Samarah: Jurnal Hukum Keluarga dan Hukum Islam
Volume 10 No. 2. July 2026
ISSN: 2549 – 3132; E-ISSN: 2549 – 3167
DOI: 10.22373/tc91dw97

Negotiating Islamic Inheritance Law in Contemporary Indonesia: Public Knowledge, Attitudes, and Scholarly Perspectives in Bulukumba

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Abstract: This study aims to analyze the relationship between the level of knowledge and attitudes of the community towards Islamic inheritance law in Lembanna, Bulukumba. This study uses a combined quantitative and qualitative research method. The qualitative study uses a correlational approach, involving 95 randomly selected respondents aged 30 to 55 years. Data were collected through knowledge tests and Likert-scale attitude questionnaires, analyzed using Pearson Product-Moment correlation with the help of SPSS. Meanwhile, the quantitative method was carried out through in-depth interviews with academics, scholars, intellectuals, religious leaders, and women leaders, analyzed using the theory of *maqāṣid al-sharī'ah*. The results indicate that most respondents demonstrated a moderate level of knowledge and generally expressed neutral attitudes toward Islamic inheritance law. Statistical analysis revealed a significant positive correlation between knowledge and attitudes ($r = 0.363$, $p < 0.05$), suggesting that greater knowledge is associated with more favorable attitudes toward the implementation of Islamic inheritance law. The qualitative findings further reveal that the application of Islamic inheritance law should be interpreted through the lens of *maqāṣid al-sharīʿah*, emphasizing its higher objectives of justice, public welfare, and social benefit rather than a purely textual understanding. Participants highlighted the importance of incorporating considerations of gender equity, distributive justice, and contemporary social realities in the interpretation and implementation of inheritance law. The study contributes to the development of Islamic legal studies and social psychology, offering valuable insights for community-based legal education policies in pluralistic social contexts.

Keywords: Islamic inheritance law, knowledge, attitudes, correlation, Muslim community, *maqāṣid al-sharī'ah*

‖ Submitted: April 21, 2026 ‖ Accepted: July 30, 2026 ‖ Published: July 31, 2026

DOI: 10.22373/tc91dw97

Abstrak: *Penelitian ini bertujuan untuk menganalisis hubungan antara tingkat pengetahuan dan sikap masyarakat terhadap hukum warisan Islam di Lembanna, Bulukumba. Kajian ini menggunakan metode penelitian gabungan kuantitatif dan kualitataif. Penelitian kualitatatif menggunakan pendekatan korelasional, yang melibatkan 95 responden yang dipilih secara acak berusia 30 hingga 55 tahun. Data dikumpulkan melalui tes pengetahuan dan kuesioner sikap skala Likert, dianalisis dengan korelasi Pearson Product-Moment dengan bantuan SPSS. Sedangkan metode kuantitatif dilakukan dengan wawancara mendalam terhadap akademisi, ulama, intelektual, tokoh agama dan tokoh perempuan, dianalisis dengan teori maqāṣid al-sharī'ah. Hasil penelitian menunjukkan bahwa mayoritas responden memiliki tingkat pengetahuan yang moderat dan menunjukkan sikap netral terhadap hukum warisan Islam. Uji korelasi mengungkapkan hubungan positif yang signifikan secara statistik antara pengetahuan dan sikap ($r = 0,363$; $p < 0,05$). Hal tersebut menunjukkan bahwa semakin tinggi tingkat pengetahuan seseorang tentang hukum warisan Islam, semakin positif sikap mereka terhadap penerapannya. Studi ini menegaskan bahwa hukum warisan Islam harus dilakukan reinterpretasi dengan perspektif maqāṣid al-sharī'ah sehingga hukum tidak terperangkap pada teks normatif semata, akan tetapi juga harus mampu memberikan keadilan gender dan distributif dengan mempertimbangkan perubahan sosial dalam masyarakat sesuai dengan pandangan ulama dan intelektual. Studi tersebut berkontribusi pada pengembangan studi hukum Islam dan psikologi sosial, menawarkan wawasan berharga untuk kebijakan pendidikan hukum berbasis komunitas dalam konteks sosial yang pluralistik.*
Kata Kunci*: Hukum warisan Islam, pengetahuan, sikap, korelasi, komunitas muslim, maqāṣid al-sharī'ah*

Introduction

Islamic inheritance law (*al-farā'iḍ*) occupies a central position in the Islamic legal system because it governs the distribution of a deceased person's estate among eligible heirs. Its provisions are explicitly prescribed in the Qur'an, particularly in Surah al-Nisāʾ (4:11–12, 176), and further elaborated in the Sunnah, making it one of the most comprehensively regulated areas of Islamic jurisprudence. Classical Islamic jurists generally regard these provisions as *qaṭʿī al-thubūt* (definitively authenticated) and *qaṭʿī al-dalālah* (definitively interpreted), indicating that their substantive legal principles are immutable.[1]

[1] Yusuf al-Qaradawi, *Fiqh al-Mirāth fī al-Islām* (Kairo: Maktabah Wahbah, 2000). Agus Suharsono, et. al., "Women's Inheritance Rights in Indonesia from the Perspective of the Triangular Concept of Legal Pluralism," 2024. *El-Mashlahah* 14, No. 2 2024), p. 259-80. Andi Sukmawati Assaad, et al., "Gender Equity in Inheritance System: The Collaboration of Islamic and Bugis Luwu Customary Law," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. 2 (2022), p. 458–479.

DOI: 10.22373/tc91dw97

Nevertheless, flexibility remains in their practical implementation through complementary legal mechanisms such as *hibah* (inter vivos gifts), *waṣiyyah* (bequests), and *ṣulḥ* (amicable family settlement), which facilitate equitable outcomes while preserving the integrity of the prescribed inheritance framework.

The implementation of Islamic inheritance law varies considerably across Muslim-majority countries, reflecting differences in legal systems, historical trajectories, and socio-cultural contexts. In countries such as Egypt, Jordan, and Saudi Arabia, inheritance disputes are generally adjudicated within formal *Sharīʿah* judicial systems, where Islamic inheritance rules constitute the primary legal framework.[2] Nevertheless, empirical studies indicate that the practical application of these rules is often mediated by socioeconomic considerations, family dynamics, and institutional constraints.[3] By contrast, in legally pluralistic jurisdictions such as Indonesia and Malaysia, Islamic inheritance law coexists with customary (*adat*) and civil legal systems, creating a more complex legal environment in which religious norms are frequently negotiated alongside local customs and state regulations.[4]

Indonesia illustrates the challenges arising from this legal pluralism. Although Islamic inheritance law provides a clear normative framework for estate distribution, its implementation often diverges from doctrinal prescriptions. In many communities, inheritance is distributed according to customary practices, informal family agreements, or delayed indefinitely, resulting in legal uncertainty and potential family disputes.[5] Among the Bugis-Makassar community, for instance, inheritance is closely intertwined with concepts of family honor and social cohesion, encouraging negotiated settlements that may depart from the

[2] Yusuf Sidani, "Women, Work, and Islam in Arab Societies," *Women in Management Review* 20, No. 7 (2005), p. 498-512. Lynn Welchman, *Women and Muslim Family Laws in Arab States: A Comparative Overview of Textual Development and Advocacy* (Amsterdam: Amsterdam University Press, 2007). Mounira M. Charrad and John L. Esposito, *Women in Muslim Family* Law, Sociological Analysis 43, No. 4 (2001), p. 389.

[3] Dawoud El Alami, *The Marriage Contract in Islamic Law in the Shari'ah and Personal Status Laws of Egypt and Morocco* (London: Graham & Trotman, 1992). Auliya Ghazna Nizami, et.al., "Tunisia's One-To-One Inheritance Phenomenon: The Role of Public Space Behind the Failure of Mashrū' Aḥkām Tata'allaqu Bi at Tasāwiy Fī Al Mīrāṡ," *Jurnal al-Dustur* 7, No. 1 (2025).

[4] M.B. Hooker, *Indonesian syariah: Defining a national school of Islamic law*. Singapore: ISEAS, 2008. Asep Saepudin Jahar, "Bureaucratizing Sharia in Modern Indonesia: The Case of Zakat, Waqf and Family Law," *Studia Islamika* 26 No. 2 (2019).

