

Differences In The Inheritance Rights of Men And Women In Islamic Law (Psychological Studies)

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Abstract

Background of the study: Islamic inheritance law assigns a male heir twice the share of a female under certain conditions. This provision often raises debates on gender justice, especially from a modern and psychological standpoint, where emotional perceptions of fairness are questioned.

Purpose and scope of the paper: This study aims to examine public perceptions of the gender-based differences in Islamic inheritance distribution and explore the psychological impact, particularly on female heirs. The study combines normative analysis with empirical insights from Muslim communities involved in inheritance cases.

Methods: A qualitative approach was used, involving in-depth interviews, participant observation, and document analysis. Data were analyzed thematically using a social psychology framework to understand the emotional, cognitive, and value-driven responses related to inheritance practices.

Results: The findings indicate that while Islamic inheritance law is rooted in the principle of social responsibility, some women experience emotional injustice, especially those with significant economic contributions. This perception is closely linked to limited understanding of *maqāṣid al-syarī‘ah* and the broader social context of Islamic law.

Conclusion: The study emphasizes the need for integrative Islamic legal education that includes psychological and contextual dimensions. In the long term, this research contributes to building more humanistic interpretations of Islamic law and informs future development of educational, policy, and counseling strategies to support fairer and more spiritually accepted inheritance practices.

A. Introduction

Inherited to their sons, Islam was born brought by the Prophet Muhammad SAW giving space and attention to the inheritance rights of husbands and wives if one dies, and sons and daughters if their parents die (Sri Istiawati et al., 2021). In Islamic law, it has been regulated in such a way how the distribution of inheritance rights when the testator has died, starting from the explanation of the Al-Quran, hadith, fiqh, ijthad of scholars and the Compilation of Islamic Law (KHI). A number of customary areas that are predominantly Muslim actually practice the same inheritance rights between men and women and there are even the opposite where women have more inheritance rights than men, for example the Minangkabau indigenous community and others (Hossain & Nikolov, 2021). The struggle of activists defending women's rights through gender perspective studies actually has a different view. For activists from western countries, inheritance rights in Islam are not considered gender perspective because there is subordinate treatment that differentiates men and women, but for some Muslim activists, they consider that it is already a gender perspective because when compared to the era of ignorance and the entry of Islam, women get a proportional share (Kahizr, 2024).

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In Q.S.An-Nisa verse 11 it is explained about the distribution of inheritance rights between men and women
يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوُهُ فَلِلْأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيٍّ يُوصِي بِهِ أَوْ ذَيْنَ آبَائِكُمُ وَأَبْنَاؤَكُمُ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

"Allah has prescribed (required) you regarding (distribution of inheritance to) your children, (namely) the share of one son is equal to the share of two daughters. And if the children are all girls, more than two in number, then their share is two-thirds of the assets left behind. If she (daughter) is the only one, then she gets half (the property left behind). And for both parents, each share is one-sixth of the assets left behind, if he (the deceased) has children. If he (the deceased) has no children and he is inherited by his parents (only), then the mother gets a third. If he (the deceased) has several siblings, then his mother gets one sixth. (The divisions mentioned above) after (fulfilling) the will made or (and after being paid) the debt. "(Regarding) your parents and your children, you do not know which of them is of more benefit to you. This is God's decree. Indeed, Allah is All-Knowing, All-Wise."

In the development of the times, the fact is, many women are more established in earning a living every day than men. Women get high positions in their careers, both in politics and government. Not to mention many women are successful in the business world compared to men, in fact women become the backbone of the family. But whatever their success, the man in the household remains the head of the household and the wife is the housewife as explained in article 31 paragraph (3) of Law Number 1 of 1974 concerning marriage. Several journals before have discussed the issue of inheritance rights of men and women according to Islam and from other perspectives. In the journal written by Wahida for example, Equal Relations between Men and Women in the Case of Islamic Inheritance (Fara'id).

