

Justice in Property Distribution: Comparing Islamic and Bilateral Inheritance Law

Miftakhul Huda¹⁾, Nasrulloh²⁾, Khoirul Anam³⁾, Abdul Rahim⁴⁾ & Hisam Ahyani⁵⁾

¹⁾Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia, E-mail: okemiftakhul@gmail.com

²⁾Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia, E-mail: nasrullohsaid@gmail.com

³⁾Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia: anam@syariah.uin-malang.ac.id

⁴⁾Sekolah Tinggi Agama Islam Asy-Syafi'iyah Nabire, Indonesia, E-mail: abdulrahimaddary@gmail.com

⁵⁾Institut Miftahul Huda Al-Azhar Kota Banjar, Indonesia, E-mail: hisamahyani@gmail.com

Abstract. *This study examines the application of bilateral inheritance law in Indonesia in relation to Islamic inheritance principles and assesses justice in property distribution. Bilateral inheritance grants equal rights to all heirs regardless of gender, while Islamic law provides specific rules for fair distribution. Using a qualitative case study approach, data were collected through interviews with Islamic law experts, legal practitioners, and local community members, as well as analysis of relevant cases. The findings reveal that the application of bilateral inheritance often conflicts with Islamic justice principles, such as excluding deceased parents' rights or favoring children from second marriages over the first. These inconsistencies reflect tension between local customs seeking equality and Islamic law requiring proportional fairness. The study recommends harmonizing customary and Islamic inheritance laws to improve justice in property distribution. This research contributes new insights into the challenges of integrating customary practices with Islamic legal principles in Indonesia's inheritance system. The findings can support policymakers, legal practitioners, and communities in developing fairer inheritance practices that respect both traditions and Islamic jurisprudence.*

Keywords: *Bilateral; Customary; Inheritance; Justice.*

1. Introduction

Inheritance law within Islamic jurisprudence plays a crucial role in shaping familial, social, and economic structures, particularly in Muslim-majority countries like Indonesia. Islamic inheritance principles, rooted in the Qur'an and Hadith, are designed to ensure equitable distribution of wealth among heirs, while upholding moral and spiritual obligations (Ahyani et al. 2022). However, in practice, the implementation of

these laws often encounters challenges, particularly in regions where local customs, or *adat*, intersect with Islamic teachings. This creates a dynamic interplay between religious norms and socio-cultural traditions, leading to inconsistencies in the application of inheritance laws (Anggraeni 2023; Hidayah 2024). In many Indonesian communities, especially in rural areas, customary practices sometimes take precedence over the formal Islamic legal framework. This often results in the marginalization of certain heirs, particularly women, who may not receive their rightful shares (Assaad et al. 2022).

Moreover, the delay or even absence of inheritance distribution among heirs is not uncommon, driven by various factors including lack of legal awareness, intra-family conflict, economic considerations, or a belief that formal division may disrupt familial harmony (Maimanah et al. 2024; Huda et al. 2024). Empirical findings also indicate that such delays can lead to prolonged disputes and even result in the denial of rights to vulnerable family members (Ahyani et al. 2022). The Compilation of Islamic Law (*Kompilasi Hukum Islam*, or KHI), which serves as a primary reference for Islamic inheritance in Indonesia's religious courts, aims to integrate Islamic norms with local legal realities. However, its implementation varies significantly due to differing interpretations and the influence of customary norms (Bilalu et al. 2022; Djawas et al. 2022).

Given this context, examining the application of Islamic inheritance law at the grassroots level becomes essential to understand how Islamic legal principles are practiced within diverse cultural settings. This study seeks to explore these practical realities by analyzing real-life inheritance cases in several regions in Indonesia. It focuses particularly on how Islamic inheritance law is applied, what challenges arise, and how social, cultural, and legal factors interact. Through this approach, the study contributes to a broader understanding of legal pluralism in Indonesia and its implications for gender justice and equitable wealth distribution (Agarwal & Naik 2024; Ritonga et al. 2024).

2. Research Methods

This study adopts a qualitative research approach, which is appropriate for exploring the complex interactions between legal practices and socio-cultural contexts, particularly in the application of bilateral inheritance law within West Java from an Islamic law perspective (Darmalaksana, 2022). A case study design was employed to provide an in-depth examination of selected inheritance cases, allowing a detailed and contextual understanding of how bilateral inheritance practices are negotiated and implemented by local Muslim communities. The selected cases include those of Mr. Deni Irawan bin Darto in Cianjur, Mr. Miskun bin Mad Kasmuri in Bandung, and an inheritance dispute involving Mr. Rahman Sutisna in Sukabumi. These cases were purposively chosen for their complexity and representativeness in illustrating the dynamics between customary inheritance practices and Islamic legal principles.

Data collection was carried out through multiple methods to ensure rich and triangulated information. In-depth interviews were conducted with various stakeholders, including Islamic law scholars, religious court judges, lawyers, heirs, and community leaders, to capture diverse viewpoints on the compatibility and tensions

between bilateral inheritance systems and Islamic legal doctrines. Additionally, participant observation was employed during inheritance-related family deliberations and community meetings, providing insights into the social interactions, negotiation processes, and gender dynamics influencing inheritance outcomes (Amruddin et al., 2022). Documentary analysis complemented these methods, involving the review of inheritance documents such as wills, property records, legal rulings, and relevant regulatory frameworks including the Compilation of Islamic Law (KHI). This triangulation of data sources helped to develop a comprehensive understanding of both formal and informal inheritance practices in the local context.

Data were analyzed using thematic analysis, which involved systematically coding interview transcripts, observation notes, and documents to identify key themes related to bilateral inheritance and Islamic law. The analysis began with open coding to generate initial categories reflecting community perceptions, customary norms, and legal interpretations. Axial coding was then used to explore relationships between these categories, particularly regarding how negotiation and dispute resolution occur in practice. Finally, selective coding helped to refine overarching themes and build a coherent narrative about the application and adaptation of Islamic inheritance principles within bilateral inheritance frameworks (Van der Leer et al., 2023). Cross-case comparison facilitated the identification of both common patterns and unique variations, enhancing the study's analytical depth and transferability.

To ensure the validity and reliability of the findings, several strategies were applied. Data triangulation by combining interviews, observations, and documents helped to cross-verify information and minimize biases (Dahlan et al., 2021). Preliminary results were reviewed by Islamic law experts and legal practitioners to validate interpretations and ensure doctrinal accuracy (Naisabur et al., 2024). The research team also engaged in peer debriefing and conducted regular reviews during data analysis to maintain objectivity and consistency (Reskiani et al., 2022). An audit trail was maintained throughout the research process to document methodological decisions and analytic procedures, supporting the transparency and trustworthiness of the study (Gertz & Talarico, 1977; Usmani, 2024). Ethical considerations were carefully addressed by obtaining informed consent from all participants, assuring confidentiality, and using pseudonyms to protect identities. Participants were fully informed about the study's purpose and their rights, including the option to withdraw at any stage, thereby respecting ethical standards in qualitative legal research.

