

EXPLORING THE PERCEPTIONS AND PRACTICES OF FARAIID (ISLAMIC INHERITANCE): INSIGHTS AMONG MUSLIM FAMILIES IN PADANG TERAP

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ABSTRACT

Faraid, commonly known as the Islamic inheritance system, is a legal framework based on Islamic laws. Its primary goal is to protect family members' rights in matters involving the assets of deceased individuals. This study rigorously examined the intricate subject of Faraid, known as Islamic inheritance, by analysing the beliefs and behaviors of Muslim people in Padang Terap. This research investigation is based on three primary objectives. First, it examined the current perceptions and practices of the targeted community regarding Faraid. Second, it identified and explored the factors contributing to the lack of knowledge about Faraid among Muslim communities in the Padang Terap. Lastly, it investigated the frequency of family disputes related to Faraid within the study population and the underlying causes of these disputes. This research project employed a quantitative methodology that sent an online questionnaire through a simple and random sampling approach. The data collected was evaluated using SPSS version 29, providing researchers with a comprehensive understanding of the dynamics surrounding Faraid in the selected community. By addressing these specific goals, this research seeks to enhance the understanding of Islamic inheritance and increase awareness of the difficulties faced by Muslim households in the Padang Terap.

Keywords: Faraid Practices, Perceptions, Muslim Families, Islamic Inheritance, Islamic Legal Practices in Padang Terap.

1.0 INTRODUCTION

The Islamic inheritance law, known as Faraid, is founded on Islamic jurisprudence and primarily aims to safeguard the entitlements of family members to the deceased's assets. According to Saujan et al. (2022), inheritance is the transfer of ownership of an estate or property item to a living descendant of the deceased. Despite the Holy Quran's omission, Muslim jurists like Abdur Rahim have defined inheritance differently. Inheritance refers to

legally transferring a deceased person's rights and liabilities to their beneficiaries (Saujan et al., 2022). The Faraid system, which allocates wealth equitably among heirs, is esteemed by Muslims under Islamic ideology. Technological advancements enhance human understanding and elevate economic and social welfare. Hussaini et al. (2022) state that Islam prioritises protecting the rights and wealth of the poor. Owing to cognitive limitations, most citizens cannot manage their assets. Faraid is overseen by a designated administrator, executor, or guardian. The recipients are often unaware of comprehensive wealth planning, particularly Faraid management, resulting in delays in distributing the deceased's assets (Bahar et al., 2019). Samat, an Estate Planning Consultant, states that over one million land grants in Malaysia remain unsettled following the demise of their owners, with assets over RM70 billion remaining outstanding due to insufficient understanding among heirs or estate administrators (Fazlul Haque, 2020). A similar issue may exist in Padang Terap, where limited access to formal Islamic education and religious literacy programs focusing on inheritance laws likely contributes to low awareness and improper inheritance management (Azuan & Jalil, 2024). Therefore, this study investigated public perceptions of Faraid and whether they understood it. It also sought to assess local awareness and understanding of Faraid and its significance.

2.0 LITERATURE REVIEW

Faraid, which comes from the Arabic root "farada," refers to actions mandated by the Supreme Being and refers explicitly to Faraid's laws. It goes beyond the distribution of funds and emphasises the concepts of fairness, impartiality, and protecting beneficiaries' rights. Faraid is an example of the divine guidance in the Quran for distributing wealth left behind by a deceased individual. This framework's key principles are preventing conflicts, promoting family well-being, and upholding social justice (Sulong & Musa, 2019).

2.1 HISTORICAL AND RELIGIOUS CONTEXT

Faraid, also known as Islamic inheritance and wealth distribution, is a fundamental principle in Islamic law that ensures fair distribution of inheritance among descendants. It is based on the Quran and Hadith and originates in ancient religious traditions. The Quran provides detailed guidelines on inheritance, with Surah An-Nisa being a significant chapter that contains specific regulations for different groups of heirs. The Hadith expands on the principles outlined in Faraid, which dictates that males should inherit double share than females, according to the Quranic verse 4:11. This ensures gender equality and fairness in inheritance distribution, with sons receiving twice as much money as daughters to fulfill their respective roles.

According to Faraid rules, assets declared inherited and distributed to descendants must meet various standards and conditions. The prerequisites and requirements include the following: The initial and pivotal step is ascertaining the halal status of the commodities in question. Under Sharia law, an individual's rights cannot include assets obtained unlawfully. According to Islamic law, Haram refers to any property acquired through explicitly forbidden or illegal means. Furthermore, it is unlawful to inherit any property that contravenes Islamic laws. Uyuni and Adnan (2021) asserted that any property acquired through illegal means is subject to an inheritance ban. Under Sharia, the possessions of a deceased individual that persist after death are deemed the property of the heirs, who acquire unequivocal and perpetual rights to them, indicating that heirs will receive all assets (Uyuni & Adnan, 2021).

After a person passes away, their belongings may still have the right to belong to others. The deceased likely did not accept these rights without permission and may have shared ownership with another individual. It is important to handle and clear the property of any rights owned by others regardless of their presence. Thus, it is reasonable to prevent heirs from claiming these rights. Nevertheless, Baitul Mal will receive an inheritance if (Uyuni & Adnan,

2021) determine that the deceased individual does not leave behind any offspring (the rightful heirs of Dzawil Furudh, Asabah, Dzawil Arham, or Maula).

