddin, 2025; Khaerunnisa & Wiraguna, 2025; Pratiwi, 2025; Ruhiat et al., 2025). Emerging discussions concerning adoption, families without male descendants, and contextual Islamic jurisprudence likewise focus on specific legal circumstances rather than offering an integrated explanation of implementation across diverse social settings (Hadiansyah & Nuryasinta, 2025; Rozi et al., 2026; Simatupang & Nasution, 2025). Limited attention has also been devoted to examining how legal pluralism simultaneously interacts with religious authority, customary norms, and everyday family negotiations in shaping inheritance distribution. This fragmentation leaves unresolved questions regarding the mechanisms through which Islamic inheritance law is translated into actual legal behavior within Indonesian society.

The persistence of these unresolved issues reflects not merely a legal problem but also a broader challenge concerning social cohesion, legal certainty, and equitable family relations in a pluralistic society. The coexistence of Islamic law, customary law, and civil law frequently produces overlapping legal choices that complicate inheritance distribution and increase the potential for prolonged family disputes (Sakti & Dasopang, 2026). Recent scholarship emphasizes that harmonizing Sharia principles with Indonesian social realities requires contextual legal interpretation capable of balancing religious legitimacy with social justice (Hafis et al., 2026). Empirical evidence also demonstrates that strengthening legal literacy and community assistance remains essential for improving public understanding of Islamic inheritance principles and reducing inheritance conflicts within customary communities (Siregar et al., 2025). Judicial experiences further reveal that effective implementation depends not only on formal legal provisions but also on institutional capacity to resolve family disputes through mechanisms perceived as fair by all parties (Tampubolon, 2026). The growing complexity of inheritance disputes consequently demands analytical approaches capable of connecting doctrinal legal analysis with broader patterns of human interaction and institutional practice.

Within this scholarly landscape, the present study positions itself by examining the implementation of Islamic inheritance law as a dynamic interaction between formal legal institutions, religious norms, and the socio-cultural realities that influence inheritance distribution in Indonesia. Rather than treating legal implementation solely as a question of statutory compliance, this research conceptualizes inheritance distribution as a process of legal negotiation shaped by legal pluralism, institutional authority, and community perceptions of justice. Such a perspective also enables a more comprehensive understanding of how the continuing existence of the Compilation of Islamic Law contributes to the development of Indonesia's national legal system while remaining responsive to diverse social contexts (Minta et al., 2025). The study likewise considers the interaction between Islamic inheritance principles and Indonesia's broader civil inheritance framework in explaining variations in legal implementation (Amanda, 2025). By integrating legal, institutional, and social dimensions into a unified analytical framework, this research extends existing scholarship beyond fragmented doctrinal discussions toward a more holistic explanation of inheritance law implementation.

This study aims to analyze the implementation of Islamic inheritance law in the distribution of inheritance in Indonesia while identifying the principal legal, institutional, and socio-cultural factors influencing its application in contemporary society. The research seeks to explain how interactions among legal norms, judicial institutions, and community practices shape the effectiveness of inheritance

distribution under Islamic law. It further intends to construct a comprehensive analytical framework capable of bridging doctrinal legal analysis with the realities of social interaction in inheritance practices. Methodologically, the study contributes by integrating legal analysis with a human interaction perspective that captures the complexity of inheritance implementation within Indonesia's plural legal environment. Theoretically, the research enriches discussions on Islamic inheritance law by positioning legal implementation as an adaptive process influenced simultaneously by normative principles and social dynamics. The findings are expected to provide broader insights for the development of inheritance law scholarship and evidence-based policy formulation aimed at strengthening legal certainty, justice, and social harmony in inheritance distribution.

RESEARCH METHODS

This study employed a qualitative normative legal research design to examine the implementation of Islamic inheritance law in the distribution of inheritance in Indonesia through doctrinal, conceptual, and statutory approaches. As a non-empirical study, it relied exclusively on documentary sources rather than field-based data or human participants. Primary sources comprised the Qur'an, Hadith, and the Compilation of Islamic Law (Kompilasi Hukum Islam), while secondary sources included peer-reviewed journal articles, scholarly books, statutory regulations, and relevant legal literature. The literature was selected purposively based on its relevance to the research objectives, scientific credibility, and contribution to discussions on Islamic inheritance law in Indonesia. A comparative legal framework was adopted to examine the interaction between Islamic legal principles, national legal regulations, and socio-cultural practices influencing inheritance distribution. This approach enabled a comprehensive understanding of the implementation of Islamic inheritance law within Indonesia's plural legal system.

