

The Management of Inheritance in Community Economic Development: Islamic Economics Perspective

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ABSTRACT

Inheritance is one of the instruments of wealth distribution that is clearly regulated in Islamic law. A fair and proportionate inheritance distribution mechanism not only has legal implications but also significantly impacts the community's economic development. This article discusses inheritance management from an Islamic economic perspective, emphasizing the functions of distribution and social justice and their role in strengthening the financial structure of the family and society. This study uses a qualitative-descriptive approach based on the study of literature from the Qur'an, Hadith, and the views of fiqh scholars as well as contemporary Islamic economic literature. The results of the discussion showed that inheritance management in accordance with sharia can reduce social disparities, strengthen family solidarity, prevent the accumulation of wealth in a few parties, and encourage a healthy circulation of wealth in society. Thus, inheritance management is not only a private family affair, but also has a real contribution to the economic development of a just society.

Keywords: *Inheritance, Wealth Distribution, Community Development.*

INTRODUCTION

Wealth in Islam's view is not only an economic instrument, but also a trust that must be accountable before Allah ﷻ. The Qur'an (59:7) emphasizes that wealth should not accumulate only in a few people, but should be circulated so that it can be enjoyed by all walks of life (Shihab, 2002). One of the important mechanisms in maintaining the distribution of such assets is the inheritance system (*Al-Mirāts*), which is regulated in detail in Islamic law (al-Zuhaili, 1985).

Inheritance management in Islam is not just a process of distributing inheritance to heirs, but is an instrument of wealth distribution that has social, economic, and spiritual dimensions. In Surah An-Nisa verse 7, Allah affirms that both men and women have the right to inheritance, so the principle of gender justice in economic distribution has been accommodated since 14 centuries ago. This division of inheritance not only guarantees individual rights, but also serves to prevent society from sharp economic disparities (Dias, 2025).

In the context of economic development, inheritance plays an important role as a source of capital and assets for families and individuals. When the property is managed productively, for example used as business capital, halal investment, or allocated for education and welfare, then inheritance can be a driver of family economic growth while strengthening the economic structure of the community (Elinder et al., 2018). On the other hand, if inheritance management is carried out without paying attention to the provisions of sharia, it often causes family conflicts, asset monopolies, and even waste of property which ultimately weakens the economic foundation of the community (Puspitasari & Wahyudi, 2024).

In many Muslim societies, the issue of inheritance is often a source of social conflict. It is not uncommon for the practice of neglecting women's rights, the dominance of certain parties in the control of assets, and the delay of inheritance distribution for a long period of time that hinders economic productivity (Abugharsa, 2023). This phenomenon shows that there is a gap between sharia norms and social reality. In fact, if the inheritance mechanism is implemented correctly, the distribution of assets will become more even, create economic justice, and support the achievement of development goals from a sharia perspective.

Islamic economics itself emphasizes that development should not only be measured by economic growth indicators, but must also include aspects of equity, justice, and welfare (Mossy & Arsyad, 2019). In this case, inheritance management has a strategic contribution. It can be an instrument of equal distribution of ownership, reducing the concentration of wealth in certain groups, while strengthening family- and community-based socio-economic networks. In other words, inheritance is not only a private family affair, but also part of the Islamic economic mechanism that has an impact on community development.

Various previous studies have discussed the legal dimension of Islamic inheritance, both from the perspective of fiqh and positive law in Indonesia. However, studies that link heritage management to community economic development from an Islamic economic perspective are still relatively limited. In fact, with the increasing awareness of the importance of fair distribution of wealth and the emergence of the issue of socio-economic disparities in Muslim-majority countries, discussions about the strategic function of heritage in economic development have become increasingly relevant.

This article seeks to present a new perspective by looking at inheritance not only as a family law issue, but also as an instrument of wealth distribution that contributes to the economic development of the community. The novelty of this research lies in the integration between the study of Islamic inheritance law and Islamic economic analysis, thus offering a paradigm that inheritance management is not just about solving individual problems, but also part of a community economic development strategy based on distribution justice.

RESEARCH METHODOLOGY

This study uses a qualitative-descriptive approach with a literature study method (*Library Research*). This approach was chosen because the issues studied are related to normative concepts as well as conceptual analysis of heritage management from an Islamic economic perspective and its implications for community economic development. The qualitative-descriptive approach is relevant in text-based research, because the main focus is to uncover the meaning, principles, and social relevance of normative Islamic law (Wahab & Syaripudin, 2023).