2.2 COMMUNITY THOUGHTS AND INACCURACIES ABOUT FARAIID

Muslim communities worldwide value Faraid, or Islamic inheritance laws, due to their religious and social roots. However, they find it difficult to understand and apply because of many opinions and misunderstandings. This section examines common misconceptions and their effects on the local understanding of Faraid laws. Culture shapes Faraid, especially in East Java, where local customs may trump Faraid laws. In this region, inheritance is often equally divided between male and female descendants, leading to the belief that certain family members, especially men from different cultures, have greater inheritance rights. Therefore, the perception and reality of Faraid entitlements may diverge (Khosyi'ah & Rusyana, 2022). The Minangkabau tribe in Negeri Sembilan follows the 'adat perpatih' inheritance custom, which sometimes supersedes Malaysian Faraid customs. Wardi et al. (2018) said "adat perpatih" allows female lineage inheritance in Islam. In contrast, Faraid's laws favour men. Traditional Minangkabau customs give girls and their descendants ancestral property, not boys. Islamic law grants daughters the right to inherit, but 'adat perpatih' often gives them a larger share. Despite Malaysia's Islamic legal system, Minangkabau women inherit and register their land under their names. Although 'adat perpatih' has changed, many important aspects of the tradition remain (Wan Rusdan et al., 2023). Some Muslim groups, especially those in Bangladesh, misunderstood Faraid gender equality. While Islamic law requires equal treatment of men and women, some may still prioritise women. Patriarchal structures in some countries may worsen this misunderstanding and create inequality.

2.3 LIMITED KNOWLEDGE OF FARAIID

Misconceptions regarding Faraid are rooted in cultural, gender, and economic factors. Myths hinder residents from acquiring knowledge and engaging in Faraid, and we must dispel these myths to ensure equitable Faraid. The causes must be examined before fixing these concerns, as misperceptions arise from popular ignorance. The mentors and scholars influence Faraid, and their interpretation and direction may influence Faraid's community perception. Uneducated and uninformed religious leaders may propagate this misunderstanding. Faraid laws perplex Muslims irrespective of their heritage. The allocation of Islamic wealth directs Muslims' financial management (Rahman & Hassan, 2019). The religious leaders' Faraid myth-busting must be examined. Moreover, linguistic barriers can make religious texts and Faraid teachings challenging to understand in multilingual societies. Cultural factors can also affect perceptions of the succession law. Nevertheless, numerous stakeholders and intricate protocols impede this process (Bakar et al., 2020). Additionally, legal experience is needed sometimes to understand Faraid's legal implications. Legal novices struggle with inheritance laws, and incorrect legal interpretation can occur. Faraid assesses beneficiaries' entitlements and distributions. Islamic law permits beneficiaries to disregard Al-Takharuj by removing themselves from the Faraid list. Al-Takharuj has diminished in Malaysia due to its limited definition of dispersal (Hamidon et al., 2022). This indicates that most people do not understand or use the law.

2.4 CHALLENGES AND CONTROVERSIES IMPLEMENTATION OF FARAIID

Many issues have arisen in Faraid's research, and inheritance disputes have often been discussed. Everyone can experience relationship, legal, and emotional issues due to these differences, and many believe that Faraid's family conflicts stem from unfair inheritance distribution. According to Islamic law, shares are provided to the suitable heirs. Any deviation from the al-Quran has the potential to provoke conflicts. There is inequity due to the incorrect application of the Faraid legislation. Heirs or estate administrators may underestimate Faraid's complexity, resulting in unequal distribution. Many people are perplexed by the division of

Islamic property. Abu Bakar et al. (2020) argue that strict interpretation of the law has led to difficulties, which has resulted in a small group obtaining inheritance, which has reduced the value and growth of the inheritance. The descendants' allocation rights were disputed. Faraid may be challenging to implement because cultural and traditional practices trump Islam. Family conflicts can complicate various matters, and cultural differences and Faraid laws can cause family strife. Customary practices can lead to disputes. The inheritance of the Minangkabau is both higher and lower. These classifications can be partitioned. Husband and wife incomes determine Faraid (Tono et al., 2019). Those who are members of the tribes inherit more. Some families are divided unfairly since the laws of Faraid conflict with ancient norms. Disagreements inside the family that are based on gender bias can also be problematic. There is a possibility that disparity in inheritance is caused by cultural biases against beneficiaries, particularly women. An unequal inheritance may be given to daughters due to cultural conventions. Before the arrival of Islam, the Arabian pagan society subjugated women and denied them their rights. According to Patoari (2019), biological parents and spouses do not leave for women.

3.0 RESEARCH METHODOLOGY

The organised approach, tools, and methods researchers use to collect, analyse, and assess data in research are called "research methodology." It also provides a framework for organising and implementing a study and a research procedure handbook. The characteristics of the research subject, data needed, and study goals affect the research methodology. This study examined the beliefs and actions of Padang Terap Muslim families. This chapter presents the research design, sample, data collection, and analysis. This study explores the factors that limit Muslim families' understanding and awareness of Faraid in Padang Terap. It also examines the factors that affect their perceptions and practices of Faraid and the frequency of family conflicts related to Faraid in the study population.

Research designs are tools used to design research projects. This decision dictates the methodology for collecting investigation-related information. Participants were randomly assigned to the research study questionnaires. Our study employed a quantitative methodology, and the questionnaires were selected according to their user-friendliness and efficiency in data collecting. The research findings are readily evaluable.