The data were analyzed using qualitative content analysis through systematic identification, classification, interpretation, and synthesis of legal materials and scholarly arguments. The analysis focused on comparing statutory provisions, Islamic jurisprudential principles, and contemporary academic discussions to identify patterns, inconsistencies, and implementation challenges. To ensure analytical rigor, the study applied source triangulation by cross-examining legal documents, classical Islamic legal references, and recent peer-reviewed publications. Interpretive consistency was strengthened through iterative reading and thematic analysis to minimize subjective bias during data interpretation. Since the study exclusively utilized publicly available legal documents and academic publications without involving human participants, formal ethical approval was not required. Nevertheless, the research adhered to the principles of academic integrity through accurate citation, transparent analysis, and objective reporting throughout the research process.

RESULTS AND DISCUSSION

Normative Foundations of Islamic Inheritance Law and the Principle of Justice

The normative foundation of Islamic inheritance law is constructed upon a divinely regulated legal framework that positions *faraidh* as a binding mechanism for post-mortem asset distribution, ensuring that inheritance is not subject to arbitrary human discretion but grounded in revelation. The Qur'an establishes detailed prescriptions regarding inheritance shares, particularly in Surah An-Nisa, which frames inheritance as a legal obligation rather than a negotiable family agreement, thereby distinguishing it from secular inheritance systems based on individual autonomy (Syarifuddin, 2021). Within this doctrinal structure, inheritance functions as part of a broader ethical system that integrates property rights with moral responsibility in family relations. Classical jurisprudence further emphasizes that the regulation of inheritance aims to prevent social fragmentation and maintain familial stability through clear distributive certainty (Sarwat, 2020). In Indonesia, these normative principles are institutionalized through the Compilation of Islamic Law, which translates classical doctrines into enforceable national legal provisions. This codification reflects the transformation of theological norms into positive law within a plural legal system. The resulting structure demonstrates the interaction between religious authority and state legal rationalization.

The principle of justice in Islamic inheritance law is fundamentally based on proportional distribution rather than numerical equality, where fairness is determined by responsibility, obligation, and social function within the family system. The allocation of larger shares to male heirs is often misunderstood in modern discourse, yet classical interpretation situates this differentiation within the

context of financial responsibility imposed on men as family providers (Asyifah et al., 2025). Justice in this framework is therefore relational, linking rights to obligations rather than treating them as independent entitlements. Contemporary Islamic legal thought further strengthens this interpretation by integrating maqasid al-shariah, which emphasizes welfare, balance, and protection of family structure as core legal objectives (Simatupang & Nasution, 2025). This theoretical orientation positions inheritance law as a mechanism for maintaining socio-economic equilibrium within the household. Consequently, justice is conceptualized as functional equity rather than formal equality. This conceptualization distinguishes Islamic inheritance law from liberal distributive models.

The structural components of Islamic inheritance law consist of three interdependent elements, namely the decedent (*muwarris*), the heirs (*warith*), and the estate (*tirkah*), which collectively determine the legitimacy of inheritance distribution. The decedent serves as the legal source of transfer, the heirs function as legally recognized recipients, and the estate constitutes the object of distribution after obligations such as debts and funeral costs are fulfilled. This triadic structure ensures that inheritance distribution operates within a clear legal boundary that minimizes interpretive ambiguity. The interaction among these elements reflects a systematic legal design aimed at maintaining certainty and preventing arbitrary claims over inheritance assets. In Indonesian legal practice, these components are formally recognized and operationalized through the Compilation of Islamic Law. The codification of these elements demonstrates the rationalization of Islamic legal categories into administrative legal procedures. This process reflects the institutional adaptation of classical jurisprudence within modern state governance.