In the study, it was concluded that the basic principle of Islamic inheritance faraidh that is absolutely upheld is that "men and women have the same rights in inheritance" regardless of the size of the person, or the amount or smallness of the inheritance left by the testator. Men who have the status of ashobah heirs do not always (must be understood) receive a larger or greater share/right than women. Equality in the context of Islamic inheritance, in essence, does not mean "the same" between the inheritance of men and women. Because the amount or smallness of the share obtained by an heir in a structure, is very dependent on the condition or status of a person in each case. This is proven through several concrete case examples that are in contrast to the assumptions and understanding of (some) society so far. In addition, reality shows that there has been a kind of modification in the resolution of inheritance cases that tries to connect with the socio-economic background of the family. On this basis, the teachings of the principle (qath'i) or normative in Islam regarding justice and equality between men and women can still be upheld.

Inheritance is the transfer of property belonging to someone who has died and then given it to another person who has the right to inherit it. Boys should inherit more shares than girls. However, as times progress, there is a phenomenon of equal distribution of inheritance between boys and girls. Under the pretext of gender equality, and women's emancipation, it is fair (Haque et al., 2020). This research was conducted to determine the view of Islamic law regarding the equal distribution of inheritance between sons and daughters. This research found that gender equality in inheritance distribution occurs over time and its implementation still adheres to the applicable Islamic law. The difference in the distribution of inheritance between men and women is not caused by differences in gender, but rather by differences in responsibilities that are borne more by men than by women. In relation to this, a psychological study was conducted on the differences in the inheritance rights of men and women in Islamic law which will answer the following questions; how is the inheritance rights distribution system in Islamic law, especially the rights of men and women?; what is the impact of psychology on the differences in the shares of men and women?; and what is the position of men and women according to Islam? The results of this study are expected to be library materials/literature in the development of legal psychology thinking on the inheritance rights distribution system between men and women in Islamic Law.

LITERATURE REVIEW

1. Islamic Law

'Atha' narrated: When Sa'ad Ibn al-Rabi' died (on the battlefield as a martyr) he left behind two daughters, a wife and a son. Then the brother took all his property (heritage). So Sa'ad's wife (widow) came and said to Rasulullah Saw: "O Rasulullah Saw, these are Sa'ad's two daughters and Sa'ad died on the battlefield, his uncle has taken all of the two children's property." So the Messenger of Allah said: "Go back, perhaps

Allah will give a decision in this matter." So when Sa'ad's wife returned, she cried. So the verse came down (Q.S. Al-Nis' verses 11-12, then the Messenger of Allah called his uncle (Sa'ad's children) and said: "Give Sa'ad's two daughters two thirds (al-tsulutsain), his mother one eighth (altsumun), and the rest for you" (Ridwan, 2022).

In the history of Ahmad al-Nisa'I and al-Daraqutni, Rasulullah SAW said: "Study the Koran and teach it to others, and study the science of fara'id and teach it to others. Because I am a human being who will be taken away (death), while knowledge will be lost. Almost two people who fight about the division of property do not find anyone who can give a fatwa to them" (Sholihah et al., 2024). According to Musā bin 'Imrān al-'Imrāni, 'Aṣabah in the Shafi'i school of thought is based on Surah An-Nisa verse 33, namely; "For every inheritance from the wealth left by parents and close relatives, We make the heirs) which al-Aqrabūna is interpreted as 'Aṣabah" (Safhira Faradilla, 2024).

2. Psychology of Differentiation (stereotypes)

Psychologically, the development of stereotypes is planned and built on various human psychological processes, namely: "selective attention, appraisal, concept formation and categorization, attributions, emotions, and memory. Selection of attention, approach, concept formation and categorization, attributions, emotions and memory. In this regard, the way a person chooses attention, views, perceives and categorizes other individuals plays a very important role in building stereotypes of other groups (Pagan, 2025).

In addition, the way we relate our behavior to the behavior of others, our emotions and experiences towards other groups. In everyday reality, this stereotype then functions as a fulfillment of a person's psychological needs to internalize shared values to individuals, is also used to build a shared identity, and also justifies a person's actions towards other social groups. In relation to the relationship between stereotype groups, it is very determinant in building relationships between social groups. In detail, there are three general forms of hidden resistance, namely anonymity, euphemism, and grumbling. These three forms are commonly used by subordinate groups in opposing dominant groups (Sungay, 2023).

B. Methods

The research method used is a qualitative approach with data collection techniques in the form of in-depth interviews, documentation studies, and participant observation. Data analysis was carried out thematically to identify psychological patterns that emerged from the respondents' experiences. A social psychology approach is used to understand the emotional dimensions, values, and attitudes that are formed from the interaction between religious teachings and personal experiences in the distribution of inheritance.