[5] Mark Cammack, "Islamic inheritance law in Indonesia: The influence of local custom and colonial law," *Indonesia Law Review* No. 2, no. 1 (2012), p. 25–46. Mursyid Djawas, "The Construction of Islamic Inheritance Law: A Comparative Study of the Islamic Jurisprudence and the Compilation of Islamic Law. *JURIS (Jurnal Ilmiah Syariah)* 21, No. 2 (2022), p. 207–219.

DOI: 10.22373/tc91dw97

prescribed Islamic distribution.[6] This tension between normative religious principles and socio-cultural practices raises an important empirical question: to what extent does public knowledge of Islamic inheritance law shape attitudes toward its implementation?

Bowen's research, for instance, shows that inheritance disputes are frequently resolved through family deliberation or customary mechanisms, despite the formal recognition of Islamic inheritance law under Indonesia's *Compilation of Islamic Law* (*Kompilasi Hukum Islam*, KHI).[7] A comparable pattern can be observed in Malaysia, where the coexistence of *Sharīʿah* and civil legal systems creates opportunities for negotiated settlements that accommodate both religious norms and prevailing social practices.[8] Empirical evidence from several regions of Java and Sumatra further indicates that although Muslims generally acknowledge Islamic inheritance law as an integral part of the *Sharīʿah*, they often prefer customary distribution mechanisms when these are perceived to better preserve family harmony or conform to local traditions.[9] These findings suggest that legal compliance is influenced not only by the normative authority of religious law but also by broader cultural and social considerations, revealing a persistent gap between legal norms and everyday practices.[10]

Understanding this discrepancy requires examining the relationship between legal knowledge and legal attitudes, two fundamental components of legal consciousness. According to Lawrence M. Friedman, the effectiveness of any legal system depends not only on the existence of legal rules and institutions but also on the extent to which society understands, accepts, and internalizes those rules.[11] Within the context of Islamic inheritance law, legal knowledge encompasses not only familiarity with the prescribed shares of heirs but also an understanding of the ethical objectives (*maqāṣid al-sharīʿah*) underlying the inheritance system. Likewise, legal attitudes reflect the degree to which individuals perceive these rules as legitimate, fair, and worthy of implementation. Consequently, limited *Sharīʿah* literacy may weaken public acceptance of Islamic

[6] Nurul Ilmi Idrus, "To Take Each According to His Needs: Negotiating Gender and Inheritance in Bugis Society," *Bijdragen tot de Taal-, Land-en Volkenkunde* 162, no. 4 (2006), p. 493–520.

[7] John R. Bowen, *Islam, Law and Equality in Indonesia* (Cambridge: Cambridge University Press, 2003).

[8] Noraini Othman, "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* 29, no. 4 (2006), p. 339–353.

[9] Mahfud, "Pemahaman dan Sikap Masyarakat terhadap Hukum Waris Islam," *Jurnal Hukum Islam* 17, no. 2 (2019), p. 145–167.

[10] John R. Bowen, *Islam, Law and Equality in Indonesia.*

[11] Lawrence M. Friedman, *The Legal System: A Social Science Perspective* (New York: Russell Sage Foundation, 1975).

DOI: 10.22373/tc91dw97

inheritance law and reduce the likelihood of its application in practice, particularly when individuals perceive customary arrangements as more equitable or socially acceptable.

Empirical studies in Indonesia reinforce this theoretical perspective. Research has shown that many Muslims possess only a superficial understanding of Islamic inheritance law, focusing primarily on the mathematical allocation of inheritance shares while overlooking its broader legal philosophy and objectives.[12] This limited legal literacy contributes to an ambivalent pattern of legal consciousness: individuals may express theological acceptance of Islamic inheritance law while simultaneously rejecting or circumventing its application when they perceive its outcomes to conflict with family interests, customary values, or contemporary notions of justice.

A growing body of research suggests that the implementation of Islamic law in Indonesia depends not only on formal legal institutions but also on the extent to which Islamic legal principles are understood and internalized by society.[13] Islamic inheritance law provides a particularly relevant context because its application is influenced not only by legal knowledge but also by competing perceptions of justice.[14] One of the most debated aspects concerns the Qur'anic provision that, under specific circumstances, male heirs receive a share twice that of female heirs.[15] From contemporary gender equality perspectives, this rule is frequently viewed as discriminatory. However, many contemporary Muslim scholars argue that these inheritance provisions should be interpreted within the broader framework of distributive justice and *maqāṣid al-sharīʿah*, emphasizing the reciprocal relationship between inheritance rights and the financial responsibilities historically assigned to male family members.[16] Consequently, public attitudes toward Islamic inheritance law are shaped not only by levels of legal knowledge but also by evolving social understandings of justice, gender, and family obligations.

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[12] Mahfud, "Pemahaman dan Sikap Masyarakat terhadap Hukum Waris.

[13] Ahmad Ali Nurdin "Shari'ah and the Politics of Pluralism in Indonesia," *Ulumuna: Journal of Islamic Studies* 21, no. 1 (2017), p. 1–25.

[14] Ziba Mir-Hosseini, *Justice, Equality and Muslim Family Laws: New Ideas, Old Debates* (Cambridge: Cambridge University Press, 2013).

[15] Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: IIIT, 2008). Najmah Jaman, et.al., "From Classical Fiqh to Emerging Biotechnologies: A Maqāṣid al-Sharīʿah Analysis of Human Cloning and Assisted Reproductive Technologies," *Mazahibuna: Jurnal Perbandingan Mazhab*, (2026), p. 333–350.

[16] Muhammad Khalid Masud, "Shari'a and the Modern Nation-State: Maqasid al-Shari'a and Contemporary Muslim Family Law," *Islam and Christian–Muslim Relations* 21, no. 2 (2010), p. 135–154. Rohmadi, Rohmadi, "Optimizing Prenuptial Agreements for Asset Protection: A Maqashid Sharia Based Approach." *Al-Istinbath: Jurnal Hukum Islam* 9. No. 2 (2024), p. 411–434.

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This interaction between legal knowledge and perceptions of justice has been documented in a variety of Muslim societies. Mir-Hosseini, for example, demonstrates that debates surrounding Islamic inheritance law have become increasingly prominent among educated urban women in the Middle East.[17] Similar debates have emerged in Indonesia, where scholars have explored alternative interpretive approaches grounded in *maqāṣid al-sharīʿah* and the theory of *mubādalah* (reciprocity). [18] These perspectives argue that Islamic inheritance law should be understood through the broader ethical objectives of justice, mutual responsibility, and human dignity rather than through a purely literal reading of inheritance ratios. They further contend that unequal outcomes experienced by women frequently stem not from the normative principles of Islamic inheritance law itself but from patriarchal cultural practices, unequal access to property, and social constructions that disadvantage women in the implementation of inheritance distribution.[19] These debates underscore that attitude toward Islamic inheritance law are shaped by a complex interaction of religious knowledge, legal interpretation, and socio-cultural values.[20]

The preceding review of the literature reveals a significant research gap concerning the empirical relationship between public knowledge of Islamic inheritance law and attitudes toward its implementation. Existing studies have predominantly focused on either the normative and theological dimensions of Islamic inheritance law or the description of inheritance practices within specific socio-cultural contexts. This study seeks to address this gap by employing Quantitative-Correlational approaches. Theoretically, it contributes to the fields of Islamic legal studies, legal consciousness, and the sociology of law by providing empirical evidence on the interaction between legal knowledge and legal attitudes. Practically, the findings offer valuable insights for policymakers, educators, and religious authorities in designing more effective strategies for Islamic legal education and strengthening legal awareness within Indonesia's plural legal system.

The relationship between legal knowledge and legal attitudes has long been recognized as a central concern in the sociology of law and social

[17] Ziba Mir-Hosseini, "Negotiating the Politics of Gender in Iran: Female Judges in the Family Court," *Islamic Law and Society* 1, no. 2 (1994), p. 219–245.

[18] Nurrohman, "Reinterpreting Islamic Inheritance Law for Justice: A Maqāṣid al-Sharī'ah Perspective," *Ulumuna: Journal of Islamic Studies* 24, no. 2 (2020), p. 365–390. Solahuddin Al-Ayyubi, et.al., "Maqasid Sharia in Tabarru' Contract Laws, *Jurnal al-Dustur* 6, No. 1 (2023).