We conducted a research experiment in the Padang Terap District of Kedah. We randomly selected residents from Padang Terap to engage in this research endeavour. The term "population," as defined by the Oxford Learner's Dictionary, encompasses all residents. The overall population of the region is complete. A "sample" is a subset of a population. This assists scientists in gathering demographic data. Comprehensive data collection across the community may be infeasible in research pertaining to natural disaster aid. This may occur if the population is too large for a census-based study or if identifying and contacting everyone is impractical. Sampling was used to collect fair data for research studies in which the target population was inaccessible or unidentifiable.

We categorized the sampling methods into probability and non-probability techniques. The probability sampling guaranteed that the study findings aligned with the intended demographic and were dependable. All individuals of the population have equal opportunity for research through probability sampling. Simple, systematic, stratified, cluster, multiphase, and multistage sampling methods. A supplementary technique employed was cluster sampling. All prior methods employed random sampling (Bhardwaj, 2019). Thereafter, the non-probability sampling method was employed. Non-probability samples exhibit bias due to uncertainty in subject selection. Purposive, quota, snowball, and convenience sampling are enumerated by Berndt (2020). All residents of Padang Terap had an equal opportunity to be selected for this study by probability sampling. This research investigated the Muslims in Padang Terap. The 2023 Kedah Census reports a population of 67,000 inhabitants in Padang

Terap. The calculating table indicates 381 survey participants. This study was constrained to 120 participants, rendering time crucial. Krejcie and Morgan (1970) conducted this study during industrial training. Industry training takes time, which makes the study project long. Uncooperative respondents can delay data collection; therefore, time is a crucial factor. Only 120 samples were collected in this study.

Table 1. Sample size determination

Table 3.1 Table for Determining Sample Size of a Known Population										
N	S	N	S	N	S	N	S	N	S	N
10	10	100	80	280	162	800	260	2800	338	
15	14	110	86	290	165	850	265	3000	341	
20	19	120	92	300	169	900	269	3500	346	
25	24	130	97	320	175	950	274	4000	351	
30	28	140	103	340	181	1000	278	4500	354	
35	32	150	108	360	186	1100	283	5000	357	
40	36	160	113	380	191	1200	291	6000	361	
45	40	170	118	400	196	1300	297	7000	364	
50	44	180	123	420	201	1400	302	8000	367	
55	48	190	127	440	205	1500	306	9000	368	
60	52	200	132	460	210	1600	310	10000	370	
65	56	210	136	480	214	1700	313	15000	373	
70	59	220	140	500	217	1800	317	20000	377	
75	63	230	144	550	226	1900	320	30000	379	
80	66	240	148	600	234	2000	322	40000	380	
85	70	250	152	650	242	2200	327	50000	381	
90	73	260	155	700	248	2400	331	75000	382	
95	76	270	159	750	254	2600	335	100000	384	

Note: N is Population Size, S is Sample Size
Source: Krejcie & Morgan, 1970

Source: Krejcie & Morgan, 1970

This study examined the perspectives of Padang Terap locals regarding Faraid and ignorance. Furthermore, it analyzed the familial disputes of the Faraid succession and investigated Islamic religious perspectives. This quantitative research employed a closed-ended survey, which expedites the discovery and resolution of issues. This study analyzed the varied perspectives of Muslims toward Faraid, focusing primarily on the Muslims of Padang Terap and Kedah. Quantitative research utilized both primary and secondary data. Residents of Padang Terap who were identified as Muslim were polled to collect primary data. Their responses were employed as primary data and were disseminated through Google Forms. Google Forms enabled respondents to complete the survey online from any location. Residents of Padang Terap who were Muslims and aged 18 and above were surveyed.

We randomly sampled 120 individuals and administered a survey concerning their study objectives. Books, journal articles, surveys, previous Faraid studies, and other pertinent material were utilised to gather the secondary data. A descriptive analysis of the data was also conducted. These methods enabled researchers to quantify and characterise data frequency through the mean, median, and mode. A pilot study was performed to ascertain the clarity of the questionnaire items. The data from the pilot study were analysed using Cronbach's alpha reliability test to confirm the reliability and validity of the instruments employed for subsequent analysis (Rahim et al., 2023). To find the average scores, we closely examined the answers from the survey. Subsequently, we employed the SPSS software to analyze the outcomes, examine the interrelations among various survey components, and address our research inquiries (Ammar et al., 2024).

4.0 RESULTS

Cronbach's alpha was employed to assess the reliability of Sections B, C, and D. The reliability analysis was conducted using SPSS 29. Sections B, C, and D comprised 15 questions. A reliable evaluation necessitates values exceeding 0.741. We deem the findings below this threshold insufficient. The reliability score for all six questions of Part C is 0.632, suggesting doubt. Part C was reduced to two questions to enhance test reliability. The

reliability test exhibited a validity and quality score of 0.862. The respondents' views, insights, and experiences influenced the outcomes according to their preferences for the two inquiries. All 13 questions achieved a dependability score of 0.857 in Section D. Table 2 presents the comprehensive results.

Table 2. Reliability analysis results

Variable		
Part B	Cronbach's Alpha	0.741
	No of item	4
	No of cases	120
Part C	Cronbach's Alpha	0.862
	No of item	4
	No of cases	120
Part D	Cronbach's Alpha	0.857
	No of item	5
	No of cases	120

Table 3. Cronbach's Alpha Coefficient and Interpretation

Cronbach's Alpha Coefficient	Interpretation of Cronbach's Alpha Coefficient
> 0.9	The internal consistency of the scale is high
0.7 < a > 0.9	The scale has internal consistency
0.6 < a > 0.7	The internal consistency of the scale is acceptable
0.5 < a > 0.6	The internal consistency of the scale is weak
a < 0.5	The scale has no internal consistency

Part A, presents the results of general information analysis that concentrates on the data provided by respondents. The data included the duration of residency in the Padang Terap area, age, gender, marital status, and current educational status.

