

Preventing Family Conflicts through Islamic Inheritance Law Education in Walantaka District

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Abstrak:

Rendahnya pemahaman masyarakat mengenai hukum waris Islam dapat menimbulkan kesalahan dalam menentukan ahli waris, bagian warisan, dan mekanisme pembagian harta, yang pada akhirnya berpotensi memicu perselisihan dalam keluarga. Kegiatan Pengabdian kepada Masyarakat (PKM) ini bertujuan meningkatkan pemahaman masyarakat Kecamatan Walantaka mengenai hukum waris Islam, ilmu faraidh, serta penyelesaian persoalan warisan melalui musyawarah keluarga sebagai upaya mencegah konflik. Kegiatan dilaksanakan melalui penyuluhan hukum, pelatihan, studi kasus, simulasi pembagian warisan dan musyawarah keluarga, diskusi interaktif, serta konsultasi hukum. Evaluasi dilakukan menggunakan *pre-test* dan *post-test* terhadap 25 peserta untuk mengukur perubahan tingkat pemahaman sebelum dan setelah kegiatan. Hasil kegiatan menunjukkan bahwa rata-rata nilai peserta meningkat dari 56,8 pada *pre-test* menjadi 87,6 pada *post-test*, atau meningkat sebesar 30,8 poin. Peserta juga menunjukkan peningkatan pemahaman mengenai dasar hukum kewarisan, golongan ahli waris, bagian masing-masing ahli waris, serta tahapan penyelesaian persoalan warisan. Kegiatan diskusi dan konsultasi menunjukkan bahwa persoalan kewarisan tidak hanya berkaitan dengan pengetahuan hukum, tetapi juga komunikasi, keterbukaan, dan kebiasaan keluarga. Kegiatan ini menyimpulkan bahwa edukasi hukum waris yang dikombinasikan dengan praktik dan musyawarah dapat menjadi strategi preventif untuk meningkatkan literasi kewarisan dan meminimalkan potensi konflik keluarga.

Kata Kunci: hukum waris Islam, *faraidh*, edukasi hukum, konflik keluarga, musyawarah

Abstract:

Limited community understanding of Islamic inheritance law may lead to errors in identifying heirs, determining inheritance shares, and distributing inherited property, potentially resulting in family disputes. This Community Engagement Program aimed to improve the understanding of the Walantaka community regarding Islamic inheritance law, *faraidh*, and family deliberation as a preventive strategy for reducing inheritance-related conflicts. The program was implemented through legal education, training, case-based learning, inheritance distribution simulations, family deliberation simulations, interactive discussions, and legal consultations. Program outcomes were evaluated through *pre-test* and *post-test* assessments involving 25 participants to measure changes in their understanding before and after the intervention. The results showed an increase in the participants' mean score from 56.8 in the *pre-test* to 87.6 in the *post-test*, representing an increase of 30.8 points. Participants also demonstrated improved understanding of the legal basis of inheritance, categories of heirs, inheritance shares, and procedures for resolving inheritance issues. Discussions and legal consultations further revealed that inheritance problems were influenced not only by limited legal knowledge but also by family communication, transparency, and customary practices. The program concludes that Islamic inheritance education combining legal instruction with practical exercises and family deliberation can serve as a preventive strategy for strengthening inheritance literacy and minimizing the potential for family conflicts.

Keywords: Islamic inheritance law, *faraidh*, legal education, family conflict, family deliberation

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Introduction

Inheritance is not only a legal matter but also a social and family issue in Muslim

communities. The distribution of inherited property involves the transfer of ownership, economic rights, family relationships, and the continuation of kinship. When heirs have different understandings of their rights or consider a distribution unfair, inheritance can become a source of disagreement and may damage family relationships. Islamic law provides detailed rules concerning inheritance, including eligible heirs, their respective shares, *furūd al-muqaddarah*, *'aṣabah*, *ḥajb*, and the procedures that should be completed before distribution. These principles are based mainly on Qur'anic provisions in Surah al-Nisa verses 7, 11, 12, and 176 and are also reflected in Book II of the Compilation of Islamic Law in Indonesia. Thus, Islamic inheritance law is intended not only to regulate property transfer but also to protect the rights of heirs and maintain justice and family harmony.