The data sources in this study consist of normative texts and academic literature. Sources include classical literature (*turāts*) that discuss the law of inheritance, scientific journal articles, research reports, and publications that highlight the issues of wealth distribution and economic development. Data collection was carried out by browsing various literature from print and digital libraries, by selecting documents relevant to the themes of heritage, wealth distribution, and community development.

The collected data is then analyzed using the content analysis method (*Content Analysis*), which is an analysis technique that focuses on interpreting the meaning of the text (Rolando, 2022). The analysis process is carried out through data reduction to select relevant literature, thematic

categorization according to the focus of the research, interpretation of the content of the literature, and synthesis of the results of the analysis in a complete framework. Through this stage, the research seeks to find the relationship between Islamic inheritance law norms, the principle of wealth distribution in Islamic economics, and its implications for the economic development of the community.

RESEARCH RESULTS:

The study of Islamic inheritance law in Indonesia generally emphasizes the normative aspect and legal certainty as the main foundation. Inheritance is seen as part of the sharia which has strict provisions in the Qur'an and hadith, so its implementation must not be changed by human will. One of the important purposes of this legal certainty is to ensure that the rights of every heir, both male and female, are fully protected and cannot be overridden by cultural factors or social pressures. Literature such as *Inheritance Law Legislation in Indonesia* shows how the Compilation of Islamic Law (KHI) is used as a reference in the practice of religious justice to ensure clarity of legal status, who is entitled, and how much of the share must be received. This confirms that Islamic inheritance law has a fundamental role in protecting the individual rights of each heir while maintaining the stability of Muslim family law (Fauzi, 2016).

In addition to the normative aspect, the socio-economic dimension of inheritance law is also of concern to researchers. In perspective *Maqashid al-Syariah*, inheritance not only functions as a legal instrument that transfers property rights, but also as a mechanism for the equitable distribution of property in society. Article *Islamic Inheritance Law for Economic Social Justice in Indonesia* emphasizing that the proportionate distribution of inheritance can prevent the accumulation of wealth in a few people, as well as help create economic balance for the Muslim family and community. In the Indonesian context, this is very important considering the practice of customary inheritance that is often not in line with sharia principles, such as giving privileges to the eldest son or ignoring women's rights. Thus, this literature underlines that Islamic inheritance is not only a private family affair, but a socio-economic instrument that supports the justice distribution of wealth in the wider society (Sukarti & Rais, 2017).

Further empirical studies show that the application of Islamic inheritance law has significant implications for the economic condition of the family. Article *Islamic Inheritance Laws and Their Economic Implications in Indonesia: A Legal and Financial Perspective* Explain how compliance with inheritance laws can improve family well-being by creating clarity on asset ownership, thus preventing prolonged conflicts. On the other hand, the lack of clarity in division often causes legal problems, disputes between brothers, and even the inhibition of the use of productive assets such as land or houses. The study also highlights that inheritance management in accordance with sharia provisions can encourage family investment, as the assets received by the heirs can be allocated for business or education. Thus, this literature shows the close relationship between the certainty of Islamic inheritance law and family economic development while maintaining the financial stability of the Muslim community (Arni et al., 2025).

The aspect of protecting the rights of heirs, especially for minors, is also an important highlight in the literature on Islamic inheritance law. Article *Legal Certainty of the Rights of Islamic Heirs of Minors* illustrates that although the rights of children have been guaranteed by the Qur'an and laws and regulations, in practice children often do not have the capacity to fight for their own rights. Therefore, the legal system places guardians or guardians as the responsible party to ensure that children's rights

are maintained until they grow up. With legal certainty, the inheritance for minors must not be transferred or misused by other parties. This research emphasizes the importance of structural protection so that children's inheritance rights can be used in the future, especially for educational and self-development needs, so that Islamic inheritance law truly reflects the principle of intergenerational justice (Tektona & Indiarti, 2021).

On the other hand, a number of studies highlight the gap between sharia norms and community practices. Article *The Role of Islamic Inheritance Law with a Maqasid al-Shariah Approach in Ensuring Women's Social Justice* revealed that although Islamic inheritance law clearly provides rights to women, in practice there are still many cases of neglect. This phenomenon is generally influenced by patriarchal cultural factors, low legal literacy, and lack of women's access to religious justice institutions. As a result, women's rights are often eroded or even lost altogether in the process of inheritance. This condition shows that the existence of formal law is not enough without social awareness and implementation mechanisms that favor vulnerable groups. Thus, this literature provides empirical evidence that the social dimension of inheritance needs to be continuously strengthened in order to be in line with the *maqāṣid al-syarī'ah* which emphasizes the principles of justice and benefit (Heriandita et al., 2025).