Table 4. Age Distribution of Respondent

Age (Years)	Frequency	Percentage (%)
18-20	2	1.7
21-30	46	38.3
31-45	35	29.2
46 and above	37	30.8
Total	120	100

Table 4 clearly shows the age distribution of the study participants. The four age groups comprised 18–20, 21–30, 31–45, and 46+. Only two participants were aged 18–20, representing 1% of the respondents. 46 individuals (38.3%) were aged between 21 and 30. The proportions for individuals aged 31 to 45 and those aged 46 and above were 29.2% and 30.8%, respectively, with 35 and 37 respondents. The table and pie chart indicate that individuals aged 21-30 are the highest percentage, whereas those aged 18-20 are the lowest.

Table 5. Gender Distribution of Respondent

Gender	Frequency	Percentage (%)
Male	55	45.8
Female	65	54.2
Total	120	100

Table 5 shows this study's male and female gender distribution. Of the 120 survey participants, 45.8% were male (n = 55). The total number of female respondents was 65 (54.2%). The

percentage of females was slightly higher than that of males. In contrast, male and female respondents had equal aggregate percentages.

Table 6. Marital Status of Respondent

Marital Status	Frequency	Percentage (%)
Single	49	40.8
Married	71	59.2
Total	120	100

Table 6 displays the percentage of married respondents. Of the 120, 49 were single respondents, equivalent to 40.8%. However, married people recorded a higher percentage than single people, accounting for 71 (59.2%).

Table 7. Current Educational Status of Respondent

Current Educational Status	Frequency	Percentage (%)
SPM	9	7.5
DIPLOMA	16	13.3
DEGREE	87	72.5
MASTER	8	6.7
Total	120	100

The current educational status of the participants is presented in Table 7. We categorized the SPM, diploma, degree, and master's levels into four distinct classifications. Table 7 indicates that merely nine respondents constituted the 7.5% SPM level. The diploma accounted for 13.3% of the total percentage value, corresponding to 16 individuals, making it the second highest. The degree level, comprising 87 responses, represents 72 percent of the total. The Master's degree exhibited the lowest number at 6.7%, represented by eight respondents.

Table 8. How long the respondents have been living in Padang Terap

Years	Frequency	Percentage (%)
1-5	7	5.8
6-10	6	5.0
11-20	78	65.0
21 years above	29	24.2
Total	120	100

Table 8 illustrates the percentage of respondents who had resided in Padang Terap for an extended duration. The age group of 11 to 20 years exhibited the highest prevalence at 65%. The second category comprises the most extended duration, with 24.2% of the total representing individuals aged 21 years or older. The percentage values for 1 to 5 years and 6 to 10 years were 5.8 and 5.0%, respectively, reflecting a marginal disparity.

4.1 STRUCTURAL ANALYSIS

This is to examine the relationship between perceptions and practices of Faraid among Muslim families in Padang Terap.

Table 9. Mean Score Interpretation

Mean Score	Interpretation
1.00-2.00	Low
2.01-3.00	Medium-low
3.01-4.00	Medium-high

4.01-5.00	High
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As mentioned, Table 9 interprets the mean score. It comprised four categories of mean values. The mean score between 1.00 and 2.00 is low, while 2.01 to 3.00 is moderately low. The medium-high category mean score range is 3.01 to 4.00, while the high category is 4.01 to 5.00.

Table 10. Frequency of Question B1

B1: Understanding the Level of Faraid			
Understanding Level	Freq	(100%)	Summary Statistics
Limited understanding	9	7.5	Mean: 2.44 Median: 2.00 Mode: 2 Standard Deviation: 0.696 Range: 1 (Min) – 4 (Max)
Moderate understanding	54	45.0	
Advance understanding	52	43.3	
Expert understanding	5	4.2	
Total	120	100.0	

Table 10 illustrates the frequency of responses to the first question in Section B. The question assesses respondents' Faraid's knowledge. The table shows 54 (45.0%) respondents rated Faraid's comprehension as moderate. 52 respondents (43.3%) constituted the second-highest percentage at the advanced knowledge level. Muslims perpetrated numerous injustices stemming from the misconception and improper application of the Faraid (Azuan & Jalil, 2023). Therefore, understanding Faraid is crucial. Nine respondents (7.5%) indicated a weak comprehension of Faraid, lacking understanding or possessing only a moderate knowledge of the subject. At the highest level, expert comprehension exhibited the lowest proportion (4.2%). Merely five respondents indicated the lowest level of comprehension. Table 10 presents a mean question score of 2.44. The respondents possess a moderate to low comprehension of Faraid. The median score for Question B1 is 2.00. Nonetheless, Mode 2 (moderate understanding) was the most frequently observed in the dataset. The standard deviation for this inquiry is 6.96. Subsequently, we ascertain that the minimum value of the dataset is 1 (limited comprehension), and the maximum is 4 (professional understanding).