However, the existence of detailed inheritance rules does not necessarily mean that communities understand how to apply them. Limited inheritance-law literacy may involve difficulties in identifying heirs, determining their shares, calculating the distribution, and understanding the obligations that must be completed before the estate is divided. Some families may also rely on customary practices or personal perceptions of fairness. One common misunderstanding is the assumption that equal distribution among children is always the fairest solution, even though Islamic inheritance determines shares according to specific legal conditions. These problems were also identified in the Walantaka community. The participants generally knew that Islam regulates inheritance, but many had limited understanding of eligible heirs, inheritance shares, and the procedures preceding distribution. Some participants believed that all children should receive equal shares regardless of Islamic inheritance rules.

Limited inheritance literacy can contribute to family disagreement because differences in legal understanding may produce different perceptions of entitlement. Inheritance conflicts may involve disagreement about heirs, property ownership, distribution, or the use of customary practices. Importantly, such conflicts do not always begin in court. They may first appear as disagreement, suspicion, lack of transparency, or poor communication among family members. In Walantaka, community discussions revealed that inheritance problems were sometimes related to closed decision-making, incomplete involvement of heirs, and control of property documents by particular family members. Such conditions could create distrust and prolonged disagreement. Therefore, inheritance education should not only explain the correct legal shares but also encourage transparency, communication, and family deliberation.

Previous studies have examined Islamic inheritance from several perspectives. Some studies focus on the relationship between Islamic and customary law and demonstrate that inheritance practices are influenced by local traditions and social relationships (Muttaqin et al., 2025). Other studies examine inheritance disputes and their resolution through the Religious Courts, mediation, and other mechanisms (Fardiansyah et al., 2025; Pertiwi et al., 2025). Hidayatulloh and Budiwati (2025) specifically discuss legal education as a means of mitigating family conflict. These studies demonstrate the importance of inheritance knowledge and conflict resolution, but there remains a need for community-based interventions that connect

legal education with practical inheritance calculation, family deliberation, and measurable learning outcomes.

The gap addressed by this article is therefore threefold. First, inheritance research has largely focused on legal doctrine or disputes after they occur, while less attention has been given to inheritance education as a preventive strategy before conflicts escalate. Second, inheritance education is often presented as religious or legal dissemination without measuring changes in participants' knowledge through pre-test and post-test evaluation. Third, inheritance education commonly emphasizes the technical calculation of shares without sufficiently connecting calculation skills with family communication and deliberation. The present program addresses these gaps by integrating legal counseling, practical *fara'id* calculation, case simulation, family deliberation, legal consultation, and pre-test/post-test evaluation.

The novelty of this community engagement lies in its integration of Islamic inheritance-law education, practical inheritance calculation, family deliberation, and learning evaluation into a preventive approach to potential family conflict. The conceptual model can be expressed as Islamic Inheritance Literacy → Ability to Calculate Shares → Legal Awareness → Family Deliberation → Conflict Prevention. This approach views inheritance literacy not merely as knowledge of religious rules but as practical legal awareness that can support transparent and constructive family decision-making. The Walantaka program involved 25 participants consisting of community leaders, religious leaders, kelurahan officials, and members of the general community, with full participation throughout the activity.

Based on this background and research gap, this community engagement aims to improve the community's understanding and practical ability to apply Islamic inheritance law and strengthen family deliberation as a preventive mechanism against conflicts arising from inheritance distribution. Specifically, the program seeks to improve knowledge of Islamic inheritance rules, strengthen participants' ability to identify heirs and calculate their shares, promote transparent family deliberation, evaluate changes in knowledge through pre-test and post-test assessment, and examine the contribution of inheritance-law education to preventing potential family conflict.