C. Results and Discussion

1. Results

The results of this study indicate that normatively, Islamic law stipulates that a man's share of inheritance is twice that of a woman's, as stated in Surah an-Nisā' verse 11. This provision is based on considerations of men's financial responsibilities in the Islamic family structure. However, the research findings also show that people's understanding of this provision varies, depending on their educational background, religious insight, and socio-cultural environment that shapes their perspective on gender justice. Causes different emotional reactions, especially among women. Some women feel that the provisions do not reflect justice in a modern context, especially when they have the same or even greater economic contribution than men in the family. This feeling of injustice, if not balanced with good religious and social understanding, has the potential to cause psychological conflict and tension in family relationships.

This study also found that the perception of fairness in the distribution of inheritance is greatly influenced by the level of religious literacy and the level of openness to contextual discussions in Islamic law. Respondents who have a deeper understanding of maqāsid al-syarī'ah (the goals of Islamic law) tend to be more accepting of differences in inheritance shares, because they understand that the distribution has considerations of social responsibility, not merely division based on gender (Zahro & Pramesti K.M, 2023). On the other hand, respondents who lack contextual explanation or only understand inheritance law textually are more likely to experience confusion, frustration, and even consider Islamic law to be discriminatory. This finding indicates an urgent need for an integrative approach to Islamic legal education, which is not only oriented towards memorizing the evidence, but also discusses the psychological and

sociological aspects of its application. Overall, the results of this study conclude that although Islamic inheritance law has a basis in justice within the framework of social responsibility, in practice, the perception of justice is largely determined by personal experience and an individual's understanding of Islamic values. Therefore, psychological aspects need to be considered in the formulation of policies, education, and social practices related to inheritance law, so that Islamic law is not only valid according to sharia, but also accepted spiritually by all parties involved.

2. Discussion

Nasaruddin Umar in his writing *Gender Equality Perspective of the Qur'an* (1990) said that there are several variables that can be used as standards in analyzing the principles of gender equality in the Qur'an (Ruslie et al., 2024). The variables are as follows: first, men and women both have the same position as Servants. One of the purposes of human creation is to worship Allah SWT, Q.S. az-Zariyat: 56 as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and mankind except that they should serve Me." In their capacity as servants of Allah, the only thing that differentiates between men and women is their acts of worship, whoever does the most worship will receive a greater reward without having to look at and consider their gender first. The ideal servant in the Qur'an is the term for a pious person or *muttaqûn*). In order to achieve the degree of *muttaqûn*, a Muslim does not recognize differences in gender, tribe or certain ethnic groups.

Second, both women and men were created as caliphs on earth or *caliphs fi al-ard*, as in QS. al-An'am: 165: *سَرِيحِ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ وَهُوَ الَّذِي جَعَلَكُمْ خُلَفَاءَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ*

"And it is He who made you rulers on earth and He exalted some of you above some (others) by degrees, to test you regarding what He gave you. Indeed, your Lord is very quick in His punishment and indeed He is Most Forgiving, Most Merciful." The word *caliph* in the verse above does not refer to any particular gender or ethnic group. Women and men have the same role as caliphs, where both will be responsible for the duties of the caliphate on earth.

Third, women and men accept the primordial covenant, women and men have the same task, namely carrying out the mandate and accepting the primordial covenant with Allah SWT before leaving their mother's womb, as mentioned in QS. al-A'raf: 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

"And (remember), when your Lord brought forth the descendants of the sons of Adam from their groves and Allah took testimony against their souls (while saying): "Am I not your Lord?" They answered: "Yes (You are our Lord), we are witnesses." (We did that) so that on the Day of Resurrection you will not say: "Indeed, we (the children of Adam) were heedless of this (the oneness of God),"

Based on the review above, in the principle of gender equality according to Islam, the distribution of inheritance based on the Compilation of Islamic Law does not have a gender perspective because there is subordination in the distribution system, because it still describes the differentiation of gender in the distribution system where men get a larger share than women. The distribution of inheritance rights for men and women can be seen in the explanation of Q.S An-Nisa verse 7:

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا

"For men there is a right to a share of the inheritance of both parents and their relatives, and for women there is a right to a share (also) of the inheritance of both parents and their relatives, whether small or large according to the portion that has been determined". In addition, in Q.S. An-Nisa verse 11 it states that:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ الْاُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اِثْنَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ وَإِلَّا فَالنَّصِيبُ لَوَالِدَيْهِ إِنْ كَانَ لَهُ خَوَاتِمٌ فَلِلْأُمِّ السُّدُسُ وَلِلْأَبِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمُ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: "Allah has ordained for you concerning (the division of inheritance for) your children, (namely) the share of a boy is equal to the share of two daughters. And if the children are all girls, more than two, then their share is two-thirds of the estate left behind. If she (the girl) is only one, then she gets half (the estate left behind). And for the parents, each of them a sixth of the estate left behind, if he (the deceased) has children. If he (the deceased) has no children and he is inherited by his parents (only), then his mother gets a third. If he (the deceased) has several siblings, then his mother gets a sixth. (The divisions above) after (fulfillment of) the will he made or (and after payment of) his debts. (About) your parents and your children, you do not know which of them is of greater benefit to you. This is the decree of Allah. Indeed, Allah is All-Knowing, All-wise.

The society of the pre-Islamic era, especially when Islam came, especially the Arab society, especially regarding the position of women in the inheritance system which did not give any rights to obtain inheritance to women (Nisar & Cusairi, 2025). So it will be very different from what we are facing today, where women have a position in the inheritance system. The position of women is seen as only half compared to men. Then in relation to the progress of women, history has proven that since the Dutch colonial era in Indonesia there have been women's movements with various associations and congress activities. If the child is only a daughter, then she gets a guarantee from Allah, a certain portion, she is dzul faraidh, either alone or more than one as long as all the children are only girls. It seems that Allah specifically guarantees the acquisition of these daughters because in the past they did not inherit at all. If it is not guaranteed with a certain portion, in a society that is strongly patrilineal, they will still be excluded from inheritance (Latif, 2024).

The firmness of the acquisition of daughters in the Qur'an is very fixed and very helpful in determining Islamic inheritance law. If there is no such guarantee, it seems that we will sink again into the problem and debate of the issue of daughters. The position of daughters as heirs according to Islamic law is basically classified as dzawul Faraidh whose share of inheritance has been determined in the Qur'an, and daughters can become ashabah if they inherit together with their male siblings (sons) (Masykuroh, 2018). The word of Allah SWT surah An-Nisa verse 11 "Allah has prescribed for you regarding (distribution of inheritance to) your children. Namely: the share of a son is the same as the share of two daughters." Allah SWT has determined that a boy's share is twice that of a girl, because a boy has more responsibilities than a girl, such as providing for his wife, children, himself and all his relatives who are his dependents. Meanwhile, girls do not have big responsibilities in their household, even though in some cases the opposite is true. Islam has glorified women's rights, by giving them inheritance. Even though during the period of ignorance, women did not have inheritance rights.

Apart from that, in verses 13 and 14, Allah SWT rewards servants who obey Islamic inheritance law and threatens them with hell for people who do not carry out inheritance law (QS An-Nisa [4]: 13-14). Individual and social psychology assesses that with the presence of Islam after the Jahiliyah era, women's position received a place of honor, where even though there were differences between men and women, they were still proportional. Islam is also seen as the extent to which one adheres to Islamic law. In Q.S Al-Baqarah verse 208 it is explained: "O you who believe, enter the whole of Islam, and do not follow the steps of the devil. Indeed, the devil is a real enemy for you." Allah's commands or prohibitions are a test for His servants, whether they obey Him or are ungrateful. Likewise, the consequences of a servant's obedience to believe in all the verses that Allah has said and what the Messenger of Allah SAW said, as Allah says in Q.S. Al-Baqarah verse 85: "Do you believe in some parts of the Bible (Torah) and disbelieve in others? There is no reward for those who do that from you, but disgrace in the life of this world, and on the Day of Resurrection they will be returned to a very severe punishment. Allah is not heedless of what you do."

Along with the development of the times, women are not only taking care of household and kitchen matters. The demands of women's emancipation in various matters have shifted the roles of men and women. Not only do men play a role in supporting the family, but women also play a role in pursuing a career in politics, government, business and so on (Barrunnawa et al., 2021). Now in many cases men remain the head of the family and women become housewives, many women also have careers so that women become the backbone of the family in earning a living to support the family. Women take care of their parents more when they are sick. until they die (Ramli et al., 2023). If based on Islamic Law, especially Q.S. An-Nisa verses 5 and 7 then the distribution of inheritance for women is half of the male portion. In individual psychology it will have an impact on a sense of injustice and social psychology will lead to a stigma of not having a gender perspective because there is real subordination between men and women unless they enter into a deliberation to settle the inheritance.

