

Legal Education on Inheritance Law for Family Conflict Mitigation

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Abstract

This research discusses the role of inheritance law education in preventing family conflicts in Indonesia. Ignorance and lack of understanding regarding inheritance law often trigger family conflicts, particularly in matters of inheritance, and can potentially lead to acts of violence. This research aims to explain how education on inheritance law can enhance public understanding of the rights and obligations of heirs and prevent conflicts. The research was conducted using a normative legal method based on literature studies, employing a statutory law approach to analyze relevant regulations. From this research, it can be concluded that in Indonesia, the inheritance legal system is pluralistic and refers to three different legal systems: customary inheritance law, civil inheritance law (Burgerlijk Wetboek), and Islamic inheritance law. Inheritance law in Indonesia has significant urgency because ignorance of inheritance law can cause family conflicts that damage relationships between family members and even potentially lead to greater problems such as physical abuse and even murder. Therefore, the role of inheritance law education is very important in Indonesia, which can be conducted through counseling, mass media, legal aid institutions, and community service programs. Through various efforts that can be made related to inheritance law education, public awareness regarding inheritance law can be sparked, thereby minimizing conflicts within families related to inheritance or conflicts based on inheritance matters.

Keywords: Education, Inheritance Law, Mitigation, Family Conflict.

Introduction

In the Islamic Legal system, inheritance law occupies a very crucial position. The issue of inheritance is something that every individual will inevitably face, as explained in the verses of the Quran. Inheritance law specifically relates to the regulation of property that requires clear and definite provisions. As a set of rules governing the distribution of assets, inheritance law needs to be detailed to prevent conflicts within families. Without detailed rules, inheritance disputes can trigger serious impacts, even leading to bloody conflicts among family members. Delays in the distribution of inheritance assets, sometimes influenced by customs or customary law that are still strong, can cause serious

problems. This not only adversely affects the heirs but also risks resulting in the inherited property not being distributed as it should be.¹

Inheritance law regulates the distribution of property left by someone after they pass away. In general, inheritance law aims to provide legal certainty for heirs regarding their rights to the inheritance. The distribution of inheritance is regulated in a fair manner to avoid conflicts between family members and maintain social stability in society.²

The importance of inheritance law lies in its main function as a means to regulate and resolve the distribution of assets in a clear manner and in accordance with applicable legal provisions. Without firm rules, inheritance can become a source of endless conflict between heirs. Such disputes can lead to family relationship breakdowns, and in extreme cases can cause more serious division or bloodshed, especially if there are parties who feel disadvantaged.³

In Indonesia, there is a family legal system for inheritance resolution, where the distribution of inheritance is done through a family deliberation approach. In practice, Indonesian society applies various inheritance law systems, ranging from Islamic law, customary law, to civil law (BW). It is not uncommon for a combination of these legal systems to occur to achieve peaceful agreement among the heirs.

Despite the existence of rules regarding inheritance, both in Islamic law and Indonesian national law, inheritance issues still often trigger conflicts that can damage family relationships. The reality on the ground shows that the distribution of inheritance does not always strictly follow the provisions set forth in Islamic inheritance law or national law. This reflects a gap between formal legal provisions and actual practices in society, as stated in Asni's research that "the distribution of inheritance with a larger portion for daughters than for other children with the reason that the son is younger compared to the daughter. "In the midst of Indonesia's pluralistic society, practices can be found where

¹ Saifullah Basri, "Hukum Waris Islam (Fara'id) Dan Penerapannya Dalam Masyarakat Islam," *Jurnal Kepastian Hukum Dan Keadilan* 1, no. 2 (12 Juli 2020): 37–46, <https://doi.org/10.32502/khk.v1i2.2591>.

² Sakban Lubis, Muhammad Zuhirsyan, dan Rustam Ependi, *FIQIH MAWARIS: Memahami Hukum Waris dalam Islam* (PT. Green Pustaka Indonesia, 2023).