Other normative studies confirm that Islamic inheritance law has provided very detailed rules regarding the harmony, conditions, and portions of inheritance. Article *Heirs Based on Islamic Law in Indonesia* emphasizes that the provisions in the al-Qur'an and hadith Equipped with a view 'Wow' which provides a detailed explanation of who is entitled to be the heir and how to divide them. In practice in Indonesia, this provision was then institutionalized through the Compilation of Islamic Law which was used as a guideline in religious courts. The importance of this literature is to show the consistency between classical texts and formal regulations, thus strengthening the legitimacy of inheritance law in the context of the modern state. Thus, the Islamic inheritance system has proven to be comprehensive and able to answer the legal needs of contemporary Muslim society (Assyafira, 2020).

However, empirical research still shows that the implementation of inheritance law often faces social and technical obstacles. Article *The Role of Islamic Inheritance Law in Wealth Distribution* Explains that many Muslim families delay inheritance distribution for a variety of reasons, ranging from maintaining family ties to avoiding open conflict. However, the delay actually has a negative impact, because assets that should be able to be used for business or investment are abandoned. In the long run, this weakens the productive function of inheritance as an instrument of family economic development. This finding emphasizes the need for public awareness to manage heritage assets immediately and in accordance with sharia so that their economic potential can be optimized. (Mahfuz et al., 2025)

Finally, a number of contemporary studies show that heritage can be an important instrument in economic development if managed according to Islamic principles. Articles like *The New Construction of Inheritance in Minangkabau People: Competition and Strategy to Produce Successful Entrepreneurs in Indonesia* showing concrete examples of the Minang people who manage heritage as business capital and communal economic strategies (Tarigan & Naldo, 2022), this is empirical evidence that inheritance can be used productively. Inherited assets can not only be divided for consumption, but can also be diverted into business capital or halal investment. In this way, inheritance serves as an instrument of equitable distribution of wealth as well as a driver of economic productivity. As discussed in the thesis *Islamic Heritage Property Management to Encourage Economic*

Empowerment (Puspitasari, 2024). However, this can only be achieved if the community understands the law of inheritance in its entirety and is able to implement it without conflict. Therefore, this literature confirms that Islamic heritage has great potential to strengthen the economic structure of contemporary Muslim society.

Thus, the results of the study show that there are at least three styles of discussion related to the Islamic inheritance system. First, literature that affirms legal certainty and protection of heirs' rights. Second, literature that highlights the socio-economic dimension of heritage as an instrument of wealth distribution. Third, literature that shows empirical reality shows that there is an implementation gap that hinders the productive function of inheritance, but at the same time holds great potential in community economic development if managed in accordance with Islamic economic principles.

ANALYSIS AND DISCUSSION OF THE RESEARCH:

To understand the role of inheritance in the economic development of society, the analysis in this article is arranged in a conceptual framework that views inheritance as an instrument of wealth distribution as well as productive economic resources. This framework includes three main stages, namely: (1) legal certainty of inheritance distribution in accordance with Islamic law as the foundation for the protection of rights; (2) the function of inheritance as a socio-economic distribution mechanism that prevents the concentration of wealth; and (3) optimizing legacy management productively through family businesses, halal investment, and productive waqf. This framework affirms that inheritance does not stop at formal distribution, but continues at the creation of sustainable economic benefits for families and communities.

1. Legal Certainty and Protection of Heirs' Rights

The management of inheritance in Islam cannot be separated from the framework *maqāṣid al-syarī'ah*, especially the aspect of property protection (*ḥifẓ al-māl*). In theory *maqāṣid*, maintaining property is included in five basic needs that need to be maintained, of which the other four are religious care (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), Sense (*ḥifẓ al-'aql*), and descendants (*ḥifẓ al-nasl*) (Syatibi, 2003). This shows that property is not just a material entity, but a vital element for the upholding of life and the fulfillment of religious obligations. Taking care of property is a necessity *Daruriyyah*, because with human resources they can meet primary needs and carry out worship perfectly. Therefore, generally literature emphasizes legal certainty in inheritance, where the rights of heirs are protected by detailed rules in the Qur'an, especially QS. al-Nisā': 11, 12, and 176. This provision ensures that the distribution of assets is fair, measurable, and leaves no room for abuse or loss of rights of certain parties.