3. Results and Discussion

3.1. The Application of Bilateral Inheritance Law in West Java and Reflection of Justice Principles in Islamic Law

In West Java, the application of bilateral inheritance law predominantly reflects the principle of equality among heirs, where inheritance rights are distributed equally regardless of gender. This approach aims to eliminate gender discrimination in inheritance distribution, aligning with contemporary values of gender equality (Bhalotra, Brulé, and Roy 2020; Agarwal and Naik 2024; Liu and Ran 2024). However, this principle often stands in tension with the provisions of Islamic inheritance law, which prescribes specific shares based on gender and lineage, generally allocating males a larger portion than females. For instance, Surah An-Nisa (4:11) in the Quran

clearly states that a male heir's share is twice that of a female, illustrating the proportional justice principle embedded within Islamic law (Ghaly and al-Khatib 2023).

The bilateral inheritance practice in West Java, as described by Hazairin (1982) and Arto (2009), typically involves equal distribution among all children, disregarding the gender-based shares outlined in Islamic legal texts. This results in a significant misalignment between local customary practices and Islamic law. For example, the case of Mr. Deni Irawan from Kujangsari Village exemplifies such divergence. Deni received a plot of land directly from his grandfather, bypassing his father's inheritance rights. This distribution contradicts the mandates of the Compilation of Islamic Law (KHI) Article 176, which guarantees fair shares to each child and acknowledges parental inheritance rights. The unilateral allocation of inheritance to Deni overlooks these principles, revealing a disregard for the justice concept as prescribed by Islamic law.

Similarly, the case of Mr. Miskun Bin Mad Kasmuri from Tambakreja Village exposes further issues of fairness in inheritance practice. Here, inheritance was distributed exclusively to the children of the second wife, excluding those from the first wife. Islamic law, as stipulated in KHI Article 177, mandates that all children, regardless of their mother's status, are entitled to an equitable share of inheritance. The selective distribution observed in this case violates this principle, undermining the foundational Islamic values of justice and equity.

A third case involving Mr. Rahman bin Habibi from Gunungpuyuh Village highlights challenges related to delays in inheritance distribution. In this situation, the inheritance process was postponed due to the survival of the deceased's spouse and the presence of underage heirs. According to Islamic law and KHI Article 179, inheritance should be distributed promptly after the death of the deceased, except in extraordinary circumstances such as missing heirs. The delay in this case reflects a divergence from Islamic legal requirements and contributes to legal uncertainty and potential conflict among heirs. Such postponements can increase tensions and undermine the fairness and efficiency of inheritance distribution.

These cases collectively demonstrate a consistent gap between the customary bilateral inheritance system practiced in West Java and the justice principles articulated in Islamic law. The disregard for prescribed shares, unequal treatment of heirs, and delayed distributions reveal systemic challenges that necessitate reform. To bridge this gap, it is essential to adjust the bilateral inheritance framework to align more closely with Islamic legal provisions, ensuring that all heirs receive their rightful shares based on gender and lineage (Wrede 2014).

In addition, public education and outreach are critical to raising awareness about Islamic inheritance principles, thereby minimizing misunderstandings and promoting fair practices within communities. Legal reforms are also required to streamline inheritance processes, preventing unnecessary delays and ensuring prompt distribution in accordance with Islamic law (Nasrul et al. 2021; Mikawa, Yasuda, and Yukutake 2023; Keliat and Sembiring 2024).

Furthermore, collaboration between government bodies and legal institutions is vital to harmonize customary law with Islamic inheritance regulations. Such integration would

foster inheritance practices that respect both local traditions and Islamic justice principles, promoting equitable outcomes for all heirs in West Java.

By implementing these measures, it is hoped that a balanced and just inheritance system can be established, reflecting both the cultural context and the core values of Islamic law. This will contribute to a more consistent, fair, and harmonious distribution of inheritance rights, safeguarding the interests of all heirs according to applicable regulations.

3.2. The Challenges and Issues in the Application of Bilateral Inheritance Related to Islamic Law Principles

The primary challenge in applying bilateral inheritance law in West Java lies in the fundamental inconsistency between the principle of equal inheritance rights—granted regardless of gender—and the proportional inheritance distribution mandated by Islamic law. Bilateral inheritance traditionally grants equal shares to all heirs without distinction between males and females (Sudarsono 1991; Ramulyo 1992). In contrast, Islamic inheritance law, grounded in the Quran and Hadith, prescribes shares based on lineage and gender, typically allocating males twice the portion of females, as clearly stated in Surah An-Nisa, verse 11 (Carsten 1990; Harari 2019; Davis and Williamson 2022; Toktas and O’Neil 2015; Huda and Hidayati 2023; Teklesilassie Yazew 2024).

This proportional distribution in Islamic law reflects a principle of fairness based on the roles and responsibilities assigned within the family structure (Niizeki and Hori 2019; Lecoutere, Spielman, and Van Campenhout 2023; Clark, Cummins, and Curtis 2024). The equal rights approach of bilateral inheritance therefore often conflicts with these established Islamic principles (Othman 2006; Hanafi and Tomeh 2019; Al Jahsh 2024), resulting in significant misalignment between local customary practice and Islamic legal requirements.

The Compilation of Islamic Law (KHI) Article 176 explicitly mandates that every child of the deceased is entitled to an inheritance share, regardless of gender or marital status. Despite this, the practice of bilateral inheritance in West Java frequently ignores gender distinctions, violating this provision (Schuler et al. 1996; Lekfuangfu, Powdthavee, and Riyanto 2023; Yuan, Xue, and Zhang 2024). For instance, the case of Mr. Deni Irawan illustrates how inheritance rights of a parent were overlooked, contradicting the fair distribution required under KHI Article 176.

Further injustice is evident in the case of Mr. Miskun Bin Mad Kasmuri, where inheritance was granted solely to children of the second wife, excluding those of the first wife. This practice violates KHI Article 177, which clearly guarantees equal inheritance rights to all children, regardless of their mother’s status. Such discrepancies demonstrate the failure of bilateral inheritance practice to uphold the justice principles emphasized in Islamic law.

These issues are compounded by local customs that sometimes dictate inheritance distribution in ways inconsistent with Islamic teachings. In some communities, inheritance is allocated only to children of certain wives, excluding others, despite Law No. 1 of 1974 on Marriage Article 37 requiring inheritance distribution to follow

prevailing religious and legal norms (Li et al. 2023; Lyons et al. 2023; Yang and Zhong 2024).

Delays in inheritance distribution further complicate the situation, as illustrated by the inheritance dispute in Gunungpuyuh Village, Sukabumi City. The distribution was postponed due to waiting for the death of the deceased's spouse or the presence of minor heirs. However, KHI Article 179 clearly stipulates that inheritance should be distributed promptly after death, except in rare cases such as missing heirs (*mafqud*). This delay contravenes Islamic principles of immediate and transparent inheritance distribution and risks increasing legal uncertainty and tension among heirs (Lu, Xu, and Wang 2024; McGavock 2021; Salehi et al. 2024; Akyol and Mocan 2023).

The disregard for Islamic principles in bilateral inheritance not only results in unfairness but also widens the gap between customary law and Islamic justice principles (Eliason and Ohlsson 2013; Anderson and Bidner 2023; Ghaleb et al. 2024). Achieving justice requires reform that integrates an understanding of Islamic inheritance rights with adjustments to local practices, recognizing the dual familial inheritance concept—inheritance from both paternal and maternal relatives—as part of the solution (Tønnessen 2014; Alfano 2022; Wang et al. 2024).