³ Muhammad Amin Suma, *Keadilan Hukum Waris Islam Dalam Pendekatan Teks dan Konteks* (Jakarta: Rajawali Pers, 2013).

parents distribute inheritance while they are still alive. This pre-death inheritance distribution phenomenon is one form of variation in inheritance practices commonly found in the diversity of Indonesian society.⁴

Inheritance problems are often viewed as trivial and insignificant, leading many to not take studying and understanding inheritance seriously. However, if we look at the problems that arise stemming from inheritance matters, they are numerous and serious. Take for instance a recent case in Malang Regency where a sister and brother fought over an inheritance (house) that ended in death. The brother poured gasoline on his sister's body before she was eventually burned and died.⁵ Then what happened in Medan, a man lost his life after being killed by his own brother due to a dispute over inheritance.⁶ Also, a horrific murder case occurred where Sunarto, also known as Tumian, committed a heinous act against his own mother, Suratmi. The violent action began with abuse and assault using a sharp weapon in the form of a sickle. The brutal act continued when the victim was taken to a health center for medical help. The perpetrator followed his mother to the health facility and cruelly removed the respiratory support equipment attached to the victim's body, which ultimately resulted in the mother's death.⁷ And there are many more serious cases based on inheritance matters.

The acts of violence that occur as described above are a form of impact from ignorance and lack of understanding regarding inheritance distribution, resulting in disputes and quarrels among family members that escalate and extend to physical violence in the form of abuse that leads to death. Without us realizing it, many major damages occur stemming from small things that are ignored because they seem trivial and their impact is

⁴ Syahrul Mubarak Subeitan, "Ketentuan Waris dan Problematikanya Pada Masyarakat Muslim Indonesia," *Al-Mujtahid: Journal of Islamic Family Law* 1, no. 2 (31 Desember 2021): 113–24, <https://doi.org/10.30984/jifl.v1i2.1780>.

⁵ "Ngeri! Rebutan Rumah Warisan, Kakak Perempuan Tewas Dibakar Adik Kandung," SINDOnews Daerah, diakses 30 Desember 2024, <https://daerah.sindonews.com/read/1480315/704/ngeri-rebutan-rumah-warisan-kakak-perempuan-tewas-dibakar-adik-kandung-1730189437>.

⁶ "Tragis! Adik Aniaya Abang Kandung hingga Tewas Gara-gara Warisan," SINDOnews Daerah, diakses 30 Desember 2024, <https://daerah.sindonews.com/read/1264987/717/tragis-adik-aniaya-abang-kandung-hingga-tewas-gara-gara-warisan-1701346280>.

⁷ "Gara-gara Uang Warisan, Tumian Bacok Ibu Kandung dan Copot Selang Oksigen hingga Tewas," SINDOnews Daerah, diakses 30 Desember 2024, <https://daerah.sindonews.com/read/773991/707/gara-gara-uang-warisan-tumian-bacok-ibu-kandung-dan-copot-selang-oksigen-hingga-tewas-1652961925>.

not visible when the neglect occurs. The same applies to the cases above that began with disputes related to inheritance. Therefore, the author took the initiative to discuss "Legal Education on Inheritance Law in Family Conflict Mitigation" to understand inheritance law in Indonesia, as well as how important the role of Islamic inheritance law is in preventing family conflicts and what the application of positive law is in mitigating family conflicts, especially related to inheritance that can become family conflicts. It is hoped that with this discussion, it can provide a deep understanding to society regarding inheritance so as to minimize acts of violence that originate from inheritance issues.

Method

The research conducted by the researcher is normative legal research or also known as library legal research. This research was carried out by studying library materials or secondary sources, consisting of primary legal materials, secondary legal materials, and tertiary legal materials. The material obtained is then analyzed systematically, reviewed, and concluded according to the problem being studied. In this research, the approach used is the statutory law approach. This approach is carried out by examining all regulations and laws relevant to the legal topic being studied. The purpose of this approach is to assess conformity and compare existing regulations, with the research results that can later be used to solve the legal problems being faced.