[19] Reni Nur Aniroh, et.al., "The Bilateral Inheritance System in Islamic Family Law: Fairness, Equality, and Mutual Exchange Perspectives," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, No. 2 (2024).

[20] Khairuddin Hasballah, et.al., "Patah Titi and Substitute Heirs: A Study of Legal Pluralism on the Inheritance System in Aceh Community," *Ahkam: Jurnal Ilmiah Syariah* 21, No. 2 (2021).

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psychology. Friedman argues that the effectiveness of a legal system depends on the interaction of three interconnected elements: legal structure, legal substance, and legal culture.[21] Within this framework, legal culture encompasses public knowledge, perceptions, values, and attitudes toward the law, all of which influence patterns of legal compliance. This perspective is complemented by Ajzen's Theory of Planned Behavior, which posits that attitudes are formed through underlying cognitive beliefs and significantly influence behavioral intentions.[22]

Applied to the context of Islamic inheritance law, these theoretical perspectives suggest that greater knowledge of Islamic legal principles is likely to foster more favorable attitudes toward their implementation. Previous studies on Islamic family law similarly indicate that a stronger understanding of *Sharīʿah* principles is associated with higher levels of legal acceptance and compliance.[23] Guided by these theoretical perspectives, this study addresses three research questions: What is the level of public knowledge of Islamic inheritance law? What are public attitudes toward the implementation of Islamic inheritance law, and is there a significant relationship between legal knowledge and these attitudes? How do Islamic scholars and intellectuals interpret contemporary issues concerning inheritance distribution in Islam?

This study employed a mixed-methods design that integrated quantitative and qualitative approaches to provide a comprehensive understanding of public perceptions of Islamic inheritance law. The quantitative component adopted a correlational research design to examine the relationship between public knowledge of Islamic inheritance law (independent variable) and attitudes toward its implementation (dependent variable). A correlational design was considered appropriate because it enables the examination of statistical associations between variables without manipulating the research setting.[24] Furthermore, the quantitative approach allows hypotheses regarding the relationship between cognitive and affective dimensions of legal awareness to be tested using objectively measurable data.[25] This method aligns with the objectives of socio-religious research by examining the relationship between the cognitive (knowledge) and affective (attitudes) dimensions within the community.[26] A

[21] Lawrence M. Friedman, *The Legal System.*

[22] Icek Ajzen, *Attitudes, Personality and Behavior*, 2nd ed. (New York: Open University Press, 2005).

[23] Abdulaziz Sachedina, "Islamic Family Law and Legal Reform: The Case of Inheritance," *International Journal of Middle East Studies* 21, no. 4 (1989), p. 543–558.

[24] Donald Ary, et.al., *Introduction to Research in Education*, 8th ed. (Belmont: Wadsworth, 2010).

[25] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks: Sage, 2014).

[26] Alan Bryman, *Social Research Methods*, 5th ed. (Oxford: Oxford University Press, 2016).

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quantitative approach was employed to assess the Muslim community's level of knowledge and attitudes toward Islamic inheritance law and to examine the relationship between these two variables. This approach enables a systematic analysis of whether a higher level of knowledge is associated with more positive attitudes toward the implementation of Islamic inheritance law. The qualitative component complemented the quantitative findings by exploring the perspectives of Islamic scholars and intellectuals on contemporary issues in Islamic inheritance law. Through qualitative inquiry, the study examined how religious authorities interpret inheritance distribution in light of classical Islamic jurisprudence, *maqāṣid al-sharīʿah*, gender justice, and the socio-cultural realities of Indonesian society.

This study was conducted in Lembanna Village, Bontobahari District, Bulukumba Regency, South Sulawesi, Indonesia. The research site was selected because its population is predominantly Muslim and continues to maintain strong Bugis-Makassar customary traditions.[27] In local practice, inheritance distribution is frequently resolved through family deliberation, with considerable emphasis on preserving family honor, social status, and communal harmony.[28] This socio-legal context makes Lembanna Village an appropriate setting for examining the relationship between legal knowledge and public attitudes toward Islamic inheritance law within Indonesia's plural legal system. [29] The study population comprised all Muslim residents of Lembanna Village aged 30–55 years, totaling 1,525 individuals based on the 2024 village demographic records. This age group was selected because it represents economically and socially active adults who are more likely to have direct experience with family decision-making processes, including inheritance planning and distribution.

The required sample size was determined using Cochran's sample size formula with a 95% confidence level ($Z = 1.96$) and a margin of error of 10% ($d = 0.10$). The calculation yielded a minimum sample of 95 respondents.[30] Participants were selected using simple random sampling, with proportional allocation across all hamlets in Lembanna Village to ensure adequate representation of each geographical area. This sampling strategy reduced the risk of overrepresenting any single hamlet and enhanced the representativeness and external validity of the study findings.[31] Data on legal knowledge were collected using a 25-item dichotomous (true/false) knowledge test designed to measure respondents' understanding of Islamic inheritance law. The instrument covered four domains: (1) the Qur'anic and Prophetic foundations of Islamic inheritance

[27]Nurul Ilmi Idrus, "To Take Each According to His Needs.
[28]Mark Cammack, "Islamic inheritance law in Indonesia.
[29]M.B. Hooker, *Indonesian Syariah.*
[30]William G. Cochran, *Sampling Techniques*, 3rd ed. (New York: Wiley, 1977).
[31]Earl Babbie, *The Practice of Social Research*, 14th ed. (Boston: Cengage Learning, 2015).

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law; (2) the prescribed inheritance shares of legal heirs according to classical Islamic jurisprudence; (3) the legal concepts of *hibah* (inter vivos gifts), *waṣiyyah* (bequests), and *ṣulḥ* (amicable family settlement); and (4) the application of *maqāṣid al-sharīʿah* to inheritance law.

Public attitudes toward Islamic inheritance law were measured using a 25-item questionnaire based on a four-point Likert scale ranging from 1 (Strongly Disagree) to 4 (Strongly Agree). The absence of a neutral response category was intended to encourage respondents to express a clear evaluative position. Positive statements were scored from 4 to 1, whereas negatively worded items were reverse-coded to ensure consistent interpretation of the overall attitude score. The questionnaire was developed to assess three dimensions of attitude: (1) cognitive, referring to respondents' beliefs regarding the fairness and legitimacy of Islamic inheritance law; (2) affective, reflecting respondents' feelings of acceptance or rejection toward its implementation; and (3) conative, representing respondents' behavioral intentions or willingness to apply Islamic inheritance law in inheritance distribution.

Prior to the main survey, both research instruments were pilot-tested on 30 respondents who were not included in the final sample. Item validity was evaluated using Pearson's Product-Moment item–total correlation. Following conventional criteria, items with a calculated correlation coefficient exceeding the critical value ($r = 0.361$; $n = 30$, $\alpha = 0.05$) were retained for the final instrument.[32] The internal consistency of the instruments was assessed using Cronbach's alpha coefficient. The knowledge test achieved a Cronbach's alpha of 0.812, while the attitude questionnaire yielded an alpha coefficient of 0.876. Both values exceed the commonly accepted threshold of 0.70, indicating good internal consistency and confirming that the instruments were sufficiently reliable for subsequent statistical analysis.[33]

Data were collected through three complementary techniques. First, respondents completed the 25-item true/false knowledge test under the supervision of the researchers to ensure standardized administration. Second, participants independently completed the attitude questionnaire after receiving standardized instructions regarding the response procedure. Third, short semi-structured interviews were conducted with a purposively selected subset of respondents to obtain qualitative insights into the factors influencing their attitudes toward Islamic inheritance law. These interviews served to enrich and contextualize the quantitative findings. Quantitative data were analyzed using descriptive and inferential statistics. Descriptive analysis included measures of

[32]J.P. Guilford, *Fundamental Statistics in Psychology and Education* (New York: McGraw-Hill, 1965).

[33] Jum C. Nunnally & Ira H. Bernstein, *Psychometric Theory*, 3rd ed. (New York: McGraw-Hill, 1994).