To address these challenges, reforms must prioritize alignment between customary bilateral inheritance practices and Islamic legal provisions. Collaboration between government, legal institutions, and community leaders is essential to harmonize local customs with Islamic principles, thereby ensuring inheritance distribution is just, transparent, and compliant with both legal systems (Fourati 2018; Nakissa 2020; Hasnain and Snopkowski 2024; Ibrahim, Hussain, and Aziz 2012; Khalil 2024).

In conclusion, the misalignment between the principle of equal inheritance under bilateral law and the proportional principles of Islamic inheritance law presents significant challenges in West Java. To achieve justice consistent with Islamic teachings, adjustments to local inheritance practices are imperative. Enhancing awareness and understanding of Islamic inheritance rights, coupled with systemic reforms, will help ensure fair and consistent application of inheritance justice in the region.

3.3. The Impact of Delay in Inheritance Distribution on Justice in Inheritance Law Practice in West Java

Delays in inheritance distribution represent a significant challenge affecting the practice of inheritance law in West Java. A notable example is the inheritance dispute involving Mr. Rahman bin Habibi from Gunungpuyuh Village, Sukabumi City. In this case, the distribution process was postponed due to practical considerations such as awaiting the death of Mr. Rahman Sutisna's mother and the presence of underage heirs. Although such delays may seem administratively reasonable, they undermine the fairness and justice of inheritance distribution.

Islamic law mandates that inheritance distribution occur immediately after the death of the testator. According to Article 178 of the Compilation of Islamic Law (KHI), delays are only permissible in special circumstances, such as in cases involving missing heirs (*mafqud*), which require more extended administrative procedures. This principle is

rooted in Quranic and Hadith teachings emphasizing the timely fulfillment of heirs' rights (Azni et al. 2023). Therefore, the delays seen in local practices contradict these Islamic principles that stress promptness and transparency in inheritance matters (Milazzo and Walle 2021; Maimanah et al. 2024).

Such delays create legal uncertainty, which harms the heirs' interests and risks increasing familial tensions (Escobar, Ohlsson, and Selin 2023). In the Sukabumi case, heirs remain uncertain about their rights due to the lack of immediate distribution. Article 181 of the KHI requires that inheritance distribution be carried out fairly and transparently to avoid disputes. When distribution is delayed, conflicts among heirs are often exacerbated, leading to prolonged disputes and dissatisfaction.

Other cases further illustrate the negative impact of delays. In the case of Mr. Deni Irawan from Kujangsari Village, inheritance rights were compromised when a plot of land was given to him without distributing the rightful shares to his father. According to Article 176 of the KHI, all children of the deceased are entitled to a fair share. This delay and omission reflect a disconnection between the bilateral inheritance system and the justice principles prescribed by Islamic law.

Similarly, the case of Mr. Miskun Bin Mad Kasmuri in Tambakreja Village shows injustice arising from inheritance delays. Here, inheritance was allocated exclusively to children of the second wife, excluding children from the first wife. Article 177 of the KHI clearly mandates equal inheritance rights for all children regardless of their mother's status. This situation highlights how delays and discriminatory distribution violate Islamic legal principles.

Delays not only compromise fairness but also escalate disputes among heirs. The Sukabumi dispute demonstrates how postponements contribute to family conflicts and heighten legal uncertainties. Inefficient administrative procedures and lack of awareness exacerbate these problems, prolonging tensions and disagreements (Zhang and Cao 2024).

Addressing these issues requires comprehensive legal and administrative reforms. Streamlining inheritance processes is essential to reduce delays and legal uncertainties (Mills et al. 2002). Improving administrative efficiency and accelerating inheritance distribution will help uphold heirs' rights in a timely manner (Gaspa-Toneu and Peters 2023). Furthermore, increasing public legal awareness about the importance of timely inheritance distribution according to Islamic law is critical. Educational efforts and socialization of relevant legal provisions can foster better understanding and compliance, minimizing delays (Verdikt, Armstrong, and Allard 2023; Edeh, Mavrotas, and Balana 2022).

Implementing Islamic legal principles that emphasize prompt and transparent distribution is fundamental to achieving fairness in inheritance practice (Burhanuddin 2023). Legal reforms should incorporate strict guidelines on timing and efficient administrative procedures to reduce conflicts and ensure justice for all heirs (Putra et al. 2023).

In summary, delays in inheritance distribution significantly undermine justice in inheritance law practice in West Java. They contribute to legal uncertainty, familial

tension, and violations of Islamic inheritance principles. The cases of Mr. Deni Irawan and Mr. Miskun Bin Mad Kasmuri clearly demonstrate how delays lead to unfair treatment of heirs and conflict with Islamic legal provisions. To address these challenges, adjustments to inheritance practices and legal reforms are necessary to ensure inheritance is distributed promptly, fairly, and transparently in accordance with applicable laws.

Ultimately, inheritance delays are not merely administrative issues but concerns of justice and human rights. Upholding Islamic legal principles and reforming the legal process will help guarantee equitable inheritance distribution and reduce disputes, thereby supporting the overall pursuit of justice in West Java.

3.4. The Recommendations for Improving Harmonization between Customary Law and Islamic Law

Improving the harmonization between customary law and Islamic law in inheritance distribution in West Java requires a comprehensive and strategic approach. The current bilateral inheritance system, which often grants equal shares without distinguishing gender or lineage, does not fully align with Islamic legal provisions. Islamic law, as based on the Qur'an and Hadith, prescribes proportional shares, such as the principle found in Surah An-Nisa verse 11, where a male heir receives twice the portion of a female heir. Therefore, it is essential to realign the bilateral inheritance system to reflect these principles accurately, ensuring fairness and religious compliance.

Public awareness and education play a crucial role in narrowing the gap between local customs and Islamic law. Increasing knowledge through seminars, training, and public campaigns will help communities respect and apply Islamic inheritance principles properly. The legal framework, including Law Number 1 of 1974 on Marriage Article 91, requires inheritance distribution to follow applicable religious laws, making education efforts vital for legal compliance.

Legal process reforms are necessary to address issues of delay, as demonstrated in inheritance disputes like the one in Sukabumi. The Compilation of Islamic Law (KHI) Article 179 mandates inheritance distribution immediately after the testator's death, except in exceptional cases such as missing persons (*mafqud*). Streamlining administrative procedures and enforcing strict timelines will reduce delays and uphold justice. Collaboration between government and legal institutions is imperative to develop clear, consistent regulations that harmonize customary practices with Islamic law. While Law Number 1 of 1974 on Marriage Article 37 obliges inheritance distribution to adhere to religious provisions, local customs often predominate. Careful integration is necessary to respect cultural practices without compromising Islamic legal mandates.

Establishing frameworks for dialogue and cooperation among customary leaders, legal professionals, and judges is vital. Such multi-stakeholder engagement fosters mutual understanding, helps resolve conflicts, and supports the creation of inheritance distribution models that honor both legal systems. Developing practical guidelines that clearly outline harmonized inheritance law will aid courts, lawyers, and communities in administering justice. These guidelines should encompass fundamental principles from

both customary and Islamic laws and detail procedural steps to ensure fairness and transparency.

Improving access to legal services is another key aspect. Many marginalized groups face barriers to justice, so government-supported free or subsidized legal aid programs can help guarantee equitable access to inheritance rights enforcement. Regular monitoring and evaluation of the harmonization process will help identify issues early and guide ongoing improvements, ensuring that inheritance practices remain aligned with justice principles and responsive to changing needs. Finally, encouraging active community participation in inheritance discussions and decision-making promotes transparency, respects local values, and ensures that the harmonization process addresses the genuine rights and concerns of all heirs.