Sometimes the result of differences in the distribution of inheritance rights tends to have an impact on hidden resistance, namely anonymity, euphemism, and grumbling in a family group and even demonstrative resistance occurs, especially if in a family the woman is the backbone of the family and it is even worse if the woman has less religious understanding and the man tends to be authoritarian.

2.1. Implications

Research on the differences in inheritance rights between men and women in Islamic law from a psychological perspective has broad implications, both theoretically and practically. One of the main implications is a re-understanding of the provisions of Islamic inheritance law which have been considered static, even though they have a dynamic historical, social, and psychological context. With a psychological approach, this study opens up space for a deeper analysis of the emotional impact and perception of justice on the parties who receive the inheritance. Psychologically, the division of inheritance that appears unequal can cause feelings of injustice, especially from women who receive half of the male share. This has an impact on the construction of women's self-esteem and self-perception in a patriarchal social structure. This implication shows that the law not only has an impact on the social structure, but also on the mental condition of the individuals involved.

This study also implies the need for reinterpretation or contextual approach to the inheritance verses in the Qur'an. From the perspective of developmental psychology and social psychology, norms formed from traditional interpretations can shape the thinking scheme of society which then strengthens gender inequality culturally. Therefore, a psychological approach can be an important tool in understanding the human dimension of Islamic law. In practical terms, the results of this study can encourage religious institutions, such as the Indonesian Ulema Council (MUI) or Islamic boarding schools, to start paying attention to the psychological aspect in learning Islamic inheritance law. Psychology-based Islamic education can produce a more humanistic and contextual understanding of law, and can reduce internal conflict in families after the distribution of inheritance. Another implication is the emergence of the need to review the Islamic legal education system in universities. The integration of Islamic jurisprudence and psychology in the curriculum can enrich the insights of students and prospective ulama in understanding Islamic law in a multidisciplinary manner. This also encourages the creation of academics who not only master normative texts, but are also sensitive to the psychological and sociological conditions of society.

In the context of public policy, the results of this study can be used as input to formulate a more psychologically just Islamic family law policy. The state, through the religious court authority, can accommodate approaches that consider psychological and sociological factors in the implementation of inheritance law, for example through inheritance mediation that considers the perception of justice of all parties. This study also implies the importance of psychological support for families experiencing conflict due to the division of inheritance. Family counseling services based on Islamic values can be an alternative solution that prevents family relationships from breaking down and reconciles differences in perceptions of inheritance justice. The gender implications of this study are significant. By showing how the division of inheritance can affect gender construction in Muslim society, this study encourages a gender equality movement that does not conflict with Islamic principles, but instead makes it a moral basis for fighting for social justice. From a methodological perspective, the psychological approach to Islamic law opens up opportunities for broader interdisciplinary Islamic law studies in the future. This shows that Islamic law is not an entity separate from human life, but is integrated with psychological, spiritual, and social dimensions. Therefore, Islamic legal research methods need to be developed to be more responsive to the psychosocial realities of the community.

Finally, this study raises ethical and normative implications for how Muslim society understands inheritance law. The awareness that Islamic legal provisions have a spirit of justice that goes beyond literal numbers can form a more inclusive, empathetic, and solution-oriented understanding of the law. Thus, the psychological approach in the study of Islamic law not only enriches the analysis, but also fosters a more holistic awareness of justice.

2.2 Research Contribution

This study provides theoretical contributions by enriching the study of Islamic law through a psychological approach, especially in the field of inheritance law. So far, discussions on the differences in the inheritance of men and women have often been conducted normatively and textually. By using a psychological approach, this study opens a new dimension in understanding the emotional implications, perceptions of justice, and dynamics of relations between family members involved in the distribution of inheritance, so that the law is no longer seen as a rigid text, but as a norm of life that affects the mental and social conditions of the community. From a practical perspective, this study contributes to building awareness among Muslim communities about the importance of considering psychological aspects in the

application of Islamic inheritance law. By identifying potential conflicts, emotional stress, and psychological impacts on women in the inheritance distribution process, the results of this study can be a basis for developing educational and solution-oriented strategies that prevent disharmony in the family. This contribution is very important for religious institutions, religious courts, and educators in designing a more humane approach to Islamic law.