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central tendency (mean, median, and mode), measures of dispersion (standard deviation), and frequency distributions to summarize respondents' levels of legal knowledge and attitudes toward Islamic inheritance law. Histograms were also generated to visualize the distribution of the data. To examine the relationship between legal knowledge and public attitudes, Pearson's Product-Moment correlation analysis was employed. The Pearson correlation coefficient (*r*) was used to determine both the strength and direction of the linear relationship between the two variables:

- 0.00–0.20 = very weak
- 0.21–0.40 = weak to moderate
- 0.41–0.60 = moderate
- 0.61–0.80 = strong
- 0.81–1.00 = very strong statistical significance tested at $\alpha = 0.05$.

This study examined two principal variables: legal knowledge (independent variable, *X*) and legal attitude (dependent variable, *Y*). Legal knowledge refers to respondents' understanding of Islamic inheritance law as measured by an objective knowledge test. The construct comprised three dimensions: (1) normative knowledge, reflecting familiarity with Qur'anic verses and Prophetic traditions governing inheritance; (2) jurisprudential knowledge, referring to an understanding of inheritance rules as articulated in classical Islamic jurisprudence (*fiqh*); and (3) contextual knowledge, encompassing awareness of the objectives of Islamic law (*maqāṣid al-sharīʿah*) and principles of social justice relevant to inheritance distribution. Legal attitude refers to respondents' evaluative orientation toward the implementation of Islamic inheritance law and was measured using a Likert-scale questionnaire. Consistent with the tripartite model of attitude, the construct included three dimensions: (1) cognitive, representing beliefs regarding the fairness and legitimacy of Islamic inheritance law; (2) affective, reflecting feelings of acceptance or rejection toward its implementation; and (3) conative, indicating respondents' willingness to apply Islamic inheritance law in inheritance-related decision-making.

The relationship between legal knowledge and legal attitude was examined using Pearson's Product-Moment correlation coefficient to determine both the strength and direction of the association between the two variables; this study assumes that greater knowledge of Islamic inheritance law is associated with more favorable attitudes toward its implementation.

Accordingly, the study tested the following hypotheses: H_1 (Alternative Hypothesis): There is a statistically significant positive relationship between public knowledge of Islamic inheritance law and attitudes toward its implementation. H_0 (Null Hypothesis): There is no statistically significant relationship between public knowledge of Islamic inheritance law and attitudes toward its implementation.

DOI: 10.22373/tc91dw97

Inheritance Asset Distribution: Perspectives of Legal Awareness, Social Attitudes, and *Maqāṣid al-Sharī'ah*

This study employs three complementary theoretical perspectives to analyze the implementation of Islamic inheritance law in the Bugis-Makassar community of Bulukumba: legal awareness theory, social attitude theory, and *maqāṣid al-sharīʿah* theory.

1. Legal Awareness Theory

Legal awareness constitutes a fundamental concept within the sociology of law, emphasizing the role of public cognition, perception, and behavior in determining the effectiveness of legal systems. Lawrence M. Friedman argues that the functioning of law depends on the interaction of three components: legal structure, legal substance, and legal culture. Among these components, legal culture represents the attitudes, values, expectations, and knowledge that individuals and communities hold toward the law. [34] Similarly, Soerjono Soekanto conceptualizes legal awareness as consisting of four interconnected dimensions: legal knowledge, legal understanding, legal attitude, and legal behavior.[35] Accordingly, legal knowledge is expected to influence legal attitudes and ultimately shape patterns of legal compliance.

From the perspective of Islamic law, legal awareness encompasses not only rational understanding but also a spiritual dimension. Islamic legal consciousness is closely connected to the concept of obedience (*ṭāʿah*) to divine commands, where compliance with legal provisions represents both a social obligation and a form of religious devotion. The Qur'an emphasizes the importance of obedience to God's legal commands, including those related to inheritance distribution (Qur'an, al-Nisāʾ [4]: 13–14). Therefore, knowledge of Islamic inheritance law is not merely an accumulation of legal information but also part of religious consciousness and moral responsibility.[36] This dynamic is particularly evident among the Bugis-Makassar community, where inheritance practices are closely associated with family honor, social harmony, and collective decision-making.[37] This phenomenon demonstrates that the implementation of Islamic inheritance law involves a complex interaction between normative religious principles and lived social realities.

Consequently, the application of Islamic inheritance law cannot be understood solely as a theological or doctrinal matter; rather, it represents a socio-legal process influenced by the level of legal awareness within the community.[38]

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[34]Lawrence M. Friedman, *The Legal System.*

[35]Soerjono Soekanto, *Faktor-Faktor yang Mempengaruhi Penegakan Hukum* (Jakarta: Rajawali Press, 1986).

[36]Mark Cammack, "Islamic inheritance law in Indonesia.

[37]Nurul Ilmi Idrus, "To Take Each According to His Needs.

[38]Mark Cammack, "Islamic inheritance law in Indonesia.

DOI: 10.22373/tc91dw97

In this study, legal awareness theory provides the foundation for examining whether variations in public knowledge of Islamic inheritance law are associated with differences in attitudes toward its implementation.

2. Attitude Theory in Social Psychology

In social psychology, attitude refers to an individual's relatively stable psychological tendency to evaluate and respond to a particular object, idea, or social phenomenon.[39] Allport conceptualizes attitude as a "state of mental and neural readiness" developed through experience that exerts a directive influence on an individual's responses toward social objects.[40] From this perspective, attitudes are not merely expressions of personal preference but are socially constructed orientations shaped by knowledge, experience, and interaction with the surrounding environment.[41] Shaw and Wright further explain that attitudes consist of three interrelated dimensions: cognitive, affective, and conative components. The cognitive dimension refers to an individual's beliefs, perceptions, and understanding of an object; the affective dimension concerns emotional responses or feelings toward that object; and the conative dimension relates to behavioral intentions or tendencies to act.[42] Accordingly, attitudes toward Islamic inheritance law are not formed solely through religious knowledge but emerge from the interaction between cognitive understanding, emotional acceptance, and anticipated behavioral consequences.

This perspective is further supported by Ajzen's Theory of Planned Behavior (TPB), which argues that attitudes toward a particular behavior are shaped by individuals' beliefs about the consequences of that behavior and their evaluations of those consequences. [43] In the context of Islamic inheritance law, individuals who perceive inheritance provisions as reflecting justice, social welfare (*maṣlaḥah*), and religious obligations are more likely to develop favorable attitudes toward their implementation.

The Cognitive-Affective-Behavioral (CAB) model provides further insight into the relationship between knowledge and attitudes. The model proposes that cognitive processes influence affective responses, which subsequently shape behavioral tendencies.[44] Applied to this study, knowledge of Islamic inheritance

[39]Gordon Allport, *Attitudes: A Psychological Study* (Chicago: University of Chicago Press, 1935).

[40]Gordon Allport, *The Nature of Prejudice* (Reading, MA: Addison-Wesley, 1954).

[41]Gordon Allport, *Attitudes: A Psychological Study* (Chicago: University of Chicago Press, 1935).

[42]M.E. Shaw & J.M. Wright, *Scales for the Measurement of Attitudes* (New York: McGraw-Hill, 1967).

[43]Icek Ajzen, *Attitudes, Personality and Behavior*, 2nd ed. (New York: Open University Press, 2005).

[44]Muzafer Sherif dan Carl Hovland, *Social Judgment: Assimilation and Contrast Effects in Communication and Attitude Change* (New Haven: Yale University Press, 1961).

DOI: 10.22373/tc91dw97

law represents the cognitive foundation that may influence individuals' emotional acceptance and willingness to implement Islamic inheritance principles.

3. *Maqāṣid al-Sharī'ah* a Normative Framework

Maqāṣid al-sharīʿah provides an essential normative framework for understanding the objectives, purposes, and ethical dimensions of Islamic law, including inheritance law. Classical Islamic legal theorists, particularly Abū Isḥāq al-Shāṭibī, argued that the ultimate purpose of Sharīʿah is the realization of human welfare (*maṣlaḥah*) through the preservation of five fundamental objectives (*al-ḍarūriyyāt al-khams*): religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*).[45] Within this framework, Islamic inheritance law represents an important mechanism for protecting wealth (*ḥifẓ al-māl*) and maintaining family continuity and lineage (*ḥifẓ al-nasl*).