Table 11. The significance of Question B2

B2 Faraid's significance is in preserving the family's wealth and ensuring fairness in distribution.			
Agree Level	Freq	(100%)	Summary Statistics
Agree	37	30.8	Mean: 1.83 Median: 2.00 Mode: 2 Standard Deviation: 0.653 Range: 1 (Min) – 3 (Max)
Moderate agree	66	55.0	
Disagree	17	14.2	
Total	120	100.0	

Table 11 shows question B2 frequency. 66 respondents moderately agreed with question B2's statement. The table shows the highest percentage at 55.0%. With thirty-seven respondents, the overall agreement rate is 38%. Nurfaizah et al. (2023) stated that Allah has established rules and conventions to ensure every family member receives equal inheritance. Next, 14.2% (17) of the respondents disagreed with question B2. Respondents may choose different responses depending on their beliefs, experiences, and understanding of Faraid. This question has a low mean of 1.83, as presented in Table 11. B2's statements had a low average agreement. The median was 2.00, and the mode was 2 (moderately agree), the dataset's most frequent value. The standard deviation is 0.653. One is the lowest possible score for question B2, indicating agreement, and three is the highest, indicating disagreement.

Table 12. Frequency of Question B3

B3: Personally encountered any Faraid procedures within your neighbourhood or family.			
Frequently Level	Freq	(100%)	Summary Statistics
Yes, frequently	30	25.0	Mean: 1.87 Median: 2.00 Mode: 2 Standard Deviation: 0.593 Range: 1 (Min) – 3 (Max)
Yes, occasionally	76	63.3	
No, not at all	14	11.7	
Total	120	100.0	

Table 12 shows that 76 (63.3%) respondents answered "yes, occasionally." This suggests they only occasionally see Faraid activities. The next highest percentage, 25.0%, represents 30 respondents who regularly answered "yes." The 14 remaining participants answered question B3 negatively (11.7% of the total). Table 12 shows the average response to this question is 1.87, indicating limited Faraid experience. While the median is 2.00, the mode, representing the most frequently occurring value, is also 2, suggesting that "yes" appears occasionally. Standard deviation: 0.593. The minimal value in this question is 1, signifying frequency. The highest value of 3 indicates no presence. In some cases, the property may be regulated by a distinct management and allocation system instead of conventional inheritance laws. An instance of such a property is group settlement land, such as FELDA land. The slow progress in estate management can be partially ascribed to settlers' lack of familiarity with FELDA property regulations. According to Section 7 of the Land (Group Settlement Area) Act 1960, different regulations apply to FELDA land upon the death of the first settlor, as opposed to the typical land governed by the National Land Code 1965. This lack of knowledge is further complicated by a mechanism that diverges from the conventional land inheritance administration and conflicts with Fara'id laws (Drs Nasrul et al., 2021).

Table 13. Frequency of Question B4

B4: Level of Faraid challenges faced after the departure of a family member.			
Challenge Level	Freq	(100%)	Summary Statistics
High challenges	13	10.8	Mean: 2.31 Median: 2.00 Mode: 2 Standard Deviation: 0.658 Range: 1 (Min) – 3 (Max)
Moderate challenges	57	47.5	
No challenge faced	50	41.7	
Total	120	100.0	

Table 13 shows that 57 respondents (47.5%) reported moderate Faraid difficulty, indicating moderate problems. 13 respondents (10.8%) chose high challenges. Noordin et al. (2012) found that claim procedures are expensive and take longer. The lack of guidelines causes people to be unaware of the claim submission process, which complicates Faraid. Subsequently, 50 participants (41.7%) reported no issues. Responses depend on the respondents' experiences. The mean score for question B4 was 2.31, as presented in Table 13. Moderately low. The median score was also 2.00. This question's mode was 2, and the data set's most frequent value was 57. The question standard deviation was 0.658. From 1 to 3, the variable indicates significant challenges or no challenges. Past studies by Drs Nasrul et al. (2021) stated beneficiaries often exhibit a negative mindset that hinders the efficient administration of estates. An example is their tendency to take matters for granted, leading to delays and complications. This issue is particularly evident in cases with late estate administration applications. Two prevalent attitudes contributing to these delays include the traditional belief that hastily processing a deceased person's assets is disrespectful and indicative of greed and a laid-back attitude among beneficiaries regarding the administration process.

Next, is to investigate the factors contributing to the lack of knowledge and awareness regarding Faraid among Muslim families in Padang Terap.

Table 14. Frequency of Question C1

C1: Padang Terap's general population knows Faraid laws and principles.			
Awareness and Knowledge Level	Freq	(100%)	Summary Statistics
Very aware	9	7.5	Mean: 2.49 Median: 2.00 Mode: 2 Standard Deviation: 0.745 Range: 1 (Min) – 4 (Max)
Moderately aware	52	43.3	
Slightly	50	41.7	
Not aware at all	9	7.5	
Total	120	100.0	

Table 14 shows question C1's percentage and frequency. Most respondents answered question C1 as moderately aware, with 52 (43.3%) respondents indicating that awareness is neither high nor low. 50 (41.7%) respondents chose slightly aware, indicating that the general population is only slightly aware. However, for the options aware and not aware, both recorded 9 (7.5%). Question C1 showed mean and median values of 2.49 and 2.00, respectively, indicating medium-low population awareness in Padang Terap. The most common data value is 2, which represents moderately aware. The standard deviation for this question is 745. The minimum and maximum values are 1 (very aware) and 4 (not aware). Drs Nasrul et al. (2021) stated that many beneficiaries lack an understanding of the roles and jurisdictions of administrative bodies, leading them to approach the wrong authority. In addition to insufficient knowledge, a significant issue is people's attitudes, particularly their failure to create a wealth distribution plan after their death, even among the affluent. Despite better access to education and practical information, many in this group lack a proper understanding of how to distribute their estate and to adhere to the relevant laws, such as civil, Islamic, or customary laws.