Table 1. Normative Components of Islamic Inheritance Law

Component	Legal Basis	Function in Inheritance Distribution
Decedent (<i>Muwarris</i>)	Qur'an, Hadith, KHI	Legal source of inheritance transfer
Heirs (<i>Warith</i>)	Qur'an, Hadith	Legitimate recipients of inheritance
Estate (<i>Tirkah</i>)	Islamic Jurisprudence	Object of distribution after obligations
Distribution Rule (<i>Faraidh</i>)	Qur'an (An-Nisa verses)	Ensures proportional justice in allocation

Table 1 illustrates the normative architecture of Islamic inheritance law as an interdependent system in which each element contributes to the legitimacy and structure of inheritance distribution. The table indicates that inheritance is not a singular legal act but a composite process governed by interconnected doctrinal principles derived from revelation and jurisprudential reasoning. The incorporation of KHI into this structure demonstrates the institutionalization of Islamic legal doctrine within Indonesia's national legal framework. This integration ensures that classical inheritance principles are translated into standardized legal procedures applicable in Religious Courts. The structured relationship among components also functions as a mechanism to reduce legal uncertainty and potential disputes among heirs. This normative clarity contributes to the stability of inheritance practices within Muslim families.

The implementation of Islamic inheritance principles within Indonesia reflects a hybrid legal system where religious norms, state law, and socio-cultural practices interact dynamically. The Compilation of Islamic Law plays a central role in harmonizing classical jurisprudence with national legal procedures, particularly in judicial resolution within Religious Courts (Minta et al., 2025). However, inheritance distribution in practice is often influenced by informal family agreements and customary norms, which may diverge from strict *faraidh* application. This indicates that legal certainty at the normative level does not always correspond to uniform social implementation. Studies also show that inheritance disputes frequently arise when informal arrangements override formal legal entitlements (Pratiwi, 2025). The coexistence of multiple normative systems illustrates the reality of legal pluralism in Indonesian inheritance practices. This plural structure shapes how justice is negotiated within families.

Beyond institutional and doctrinal dimensions, Islamic inheritance law continues to face interpretive challenges in responding to contemporary social transformations, including adoption, blended families, and non-traditional asset structures. Classical jurisprudence provides limited direct guidance for these modern complexities, requiring interpretive expansion through analogical reasoning and contextual legal interpretation (Hadiansyah & Nuryasinta, 2025). This adaptability reflects the

dynamic nature of Islamic legal thought, which allows for contextual application while preserving foundational principles. Nevertheless, such flexibility may produce variation in legal interpretation across different judicial and social settings. The tension between doctrinal stability and contextual adaptation illustrates the evolving nature of inheritance law in modern society. Ultimately, Islamic inheritance law functions as a normative system that continuously negotiates between textual authority and socio-legal reality, ensuring its relevance within Indonesia’s plural legal environment.

Legal Implementation of Islamic Inheritance Law within Indonesia's Plural Legal System

The implementation of Islamic inheritance law in Indonesia is structurally anchored in the national legal system through the institutionalization of the Compilation of Islamic Law, which functions as the primary reference for Religious Courts in adjudicating inheritance disputes among Muslim communities. This codification process reflects an effort to transform classical Islamic jurisprudence into a standardized legal framework that can operate within a modern state legal structure (Minta et al., 2025). In practice, the legal authority of Islamic inheritance law does not operate in isolation but interacts with civil law and customary law, creating a layered normative system. The coexistence of these legal systems produces a condition of legal pluralism in which different normative orders simultaneously influence inheritance distribution outcomes. Studies indicate that this plural structure often results in varying interpretations of inheritance rights depending on institutional and social contexts (Sakti & Dasopang, 2026). Within this framework, the implementation of Islamic inheritance law becomes a process of negotiation between normative certainty and social adaptability. The presence of multiple legal authorities therefore shapes the operational character of inheritance law in Indonesia.