Table 1 : Key Recommendations for Harmonization

Recommendation	Description
Adjust Bilateral Inheritance	Realign inheritance shares based on Islamic law proportions (e.g., male share twice female)
Increase Public Awareness	Conduct seminars, training, and campaigns to educate on Islamic inheritance law
Reform Legal Processes	Enforce immediate inheritance distribution per KHI Article 179, streamline administrative procedures
Integrate Customary & Islamic Law	Develop regulations that balance local customs with Islamic legal provisions
Foster Multi-Stakeholder Dialogue	Facilitate cooperation between customary leaders, legal practitioners, and judges
Develop Practical Guidelines	Provide clear procedural guides for courts and communities to implement harmonized inheritance law
Improve Legal Access	Provide free/subsidized legal aid for marginalized communities
Conduct Regular Monitoring	Evaluate and improve harmonization implementation continuously
Encourage Community Participation	Engage community in discussions to ensure transparency and address heirs' real needs

Case Illustrations Supporting Recommendations

- The case of Mr. Deni Irawan from Kujangsari Village exposes how bilateral inheritance ignored his father's rights despite KHI Article 176 guaranteeing inheritance to all children.
- Mr. Miskun Bin Mad Kasmuri's case in Tambakreja Village highlights the injustice of only children from the second wife receiving inheritance, violating KHI Article 177.
- The inheritance dispute of Mr. Rahman bin Habibi from Gunungpuyuh Village shows the adverse effects of delays, contravening the immediate distribution principle in KHI Article 179.

By implementing these multi-dimensional recommendations, a better harmonization between customary and Islamic laws in West Java's inheritance distribution can be realized. This will foster justice, ensure conformity to religious and cultural mandates, and provide legal certainty and satisfaction for all involved parties.

4. Conclusion

Based on the analysis and discussion, the following conclusions can be drawn regarding the application of bilateral inheritance in West Java and its alignment with Islamic law principles: *First*, there is a fundamental inconsistency between bilateral

inheritance and Islamic law principles. Bilateral inheritance often grants equal shares to heirs regardless of gender, conflicting with Islamic law, which mandates inheritance distribution based on gender and lineage, with male heirs generally receiving twice the share of female heirs. Furthermore, Islamic law clearly affirms the inheritance rights of all children regardless of which wife they were born from. Real cases such as those involving Mr. Deni Irawan and Mr. Miskun Bin Mad Kasmuri illustrate the injustice and misalignment of bilateral inheritance with these Islamic legal provisions. *Second*, the application of bilateral inheritance faces significant challenges. These include unfair practices where inheritance is distributed only among children of certain wives, neglecting others, and a general lack of conformity to detailed Islamic inheritance rules. To ensure fairness and justice, it is necessary to adjust the bilateral inheritance system so that it aligns more closely with Islamic law. *Third*, delays in inheritance distribution negatively impact justice and legal certainty. Islamic law requires inheritance to be distributed promptly after the death of the testator. Unnecessary delays cause uncertainty among heirs and often lead to conflicts. Therefore, transparency and immediacy in inheritance distribution are essential to uphold justice. *Fourth*, improving harmonization between customary law and Islamic law is critical for fair inheritance practices in West Java. This requires comprehensive measures, including aligning bilateral inheritance practices with Islamic principles, enhancing public education and awareness on inheritance rights, reforming legal procedures to eliminate delays, and integrating customary law with Islamic provisions. Such efforts are expected to foster a more just and culturally appropriate inheritance system. In conclusion, addressing the gaps between bilateral inheritance practices and Islamic law, alongside legal reforms and harmonization efforts, is vital to achieving justice in inheritance distribution in West Java. These steps will help ensure that inheritance practices respect both religious mandates and local customs, promoting legal certainty and equitable outcomes for all heirs.

5. References

- Agarwal, Bina, and Shruthi Naik. 2024. "Do Courts Grant Women Their Inheritance Shares? An Analysis of Case Law in India." *World Development* 182 (October):106688. <https://doi.org/10.1016/j.worlddev.2024.106688>.
- Ahyani, Hisam, Haris Maiza Putra, Muharir Muharir, Encep Taufik Rahman, and Mustofa Mustofa. 2022. "Gender Justice in the Sharing of Inheritance and Implementation in Indonesia." *Asy-Syari'ah* 24 (2): 285–304. <https://doi.org/10.15575/as.v24i2.14640>.
- Ahyani, Hisam, Memet Slamet, and Tobroni. 2021. "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law." *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 16 (1): 111–36. <https://doi.org/10.19105/al-lhkam.v16i1.4550>.
- Akyol, Pelin, and Naci Mocan. 2023. "Education and Consanguineous Marriage." *Journal of Human Capital* 17 (1): 114–71. <https://doi.org/10.1086/723092>.
- Al Jahsh, Muhammad Ahmad Ibrahim. 2024. "Science and Islamic Ethics: Navigating Artificial Womb Technology through Quranic Principles." *Heliyon* 10 (17): e36793. <https://doi.org/10.1016/j.heliyon.2024.e36793>.
- Alfano, Marco. 2022. "Islamic Law and Investments in Children: Evidence from the Sharia Introduction in Nigeria." *Journal of Health Economics* 85 (September):102660. <https://doi.org/10.1016/j.jhealeco.2022.102660>.