Table 15. Frequency of Question C2

C2: The lack of knowledge and awareness of Faraid in your family: Lack of educational resources.			
Awareness and Knowledge Level	Freq	(100%)	Summary Statistics
Not a contributing factor	9	7.5	Mean: 2.96 Median: 3.00 Mode: 3 Standard Deviation: 1.048 Range: 1 (Min) – 5 (Max)
Slightly	32	26.7	
Moderately	43	35.8	
Very	27	22.5	
Extremely	9	7.5	
Total	120	100.0	

Table 15 indicates that 43 respondents (35.8%) moderately identified a lack of educational resources contributing to Faraid's lack of knowledge and awareness. 32 respondents (26.7%) answered slightly contributing, and 27 respondents (22.5%) chose very contributing. For the remaining options, not contributing and extremely contributing, with both registering 9 (7.5%) respondents. The results for Question C2 are presented in Table 15. The mean value for this question is 2.96, which represents medium-low. The median and mode are 3.00, representing moderate with 43 frequencies. The standard deviation of this question is 1.048. Recent studies by Hamidon et al. (2022) showed a notable deficiency in legal education concerning Faraid, which requires a certain level of legal understanding to navigate the complexities of inheritance law. Many individuals lack the necessary expertise, leading to misconceptions and misunderstandings. For instance, Faraid determines the entitlements and shares of beneficiaries. According to Islamic law, beneficiaries can opt out of Faraid by rejecting all or part of their share, known as Al-Takharuj. However, the practice of Al-Takharuj has diminished in Malaysia due to its continued limitation by a narrow understanding of distribution. This issue

underscores the deficiency in legal education since several individuals remain oblivious to and fail to comprehend this notion, resulting in its sporadic use.

Table 16. Frequency of Question C3

C3: The lack of knowledge and awareness of Faraid in your family: Insufficient religious guidance.			
Awareness and Knowledge Level	Freq	(100%)	Summary Statistics
Not a contributing factor	12	10.0	Mean: 2.92 Median: 3.00 Mode: 3 Standard Deviation: 1.089 Range: 1 (Min) – 5 (Max)
Slightly	30	25.0	
Moderately	44	36.7	
Very	24	20.0	
Extremely	10	8.3	
Total	120	100.0	

Table 16 indicates that question C3 recorded the greatest proportion at 36.7%, with 44 respondents indicating a moderate belief that inadequate religious direction contributes moderately to Faraid's lack of knowledge and awareness. The subsequent 25.0%, or 30 respondents, selected slightly. Subsequently, 24 respondents selected "very," representing 20.0%. The subsequent 10.0%, comprising 12 respondents, chose not to be a contributing factor. The minimum proportion is 8.3%, corresponding to 10 respondents who selected 'very.' The mean score is 2.92, which is medium-low, suggesting that respondents believe inadequate religious direction is not the primary source of Faraid ignorance. The median for this question is 3.00. The predominant mode is 3 (moderately), with 44 occurrences. The standard deviation is 1.089. A recent study by Abdul Rahman and Hassan (2019) stated that religious leaders and scholars play a crucial role in shaping public understanding of Faraid. Their interpretations and guidance can significantly influence how the community views these inheritance laws. However, a lack of adequate education and knowledge among some religious authorities can spread misunderstandings and misinformation. Additionally, many Muslims, regardless of their background or profession, have a limited understanding of Islamic inheritance rules and may use financial management strategies that do not align with Islamic principles of wealth distribution. Therefore, examining how religious leaders can address and clarify misconceptions surrounding Faraid is essential.

Table 17. Frequency of Question C4

C4: The lack of knowledge and awareness of Faraid in your family: Cultural barriers.			
Awareness and Knowledge Level	Freq	(100%)	Summary Statistics
Not a contributing factor	23	19.2	Mean: 2.92 Median: 3.00 Mode: 3 Standard Deviation: 1.089 Range: 1 (Min) – 5 (Max)
Slightly	31	25.8	
Moderately	38	31.7	
Very	18	15.0	
Extremely	10	8.3	
Total	120	100.0	

Table 17 shows the frequency of question C4. The highest percentage value is 31.7%, which means 38 respondents chose moderately to answer the cultural barrier explaining Faraid's lack of knowledge and awareness. Subsequently, 31 (25.8%) respondents chose slightly. 23 (19.2%) respondents chose no contributing factor. 18 respondents chose "very," indicating that 15.0% agree that cultural barriers contribute to Faraid's lack of knowledge and awareness. The lowest percentage is 8.3%, representing 10 respondents chosen extremely. The mean answer for this question is 2.92, which is medium-low. On average, respondents believe cultural barriers moderately contribute to Faraid's lack of knowledge and awareness. The median for this question is 3.00. The most common is 3 (moderately) with 38 frequencies.

The standard deviation of this question is 1.089. In some situations, cultural and traditional practices may take precedence over Islamic teachings, leading to family disputes that complicate the implementation of the Faraid (Islamic inheritance laws). Conflicts often arise when cultural customs conflict with Islamic inheritance regulations. For example, in the Minangkabau inheritance system, there are two categories: higher inheritance, which is allocated to tribal members or groups, and lower inheritance, which pertains to the earnings of both spouses (husband and wife) and can be distributed according to Islamic law (Tono et al., 2019).

Next is to analyse the prevalence and underlying causes of family disputes related to Faraid within the study population.