The institutional role of Religious Courts is central in ensuring that Islamic inheritance principles are applied within formal legal proceedings, particularly in resolving disputes that cannot be settled through familial consensus. Judicial decisions are generally guided by the Compilation of Islamic Law, which provides procedural and substantive guidelines for determining heirs and calculating inheritance shares. However, empirical legal studies show that many inheritance cases do not reach formal courts due to the preference for informal family settlement mechanisms (Pratiwi, 2025). This indicates that the authority of formal legal institutions is sometimes secondary to social negotiation processes within families. In several cases, court intervention is only sought when disputes become irreconcilable or when perceived injustice emerges among heirs. Such dynamics illustrate the gap between normative legal design and actual dispute resolution behavior.

The reliance on informal mechanisms also reflects the cultural embeddedness of inheritance practices in Indonesian society. The interaction between Islamic law, customary law, and civil law in Indonesia can be systematically understood through their differing legal foundations and distributive principles, as summarized in the comparative framework below.

Table 2. Comparative Legal Systems in Inheritance Distribution in Indonesia

Legal System	Normative Source	Distribution Principle	Institutional Authority
Islamic Law	Qur'an, Hadith, KHI	Fixed proportional shares (<i>faraidh</i>)	Religious Courts
Customary Law	Local traditions	Variable based on kinship and customs	Community institutions
Civil Law	Civil Code	Testamentary and statutory inheritance	District Courts

Table 2 demonstrates that each legal system operates on distinct normative logics that influence inheritance distribution in fundamentally different ways. Islamic law emphasizes predetermined shares based on divine injunctions, whereas customary law allows flexibility according to local cultural structures. Civil law, in contrast, prioritizes individual autonomy through testamentary freedom and statutory regulation. The coexistence of these systems generates legal plurality that can both enrich and complicate inheritance practice in Indonesia. This plurality often requires actors within inheritance

disputes to navigate between competing legal rationalities. As a result, inheritance distribution becomes a site of normative negotiation rather than a singular legal application.

Beyond institutional and normative dimensions, the implementation of Islamic inheritance law is also shaped by socio-cultural practices that frequently modify or reinterpret formal legal rules. In many cases, families prefer musyawarah-based settlement, which prioritizes consensus over strict application of *faraidh* rules. While such practices may reflect cultural values of harmony, they can also lead to deviations from formal inheritance entitlements (Safitri & Saiful, 2025). This situation illustrates how legal norms are mediated by social expectations and family dynamics. The persistence of customary influence further reinforces the adaptability of Islamic inheritance law in local contexts (Azharuddin, 2025). However, this adaptability simultaneously introduces uncertainty in legal outcomes, particularly when agreements are not formally documented. Consequently, the implementation process becomes highly context-dependent.

Contemporary developments further complicate the implementation of Islamic inheritance law, particularly in relation to modern family structures and emerging asset types. Issues such as adoption, blended families, and non-traditional property ownership challenge classical inheritance classifications (Hadiansyah & Nuryasinta, 2025). These developments require interpretive expansion within Islamic jurisprudence to accommodate changing socio-economic realities. Judicial institutions often respond through contextual reasoning and adaptive interpretation of KHI provisions. Nevertheless, inconsistency in interpretation may arise due to varying judicial approaches across different cases. This reflects an ongoing tension between doctrinal stability and practical necessity in legal application. The evolution of inheritance law in Indonesia therefore reflects both continuity and transformation within its normative framework.

The implementation of Islamic inheritance law in Indonesia demonstrates a complex interaction between formal legal institutions, religious doctrine, and socio-cultural practices. The Compilation of Islamic Law provides structural coherence, yet its application is continuously shaped by plural legal influences and community-based negotiations (Minta et al., 2025). Legal pluralism creates both flexibility and ambiguity in inheritance distribution outcomes, depending on the dominance of legal actors involved. While Religious Courts provide formal adjudication mechanisms, many disputes are resolved outside judicial structures through informal consensus. This duality indicates that inheritance law operates simultaneously as a normative legal system and a social practice. The effectiveness of implementation therefore depends on the alignment between legal codification, institutional authority, and cultural acceptance.