Discussion

1. The Urgency of Inheritance Law in Indonesia

Unfair distribution of inheritance can cause conflicts between family members and even develop into legal problems. Understanding and knowledge of inheritance law or inheritance science becomes very important at this time because we are beginning to see the impact of great damage due to ignorance of inheritance science, which often causes disputes and conflicts within families. When the distribution of inheritance is not done fairly and in accordance with applicable provisions, this can cause tension between family members, even damaging long-established family relationships. Therefore, a good understanding of the law is needed to prevent prolonged disputes that can harm the parties involved.

The science that studies inheritance is known as inheritance science or faroid science. The word faroid stems from the word faridoh which means "something that has been determined." In the context of Islamic inheritance, faroid science is a discipline that regulates the procedure for distributing inheritance. The naming of faroid science is based on two main considerations: first because the portion of inheritance distribution is a direct provision from Allah (faridotan min Allah), and second because inheritance rules are explained in detail in the Quran, unlike other aspects of worship such as prayer, fasting, zakat, and hajj which are explained more generally.⁸

Definitions regarding inheritance science and inheritance law have been put forward by many experts, such as what was proposed by Akhmad Sukris Sarmadi in his book entitled "Islamic Inheritance Law in Indonesia (Comparison of Islamic Law Compilation and Sunni Fiqh)" inheritance law (succession) is the law that regulates the process of transferring ownership rights of inheritance (tirkah) from the testator (al-muwarist) to the heirs (al-waarits), by determining who is entitled to receive inheritance and how much each portion is.⁹ This determination of portions is based on provisions that have been regulated in the Quran and Hadith, as well as principles contained in Islamic law. The distribution of inheritance is done in a fair manner to ensure that each heir obtains their rights according to their kinship relationship with the testator.¹⁰

Then the definition of inheritance science is also put forward by Asmuni in his book entitled "Islamic Inheritance Law, Comparative between Classical Fiqh and Contemporary Fiqh" mentioning the definition of two understandings put forward by others. First, it is called mawaris science because it discusses all matters related to property left by people who have died. Second, the term faraid science is used because in this science the distribution of certain portions that have been determined in size for each heir is discussed. From these two terms, Asmuni concludes that basically from the

⁸ Abd al-Aziz al-Muhammad al-Salman, *al-Kunuz al-Maliyyah fi al-Faraid al-Jaliyyah* (Riyad: Dar al- Thayyibah, 2001).

⁹ Akhmad Sukris Sarmadi, *Hukum Waris Islamdi Indonsia (Perbandingan Kompilasi Hukum Islam dan Fiqh Sunni)*, 2016, <https://idr.uin-antasari.ac.id/6387/>.

¹⁰ Basri, "Hukum Waris Islam (Fara'id) Dan Penerapannya Dalam Masyarakat Islam."

2 definitions above have the same meaning, namely science that discusses all matters related to tirkah (inheritance) from people who have died.¹¹

On the other hand, one of the contemporary scholars also provides a definition regarding inheritance science. Al-Zuhaili states in his book entitled "al-Fiqh al-Islami wa Adillatuh" inheritance science as a standalone science. That is, a science that explains the method of calculating inheritance to lead the heirs to receive their respective portions correctly.¹²

The above definition of inheritance law is in accordance with the Islamic Law Compilation (KHI) Article 171 (a) which reads "inheritance law is the law that regulates the transfer of ownership rights and ownership of inheritance (tirkah) of the testator and determines who is entitled to become heirs and how much each portion is".¹³ So from the definitions above, it can be concluded that inheritance science is a science that regulates and discusses the transfer of ownership rights of inheritance (tirkah) from the testator to the heirs, and determines who is entitled to receive inheritance and how much each portion is.