However, inheritance management should not be understood simply as a transfer of ownership through formal distribution, but also includes efforts to maintain, develop, and utilize it to provide sustainable benefits for the heirs and the community. Inheritance in this perspective is not only understood as the transfer of ownership from heir to heir, but also as part of the system of property protection in Islam. In other words, the distribution of inheritance has two dimensions: the legal dimension, which ensures the rights of each heir are protected; and the socio-economic dimension, which ensures that assets are maintained, developed, and provide collective benefits. Therefore, heritage management must not stop at formal distribution alone, but must continue with productive and long-term oriented utilization.

Furthermore, *maqāṣid al-syarī'ah* places *ḥifẓ al-māl* not only in the realm of property protection, but also in the aspect of its sustainability and usefulness. The purpose of sharia in

establishing economic laws is so that wealth continues to circulate, is not monopolized by a few parties, and can support the benefit of the ummah. This is in line with the principles of the Qur'an in QS. al-Hasyr: 7, which emphasizes that wealth should not only revolve among the rich. This verse is also the philosophical basis that heritage management is part of the wealth distribution system to create social justice.

If examined more deeply, the aspect of legal certainty in inheritance serves as a foundation for social and economic stability. The detailed provisions in the Qur'an not only regulate the division normatively, but also create certainty that reduces the potential for dispute. From an institutional economic perspective, the certainty of ownership rights is one of the main prerequisites for the running of healthy economic activities. Without clarity on ownership status, assets tend to be idle or cannot be utilized optimally because they are tied up in conflict. Thus, Islamic inheritance rules can be understood as an instrument to prevent wealth from stagnation, as well as encourage the turnover of assets into productive economic activities.

In practice, the certainty of inheritance law also functions as a protection mechanism for vulnerable groups, such as women and children. The Qur'an explicitly gave them a part, something previously unknown in the pre-Islamic Arab tradition. This shows that the Islamic inheritance system has a broader vision of justice than just the transfer of assets. It is a form of social protection so that the weak group still has access to economic resources, which ultimately supports the welfare of families and communities.

Furthermore, legal certainty in heritage can be seen as a bridge between the normative aspects of sharia and the needs of contemporary development. In the modern context, a fair distribution of inheritance must be supported by adequate institutional instruments, such as land administration, religious justice, and mediation mechanisms. With an effective legal system, the potential for disputes can be minimized and inherited assets can be immediately produced, both through family businesses, sharia investments, and integration with other instruments such as zakat and waqf. This shows that the protection of inheritance rights is not only a family law matter, but an integral part of the economic development strategy of the people.

2. Inheritance as an Instrument of Socio-Economic Distribution

From the point of view of Islamic economics, inheritance can be understood as a mechanism for the redistribution of wealth between generations. No other legal system, neither capitalist nor socialist, regulates the transfer of property as precisely and justly as Islam. The provisions of inheritance include who is entitled, how many parts of each, to the mechanism of implementation, as explained in detail in the QS. al-Nisā': 11, 12 and 176. This provision guarantees that the property does not stop at one individual or a handful of parties, but is systematically transferred to a number of heirs. In the long run, this mechanism expands asset ownership, suppresses the concentration of wealth, and encourages economic turnover in society.

Theoretically, the inheritance mechanism designed by Islamic sharia emphasizes that the distribution of wealth should not be static, but should revolve in a broader socio-economic cycle. This is in contrast to capitalism which tends to allow the accumulation of assets to a wealthy minority, or socialism which negates individual property rights. Within the framework of *maqāṣid al-syarī'ah*, the distribution of property through inheritance is positioned as an instrument of protection as well as equity, so that the function of property does not stop at private ownership, but moves to support

collective interests. This mechanism is an important instrument to ensure economic inclusion and reduce structural disparities in society.

The principle of wealth distribution in Islam, including through inheritance, is the antithesis of capitalism which gives birth to the accumulation of wealth in the minority, as well as a correction to socialism which abolishes the right of individual property (Hadi, 2016). In other words, the Islamic inheritance system not only asserts the right to private property, but also balances it with social interests. It affirms the principle of humane and sustainable social justice, in accordance with the spirit of *maqāṣid* that prioritize the collective benefit.