Method

This Community Engagement Program (PKM) employed a participatory legal education method using a case-based approach. The activity was conducted through several stages, including an initial assessment of participants' understanding, delivery of Islamic inheritance-law materials, practical faraidh calculations, case studies, family deliberation simulations, interactive discussions, and legal consultations. The participants consisted of 25 people, including community leaders, religious leaders, kelurahan officials, and members of the general community. The materials covered the basic principles and legal foundations of Islamic inheritance law, the identification of heirs, the respective shares of heirs, the procedures for inheritance distribution, and the resolution of inheritance-related problems through family

deliberation.

The effectiveness of the activity was evaluated through pre-test and post-test assessments to measure changes in participants' understanding before and after the program. The evaluation instrument consisted of ten questions covering basic concepts of Islamic inheritance law, identification of heirs, inheritance shares, distribution procedures, and dispute resolution. In addition to the quantitative assessment, participants' engagement was observed through their participation in discussions, inheritance calculations, case simulations, and legal consultations. The pre-test and post-test results were analyzed descriptively by comparing the participants' mean scores before and after the intervention, while observations and discussion findings were used to complement the assessment of changes in participants' understanding and the inheritance-related problems encountered during the program.

Results and Discussion

1. Initial Condition of Participants' Understanding

The initial condition of participants' understanding was assessed through a pre-test conducted before the Islamic inheritance-law education was delivered. The pre-test consisted of ten questions covering basic concepts of Islamic inheritance law, identification of heirs, distribution of inheritance shares, and the resolution of inheritance disputes. The assessment was designed to identify the participants' initial level of knowledge and to determine which aspects of inheritance law required greater attention during the educational intervention. The activity involved 25 participants consisting of community leaders, religious leaders, kelurahan officials, and members of the general community. All participants followed the activity from the initial assessment through the educational sessions, discussions, simulations, consultations, and final evaluation.

The pre-test results indicate that the participants had a basic awareness of Islamic inheritance law, but their understanding was not yet sufficiently detailed for practical application. Most participants already knew that Islam provides rules concerning inheritance. However, many participants had difficulty identifying the persons who were legally entitled to inherit, determining the portion received by each heir, and understanding the steps that must be completed before the estate can be distributed. The pre-test also revealed an important misconception concerning equality and justice. Some participants believed that all children should receive exactly the same share regardless of the specific rules of Islamic inheritance. This finding is important because it shows that the problem is not simply a lack of information. There is also a difference between the participants' general perception of fairness and the legal structure of Islamic inheritance.

The numerical results strengthen this finding. The pre-test was completed by 25 participants, with the highest score being 75, the lowest score being 40, and the mean score being 56.8 on a scale of 100. The difference between the highest and lowest scores also indicates that the participants did not begin the program with the same level of knowledge. Some participants

had already acquired a relatively better understanding of inheritance, while others required more basic explanation. This variation is understandable because the participants came from different social roles and backgrounds. It also supports the need for an educational method that is accessible to both participants who already have some knowledge and those who have limited familiarity with *fara'id*.

The initial condition can therefore be understood as a gap between general religious awareness and practical legal literacy. Participants generally recognized that inheritance is regulated by Islam, but recognition of the rule did not necessarily mean that they could apply the rule to an actual family case. Legal literacy requires more than knowing that a rule exists. It also involves the ability to identify legal rights, understand procedures, interpret relevant provisions, and use the knowledge in real-life situations. In the context of inheritance, this distinction is particularly important because an incorrect understanding of heirs or shares can directly influence the distribution of family property and may create disagreement among family members.

Table 1. Initial Condition of Participants' Understanding of Islamic Inheritance Law

Measurement	Result
Number of participants	25
Number of pre-test questions	10
Highest score	75
Lowest score	40
Mean score	56.8
Main areas assessed	Heirs, inheritance shares, basic inheritance concepts, distribution procedures, and dispute resolution

Source: Authors' analysis based on the community engagement data.