The *maqāṣid* approach has gained increasing attention in contemporary Islamic legal discourse, particularly in addressing debates concerning the relationship between classical legal provisions and changing social realities. especially concerning the interpretation of the Qur'anic inheritance ratio between male and female heirs. Jasser Auda's systemic approach to *maqāṣid al-sharīʿah* further emphasizes the dynamic and contextual nature of Islamic law. By viewing Sharīʿah as an interconnected system, Auda argues that legal interpretation should consider broader social, ethical, and contextual dimensions while maintaining fidelity to foundational Islamic principles. [46] Similarly, Nurrohman argues that interpreting inheritance law through a *maqāṣid* perspective provides opportunities for achieving substantive justice by balancing textual commitments with contemporary social realities. [47]

Contemporary scholars, including Jasser Auda, emphasize that *maqāṣid al-sharīʿah* should be understood as a dynamic framework rather than confined to a purely textual interpretation of Islamic law.[48] Through a systemic approach, inheritance law can be understood as a mechanism designed to maintain socio-economic equilibrium, family responsibility, and social welfare. Although Islamic inheritance law assigns different shares to male and female heirs in certain circumstances, this differentiation is traditionally understood within a broader framework of reciprocal obligations, particularly the financial responsibilities imposed upon male family members. Therefore, this study conceptualizes Islamic inheritance law not merely as a system of numerical distribution but as a social

[45]Abu Ishaq al-Shatibi, *Al-Muwāfaqāt fī Uṣūl al-Sharī'ah* (Beirut: Dār al-Ma'rifah, 1997).

[46]Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: IIIT, 2008).

[47]Nurrohman, "Reinterpreting Islamic Inheritance Law for Justice: A Maqāṣid al-Sharīʿah Perspective," *Ulumuna: Journal of Islamic Studies* 24, no. 2 (2020), p. 365–390.

[48]Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law.*

DOI: 10.22373/tc91dw97

institution aimed at achieving distributive justice, family stability, and collective welfare.

The level of Knowledge and Attitudes of The Community on Inheritance Distribution

1. Respondents' Profile

This study involved 95 Muslim respondents residing in Lembanna Village, Bontobahari District, Bulukumba Regency, South Sulawesi. Respondents were between 30 and 55 years old, representing an adult population with direct social experience and potential involvement in family decision-making processes related to inheritance.

Table 1: The demographic characteristics of respondents are

Characteristics	Category	Frequency	Percentage
Gender	Male	52	54.7%
	Female	43	45.3%
Age	30–39 years old	35	36.8%
	40–49 years old	40	42.1%
	50–55 years	20	21.1%
Education	Elementary School/Junior High School	28	29.5%
	Senior High School	45	47.4%
	Higher Education	22	23.1%
Employment	Farmer/Fisherman	40	42.1%
	Merchant	25	26.3%
	Civil Servant	15	15.8%
	others	15	15.8%

The demographic findings indicate that respondents represented diverse educational and occupational backgrounds. The majority had completed secondary education (high school level), while most respondents were engaged in agrarian and maritime occupations. This profile reflects the socio-economic characteristics of many coastal communities in South Sulawesi, where livelihoods are closely connected to agriculture, fisheries, and other natural resource-based activities.[49]

[49] Nurul Ilmi Idrus, "'To Take Each According to His Needs.

DOI: 10.22373/tc91dw97

2. Level of Knowledge of Islamic Inheritance Law

Respondents' knowledge of Islamic inheritance law was measured using a 25-item true-false test covering three dimensions:

Table 2: Distribution of Respondents' knowledge level

Categories	Interval Score	Frequency	Percentage
High	> 23.1	10	10.5%
Middle	16.5–23.1	67	70.5%
Law	< 16.5	18	19.0%
Total		95	100%

The results show that respondents achieved an average knowledge score of 19.78 (SD = 3.27), with a median score of 20 and a mode score of 22. These findings indicate that, on average, respondents possessed a moderate level of knowledge regarding Islamic inheritance law. While many respondents demonstrated familiarity with basic inheritance concepts, their understanding of deeper philosophical and contextual dimensions remained relatively limited. This finding supports previous research by Mahfud (2019), which indicates that Muslim communities in Indonesia often possess partial knowledge of Islamic inheritance law. Public understanding tends to focus primarily on the technical aspects of inheritance distribution, particularly the calculation of heirs' shares, while the broader objectives (*maqāṣid*) and ethical foundations underlying inheritance principles receive less attention.[50]

3. Community Attitudes towards Islamic Inheritance Law

Community attitudes were measured through 25 Likert Scale items. The findings are displayed in the following table:

Table 3: The Distribution of Community Attitudes

Category	Interval Score	Frequency	Percentage
Positive	> 88.1	15	16.0%
Neutral	70.9–88.1	69	72.5%
Negative	< 70,9	11	11.5%
Total		95	100%

[50] Mahfud, "Pemahaman dan Sikap Masyarakat terhadap Hukum Waris Islam," *Jurnal Hukum Islam* 17, no. 2 (2019), p. 145–167.

DOI: 10.22373/tc91dw97

The analysis shows that respondents obtained an average attitude score of 79.53 (SD = 8.61), with a median score of 80 and a mode score of 81. These results indicate that respondents generally demonstrated a relatively favorable orientation toward Islamic inheritance law. This pattern reflects what Bowen (2003) describes as a characteristic feature of Indonesian Muslim communities, where Islamic legal norms are often accommodated alongside local traditions (*adat*) and family deliberation.[51]

4. Relationship between Knowledge and Attitude

To examine the relationship between respondents' knowledge of Islamic inheritance law (*X*) and their attitudes toward its implementation (*Y*), Pearson's Product-Moment correlation analysis was conducted. The results are presented in Table 4.

Table 4: Pearson Test Correlation

Variable X	Variable Y	r	value-p
Knowledge	Community Attitudes	0.363	0.000

The analysis revealed a positive and statistically significant correlation between knowledge and attitudes ($r = 0.363$, $p < 0.001$). This finding indicates that respondents with higher levels of knowledge regarding Islamic inheritance law tended to demonstrate more favorable attitudes toward its implementation. Although statistically significant, the strength of the relationship was relatively weak to moderate, suggesting that knowledge alone does not fully explain variations in public attitudes. The moderate correlation coefficient indicates that other social and cultural factors may contribute to shaping attitudes toward Islamic inheritance law. These factors may include customary inheritance practices, the influence of religious authorities, family experiences, perceptions of justice, and broader socio-cultural expectations.

These findings are consistent with Ajzen's Theory of Planned Behavior, which argues that attitudes and behavioral intentions are influenced not only by individual beliefs but also by subjective norms and perceived behavioral control. In the context of Lembanna Village, acceptance of Islamic inheritance law appears to be shaped by an interaction between cognitive understanding of *Sharīʿah* principles and social influences, particularly customary norms and the authority of religious figures. [52] Consequently, increasing public knowledge of Islamic inheritance law may contribute to greater acceptance, but educational strategies must also engage with the cultural and social factors that influence inheritance practices.

[51] John R. Bowen, *Islam, Law and Equality in Indonesia.*
[52] Icek Ajzen, *Attitudes, Personality and Behavior.*

DOI: 10.22373/tc91dw97

The findings indicate that public knowledge of Islamic inheritance law among respondents remains at a moderate level, suggesting that legal literacy regarding inheritance principles has not yet reached an optimal stage. Although respondents generally recognized Islamic inheritance law as an important component of *Sharīʿah*, their understanding appeared to be more focused on basic legal provisions rather than the broader philosophical and ethical dimensions underlying inheritance distribution. Correspondingly, community attitudes tended to reflect a position of cautious acceptance: respondents neither rejected Islamic inheritance law nor fully implemented its provisions in inheritance practices.[53] These findings support Friedman's theory of legal culture, which emphasizes that the effectiveness of law depends not only on legal institutions and formal regulations but also on the values, perceptions, and attitudes developed within society.[54] They also correspond with Ajzen's Theory of Planned Behavior, which explains that behavioral intentions are influenced by attitudes, subjective norms, and perceived behavioral control. Therefore, acceptance of Islamic inheritance law cannot be explained solely through cognitive understanding but must also be examined within the broader social environment in which legal decisions are made.