Barriers and Contemporary Challenges in the Implementation of Islamic Inheritance Law

The implementation of Islamic inheritance law in Indonesia is significantly constrained by structural and socio-legal barriers that affect its consistency in practice despite its strong normative foundation within Islamic jurisprudence and national legal codification. One of the primary challenges is the limited understanding of *faraidh* among Muslim communities, which results in inheritance distribution being conducted based on informal family agreements rather than formal legal prescriptions. This condition reflects a gap between normative legal knowledge and lived legal practice, where inheritance decisions are often influenced by social familiarity rather than doctrinal accuracy (Suryantoro, 2025). In many cases, inheritance is only formally considered after disputes arise, indicating a reactive rather than preventive legal awareness within families. Such patterns weaken the preventive function of Islamic inheritance law, which is designed to ensure certainty and avoid conflict before distribution occurs. The absence of systematic legal literacy programs further reinforces this gap in understanding. Consequently, inheritance distribution becomes vulnerable to subjective interpretation at the family level.

Beyond legal literacy, socio-cultural structures such as patriarchy continue to shape inheritance practices in ways that sometimes diverge from Islamic legal prescriptions. In certain communities, male heirs are still perceived as primary or exclusive recipients of family inheritance, while female heirs may receive reduced or even no shares based on cultural assumptions rather than Islamic legal norms (Iskandar & Baharuddin, 2025). This practice illustrates how customary values can override formal religious provisions, creating a tension between normative law and cultural tradition. Although Islamic law explicitly guarantees inheritance rights for women, implementation is often mediated by local cultural perceptions of gender roles. Such conditions reveal that inheritance law operates within a

socially constructed framework where legal norms are filtered through cultural interpretation. This phenomenon also demonstrates that legal compliance is not solely determined by statutory authority but by social acceptance. The persistence of patriarchal norms therefore represents a significant barrier to equitable inheritance distribution.

Economic considerations also play a critical role in shaping inheritance implementation, particularly when families delay or avoid formal distribution due to concerns about asset fragmentation or financial instability. In several cases, inheritance assets are intentionally withheld to maintain family business continuity or to prevent perceived economic loss among heirs. This situation often leads to prolonged undivided estates, which increase the potential for conflict over time and reduce legal clarity regarding ownership rights (Pratiwi, 2025). The reluctance to formalize inheritance distribution reflects a pragmatic approach that prioritizes economic stability over legal compliance. However, such practices often contradict Islamic legal principles that emphasize timely and clear distribution of inheritance. The resulting tension between economic rationality and legal obligation highlights the complexity of inheritance practices in real-life contexts. Economic motivations therefore function as both a stabilizing and destabilizing factor in inheritance implementation.

The role of customary law further complicates the application of Islamic inheritance principles, particularly in regions where adat law remains deeply embedded in social structures. Customary inheritance systems often prioritize collective family interests or local kinship hierarchies over fixed distributive shares prescribed in Islamic law (Sakti & Dasopang, 2026). In some contexts, inheritance may be allocated to specific heirs based on social status or family role rather than legal entitlement. This creates a parallel normative system that operates alongside Islamic law but does not always align with its principles. The coexistence of these systems contributes to legal ambiguity, especially when families do not clearly distinguish between religious and customary authority. Such ambiguity may lead to inconsistent inheritance outcomes across different regions and communities. As a result, legal pluralism becomes both a source of flexibility and a challenge to normative coherence.

Institutional and procedural limitations within dispute resolution mechanisms also affect the effectiveness of Islamic inheritance law implementation. Although Religious Courts provide formal adjudication pathways, many inheritance disputes are resolved through mediation or informal negotiation outside the court system. While mediation is recognized as a legitimate conflict resolution method, it does not always guarantee compliance with formal inheritance principles if not properly supervised (Khaerunnisa & Wiraguna, 2025). Additionally, limited access to legal assistance and uneven distribution of legal knowledge further weaken institutional effectiveness. This situation indicates that procedural accessibility remains a critical factor influencing legal enforcement outcomes. The reliance on informal resolution mechanisms reflects both cultural preference and institutional limitation. Consequently, the authority of formal legal institutions is often complemented but not fully substituted by social mechanisms.