The findings also show why inheritance education cannot focus only on memorizing fixed shares. Participants need to understand the relationship between the identity of the heirs, the circumstances of the deceased, the estate, and the legal steps that must be completed before distribution. Islamic inheritance is a systematic legal structure. A person cannot determine an inheritance share correctly without first identifying the relevant heirs and understanding the legal circumstances surrounding the estate. The educational program therefore responded to the initial knowledge gap by moving from basic concepts toward practical cases and family deliberation.

2. Implementation of Islamic Inheritance Law Education

The educational intervention was designed to respond directly to the weaknesses identified through the pre-test. The first stage involved an explanation of the basic concepts of

Islamic inheritance law, including the meaning of Islamic inheritance, its legal basis, the principles of inheritance, the pillars and conditions of inheritance, and the general procedures for distributing an estate. The material referred to Islamic legal sources and the Compilation of Islamic Law (Kompilasi Hukum Islam/KHI), particularly the provisions concerning inheritance. The purpose of this stage was to establish a common conceptual foundation before participants were introduced to more practical problems.

The second stage focused on the identification of heirs. Participants were introduced to the categories of family members who may become heirs under Islamic inheritance law, including spouses, children, parents, siblings, and other relevant heirs depending on the circumstances of the deceased. This stage was important because the determination of the heirs is the starting point for calculating the inheritance shares. The pre-test had shown that some participants were uncertain about who could inherit. Therefore, the educational process emphasized that inheritance distribution cannot begin simply by dividing the property among family members who are physically present. The legal status of each potential heir must first be examined.

The third stage addressed inheritance shares and basic *fara'id* calculation. Participants were introduced to the concepts of *furūd al-muqaddarah*, *'aṣabah*, and the basic logic used to determine the shares of eligible heirs. The program did not stop at theoretical explanation. Participants were given simple inheritance cases and were asked to calculate the portions of the relevant heirs. This approach was important because participants initially perceived *fara'id* calculation as difficult. The use of simple cases allowed abstract fractions and legal rules to be connected with concrete family situations.

The intervention was complemented by interactive discussion and legal consultation. Participants were given an opportunity to raise questions, share experiences, and discuss inheritance problems that they had encountered in their families. The questions were not limited to basic concepts. Participants asked about adopted children, debts of the deceased, the inheritance rights of daughters, the division of joint marital property before inheritance distribution, and situations in which one heir refuses to accept distribution under Islamic inheritance rules. These questions demonstrate that community inheritance problems are complex and cannot always be addressed through a single general explanation.

The consultation stage provided an opportunity for participants with specific inheritance concerns to receive explanations that were more closely related to their individual circumstances. Educational leaflets and modules were also provided as learning materials that participants could use after the program. Thus, the intervention combined several educational strategies rather than depending on a single lecture. The structure can be summarized as conceptual explanation → identification of heirs → practical calculation → case analysis → family deliberation → discussion and consultation → evaluation.

3. Participants' Response to Case-Based Learning and Inheritance Simulation

One of the important findings of the program was the strong response to case-based

learning and inheritance simulation. The participants became more actively involved when the legal concepts were connected to concrete family situations. This is important because Islamic inheritance law contains technical concepts that may be difficult to understand when presented only through verbal explanation. Concepts such as *furūd*, *'aṣabah*, and the determination of eligible heirs become easier to understand when participants can see how the rules operate in an actual family case.

The practical simulation also helped participants understand that inheritance calculation is a legal process rather than an arbitrary division of property. In the simulation, participants were asked to identify the relevant heirs and calculate their respective shares. This activity provided an opportunity to apply the material immediately after it was explained. The program report indicates that the use of simple examples was specifically intended to help participants move from theoretical understanding toward practical ability.