- Amruddin, H. Muhammad Bahrul Ilmie, Gemala Dewi, Misno, Kamaruddin Arsyad, Hasbi Ash Shiddieqy, and Efrita Norman. 2022. *Metodologi Penelitian Ekonomi Islam*. Edited by Fachrurazi. Jakarta: Publica Indonesia Utama.
- Anderson, Siwan, and Chris Bidner. 2023. "An Institutional Perspective on the Economics of the Family☆." In *Handbook of the Economics of the Family*, edited by Shelly Lundberg and Alessandra Voena, 1:443–500. Handbook of the Economics of the Family, Volume 1. North-Holland. <https://doi.org/10.1016/bs.hefam.2023.01.007>.
- Anggraeni, RR Dewi. 2023. "Islamic Law and Customary Law in Contemporary Legal Pluralism in Indonesia: Tension and Constraints." *AHKAM: Jurnal Ilmu Syariah* 23 (1). <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/32549>.
- Arto, H. A. Mukti. 2009. *Hukum Waris Bilateral dalam Kompilasi Hukum Islam*. Balqis Queen.
- Assaad, Andi Sukmawati, Saifuddin Zuhri Qudsy, Baso Hasyim, Muhammad Taufan Badollahi, and Abdul Wahid Haddade. 2022. "Gender Equity in Inheritance System: The Collaboration of Islamic and Bugis Luwu Customary Law." *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17 (2): 458–79. <https://doi.org/10.19105/al-lhkam.v17i2.6761>.
- Azni, Azni, Muhammad Akhyar Rifqi, Saifunnajar Saifunnajar, Kholil Syu'aib, and Najibah Bt Mohd Zin. 2023. "The Timing Analysis of Inheritance Distributions in the Compilation of Islamic Law." *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 23 (2): 258–73. <https://doi.org/10.30631/alrisalah.v23i2.1431>.
- Bachri, Syabbul, Roibin, and Ramadhita. 2024. "Sociological Dimensions of the Application of Islamic Inheritance in Indonesia." *Justicia Islamica* 21 (1): 63–86. <https://doi.org/10.21154/justicia.v21i1.8707>.
- Bahrami-Rad, Duman. 2021. "Keeping It in the Family: Female Inheritance, Inmarriage, and the Status of Women." *Journal of Development Economics* 153 (November):102714. <https://doi.org/10.1016/j.jdeveco.2021.102714>.
- Bhalotra, Sonia, Rachel Brulé, and Sanchari Roy. 2020. "Women's Inheritance Rights Reform and the Preference for Sons in India." *Journal of Development Economics* 146 (September):102275. <https://doi.org/10.1016/j.jdeveco.2018.08.001>.
- Bilalu, Naskur, Ridwan Jamal, Nurlaila Harun, and Syahrul Mubarak Subeitan. 2022. "Compilation of Islamic Law as Judge's Consideration at a Religious Court in North Sulawesi, Indonesia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6 (2): 514–36. <https://doi.org/10.22373/sjkh.v6i2.12441>.
- Brown, Jonathan A.C. 2023. "Possessed by the Right Hand: The Problem of Slavery in Islamic Law and Muslim Cultures, Written by Bernard K. Freamon." *Journal of Islamic Ethics* 7 (1–2): 246–52. <https://doi.org/10.1163/24685542-20230094>.
- Budiono, Eko, Oyo Sunaryo Mukhlas, Mustofa Mustofa, Ending Solehudin, and Ahmad Hasan Ridwan. 2023. "Analyzing the Legal Framework of Substitute Heirs in Islamic Inheritance Cases: DKI Jakarta High Religious Courts Perspective." *Syariah: Jurnal Hukum Dan Pemikiran* 23 (2): 281–99. <https://doi.org/10.18592/sjhp.v23i2.12545>.
- Burhanuddin, Burhanuddin. 2023. "The Benefits of Jurisprudence Rules for Legal Reform on Successor Heirs in Indonesia." *ADLIYA: Jurnal Hukum Dan Kemanusiaan* 17 (2): 107–24. <https://doi.org/10.15575/adliya.v17i2.29271>.
- Carsten, Janet. 1990. "Women, Men, and the Long and Short Term of Inheritance in Pulau Langkawi, Malaysia." *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 146 (2–3): 270–88. <https://doi.org/10.1163/22134379-90003219>.

- Chandranegara, Ibnu Sina, and Dwi Putri Cahyawati. 2023. "Conflict of Interest Prevention Clause in the Constitution: The Study of the Indonesian Constitution." *Heliyon* 9 (3): e14679. <https://doi.org/10.1016/j.heliyon.2023.e14679>.
- Clark, Gregory, Neil Cummins, and Matthew Curtis. 2024. "How Did the European Marriage Pattern Persist? Social versus Familial Inheritance: England and Quebec, 1650–1850." *Economics & Human Biology* 54 (August):101383. <https://doi.org/10.1016/j.ehb.2024.101383>.
- Dahlan, Moh, Mohammad Reevany Bustami, Makmur, and Siti Mas'ulah. 2021. "The Islamic Principle of Ḥifẓ Al-Nafs (Protection of Life) and COVID-19 in Indonesia: A Case Study of Nurul Iman Mosque of Bengkulu City." *Heliyon* 7 (7): e07541. <https://doi.org/10.1016/j.heliyon.2021.e07541>.
- Darmalaksana, Wahyudin. 2022. *Metodologi Penelitian Hukum Islam*. Bandung: CV. Sentra Publikasi Indonesia.
- Davis, Lewis S., and Claudia R. Williamson. 2022. "Individualism and Women's Economic Rights." *Journal of Economic Behavior & Organization* 198 (June):579–97. <https://doi.org/10.1016/j.jebo.2022.04.011>.
- Djawas, Mursyid, Khairuddin Hasballah, Soraya Devy, Muntasir A. Kadir, and Yusfriadi Abda. 2022. "The Construction of Islamic Inheritance Law: A Comparative Study of the Islamic Jurisprudence and the Compilation of Islamic Law." *JURIS (Jurnal Ilmiah Syariah)* 21 (2): 207–19. <https://doi.org/10.31958/juris.v21i2.7495>.
- Edeh, Hyacinth O., George Mavrotas, and Bedru B. Balana. 2022. "Land Tenure Security and Preferences to Dispute Resolution Pathways among Landholders in Nigeria." *Land Use Policy* 119 (August):106179. <https://doi.org/10.1016/j.landusepol.2022.106179>.
- Eleanora, Fransiska Novita, and Andang Sari. 2019. "Distribution of Inheritance Based on The Principle of Justice According to National Law." *Varia Justicia* 15 (1): 9–17. <https://doi.org/10.31603/variajusticia.v15i1.2416>.
- Elfia, Sandria Milka Ratna Sari, Ikhwan, Muchlis Bahar, and Nurus Shalihin. 2022. "Patterns for Settlement of Punaḥ Inheritance Disputes In the Community of Nagari Salareh Aia from the Perspective of Islamic Law." *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17 (2): 480–505. <https://doi.org/10.19105/al-lhkam.v17i2.6246>.
- Eliaison, M., and H. Ohlsson. 2013. "Timing of Death and the Repeal of the Swedish Inheritance Tax." *The Journal of Socio-Economics* 45 (August):113–23. <https://doi.org/10.1016/j.socrec.2013.05.002>.
- Escobar, Sebastian, Henry Ohlsson, and Håkan Selin. 2023. "Giving to the Children or the Taxman?: Lessons from a Swedish Inheritance Tax Loophole." *European Economic Review* 153 (April):104382. <https://doi.org/10.1016/j.eurocorev.2023.104382>.
- Fourati, Maleke. 2018. "Envy and the Islamic Revival: Experimental Evidence from Tunisia." *Journal of Comparative Economics* 46 (4): 1194–1214. <https://doi.org/10.1016/j.jce.2018.07.018>.
- Gam, Yong Kyu, Min Jung Kang, Junho Park, and Hojong Shin. 2020. "How Inheritance Law Affects Family Firm Performance: Evidence from a Natural Experiment." *Pacific-Basin Finance Journal* 59 (February):101243. <https://doi.org/10.1016/j.pacfin.2019.101243>.
- Gaspa-Toneu, Laura, and Antoine HFM Peters. 2023. "Nucleosomes in Mammalian Sperm: Conveying Paternal Epigenetic Inheritance or Subject to Reprogramming between Generations?" *Current Opinion in Genetics & Development* 79 (April):102034. <https://doi.org/10.1016/j.gde.2023.102034>.