Distribution of Inheritance According to Ulama and Intellectuals: A *Maqāṣid al-Sharīʿah* Perspective

The distribution of inheritance between men and women remains one of the most debated issues in contemporary Islamic legal discourse. Scholarly discussions indicate that interpretations of inheritance provisions are often influenced by cultural contexts, social structures, and changing understandings of justice.[55] Mir-Hosseini's research in Iran, for example, demonstrates that criticism of Islamic inheritance law among educated women is frequently associated with perceptions of gender inequality and concerns regarding the compatibility between classical interpretations and contemporary concepts of justice. Similar debates have emerged in Indonesia. The role of legal pluralism provides another important explanation for these findings. Peletz's study of Malaysia demonstrates that the coexistence of Islamic law, customary law, and state law creates opportunities for individuals to negotiate between different legal frameworks according to social circumstances and perceived interests.

These findings are also consistent with Bowen's research on Aceh and Gayo communities, which shows that Muslim societies often negotiate between formal Islamic inheritance principles and local customary practices.[56] In the

[53] Lawrence M. Friedman, *The Legal System.*
[54] Icek Ajzen, *Attitudes, Personality and Behavior*.
[55] Ziba Mir-Hosseini, *Justice, Equality and Muslim Family Laws.*
[56] John R. Bowen, *Islam, Law and Equality.*

DOI: 10.22373/tc91dw97

present study, respondents similarly demonstrated a tendency toward compromise: they acknowledged Islamic inheritance law as a religious norm while simultaneously preferring family deliberation (*musyawarah*) as the mechanism for resolving inheritance matters.[57] This pattern suggests that limited legal knowledge may contribute to ambiguous attitudes, as individuals recognize the authority of Islamic law but interpret its practical application through local social frameworks.

The Bugis-Makassar cultural context provides further insight into this phenomenon. Among these communities, inheritance is not merely regarded as the transfer of material assets but also as a representation of family honor, social identity, and relational harmony (*siri'*).[58] Consequently, inheritance distribution is frequently negotiated through family consensus to prevent conflict and preserve social cohesion, even when such arrangements differ from the formal rules of Islamic inheritance law. This finding reflects Hooker's concept of legal pluralism, which highlights that Indonesian society operates within overlapping legal systems consisting of Islamic law, state law, and customary law.[59] Therefore, attitudes toward Islamic inheritance law in Bulukumba are shaped by a dynamic interaction between legal knowledge, religious commitment, cultural values, and social strategies for maintaining family harmony.

The qualitative findings reveal that community understandings of Islamic inheritance law are shaped by an interaction between religious knowledge, family experiences, and socio-cultural considerations. According to Aldam Rajab, a community figure in Lembanna Village, Islamic inheritance law has a clear normative foundation derived from the Qur'an and the Sunnah of the Prophet Muhammad. He emphasized that the basic principles of inheritance distribution, including the shares assigned to different categories of heirs, are explicitly regulated in the Qur'anic inheritance verses, particularly those contained in Surah al-Nisāʾ. Nevertheless, he acknowledged that the practical implementation of Islamic inheritance law within families does not always strictly follow the prescribed rules. According to him, inheritance distribution is often adjusted according to family circumstances, prevailing social norms, and agreements reached through family deliberation.[60] A similar perspective was expressed by Nurwahidah, who argued that the historical development of Islamic law demonstrates continuous engagement between legal principles and changing social contexts. She noted that several concepts within Islamic jurisprudence, including those related to kinship and inheritance entitlement, have been subject to scholarly interpretation throughout history. In her observation of inheritance

[57] Mahfud, "Pemahaman dan Sikap Masyarakat.
[58] Nurul Ilmi Idrus, "To Take Each According to His Needs.
[59] M.B. Hooker, *Indonesian Syariah.*
[60] Interview with Aldam Rajab, a religious figure from Bulukumba, October 2025.

DOI: 10.22373/tc91dw97

cases, she found that many families generally comply with the fundamental principles of Islamic inheritance law; however, they often lack detailed knowledge regarding technical aspects of inheritance distribution and consequently rely heavily on the guidance of local religious authorities.[61] In the Suraya family, for example, some members applied the classical principle of a 2:1 distribution ratio between male and female heirs, while others adopted alternative arrangements based on family agreement.[62]

Male respondents generally tended to demonstrate greater acceptance of the classical inheritance provisions, partly because they perceive the allocation of a larger share (2:1) as consistent with their expected social and economic responsibilities. Conversely, some female respondents expressed more critical perspectives, questioning whether differential inheritance shares remain compatible with contemporary understandings of gender equality and economic participation. Scholars such as Fazlur Rahman argue that Qur'anic inheritance provisions should be interpreted within their historical and socio-economic context, particularly considering the financial responsibilities traditionally assigned to men in seventh-century Arabian society.[63] In contemporary contexts where women increasingly participate in economic activities and contribute substantially to family welfare, questions have emerged regarding how inheritance principles can be understood in relation to changing social realities.

The perspective of Aisyah, a Professor of Islamic Law at Alauddin State Islamic University, highlights the importance of contextual interpretation in understanding the Qur'anic provisions on inheritance distribution. According to her, the 2:1 inheritance ratio between male and female heirs represents a normative provision revealed within a specific socio-historical context, particularly a society in which men carried primary financial responsibilities for family maintenance. Therefore, she argues that the interpretation of inheritance verses should not be separated from their broader objectives, including the protection of women's rights, the establishment of justice, and the improvement of social welfare. From this perspective, the significance of the 2:1 provision cannot be understood merely as a mathematical formula but must be examined within the ethical framework of Islamic law. Aisyah argues that the Qur'anic inheritance system represented a transformative intervention in its historical context because women, who previously had limited or no recognized inheritance rights in many pre-Islamic societies, were granted legally protected shares. Consequently, the ratio should be understood alongside the social responsibilities and economic obligations associated with inheritance rights. She further explains

[61] Interview with Nurwakhidah, academic and prominent woman in Bulukumba, October 2025. Field observation in Bulukumba, October 11–20, 2025.

[62] Interview with Suraya, teacher and female leader in Bulukumba, October 2025.

[63] Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982).

DOI: 10.22373/tc91dw97

that contemporary socio-economic transformations require renewed reflection on the implementation of inheritance principles. In modern societies, women increasingly participate in economic activities and, in many cases, become primary contributors to family income or providers for parents and dependents. Under these circumstances, justice cannot necessarily be reduced to the mechanical application of a fixed numerical ratio but should consider the actual social and economic conditions of the heirs involved. This perspective reflects contemporary *maqāṣid al-sharīʿah*-oriented approaches, which emphasize that Islamic legal interpretation should seek to achieve the higher objectives of justice, welfare (*maṣlaḥah*), human dignity, and the protection of vulnerable groups.[64]

Supporting a textual approach to Islamic inheritance law, Supardin, an administrator of the South Sulawesi Indonesian Ulema Council, emphasized that the 2:1 inheritance ratio between male and female heirs is derived directly from the Qur'an, particularly Surah al-Nisāʾ (4: 11). According to him, in cases explicitly regulated by revelation, these provisions possess the status of *qaṭʿī al-thubūt* (definitively transmitted) and *qaṭʿī al-dalālah* (definitively indicated), and therefore constitute an integral part of the Islamic inheritance system rather than merely reflecting Arab cultural practices or historical social constructions. Nevertheless, Supardin also highlighted that the 2:1 ratio should not be generalized as a universal rule governing all inheritance cases. Within the discipline of *farāʾiḍ*, inheritance distribution is determined by a complex system of kinship relationships, heir categories, and legal conditions. In certain circumstances, female heirs may receive shares equal to male heirs, receive a larger portion, or become the sole beneficiaries of an estate while certain male relatives are excluded. This complexity demonstrates that Islamic inheritance law is not structured solely around gender differentiation but around a broader framework of rights, responsibilities, and family relationships.[65]

However, a different interpretive approach has been proposed by scholars who emphasize the objectives (*maqāṣid*) of Islamic law and changing social realities. Munawir Sjadzali, a former Indonesian Minister of Religious Affairs, was among the prominent figures advocating the reformulation of inheritance practices through a contextual understanding of justice. Through his concept of inheritance renewal, Sjadzali proposed the possibility of a 1:1 distribution model between male and female heirs in certain social contexts, particularly where women and men share comparable economic responsibilities. For Sjadzali, the Qur'anic inheritance provisions should not be understood as inherently unjust; rather, the challenge lies in examining whether their contemporary application

[64]Interview with Aisyah, Professor of Islamic Law at Alauddin State Islamic University, September 2025.