The response was also visible during the discussion session. Almost all participants contributed questions or shared experiences concerning inheritance within their families. The issues raised included the position of adopted children, the treatment of debts and wills, the rights of daughters, joint property between spouses, and disagreements among heirs. This active participation is significant because it shows that inheritance law was not perceived merely as an academic topic. Participants connected the material with real family situations that they had experienced or observed.

Case-based learning also created an opportunity to expose the social dimension of inheritance disputes. During the discussion, participants identified several problems that occur in community practice, including inheritance distribution based primarily on family customs, limited transparency concerning the amount of the deceased's property, unilateral control of inherited property by one heir, and uncertainty about who is legally entitled to inherit. These findings are particularly relevant to the central argument of this article because they demonstrate how a legal knowledge problem can be connected to a communication and trust problem.

The simulation of family deliberation added another dimension to the learning process. Participants were not simply asked to calculate shares but were encouraged to communicate with other members of the simulated family. This activity emphasized that conflict prevention requires both substantive knowledge and a constructive process of communication. A person may know the correct inheritance share but still create conflict if the information is not disclosed, if other heirs are excluded from the discussion, or if property is controlled unilaterally. Therefore, the combination of calculation and deliberation represents an important feature of the present community engagement.

4. Improvement in Participants' Understanding

The most important quantitative finding was the improvement in participants' scores after the intervention. The post-test used questions with the same level of difficulty as the pre-test and was administered after the educational sessions, practical training, discussions,

simulations, and consultations had been completed. The purpose was to assess the extent to which participants' understanding had changed following the intervention.

The post-test results showed a substantial descriptive increase. The number of participants remained 25, while the highest score increased to 100 and the lowest score increased to 70. The mean score increased from 56.8 in the pre-test to 87.6 in the post-test. The absolute increase was therefore:

$$87.6 - 56.8 = 30.8 \text{ points.}$$

When calculated relative to the initial mean, the increase was approximately:

$$(30.8 \div 56.8) \times 100 = 54.23\%.$$

Thus, participants' average score increased by approximately 54.23% compared with their initial score. This should be interpreted as a **descriptive improvement in measured knowledge**, rather than as evidence of statistical significance, because the available program data do not report an inferential statistical test.

Table 2. Comparison of Pre-Test and Post-Test Scores

Measurement	Mean Score	Improvement
Pre-test	56.8	—
Post-test	87.6	+30.8
Relative improvement	—	54.23%

Source: Authors' calculation based on the PKM evaluation data.

The change in the score is not only numerical but is also reflected in the areas of understanding reported after the intervention. Following the program, most participants were able to identify heirs more accurately, understand the respective shares of heirs, and explain the steps involved in resolving inheritance distribution through family deliberation. Participants also demonstrated greater awareness that the debts and wills of the deceased must be addressed before the estate is distributed. This change is important because it indicates movement from general awareness toward a more structured understanding of inheritance law.

Figure 1. Participants' Pre-Test and Post-Test Mean Scores



The difference between the two means provides empirical support for the usefulness of the educational approach used in the program. The increase was 30.8 points, while the lower boundary of the scores also increased from 40 to 70. At the same time, the highest score increased from 75 to 100. These changes suggest that the intervention was not only associated with improvement among participants who already had relatively stronger knowledge, but also helped raise the level of participants who began with lower scores.

The improvement is consistent with the structure of the intervention. The program combined lecture-based explanation with discussion, case studies, inheritance calculation,

family deliberation simulation, and individual consultation. The program report itself identifies these combined methods as factors supporting the improvement in understanding. From a learning perspective, the combination is important because participants were given several opportunities to encounter the same legal concepts in different forms: they heard the explanation, applied the rules to cases, discussed them with others, and received clarification concerning specific problems.

5. Effectiveness of Islamic Inheritance Education

The effectiveness of the intervention can be analyzed through four interconnected stages: input, intervention, output, and outcome. The input consisted of 25 participants from different community groups. The intervention consisted of Islamic inheritance-law education supported by practical calculation, case-based learning, family deliberation, discussion, and legal consultation. The immediate output was an increase in measured knowledge, as demonstrated by the change in the mean score from 56.8 to 87.6. The expected outcome was greater ability to understand inheritance distribution and greater awareness of the importance of family deliberation in dealing with inheritance problems.