- Gertz, Marc G., and Susette M. Talarico. 1977. "Problems of Reliability and Validity in Criminal Justice Research." *Journal of Criminal Justice* 5 (3): 217–24. [https://doi.org/10.1016/0047-2352\(77\)90040-X](https://doi.org/10.1016/0047-2352(77)90040-X).
- Ghaleb, Sherien, Maram AlFaraedy, Ghada Al shamsy, Abdulrahman Ali ALZahrani, and Magdy A. Kharoshah. 2024. "Shari'ah Law and Courts." In *Reference Module in Social Sciences*. Elsevier. <https://doi.org/10.1016/B978-0-443-21441-7.00034-0>.
- Ghaly, Mohammed, and Mutaz al-Khatib. 2023. "COVID-19 and Pandemic Ethics in the Islamic Tradition: An Introduction." *Journal of Islamic Ethics* 7 (1–2): 1–49. <https://doi.org/10.1163/24685542-20230096>.
- Hanafi, Sari, and Azzam Tomeh. 2019. "Gender Equality in the Inheritance Debate in Tunisia and the Formation of Non-Authoritarian Reasoning." *Journal of Islamic Ethics* 3 (1–2): 207–32. <https://doi.org/10.1163/24685542-12340026>.
- Harari, Mariaflavia. 2019. "Women's Inheritance Rights and Bargaining Power: Evidence from Kenya." *Economic Development and Cultural Change* 68 (1): 189–238. <https://doi.org/10.1086/700630>.
- Harman. 2024. Interview results with Mr. Harman, S.Sy, Employee of the Religious Affairs Office (KUA) of Lakbok District, Ciamis Regency, West Java Province, on Wednesday, August 7, 2024.
- Hasnain, Annemarie M., and Kristin Snopkowski. 2024. "Maternal Investment in Arranged and Self-Choice Marriages: A Test of the Reproductive Compensation and Differential Allocation Hypothesis in Humans." *Evolution and Human Behavior* 45 (1): 99–110. <https://doi.org/10.1016/j.evolhumbehav.2023.11.004>.
- Hazairin. 1982. *Hukum Kewarisan Bilateral: Menurut Al-Qur'an Dan Hadits*. Jakarta: Tintamas.
- Hidayah, Sita. 2024. "From Unity in Diversity to Culture Wars? Aceh Women's Mastery over *Adat*, Islam, and the State Inheritance Laws." *Women's Studies International Forum* 103 (March):102881. <https://doi.org/10.1016/j.wsif.2024.102881>.
- Hilmi, Irfan. 2024. Interview results with Mr. Irfan Hilmi, S.Sy, Employee of the Religious Affairs Office (KUA) of Gunung Puyuh District, Sukabumi City, West Java Province, on Wednesday, August 7, 2024.
- Huda, Miftahul, Niswatul Hidayati, and Khairil Umami. 2020. "Fiqh And Custom Negotiation In Inheritance Dispute Tradition At Mataraman Society, East Java." *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 15 (2): 224–50. <https://doi.org/10.19105/al-lhkam.v15i2.3787>.
- Huda, Miftahul, and Tri Wahyu Hidayati. 2023. "The Concept of Muḥammad Shaḥrūr on Gender Parity in Inheritance Legislation." *El-Usrah: Jurnal Hukum Keluarga* 6 (2): 262–80. <https://doi.org/10.22373/ujhk.v6i2.18121>.
- Huda, Miftahul, Agus Purnomo, Abdul Mun'im, Lutfi Hadi Aminuddin, and Lukman Santoso. 2024. "Tradition, Wisdom and Negotiating Marriage and Inheritance Disputes on Javanese Muslim." *Al-Istinbath: Jurnal Hukum Islam* 9 (1 May): 25–44. <https://doi.org/10.29240/jhi.v9i1.9887>.
- Ibrahim, Irini, Faridah Hussain, and Norazlina Abdul Aziz. 2012. "The Child Bride: Rights under the Civil and Shariah Law." *Procedia - Social and Behavioral Sciences*, ASIA Pacific International Conference on Environment-Behaviour Studies (AicE-Bs), Grand Margherita Hotel, 7-9 December 2010, Kuching, Sarawak, Malaysia, 38 (January):51–58. <https://doi.org/10.1016/j.sbspro.2012.03.323>.

- Irawan, Deni. 2024. Interview Results on Sunday, August 11, 2024 with the Heirs of Mr. Deni Irawan bin Darto from Kujangsari Village, Langensari District, Banjar City, West Java Province.
- Ismail, Busyro, Nofiardi, Fajrul Wadi, and Hanif Aidhil Alwana. 2022. "The Contribution of 'Urf to the Reform of Islamic Inheritance Law in Indonesia." *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 22 (2): 165–78. <https://doi.org/10.30631/alrisalah.v22i2.1243>.
- Keliat, Raihana Jihan Sabhira, and Tamaulina Br Sembiring. 2024. "Distribution of Inheritance According to Customary Law and Civil Law in Indonesia." *Ipsa Jure* 1 (3): 1–7. <https://doi.org/10.62872/x1yp5934>.
- Khalil, Sana. 2024. "Unpacking the Link between Cousin Marriage and Women's Paid Work." *Social Science Research* 123 (September):103061. <https://doi.org/10.1016/j.ssresearch.2024.103061>.
- Khan, Mohammad A. Z., and Justin C. Konje. 2019. "Ethical and Religious Dilemmas of Modern Reproductive Choices and the Islamic Perspective." *European Journal of Obstetrics & Gynecology and Reproductive Biology* 232 (January):5–9. <https://doi.org/10.1016/j.ejogrb.2018.10.052>.
- Khoyum, Adlian Aldita Alif Aisyah Ainur, Bertha Amilia, and Candra Hafidz Ardana. 2023. "Granting Inheritance to Extramarital Children in the Perspective of Islamic Law." *Contemporary Issues on Interfaith Law and Society* 2 (1): 89–100. <https://doi.org/10.15294/ciils.v2i1.66343>.
- Lecoutere, Els, David J. Spielman, and Bjorn Van Campenhout. 2023. "Empowering Women through Targeting Information or Role Models: Evidence from an Experiment in Agricultural Extension in Uganda." *World Development* 167 (July):106240. <https://doi.org/10.1016/j.worlddev.2023.106240>.
- Lekfuangfu, Warn N., Nattavudh Powdthavee, and Yohanes E. Riyanto. 2023. "Luck or Rights? An Experiment on Preferences for Redistribution Following Inheritance of Opportunity." *Journal of Behavioral and Experimental Economics* 106 (October):102078. <https://doi.org/10.1016/j.socec.2023.102078>.
- Li, Wu-zhou, Jia-wei Zhou, Xiang Li, Yi Cao, and Guang Jin. 2023. "Few-Shot Object Detection on Aerial Imagery via Deep Metric Learning and Knowledge Inheritance." *International Journal of Applied Earth Observation and Geoinformation* 122 (August):103397. <https://doi.org/10.1016/j.jag.2023.103397>.
- Liu, Yulin, and Wei Ran. 2024. "The Clan Imprint within Gender Wage Gap: Evidence from China." *Journal of Asian Economics* 95 (December):101801. <https://doi.org/10.1016/j.asieco.2024.101801>.
- Lu, Xue-Ping, Li Xu, and Jin-Jun Wang. 2024. "Mode of Inheritance for Pesticide Resistance, Importance and Prevalence: A Review." *Pesticide Biochemistry and Physiology* 202 (June):105964. <https://doi.org/10.1016/j.pestbp.2024.105964>.
- Lyons, David B., Amy Briffa, Shengbo He, Jaemyung Choi, Elizabeth Hollwey, Jack Colicchio, Ian Anderson, Xiaoqi Feng, Martin Howard, and Daniel Zilberman. 2023. "Extensive de Novo Activity Stabilizes Epigenetic Inheritance of CG Methylation in Arabidopsis Transposons." *Cell Reports* 42 (3): 112132. <https://doi.org/10.1016/j.celrep.2023.112132>.
- Mahmudi, Zaenul, M. Fauzan Zenrif, Abdul Haris, Ahsin Dinal Mustafa, and Noer Yasin. 2024. "The Charity Values within Islamic Law of Inheritance in Malang: Maqāsid al-Shari'ah and Social Construction Perspectives." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8 (3): 1324–45. <https://doi.org/10.22373/sjkh.v8i3.19986>.