Table 18. Frequency of Question D1

D1: Family members are generally less satisfied with Faraid outcomes.			
Agree Level	Freq	(100%)	Summary Statistics
Strongly agree	12	10	Mean: 3.29 Median: 3.00 Mode: 4 Standard Deviation: 1.198 Range: 1 (Min) – 5 (Max)
Agree	17	14.2	
Neutral	35	29.2	
Disagree	36	30.0	
Strongly disagree	20	16.7	
Total	120	100.0	

Table 18 shows that 36 of 120 respondents disagree with question D1's statement, representing the highest percentage value of 30.0%. Neutral represents the second largest number at 29.2%, signifying a position of neither agree nor disagree. Next, 20 (16.7%) respondents strongly disagreed with the statement, however, 17 (14.2%) respondents selected agreed. The lowest percentage is 10.0%, with 12 respondents strongly agreeing with question D1. The mean value for question D1 is 3.29, which can be interpreted as a medium-high category. The median for this question is 3.00. The mode, the most frequent value, is 4 (disagree), with 36 frequencies. The standard deviation is 1.198. Some cases in past studies (Patoari, 2019) stated cultural biases against certain heirs, particularly female heirs, can result in unfair distribution of inheritance. Traditional customs may dictate that daughters receive less than their rightful portion. In pre-Islamic Arabian pagan culture, women were perceived as property, devoid of rights and respect, and frequently got nothing from their biological parents or spouses.

Table 19. Frequency of Question D2

D2: Disagreements about Faraid have caused strained family ties.			
Agree Level	Freq	(100%)	Summary Statistics
Strongly agree	13	10.8	Mean: 3.22 Median: 3.00 Mode: 4 Standard Deviation: 1.189 Range: 1 (Min) – 5 (Max)
Agree	20	16.7	
Neutral	30	25.0	
Disagree	42	35.0	
Strongly disagree	15	12.5	
Total	120	100.0	

Table 19 shows the frequency of question D2, with 42 (35.0%) respondents disagreeing. The second highest percentage is 25.0%, representing 30 respondents being neutral with the question statement. Twenty respondents chose agreed, accounting for 16.7%. 15 (12.5%) respondents strongly disagreed, while thirteen (10.8%) strongly agreed. Table 19 shows that the mean value is 3.22, which can be interpreted as medium-high. The median for this question is 3.00. Mode, the most frequent value in the data set, is 4 (disagree) with 42

frequencies. The standard deviation for this question is 1.189. Meanwhile, the minimum value of this variable is 1 (strongly agree), and the maximum is 5 (strongly disagree). When family conflicts cannot be resolved amicably, they may escalate into legal proceedings, leading to increased estrangement among family members and substantial costs (Muhamad et al., 2023).

Table 20. Frequency of Question D3

D3: Factors contributing to family disputes related to Faraid, according to your observations and experiences, include a lack of understanding of Faraid principles.			
Contributing Factor Level	Freq	(100%)	Summary Statistics
Not a contributing factor	5	4.2	Mean: 3.48 Median: 4.00 Mode: 4 Standard Deviation: 1.100 Range: 1 (Min) – 5 (Max)
Slightly	19	15.8	
Moderately	33	27.5	
Very	40	33.3	
Extremely	23	19.2	
Total	120	100.0	

Table 20 shows that 4.2%, the lowest percentage, represents 5 respondents who chose not to be a contributing factor. Next, 19 (15.8%) respondents chose slightly, however, 33 chose moderate, representing the second-highest percentage of 27.5%. The largest percentage, 33.3%, accounted for 40 respondents who supported the lack of understanding of Faraid principles contributing to family disputes. The last one, "extremely," was chosen by 23 respondents, representing a 19.2% percentage value and indicating extreme agreement with the question statement. The mean value for question D3 is 3.48, which can be interpreted as medium-high. The median presented in the table is 4.00. Mode, the most frequent value in the data set, is 4 (very), representing 40 respondents out of 120. The standard deviation for this question is 1.100. Nasrul et al. (2021) stated beneficiaries cannot directly manage the deceased's estate due to a lack of authority. Still, their involvement and cooperation are crucial in the estate administration process. They share a connection with the deceased and their legacy. Beneficiaries need a basic understanding of estate administration laws to prevent complications in a complex process. For example, many Muslim beneficiaries mistakenly believe that all funds in the deceased's Employees' Provident Fund (EPF) account automatically belong to the nominee. However, this is a misconception, as the law clearly states that the nominee acts in a capacity similar to that of an administrator.

Table 21. Frequency of Question D4

D4: Factors contributing to family disputes related to Faraid according to your observations and experiences: Unequal distribution of inheritance.			
Contributing Factor Level	Freq	(100%)	Summary Statistics
Not a contributing factor	17	14.2	Mean: 3.14 Median: 3.00 Mode: 3 Standard Deviation: 1.259 Range: 1 (Min) – 5 (Max)
Slightly	17	14.2	
Moderately	37	30.8	
Very	30	25.0	
Extremely	19	15.8	
Total	120	100.0	

Table 21 shows that most respondents, 37 (30.8%) agreed moderately. 30 (25.0%) respondents agreed that unequal inheritance distribution causes family disputes. 19 (15.8%) respondents strongly agreed with the question statement. The non-contributing and slightly contributing factors accounted for 14.2%, representing 17 respondents. The mean value for this question is 3.14, which is in the medium-high range. The median presented in the table is 3.00. Mode, the most frequent value in the data set, is 3 (moderately) with 37 frequencies out of 120. The standard deviation for this question is 1.259. Meanwhile, the minimum value of

this variable is 1 (not a contributing factor), and the maximum value of this variable is 5 (extremely). Abu Bakar et al.(2020) stated conflicts within families often arise from unequal distribution of inheritance, according to Faraid, which is dictated by Islamic law. These disputes may stem from misunderstandings of inheritance rules or a lack of knowledge among heirs or estate administrators, leading to errors in calculating shares. Many individuals struggle to grasp the principles of property division in Islam. The strict interpretation of the law regarding the inheritance allocation can result in small, less valuable shares for some heirs, limiting their ability to benefit from the estate.