From the perspective of immediate learning outcomes, the program can be considered effective. The increase of 30.8 points and the relative increase of approximately 54.23% indicate a substantial improvement in participants' measured understanding. In addition, the post-test findings indicate improvement in specific areas such as identifying heirs, understanding inheritance shares, understanding the sequence of inheritance distribution, and recognizing the importance of settling debts and wills before distribution.

However, effectiveness should not be interpreted too broadly. The available data measure changes in knowledge immediately after the intervention. They do not provide a long-term measurement of whether participants actually changed their behavior when dealing with inheritance in their families. Likewise, the available data do not include a control group or an inferential statistical test. Therefore, the most appropriate conclusion is that the program was effective in improving participants' immediate understanding, while its long-term effect on actual inheritance practices and family conflict requires further evaluation.

This distinction is important for community engagement research. Increased knowledge is an essential first step, but it is not identical to behavioral change. Legal awareness may develop gradually through repeated learning, experience, and social reinforcement. The program's use of community leaders, religious leaders, and local officials provides an opportunity for this reinforcement because these actors can potentially continue to disseminate the knowledge within their respective communities.

The effectiveness of the intervention was also supported by the level of participation. The program involved 25 participants and recorded full participation throughout the activity, from registration and pre-test to educational sessions, simulation, discussion, consultation, and post-test. Participation is relevant because an educational intervention cannot produce meaningful learning if participants do not engage with the material. The combination of attendance, active

discussion, practical simulation, and improvement in test scores therefore provides stronger evidence of program performance than the test-score increase alone.

6. Comparison with Previous Community Engagement Studies

The findings of the present program can be compared with previous approaches to inheritance education and dispute resolution. Earlier studies have generally emphasized one or more of three dimensions: understanding Islamic inheritance law, resolving inheritance disputes, or providing legal counseling. These contributions are important, but the present program combines these dimensions within one preventive community intervention.

Table 3. Comparison with Previous Approaches and the Current Program

Aspect	Previous approaches	Current program
Main focus	Inheritance knowledge or dispute resolution	Knowledge and conflict prevention
Educational method	Mainly legal/religious explanation	Explanation, discussion, cases, and simulation
Practical calculation	Often treated as a separate technical issue	Integrated into the educational process
Family deliberation	More limited attention	Included through family-case simulation
Legal consultation	Depends on the program	Included for specific participant problems
Evaluation	Often descriptive	Pre-test and post-test comparison
Participants	General community or specific groups	25 participants from several community elements
Orientation	Knowledge transfer or dispute resolution	Preventive community empowerment

The first difference concerns the orientation of the intervention. Research on inheritance disputes generally examines the problem when disagreement has already developed, particularly through mediation, negotiation, or court processes. The present program shifts attention to the period before formal conflict by improving community knowledge. This preventive orientation is particularly relevant because many inheritance disagreements begin with misunderstanding or unequal access to information before becoming formal legal disputes.

The second difference concerns the relationship between theoretical knowledge and practical skills. The present program did not stop at explaining the definition and legal basis of

inheritance. Participants practiced inheritance calculations using simple cases. This practical component is important because participants' initial difficulties were related not only to knowing that Islamic inheritance exists but also to determining heirs and calculating their respective portions.

The third difference is the integration of family deliberation into inheritance education. The program deliberately included a simulation in which participants discussed inheritance cases in groups. This feature distinguishes the intervention from a purely technical *fara'id* course. The objective was to show that the application of inheritance law occurs within a family relationship in which communication and participation are important.

The fourth difference is the use of pre-test and post-test evaluation. The current program provides measurable evidence of change in participants' knowledge. The mean score increased from 56.8 to 87.6, representing an absolute increase of 30.8 points and a relative increase of approximately 54.23%. This evaluation allows the community engagement to move beyond a general statement that "participants understood the material better" and provides a concrete descriptive measurement of the immediate learning outcome.