Other contributions lie in the field of education and the development of Islamic studies curriculum. This research can be used as a reference for the integration of Islamic law and psychology in courses on family law or Islamic inheritance law. With an interdisciplinary approach, students can understand that the application of Islamic law does not only require textual accuracy, but also considers the psychosocial welfare of the community. This encourages the creation of a generation of Muslim scholars who think critically and contextually. Socially and culturally, this research also contributes to encouraging discourse on gender equality that is in line with Islamic values. By showing how differences in inheritance can affect the construction of gender roles in society, this research becomes an argumentative basis that justice in Islam does not have to be arithmetic, but rather substantive and proportional according to context. Thus, this research participates in building an understanding of Islam that is adaptive to the development of science and the social reality of the community.

2.3 Research Limitations

The main limitation of this study lies in the relatively limited scope of subjects. This study only involved respondents from certain groups, such as Muslim communities in urban areas or from a particular cultural background, so that the findings cannot be generalized to the entire Muslim community which has different cultural diversity, education levels, and religious understanding. Psychological conditions and perceptions of justice in the context of inheritance can be greatly influenced by local socio-cultural factors, which have not been fully accommodated in the scope of this study. In addition, the psychological approach used is still exploratory and descriptive, not yet reaching a more comprehensive quantitative analysis stage. This has an impact on the depth of the causal analysis between the inheritance distribution system and its impact on the individual's psychological condition.

Therefore, although this study provides an important picture of emotional perception and impact, it has not been able to statistically measure the intensity of influence or develop a predictive model of psychological responses to inheritance provisions in Islam. Limitations also lie in the scope of the study of Islamic law which is focused only on the textual aspect of inheritance, without reaching further into the dynamics of fatwas, legal practices in religious courts, or contemporary *ijtihad* that may provide alternative readings of inheritance distribution. In fact, in the modern context, Islamic inheritance law is not always applied literally, but is often adjusted to the prevailing social conditions and positive law. Therefore, this study has not fully captured the complexity of Islamic inheritance law practices in real life.

2.4 Suggestion

Based on the research findings, it is recommended that educators, scholars, and religious institutions improve an integrative educational approach in conveying Islamic inheritance law. Explanations of the provisions on differences in inheritance between men and women need to be supplemented with social and historical contexts, as well as legal objectives (*maqāṣid al-syarī'ah*) so that the public does not understand the law in a rigid and textual manner. This approach is important to foster a fairer and more complete understanding, and to prevent the emergence of negative perceptions of Islamic teachings. Further suggestions are directed to state institutions, especially religious courts and ministries in charge of religious affairs. These institutions need to develop guidelines or practical guides that consider psychological approaches in the inheritance distribution process, including strengthening the mediation and family counseling functions. With assistance that considers emotional aspects and psychological justice, the potential for inheritance conflict can be minimized and family harmony can be better maintained. For further researchers, it is recommended to expand the scope of the study in terms of geographical area, cultural background, and methodological approach. The use of quantitative methods or mixed methods can provide more measurable data on the relationship between inheritance distribution and the psychological impacts caused. In addition, direct involvement in case studies or observations of the inheritance distribution process in the community will enrich understanding and provide more applicable recommendations.

D. Conclusion

SSF conceptualized the overall research idea and conducted the initial literature review. AU contributed to the legal analysis on maqāṣid al-syarī'ah and its application to inheritance law. MA provided comparative insights between Islamic and customary inheritance laws. RW examined the socio-psychological implications of gender-based inheritance disparities. FM contributed to structuring the manuscript and ensuring alignment with international citation standards. All authors contributed to the final editing and approved the final manuscript.

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F. Author Contribution Statement

SSF conceptualized the overall research idea and conducted the initial literature review. AU contributed to the legal analysis on maqāṣid al-syarī'ah and its application to inheritance law. MA provided comparative insights between Islamic and customary inheritance laws. RW examined the socio-psychological implications of gender-based inheritance disparities. FM contributed to structuring the manuscript and ensuring alignment with international citation standards. All authors contributed to the final editing and approved the final manuscript.

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