- Maimanah, Maimanah, M. Fahmi al-Amruzy, Arni Arni, and Siti Faridah. 2024. "Delay in the Division of Inheritance: A Theoretical Review within Legal System Framework in Indonesia." *Syariah: Jurnal Hukum Dan Pemikiran* 24 (1): 241–57. <https://doi.org/10.18592/sjhp.v24i1.12916>.
- Maimun, Harisah, Imam Hanafi, and Zubaidi Sulaiman. 2021. "Analyzing the Maduranese's Traditional Inheritance from al-Tūfi's Maslahah Theory." *Al-'Adalah* 18 (1): 35–54. <https://doi.org/10.24042/adalah.v18i1.8649>.
- McGavock, Tamara. 2021. "Here Waits the Bride? The Effect of Ethiopia's Child Marriage Law." *Journal of Development Economics* 149 (March):102580. <https://doi.org/10.1016/j.jdeveco.2020.102580>.
- Medani, Alex. 2024. "Nagari Dan Negara: Perspektif Otentik Kesatuan Masyarakat Hukum Adat Dalam Ketatanegaraan Indonesia, by Wendra Yunaldi." *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 180 (1): 126–28. <https://doi.org/10.1163/22134379-18001008>.
- Mikawa, Naoto, Shohei Yasuda, and Norifumi Yukutake. 2023. "Does Inheritance Taxation Reform Promote to Build Inexpensive Rental Housing?" *Journal of the Japanese and International Economies* 68 (June):101255. <https://doi.org/10.1016/j.jjie.2023.101255>.
- Milazzo, Annamaria, and Dominique van de Walle. 2021. "Nutrition, Religion, and Widowhood in Nigeria." *Economic Development and Cultural Change* 69 (3): 951–1001. <https://doi.org/10.1086/704159>.
- Mills, A., R. Antonius, J. Daniel, H. Gray, E. Haqq, and F. Rutten. 2002. "The Distribution of Health Planning and Management Responsibilities between Centre and Periphery: Historical Patterns and Reform Trends in Four Caribbean Territories." *Health Policy* 62 (1): 65–84. [https://doi.org/10.1016/S0168-8510\(01\)00230-5](https://doi.org/10.1016/S0168-8510(01)00230-5).
- Miskun. 2024. Interview Results on Monday, August 5, 2024 with the Heirs of Mr. Miskun bin Mad Kasmuri from Tambakreja Village, Lakbok District, Ciamis Regency, West Java Province.
- Mujuzi, Jamil Ddamulira. 2021. "The Islamic Law of Marriage and Inheritance in Kenya." *Journal of African Law* 65 (3): 377–401. <https://doi.org/10.1017/S0021855321000346>.
- Mutakabbir, Abdul, Hastuti Hastuti, and Mikdar Rusdi. 2023. "The System of Inheritance Distribution in South Sulawesi." *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23 (1): 57–76. <https://doi.org/10.18326/ijtihad.v23i1.57-76>.
- Naisabur, Nanang, Haris Maiza Putra, Hisam Ahyani, Dwi Novita, and Pat Kurniati. 2024. "The Prohibition of Social E-Commerce on TikTok Shop: A Fiqh Examination Based on Sharia Compliance and Economic Justice." *Al-Manahij: Jurnal Kajian Hukum Islam* 18 (1): 59–78. <https://doi.org/10.24090/mnh.v18i1.9674>.
- Nakissa, Aria. 2020. "Security, Islam, and Indonesia." *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 176 (2–3): 203–39. <https://doi.org/10.1163/22134379-bja10004>.
- Nasrul, Muhammad Amrullah Drs, Zati Ilham Abdul Manaf, Syafwendi Syafril, and Moh Fathurrohman. 2021. "An Overview of the Inheritance Legal System in Malaysia and Indonesia: Issues Faced by Both Countries." *Journal of Shariah Law Research* 6 (2): 181–200.
- Niizeki, Takeshi, and Masahiro Hori. 2019. "The Effect of Inheritance Receipt on Individual Labor Supply: Evidence from Japanese Microdata." *Japan and the*

- <https://doi.org/10.1016/j.japwor.2018.11.004>.
- Nur, Muhammad Tahmid. 2021. "Justice in Islamic Criminal Law: Study of the Concept and Meaning of Justice in The Law of Qiṣāṣ." *Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum* 55 (2): 335–65. <https://doi.org/10.14421/ajish.v55i2.1011>.
- Othman, Norani. 2006. "Muslim Women and the Challenge of Islamic Fundamentalism/Extremism: An Overview of Southeast Asian Muslim Women's Struggle for Human Rights and Gender Equality." *Women's Studies International Forum*, Islam, Gender and Human Rights, 29 (4): 339–53. <https://doi.org/10.1016/j.wsif.2006.05.008>.
- Putra, Haris Maiza, Hisam Ahyani, Nanang Naisabur, Muharir Muharir, and Chikal Anugrah Putra Naisabur. 2023. "Reconstruction of the Practice of Siyasa Syar'iyah During the Islamic Empire's Relevance to the Practice of Sharia Financing CWLS Retail in Indonesia." *Al-Istinbath: Jurnal Hukum Islam* 8 (2 November): 347–68.
- Raditya, Nendi. 2024. Results of an interview with Mr. Nendi Raditya, S.H, Employee of the Religious Affairs Office (KUA) Langensari District, Banjar City, West Java Province, on Thursday, August 15, 2024.
- Rahman, Sutisna. 2024. Interview Results Tuesday, August 6, 2024 with the Heirs of Mr. Rahman bin Habibi from Gunungpuyuh Village, Gunungpuyuh District, Sukabumi City, West Java Province.
- Ramulyo, M. Idris. 1992. *Perbandingan hukum kewarisan Islam di pengadilan agama dan kewarisan menurut Undang-Undang Hukum Perdata (BW) di pengadilan negeri: suatu studi kasus*. Pedoman Ilmu Jaya.
- Reskiani, Anugrah, Dian Furqani Tenrilawa, Aminuddin Aminuddin, and Rahman Subha. 2022. "Reform Methods of Islamic Inheritance Law in Indonesia in Jurisprudence." *JURIS (Jurnal Ilmiah Syariah)* 21 (1): 39–51. <https://doi.org/10.31958/juris.v21i1.5564>.
- Ritonga, Raja, Sumper Mulia Harahap, Asrul Hamid, Andri Muda, and Zuhdi Hsb. 2024. "Portion of Married Daughters in Inheritance Share among Angkola Batak Community." *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 19 (1): 78–103. <https://doi.org/10.19105/al-lhkam.v19i1.7342>.
- Rokhmad, Abu. 2021. "Institutions and Contributions to Islamic Law in Indonesia's Legal System." *Walisongo Law Review (Walrev)* 3 (1): 21–44. <https://doi.org/10.21580/walrev.2021.3.1.7282>.
- Rangkuti, Ahmad Zuhri. 2024. "The Livelihood of Adult Daughters According to Islamic Law: A Case Study of Students at the Syekh Abdul Halim Hasan Institute." *Jurnal Akta* 11(3):754–68. doi: 10.30659/akta.v11i3.38767.
- Roro, Fiska, Agus Hernoko, and Ghansham Anand. 2019. "The Characteristics of Proportionality Principle in Islamic Crowdfunding in Indonesia." *Jurnal Hukum & Pembangunan* 49 (2): 455–70. <https://doi.org/10.21143/jhp.vol49.no2.2013>.
- Salehi, Zahra, Mohammad Mehdi Naghizadeh, Sajjad Ghane Ezabadi, Azadeh Ebrahimitirtashi, Naghmeh Abbasi Kasbi, Faezeh Khodaie, Shahram Aliyari, et al. 2024. "Consanguineous Marriage among Familial Multiple Sclerosis Subjects: A National Registry-Based Study." *Heliyon* 10 (12): e32946. <https://doi.org/10.1016/j.heliyon.2024.e32946>.
- Salleh, Mohd Muslim, Nasrul Hisyam Nor Muhamad, and Ezwan Rafiq Husin. 2017. "Solution for Inheritance Property of Lost Person (Mafqūd) from Islamic Law Perspective)." *UMRAN - International Journal of Islamic and Civilizational Studies* 4 (1). <https://doi.org/10.11113/umran2017.4n1.80>.