The above explanation illustrates the unique position of inheritance in Islamic economics. The proportional share of inheritance provisions ensures the creation of a widespread ownership structure. Assets that were originally concentrated in one individual heir will be divided into a number of heirs, so that the opportunity for utilization is more inclusive. In this way, inheritance is not just a transfer of ownership, but also an instrument of distribution that changes the economic structure of the family and society. A further implication is the opening up of new economic opportunities, i.e. some heirs can manage land, set up businesses, or use inheritance capital for productive investments, which in turn increases participation in real economic activities.

In the context of community economic development, heritage plays a very strategic role. Each time an estate is inherited, it not only transfers ownership, but also opens up new economic opportunities for the heirs. Land can be used as agricultural land, houses can be rented or used as business assets, while cash capital can be rotated in trade. So, inheritance opens up new access for heirs to manage land, houses, and business capital. This process demonstrates the function of heritage in expanding access to economic resources and strengthening community participation in productive activities. Inherited assets can be produced to expand sources of livelihood, strengthen economic participation, and reduce social inequality. One of the wisdom of inheritance is so that property ownership is more spread so that the turnover is wider and the benefits are more evenly distributed. Thus, inheritance contributes directly to economic growth and equity.

Empirically, the practice of inheritance in Muslim societies shows that in rural areas, the inheritance of agricultural land often leads to the fragmentation of land into small units that are difficult to manage productively, thereby reducing the economic efficiency of farming families (Iskandar et al., 2024). This condition shows that without good inheritance planning, inheritance assets that should be a source of economic sustainability can actually experience a depreciation in value and function. Therefore, a more positive and visionary heritage management model is needed. One approach that can be applied is to unite inherited assets, especially those in the form of productive property, into the form of a family company. With this model, fixed assets are professionally managed, generate profits, and can be passed on across generations without experiencing constriction or loss of value.

In addition, a similar strategy can also be expanded through the concept of productive waqf. For example, part of the inheritance in the form of land, buildings, or shophouses is allocated as waqf so that the benefits can be used for education, health, or other social interests. This practice shows that inheritance does not only stop at the private and internal orientation of the family, but can also be expanded to make a broader public contribution, in line with the spirit of *maqāṣid al-syarī'ah* in safeguarding the welfare of the ummah.

Thus, the effectiveness of inheritance as an instrument of socio-economic distribution depends on two things: first, compliance with sharia principles in ensuring the justice of distribution (Burn, 2023); Second, institutional design that encourages the productive use of heritage assets (Sirin, 2015).

If these two things are met, then inheritance can be the driving force of sustainable development, strengthening the economic structure of the family, while suppressing social inequality in contemporary Muslim society.

3. Implementation Gap and Productive Management Potential

Although Islam provides an ideal inheritance system, practice on the ground shows implementation gaps. Conflicts between heirs are one of the main obstacles in the use of inheritance. Protracted disputes often make productive assets unusable. The most common case is land grabbing, where land cannot be used because the ownership status is disputed. Delaying the distribution of inheritance can result in tyranny, because the rights of the heirs are suspended for no reason *Syar'i* (Abduh & Nurhidayat, 2023). From an economic perspective, this delay also causes asset stagnation, so that wealth that should be productive becomes idle and loses its economic value.

This phenomenon of inheritance conflict shows that there is a gap between clear Islamic legal norms and social practices that are often colored by subjective interests, weak legal literacy, and dominance of local culture. In many cases in Indonesia, for example, disputed inherited land not only loses its economic value, but also becomes a source of social division at the family and community level. In other words, even though Islamic inheritance rules are well established, the practice is still influenced by socio-cultural factors that are often more dominant than sharia regulations.

In addition to conflict, discrimination against women is still a serious problem. History records that one of the great revolutions of Islam was the granting of inheritance rights to women, which was previously completely unknown in the Arab tradition of jahiliyyah (Wahdi, 2020). However, in contemporary practice, there is still often a patriarchal culture that ignores women's rights. In fact, the Qur'an explicitly stipulates a section for women in the Qur'an. al-Nisā': 7 and QS. al-Nisā': 11. Thus, this discrimination not only violates Islamic law, but also undermines the function of inheritance as an instrument of equitable distribution of wealth.

Gender discrimination in heritage can also be seen as one of the factors inhibiting inclusive economic development. Women who lose their inheritance rights are indirectly marginalized from the ownership of productive assets, even though asset ownership is an important variable in increasing economic participation, access to financing, and social protection. Studies show that land ownership by women contributes significantly to improving family welfare, especially in terms of children's health (Rehman et al., 2019). Therefore, the neglect of women's rights in inheritance is not only a violation of the sharia, but also a great loss of potential in the socio-economic development of Muslim society.