[65] Interview with Supardin, Member of the South Sulawesi Provincial Indonesian Ulema Council and Professor of Islamic Law at Alauddin State Islamic University, 2025.

DOI: 10.22373/tc91dw97

continues to achieve the objectives of justice intended by Islamic law. He argued that social transformation, particularly the increasing economic participation and financial contributions of women within Indonesian families, requires renewed reflection on how inheritance principles are implemented.[66]

The debate between Supardin's textual approach and Sjadzali's contextual approach illustrates the diversity of contemporary Islamic legal thought regarding inheritance. While one emphasizes fidelity to explicit textual provisions and classical jurisprudential frameworks, the other highlights the importance of achieving substantive justice through consideration of social change and the higher objectives of *Sharīʿah*. These perspectives demonstrate that public attitudes toward Islamic inheritance law are shaped not only by knowledge of legal texts but also by broader interpretive frameworks concerning justice, responsibility, and social welfare. Supporting a textual approach to Islamic inheritance law, Supardin, an administrator of the South Sulawesi Indonesian Ulema Council, emphasized that the 2:1 inheritance ratio between male and female heirs is derived directly from the Qur'an, particularly Surah al-Nisāʾ (4:11). According to him, in cases explicitly regulated by revelation, these provisions possess the status of *qaṭʿī al-thubūt* (definitively transmitted) and *qaṭʿī al-dalālah* (definitively indicated), and therefore constitute an integral part of the Islamic inheritance system rather than merely reflecting Arab cultural practices or historical social constructions. Nevertheless, Supardin also highlighted that the 2:1 ratio should not be generalized as a universal rule governing all inheritance cases. Within the discipline of *farāʾiḍ*, inheritance distribution is determined by a complex system of kinship relationships, heir categories, and legal conditions. In certain circumstances, female heirs may receive shares equal to male heirs, receive a larger portion, or become the sole beneficiaries of an estate while certain male relatives are excluded. This complexity demonstrates that Islamic inheritance law is not structured solely around gender differentiation but around a broader framework of rights, responsibilities, and family relationship.[67]

Beyond the classical sources of Islamic law, the Qur'an, the Sunnah, and the *ijtihād* of Muslim jurists, Indonesian inheritance jurisprudence has also evolved through landmark decisions of the Supreme Court that promote gender justice, particularly with respect to daughters as *ʿaṣabah* (residuary heirs). Through Decision No. 86 K/AG/1994 and Decision No. 184 K/AG/1995, the Indonesian Supreme Court reinterpreted the principles of Islamic inheritance by recognizing daughters as having the legal authority to exclude the deceased's siblings from inheriting. This jurisprudential development prioritizes

[66]Munawir Sjadzali, *Ijtihad Kemanusiaan*. Jakarta: Paramadina, 1997. Munawir Sjadzali, *Kontekstualisasi Ajaran Islam*, Jakarta: Paramadina, 1995.

[67]Halimah Basri, et.al., "Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and Its Implications for Islamic Law." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022), p. 537–57.

DOI: 10.22373/tc91dw97

genealogical proximity (*qarābah al-dam*) over gender-based preference, thereby restructuring the distribution of inheritance and affirming daughters as residuary heirs (*ʿaṣabah*). The Court's interpretation represents a progressive form of *ijtihād qaḍāʾī* (judicial reasoning) that harmonizes Islamic legal principles with constitutional commitments to equality, justice, and legal protection. From an academic perspective, this study contributes a contextual framework for integrating *maqāṣid al-sharīʿah* with contemporary legal reasoning within Indonesia's pluralistic legal system. Practically, it offers a valuable reference for future reforms of the Compilation of Islamic Law (*Kompilasi Hukum Islam*) and for the development of more gender-equitable inheritance jurisprudence in Muslim-majority societies.[68]

From the perspective of contemporary Islamic jurisprudence, inheritance provisions should be interpreted comprehensively within the framework of *maqāṣid al-sharīʿah*, particularly the preservation of wealth (*ḥifẓ al-māl*), the preservation of lineage (*ḥifẓ al-nasl*), and the realization of justice (*ʿadl*) and public welfare (*maṣlaḥah*). These higher objectives of Islamic law cannot be fully realized if the distribution of inheritance is understood solely through a literal application of legal rules without due consideration of fairness, changing social conditions, and the lived realities of Muslim communities. Accordingly, the interpretation and implementation of inheritance law should be situated within the broader, integrated framework of Islamic family law, where legal rulings are guided not only by textual prescriptions but also by the overarching objectives of justice, equity, and social welfare.

Furthermore, Supardin explains that inheritance practices in Bulukumba reflect diverse legal orientations. While some families continue to apply the *farāʾiḍ* rules prescribed in Islamic law, others distribute inheritance through family deliberation, customary practices, or mutual agreement among the heirs after the testator's death. In many cases, sons and daughters receive equal shares to preserve family harmony and prevent disputes. From the perspective of *maqāṣid al-sharīʿah*, such practices should not be evaluated solely on the basis of conformity with the classical 2:1 inheritance ratio. Rather, their legitimacy should also be assessed in terms of the extent to which they realize the higher objectives of Islamic law, namely the promotion of public welfare (*jalb al-maṣāliḥ*) and the prevention of harm (*darʾ al-mafāsid*). Accordingly, inheritance arrangements reached through informed deliberation and the voluntary consent of all heirs may be regarded as consistent with these objectives, as they help preserve family unity, prevent conflict, and strengthen kinship ties.

Nevertheless, such agreements should ideally be reached only after all heirs have been fully informed of their respective rights under the *farāʾiḍ* system.

[68] Roslina, et.al., "Reinterpreting Islamic Inheritance: Supreme Court Jurisprudence and Gender Justice in Indonesia." *Jurnal Ilmiah Peuradeun* 13, No. 3 (2025), p. 2339-2364.

DOI: 10.22373/tc91dw97

This ensures that any departure from the prescribed shares is based on free and informed consent rather than ignorance or social pressure. Within the socio-cultural context of Bulukumba, where family solidarity and deliberative decision-making are deeply embedded values, the *maqāṣid al-sharīʿah* approach provides a particularly relevant interpretive framework. Its primary concern is not merely the mechanical application of inheritance formulas but the realization of substantive justice through the preservation of lineage (*ḥifẓ al-nasl*), the protection of property rights (*ḥifẓ al-māl*), and the promotion of social harmony. These considerations demonstrate that Islamic inheritance law extends beyond the formal allocation of property, aiming instead to achieve the broader ethical and social objectives that constitute the essence of *maqāṣid al-sharīʿah*.[69]

Therefore, a reinterpretation of Islamic inheritance law through the lens of *maqāṣid al-sharīʿah* is essential to promote distributive justice in the face of evolving social realities.[70] This finding suggests that a deeper philosophical and normative understanding of Islamic law can reduce social resistance to its implementation. From a *maqāṣid* perspective, the purpose of inheritance law extends beyond the mechanical allocation of shares to encompass the preservation of family cohesion, the prevention of conflict, and the realization of justice and public welfare.[71] Accordingly, community-based legal education grounded in *maqāṣid al-sharīʿah* should be strengthened to foster greater legal awareness and more positive attitudes toward Islamic inheritance law. In this regard, Islamic legal literacy is indispensable, as limited understanding often leads to uncertainty, misinterpretation, and family disputes over inheritance.[72] These findings further demonstrate that Islamic inheritance law should not be interpreted solely through a textual or literal approach. Rather, it requires a contextual framework that integrates the principles of classical *fiqh* with the higher objectives of *maqāṣid al-sharīʿah* to address contemporary social challenges and Indonesia's plural legal environment. Within the national legal system, this study highlights the importance of strengthening the synergy between the Compilation of Islamic Law (*Kompilasi Hukum Islam* [KHI]) and community-based legal education. While the KHI provides the normative legal framework for inheritance, its effective implementation depends on enhancing public understanding of the philosophical

[69] Interview with Supardin, Member of the South Sulawesi Provincial Indonesian Ulema Council and Professor of Islamic Law at Alauddin State Islamic University, 2025.

[70] Nurrohman, "Menafsirkan Ulang Hukum Warisan. Ismail Ismail and Nofiardi Nofiardi, "Shifting Inheritance Patterns in the Minangkabau Tribe in Negeri Sembilan, Malaysia," *El-Usrah: Jurnal Hukum Keluarga* 7, No. 1 (2024).