Table 22. Frequency of Question D5

D5: Factors contributing to family disputes related to Faraid according to your observations and experiences: Communication issues within the family.			
Contributing Factor Level	Freq	(100%)	Summary Statistics
Not a contributing factor	5	4.2	Mean: 3.38 Median: 3.00 Mode: 3 Standard Deviation: 1.123 Range: 1 (Min) – 5 (Max)
Slightly	23	19.2	
Moderately	37	30.8	
Very	32	26.7	
Extremely	23	19.2	
Total	120	100.0	

Table 22 shows that 37 (30.8%) of 120 respondents think family communication issues moderately cause family disputes. 32 respondents chose Very, representing 26.7%, who think family miscommunications significantly lead to disputes. Next, slightly and extremely had 23 (19.2%) respondents each. 5 (4.2%) respondents believe communication issues do not cause family disputes. The mean value for this question is 3.38, which is medium-high, and the median score is 3.00. Moreover, mode, the most frequent value in the data set, is 3 with 37 frequencies. The standard deviation for this question is 1.123. The minimum value for this question is 1 (not a contributing factor), and the maximum is 5 (extremely). In Faraid studies, conflicts within families often arise from inheritance-related challenges. Such disputes can lead to significant consequences, including strained familial relationships, legal battles, and emotional distress. Unequal distribution of inherited assets may foster jealousy and sibling rivalry, resulting in prolonged family conflicts (Mokhsin et al., 2023).

5.0 CONCLUSION

This study examined the Faraid of Muslim families in Padang Terap. We found that familial conflicts around inheritance can be problematic. Nonetheless, addressing these matters can assist families in reconciling and maintaining closeness. This study indicates that comprehending these disputes can facilitate fairness and familial contentment. Despite its limitations, this study facilitated the attainment of our objectives. The majority expressed partial agreement because they hold Faraid in high regard. Faraid is believed to ensure equitable preservation and distribution of resources. Their partial agreement implies potential dissent from others. The questionnaire used in this study revealed public perceptions of Faraid. It demonstrated that individuals appreciate Faraid and can influence its execution. A significant segment of their community engages in Faraid. Although they may not perceive it, they recognize the appropriate timing for action. Although they do not consistently observe Faraid in operation, they comprehend its protocols and significance. The majority of respondents indicated that the division of inheritance is moderately challenging. This suggests that most community members perceive the division of inheritance as challenging. Some reported encountering significant obstacles, suggesting that numerous individuals in the community grapple with this issue. The responses also illustrated the practical perspectives individuals hold toward inheritance. These questions elucidated the perspectives and practices of community members around inheritance. We successfully examined perceptions and management of inheritance, however, further details cannot be disclosed. Many believe they

possess only a limited comprehension of these elements. While not the primary cause, these things contribute to the ignorance surrounding Faraid. Certain individuals asserted that these elements significantly impact Faraid knowledge. We uncovered the reasons behind the limited knowledge of Faraid among Muslim families in Padang Terap. The outcomes aligned with the objectives and study questions, while data analysis elucidated the perceptions and practices of Padang Terap Faraid. This study identified knowledge hurdles to prepare Faraid members for educational activities to enhance their understanding of Faraid. The findings of this study merely suggest potentialities and do not comprehensively analyze respondents' perspectives and experiences. This study examines views and circumstances such as ignorance and familial discord that may hinder these aspects. More extensive and larger studies are advocated to enhance the availability of learning reference materials.

6.0 SUGGESTION FOR FUTURE RESEARCH

Legislation can raise community awareness, understanding, and adherence to the Faraid system. For consistent early exposure to Faraid's laws, Faraid education must be required in pre-marriage courses and integrated into the national school curriculum. State Islamic councils and local governments should also be required to hold workshops, seminars, and media outreach to educate the community. Syariah courts should partner with local mosques and community centres to expand their outreach, and Faraid-focused community legal aid clinics would offer affordable legal consultations. Financial incentives for Faraid-compliant families and standardised inheritance documentation would simplify legal procedures and encourage compliance. Implementing stricter enforcement mechanisms, penalties for noncompliance, and specialised certification for Faraid lawyers, would ensure proper understanding and application of Faraid's laws. These efforts could be strengthened by allocating government funds for research and education, promoting digital platforms for public engagement, and encouraging Syariah-civil court collaboration. These laws aim to educate the community and ensure Faraid practices. Therefore, Muslims must thoroughly understand Faraid to effectively educate others on the correct methods for fulfilling their obligations appropriately and efficiently.

CO-AUTHOR CONTRIBUTION

The authors affirm that there are no conflicts of interest pertaining to this article and take full responsibility for the manuscript's drafting and revision. Each author has contributed significantly to the data interpretation, offered essential intellectual insights, and meticulously reviewed the final draft to ensure its accuracy and clarity.

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