In addition, there are problems in the pattern of post-division asset management. There are heirs who prefer to sell inherited assets and use them for momentary consumption. This practice makes the value of assets deplete quickly without leaving a long-term impact. In fact, Islamic economic principles encourage wealth to be productive and not stop at consumption. Wealth is only a tool to achieve sustainable prosperity, not an end goal. Therefore, heritage management should be directed to halal investments that provide long-term benefits, such as family businesses, productive business capital participation, or deposits in Islamic financial instruments.

This problem of instant consumption can be explained through the theory of economic behavior (*Behavioral Economics*) which emphasizes the tendency of "present bias", i.e. a preference for short-term needs to be met over long-term investments (Maji & Prasad, 2024). In the framework of Islam, this phenomenon needs to be corrected by building awareness that wealth is a mandate that must be

managed productively. Islamic financial literacy education, the establishment of sharia-based family cooperatives, or the development of sharia micro investment instruments can be practical solutions to direct inherited assets so that they do not run out quickly, but develop sustainably.

The potential for heritage management will be more optimal if it is synergized with other Islamic economic instruments, such as zakat, infaq, and waqf (Amelia et al., 2023). Some of the inheritance can be allocated as productive waqf for education, health, or the construction of public facilities. This concept not only strengthens family resilience, but also extends benefits to society. The sustainability of the economic development of Muslims requires the use of resources based on the values of worship and philanthropy, not just material gains. With this kind of integration, inheritance is not only a private right, but also a public resource that supports sustainable development.

Strengthening the synergy between heritage and waqf can be seen as a strategy "*Double Impact*". On the one hand, the heirs still get rights according to the provisions of the sharia, while on the other hand, some of the assets allocated as productive waqf will provide sustainable social benefits (Putri & J., 2025) (Wira et al., 2023). This model has been practiced in several places, especially in the form of member waqf or family waqf, where inheritance is partially transferred into the form of productive waqf (Marpaung & Lubis, 2025). This practice shows that heritage can be transformed into an economic philanthropic instrument that supports national development while maintaining the sustainability of the people's assets.

Thus, this analysis shows that the management of inheritance in an Islamic perspective is not just a private family affair, but part of a larger mechanism in realizing justice and economic equity. When managed in accordance with sharia, inheritance becomes a strategic instrument that strengthens family resilience, reduces social inequality, and encourages community development based on the values of justice, togetherness, and sustainability. On the other hand, if management practices deviate from the provisions of sharia, then the potential for conflict, discrimination, and asset stagnation will hinder the contribution of inheritance to the economic development of the community.

Therefore, the success of inheritance management in the contemporary era requires an integrative approach, namely strict enforcement of sharia law, community empowerment through sharia legal and financial literacy, and the establishment of inheritance mediation institutions that are able to resolve disputes quickly and fairly. Without this systematic effort, the potential of inheritance as an instrument of wealth distribution and economic development will only become a normative ideal without the power of realization in the field.

CONCLUSION

The management of inheritance in the perspective of Islamic economics shows that inheritance is not only a private family affair, but also a strategic instrument for the distribution of wealth that has an impact on the economic development of the community. The detailed sharia provisions regarding inheritance, as stated in the Qur'an and emphasized by fiqh scholars, are a mechanism to ensure fair distribution and prevent the accumulation of wealth in a few people.

The results of this study confirm several main points. First, inheritance has a legal function that protects the rights of heirs, both men and women, as well as a socio-economic function to expand asset ownership and strengthen family resilience. Second, there is a gap between sharia norms and community practices. There are still many conflicts between heirs, delays in distribution, and discrimination against women. Third, inheritance has great potential as economic development capital

if managed productively, for example through halal investment, family business, or integration with productive waqf.

Thus, inheritance management in accordance with the principles of *maqāṣid al-syarī'ah* can be an instrument of social justice, reduce economic disparities, strengthen family solidarity, and support community development based on Islamic values. On the other hand, if management deviates from the sharia, then it has the potential to become a source of conflict, discrimination, and asset stagnation. Therefore, efforts are needed to increase literacy in inheritance fiqh, strengthen the role of religious judicial institutions, and integrate inheritance with other Islamic economic instruments, so that inheritance really provides long-term benefits for families and communities.

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