[71] Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law.*

[72] Istiqomah Sinaga, et.al., "Legal Pluralism in the Context of the Distribution of Women's Inheritance: Constellation of State, Islamic and Customary Laws," *Mazahibuna: Jurnal Perbandingan Mazhab* 4, No. 2 (2022).

DOI: 10.22373/tc91dw97

foundations and ethical objectives underlying its provisions, thereby fostering greater acceptance and voluntary compliance.

In this regard, it is important to emphasize that judicial decisions in Indonesia increasingly prioritize substantive justice through the interpretive framework of *maqāṣid al-sharīʿah*. Court rulings that endorse an equal distribution of inheritance are often informed by contextual considerations, including the economic circumstances of the heirs (such as women serving as the primary breadwinners), caregiving responsibilities, mutual agreement among the heirs, and a dynamic understanding of the higher objectives of Islamic law. Rather than departing from Islamic legal principles, these decisions demonstrate the capacity of Islamic inheritance law to respond adaptively to contemporary socio-economic realities while remaining faithful to its normative foundations. These developments underscore the importance of context-sensitive *ijtihād* grounded in *maṣlaḥah* (the public interest) as a basis for the ongoing reform of Islamic inheritance law in Indonesia. They also highlight the increasingly progressive role of the judiciary in interpreting and developing Islamic family law, illustrating how judicial reasoning (*ijtihād qaḍāʾī*) can reconcile classical legal doctrine with constitutional values, social justice, and the evolving needs of contemporary Muslim society.[73]

The findings of this study contribute to the development of Islamic legal scholarship by providing a deeper understanding of the relationship between legal knowledge and social attitudes.[74] The finding that knowledge is positively correlated with attitudes, although not strongly, demonstrates that Islamic law operates not only as a normative legal system but also as a social practice shaped by cultural, gender, and economic factors. This study also contributes to the refinement of Soekanto's theory of legal awareness, which conceptualizes a linear relationship between knowledge, understanding, attitudes, and behavior.[75] The findings indicate that even when levels of knowledge are moderate, attitudes may remain neutral.[76] Furthermore, drawing on Ajzen's theory of planned behavior, this study confirms that knowledge, as a form of cognitive belief, influences attitudes; however, legal acceptance and compliance are also determined by subjective norms (social expectations and approval) and perceived behavioral control (the practical capacity to implement legal norms).[77] In the context of

[73] Yusida Fitriyati, et.al., "Reconsidering Inheritance Equality: Gender Justice in Religious Court Decisions through the Lens of Maqashid Al-Shariah." *Nurani: Jurnal Kajian Syari'ah dan Masyarakat* 25, No. 1 (2025), p. 122-140.

[74] Wael B. Hallaq, *Shari'a: Theory, practice, transformations*. Cambridge: Cambridge University Press, 2009.

[75] Soerjono Soekanto, *Faktor-Faktor yang Mempengaruhi Penegakan Hukum* (Jakarta: Rajawali Press, 1986).

[76] Friedman, *The legal system.*

[77] Icek Ajzen, *Attitudes, personality and behavior.*

DOI: 10.22373/tc91dw97

inheritance practices among the Bugis-Makassar community, customary norms often function as a stronger subjective influence than formal legal knowledge, shaping how individuals perceive and apply Islamic inheritance principles in everyday life.

Furthermore, the reinterpretation and reconstruction of inheritance law implementation represent a crucial concern of this study. The pursuit of equitable inheritance distribution between men and women highlights the principles of legal justice, gender equality, and distributive justice, while remaining consistent with the broader objectives of *maqāṣid al-sharīʿah*. This perspective demonstrates that a deeper understanding of *maqāṣid* can contribute to the development of more positive and constructive attitudes toward Islamic inheritance law. It also supports the arguments of contemporary Islamic legal scholars, such as al-Shāṭibī and Jasser Auda, who emphasize *maqāṣid* as a dynamic paradigm for ensuring the relevance of Islamic law in changing social contexts.[78]

Theoretically, this study contributes to Islamic legal scholarship, theories of legal consciousness, and social attitude formation by demonstrating that legal knowledge, although essential, is not a sufficient determinant of attitudes toward the implementation of Islamic inheritance law. The findings reveal that attitudes are also shaped by broader social, cultural, and religious factors. Practically, this study highlights the importance of developing *maqāṣid*-based legal education, strengthening the role of religious and customary authorities in legal awareness programs, and formulating national legal policies that are sensitive to local contexts. Collectively, these implications provide a foundation for the transformation of Islamic law in Indonesia toward a more responsive, contextual, and socially grounded legal framework.

Conclusion

This study was initiated by a fundamental inquiry into the relationship between the level of Islamic inheritance law knowledge and community attitudes toward its implementation. Employing a quantitative correlational design and involving 95 Muslim respondents in Bulukumba Regency, this research generated several significant findings. First, the majority of respondents demonstrated a moderate level of knowledge regarding Islamic inheritance law. This indicates that while the community possesses a basic understanding of inheritance principles, such as the identification of heirs and general distribution patterns, their comprehension of the normative foundations, philosophical dimensions, and *maqāṣid al-sharīʿah* underlying inheritance law remains limited. Second, regarding community attitudes, most respondents exhibited a neutral stance toward the implementation of Islamic inheritance law. Although they acknowledged inheritance rules as part of Islamic teachings, they did not

[78] Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law.*

DOI: 10.22373/tc91dw97

consistently apply them as the primary reference in inheritance distribution practices. Instead, local customs, family deliberation, and social compromise frequently influence inheritance decisions. This finding illustrates that Islamic inheritance law operates within a complex social environment where formal religious norms interact with customary practices and local legal cultures. Third, Pearson correlation analysis revealed a significant positive relationship between knowledge and attitudes toward Islamic inheritance law ($r = 0.363$; $p < 0.05$). However, the strength of this relationship was relatively weak to moderate, indicating that knowledge constitutes only one of several factors influencing attitudes. Other determinants, including customary values, gender perspectives, family dynamics, and the authority of religious leaders, also play important roles in shaping community acceptance and implementation of inheritance principles. These findings demonstrate that Islamic inheritance law in Indonesia, particularly in South Sulawesi, cannot be understood exclusively through a normative-textual framework. Rather, it functions as a living legal system that continuously interacts with local traditions, social expectations, and cultural realities. The study also reveals gender-based differences in perceptions: male respondents tended to demonstrate greater acceptance of Islamic inheritance provisions, partly because they generally receive larger shares under the classical inheritance framework, whereas female respondents tended to express more critical perspectives concerning issues of equality and fairness. Therefore, this study argues that Islamic inheritance law requires continuous reinterpretation through the perspective of *maqāṣid al-sharīʿah* so that it is not confined to formal textual interpretation but remains capable of addressing contemporary concerns related to gender justice, distributive justice, social transformation, and the diversity of legal cultures. Such an approach does not necessarily reject established Islamic legal principles; rather, it seeks to uncover their broader ethical objectives and social relevance, consistent with the views of contemporary Islamic scholars and legal theorists. Ultimately, while legal knowledge is an important foundation for developing positive attitudes toward Islamic inheritance law, it cannot operate independently. A more comprehensive strategy is required, integrating *maqāṣid al-sharīʿah*-based legal education, collaboration between religious and customary leaders, and the development of context-sensitive legal policies. Through these efforts, Islamic inheritance law can be embraced not merely as a religious obligation but also as a living instrument of social justice that responds meaningfully to the socio-cultural realities of Indonesian Muslim communities.

DOI: 10.22373/tc91dw97

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Interviews and Field Observations

Field Observations in Bulukumba, October 11-20, 2025.
Interview with Aisyah, Professor of Islamic Law at Alauddin State Islamic University, 2025.
Interview with Aldam Rajab, a religious figure in Bulukumba, October 2025.
Interview with Nurwakhidah, an academic and women's figure in Bulukumba, October 2025.
Interview with Supardin, a member of the Indonesian Ulema Council (MUI) for South Sulawesi Province and Professor of Islamic Law at Alauddin State Islamic University, 2025.
Interview with Suraya, a teacher and women's figure in Bulukumba, October 2025.