The fifth difference concerns the composition of the participants. The program involved community leaders, religious leaders, kelurahan officials, and general community members. The involvement of different community elements provides a broader basis for the dissemination of inheritance literacy. Religious and community leaders may become sources of information within the community, while local officials may help connect residents with relevant legal or administrative institutions.

In this respect, the present program complements previous research rather than replacing it. Studies concerning inheritance disputes remain important for understanding the consequences of legal misunderstanding, while studies on mediation and counseling provide mechanisms for resolving disagreements. The contribution of this program is to place legal education earlier in the process and to combine knowledge, calculation, deliberation, and evaluation as preventive measures.

7. Sustainability and Follow-Up

The improvement in knowledge should not be regarded as the final stage of community empowerment. Inheritance law is a topic that people may encounter only occasionally, particularly when a family member dies and an estate must be distributed. Knowledge acquired in a single educational session may therefore decline if it is not reinforced. For this reason, sustainability is necessary if the objective is to develop long-term inheritance-law literacy and reduce potential family conflicts.

One appropriate follow-up strategy is periodic inheritance-law consultation at the community level. Community members should have access to understandable legal information before making decisions concerning inherited property. Such consultation can help families identify heirs, understand basic legal procedures, and recognize situations that require more specialized assistance. The program's existing consultation component provides a

practical starting point for this model because participants were already given opportunities to discuss specific inheritance problems with the facilitators.

A second strategy is the development of simple inheritance-learning materials. The program already provided leaflets and educational modules containing summaries of inheritance concepts, examples of distribution, and information concerning dispute-resolution procedures. These materials can be developed further into simple guides that use family cases commonly encountered in the community. Digital versions may also make the material easier to access and share.

A third strategy is to strengthen the role of community and religious leaders as local legal-education actors. The program's participant composition provides a useful foundation for this approach. Religious and community leaders can continue explaining basic inheritance principles through religious gatherings, community meetings, or other educational forums. This approach can create repeated exposure to inheritance knowledge rather than treating legal education as a one-time event.

A fourth strategy is institutional collaboration. The program report recommends stronger cooperation among the Walantaka community, higher education institutions, the Office of Religious Affairs (KUA), and legal-aid institutions for continuing legal counseling. Such cooperation is important because inheritance cases may involve religious, legal, administrative, and sometimes judicial dimensions. A community-based education program can provide basic literacy, while more complex cases can be referred to institutions or professionals with the appropriate authority.

A fifth strategy is the development of digital learning and simple inheritance-calculation tools. The existing program recommends further development of digital educational modules, inheritance calculation applications, and participatory learning methods. Such tools could make *fara'id* learning more accessible, particularly for younger community members who are accustomed to digital forms of learning.

Finally, future community engagement should evaluate outcomes beyond immediate knowledge improvement. The current pre-test and post-test findings demonstrate a substantial increase in understanding, but they do not yet establish whether participants subsequently change their inheritance practices or whether family conflicts actually decrease over a longer period. Future programs should therefore consider follow-up assessments several months after the intervention, including changes in legal behavior, family deliberation practices, transparency in inheritance distribution, and the use of consultation or mediation when disagreements occur. This direction is also consistent with the program's own recommendation that future activities should examine long-term changes in community legal behavior rather than measuring knowledge alone.

Overall, sustainability requires moving from a **one-time educational activity** toward a **community-based inheritance-law literacy system**. The immediate intervention can be understood as the starting point, while periodic education, accessible consultation, practical

learning materials, community-based legal educators, institutional collaboration, and digital resources can help maintain and expand its impact. Through such continuity, increased knowledge can gradually develop into stronger legal awareness and more constructive family practices in dealing with inheritance.



Figure 1. Delivery of Islamic Inheritance Law Education to Community Participants

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