Table 3. Barriers to the Implementation of Islamic Inheritance Law in Indonesia

Barrier Category	Core Issue	Legal Impact	Social Consequence
Legal literacy	Limited understanding of <i>faraidh</i>	Misapplication of inheritance rules	Reactive dispute emergence
Cultural norm (patriarchy)	Gender-biased inheritance perception	Deviation from Islamic shares	Inequality among heirs
Economic factor	Asset preservation concerns	Delayed distribution	Prolonged co-ownership conflict
Customary law	Dominance of adat norms	Legal inconsistency	Regional variation in inheritance practice
Institutional factor	Limited court utilization	Weak enforcement of formal law	Informal dispute resolution dominance

Table 3 synthesizes the main barriers affecting the implementation of Islamic inheritance law in Indonesia by categorizing them into legal, cultural, economic, customary, and institutional dimensions. The table demonstrates that implementation challenges are not isolated but interdependent, where one factor reinforces the other in shaping inheritance outcomes. For instance, low legal literacy intensifies reliance on customary practices, while economic considerations reinforce delays in formal distribution. Similarly, institutional limitations allow informal mechanisms to dominate inheritance resolution processes. This interconnected structure indicates that inheritance law implementation cannot be addressed through a single regulatory approach. Instead, it requires multidimensional interventions that simultaneously address knowledge, culture, economy, and institutional capacity.

Beyond the fragmentation of barriers identified across legal, cultural, economic, customary, and institutional dimensions, the implementation of Islamic inheritance law in Indonesia ultimately reflects a deeper structural issue concerning the alignment between normative legal certainty and social legitimacy. The persistence of these overlapping constraints indicates that inheritance law functions not merely as a formal regulatory system but as a negotiated social order shaped by competing normative authorities. In this context, legal effectiveness is determined not only by statutory clarity but also by the extent to which legal norms are internalized within familial and community structures. The interaction between formal law and social practice demonstrates that compliance is influenced by trust, cultural resonance, and perceived fairness rather than legal obligation alone (Siregar et al., 2025). This condition positions inheritance law within a broader socio-legal field where enforcement is continuously mediated by social interpretation. Consequently, strengthening implementation requires a structural integration between legal education, institutional accessibility, and cultural adaptation strategies that can bridge the gap between doctrinal rules and lived realities.

CONCLUSION

Islamic inheritance law constitutes a fundamental component of Islamic legal doctrine that regulates the distribution of estate in a manner grounded in the Qur'an, Hadith, and classical jurisprudential reasoning, ensuring that inheritance is not treated as a discretionary social arrangement but as a divinely prescribed legal obligation. Its normative structure emphasizes proportional justice, where each heir receives a defined share based on established legal categories and familial responsibilities. In the Indonesian legal system, the implementation of Islamic inheritance law has been formally institutionalized through the Compilation of Islamic Law and operationalized within the Religious Courts as the primary adjudicative body for inheritance disputes. This institutional framework provides legal certainty and integrates Islamic legal principles into the national legal structure, reflecting the state's recognition of religious norms within a plural legal system. However, the effectiveness of this formal structure is influenced by the extent to which it is accepted and practiced within diverse social contexts. The existence of multiple legal systems operating simultaneously also creates interpretive variation in inheritance practices across different communities. Therefore, Islamic inheritance law in Indonesia functions not only as a legal doctrine but also as a socially negotiated practice shaped by institutional and cultural dynamics.

Despite its strong normative and institutional foundation, the implementation of Islamic inheritance law in Indonesia continues to face substantial practical challenges that hinder its optimal application in society. These challenges include limited public understanding of faraidh, the persistence of customary inheritance practices, the influence of patriarchal cultural structures, and the tendency of families to prioritize informal consensus over formal legal mechanisms. Such conditions often result in inheritance distribution that deviates from established Islamic legal principles, thereby reducing legal certainty and potentially generating intra-family conflict. The gap between normative legal ideals and social reality indicates that legal enforcement alone is insufficient without adequate legal awareness and cultural engagement. Strengthening the implementation of Islamic inheritance law therefore requires comprehensive strategies that integrate legal education, public socialization, and institutional reinforcement. The involvement of religious leaders and legal institutions becomes essential in bridging the gap between doctrinal law and community practice. Ultimately, improving the implementation of Islamic inheritance law is crucial to ensuring justice, legal certainty, and social harmony within Muslim families in Indonesia.

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