- Schuler, Sidney Ruth, Syed M. Hashemi, Ann P. Riley, and Shireen Akhter. 1996. "Credit Programs, Patriarchy and Men's Violence against Women in Rural Bangladesh." *Social Science & Medicine* 43 (12): 1729–42. [https://doi.org/10.1016/S0277-9536\(96\)00068-8](https://doi.org/10.1016/S0277-9536(96)00068-8).
- Shafira, Shelly Khalimatus, Sifa Amelia Putri, Yessi Ainurohwati, and Ahmad Zaki Mubarak. 2024. "Analysis Of Inheritance Rights Disputes in Sinarmas Families." *Diponegoro Private Law Review* 11 (1): 61–80.
- Solehudin, Ending, Miftakhul Huda, and Hisam Ahyani. 2024. "Transformation of Shariah Economic Justice: Ethical and Utility Perspectives in the Framework of Maqashid Shariah." *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 24 (1): 103–19. <https://doi.org/10.30631/alrisalah.v24i1.1467>.
- Soomro, Nishan-E-Hyder, and Wang Yuhui. 2023. "Appraisal of Existing Evidences of Competition Law and Policy: Bilateral Legislative Developments of Sino-Pak." *Heliyon* 9 (8): e18935. <https://doi.org/10.1016/j.heliyon.2023.e18935>.
- Sudarsono. 1991. *Hukum Waris Dan Sistem Bilateral*. Jakarta: Rineka Cipta.
- Teklesilassie Yazew, Bisrat. 2024. "Women's Contributions versus Men's Patriarchal Status among Afar Pastoralists in the Lower Awash Valley." *Heliyon* 10 (14): e34469. <https://doi.org/10.1016/j.heliyon.2024.e34469>.
- Toktas, Sule, and Mary Lou O'Neil. 2015. "Competing Frameworks of Islamic Law and Secular Civil Law in Turkey: A Case Study on Women's Property and Inheritance Practices." *Women's Studies International Forum* 48 (January):29–38. <https://doi.org/10.1016/j.wsif.2014.10.011>.
- Tønnessen, Liv. 2014. "When Rape Becomes Politics: Negotiating Islamic Law Reform in Sudan." *Women's Studies International Forum* 44 (May):145–53. <https://doi.org/10.1016/j.wsif.2013.12.003>.
- Usmani, Sania. 2024. "Perceptions of Politics and Knowledge Sharing: Moderating Role of Islamic Work Ethic in the Islamic Banking Industry of Pakistan." *Heliyon*, August, e37032. <https://doi.org/10.1016/j.heliyon.2024.e37032>.
- Van der Leer, Janneke, Alexandra Calvén, Wiktor Glad, Paula Femenías, and Kerstin Sernhed. 2023. "Energy Systems in Sustainability-Profiled Districts in Sweden: A Literature Review and a Socio-Technical Ecology Approach for Future Research." *Energy Research & Social Science* 101 (July):103118. <https://doi.org/10.1016/j.erss.2023.103118>.
- Verdikt, Roxane, Abigail A. Armstrong, and Patrick Allard. 2023. "Transgenerational Inheritance and Its Modulation by Environmental Cues." In *Current Topics in Developmental Biology*, edited by Robert J. Lipinski and Robert S. Krauss, 152:31–76. Gene-Environment Interactions in Birth Defects and Developmental Disorders. Academic Press. <https://doi.org/10.1016/bs.ctdb.2022.10.002>.
- Wafirah, Athifatul. 2024. "Division of Inheritance Assets in a Serial Polygynous Marriage Based on Islamic Law." *Notaire* 7 (2): 185–98. <https://doi.org/10.20473/ntr.v7i2.57954>.
- Wang, Tian, Wu Ren, Fangfang Fu, Hairong Wang, Yan Li, and Jie Duan. 2024. "Digenic CHD7 and SMCHD1 Inheritance Unveils Phenotypic Variability in a Family Mainly Presenting with Hypogonadotropic Hypogonadism." *Heliyon* 10 (1): e23272. <https://doi.org/10.1016/j.heliyon.2023.e23272>.
- Wrede, Matthias. 2014. "Fair Inheritance Taxation in the Presence of Tax Planning." *Journal of Behavioral and Experimental Economics* 51 (August):12–18. <https://doi.org/10.1016/j.socec.2014.03.007>.
- Yang, Jing, and Botao Zhong. 2024. "Fairness Model Considering Satisfaction and Preferences for Service Scheduling on Electronic Platforms in Construction

- Industry." *Expert Systems with Applications* 244 (June):122872. <https://doi.org/10.1016/j.eswa.2023.122872>.
- Yasun, Salih. 2018. "Does Education Enable Underprivileged Women to Achieve Real Equality in Property Rights? A Case Study of Inheritance Rights of Women in Turkey." *Women's Studies International Forum* 69 (July):100–114. <https://doi.org/10.1016/j.wsif.2018.05.013>.
- Yuan, Gonglin, Bing Xue, and Mengjie Zhang. 2024. "An Evolutionary Neural Architecture Search Method Based on Performance Prediction and Weight Inheritance." *Information Sciences* 667 (May):120466. <https://doi.org/10.1016/j.ins.2024.120466>.
- Yudha, Oktri Sasmita. 2023. "Implementation of the Right to Obtain Legal Assistance for Poor Citizens at the Investigation Stage." *Cepalo* 7 (1): 21–30. <https://doi.org/10.25041/cepalo.v7no1.2833>.
- Zahara, Fatimah, and Syahrini Harahap. 2023. "The Concept of Justice in the Distribution of Inheritance from the Perspective of Islamic Legal Philosophy." *JURNAL AKTA* 10 (1): 35–44. <https://doi.org/10.30659/akta.v10i1.34012>.
- Zhang, Qingjie, and Xinbang Cao. 2024. "Delaying Retirement, Income Distribution and Economic Growth." *International Review of Economics & Finance* 95 (September):103481. <https://doi.org/10.1016/j.iref.2024.103481>.
- Zouaoui, Samia, and Khaled Rezeg. 2021. "Islamic Inheritance Calculation System Based on Arabic Ontology (AraFamOnto)." *Journal of King Saud University - Computer and Information Sciences* 33 (1): 68–76. <https://doi.org/10.1016/j.jksuci.2018.11.015>.