Inheritance law in Indonesia generally does not regulate national inheritance, meaning that in Indonesia, there is not one inheritance law rule that applies comprehensively or uniformly to regulate the distribution of inheritance for all citizens. The civil law system in Indonesia that regulates inheritance matters is still pluralistic or diverse, because there has been no unification in this regard. It can be seen in the inheritance system that until now the application of inheritance law in Indonesia still refers to three different systems, namely Customary Inheritance Law, Western Civil Inheritance Law (Burgelijk Wetboek), and Islamic Inheritance Law.¹⁴ When Indonesia became independent, with the principle of concordance, Dutch law remained in force, as long as there were no rules governing it. This is the background for the Civil Code or

¹¹ Asmuni, Isnina, dan Atikah Rahmi, *Hukum Waris Islam, Komparatif antara Fikih Klasik dan Fikih Kontemporer* (Medan: PERDANA PUBLISHING, 2021).

¹² Wahbah bin al-Syekh Mushtafa al-Zuhaili, *al-Fiqh al-Islami Wa Adillatuhu* (Damaskus: Dar al-Fikr, 2012).

¹³ Tim Redaksi Nuansa Aulia, *Kompilasi Hukum Islam(KHI)* (Bandung: CV Nuansa Aulia, 2021).

¹⁴ Nor Annisa Rahmatillah, "Pluralitas Hukum Kewarisan Di Indonesia: Sebuah Tinjauan Normatif," *Mitsaqan Ghalizan* 4, no. 2 (27 Desember 2024): 126–36, <https://doi.org/10.33084/mg.v4i2.9043>.

BW to still be in force today, which is one of the rules governing inheritance distribution.

First, customary inheritance law in Hazairin's view, as written in his book "Tujuh Serangkai tentang Hukum", the kinship system in Indonesia is formed through three main principles of descent.¹⁵

- a. The patrilineal system that forms large kinship groups such as clans and tribes, where a person associates their lineage only through the father's line. This system has two variations: pure patrilineal as practiced in Batak land, and more flexible patrilineal as in Lampung and Rejang, where a person can be connected to the father's or mother's clan depending on the form of the parents' marriage.
- b. The matrilineal system which also creates large kinship units in the form of clans and tribes. In this system, a person only connects themselves with the mother's lineage, thus becoming part of the mother's clan or tribe.
- c. Third, the parental or bilateral system that can form large kinship units such as tribes and families. This system allows a person to associate their lineage from both mother and father in a balanced manner.

According to customary law, there are no specific rules governing the time and mechanism of inheritance distribution. There is no definite provision regarding who plays the role as the distributor of inheritance. However, traditionally, the distribution of property is usually carried out after a series of mourning ceremonies held at certain periods after the testator's death, such as the seven-day, forty-day, hundred-day, or thousand-day ceremonies. This opportunity is chosen because at such times all family members gather together.¹⁶

The Indonesian customary inheritance legal system is not strictly bound to a particular family structure. Instead, customary inheritance law reflects the diversity of

¹⁵ Hazairin, *Tujuh Serangkai tentang Hukum* (Jakarta: Bina Aksara, 1981).

¹⁶ Mohammad Yasir Fauzi, "Legislasi Hukum Kewarisan Di Indonesia," *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam* 9, no. 2 (19 Oktober 2017): 53–76, <https://doi.org/10.24042/ijpmi.v9i2.949>.

traditional community mindsets, which is reflected in various forms of kinship such as patrilineal, matrilineal, parental, and bilateral.¹⁷

Second, Inheritance Law based on the Civil Code (*Burgerlijk Wetboek*) has two methods in inheriting a number of inheritance assets, namely:

- a. The first method is the *ab intestato* principle, based on the *ab intestato* principle, a person has the freedom to determine the transfer of their assets after death. However, if the testator does not establish the distribution of their assets during their lifetime, then the law will take a role in regulating the distribution of the inheritance. Based on blood relations, heirs according to law are divided into four groups, namely:
 1. Group I consists of the direct descendants of the testator, including children and their descendants and the surviving spouse.
 2. Group II consists of the upward line of descent, including parents, siblings (male and female) and their lineage.
 3. Group III includes grandparents, grandmothers, and ancestors above the testator's lineage.
 4. Group IV includes family members of the lateral line and other relatives up to the sixth degree.

The inheritance law does not discriminate based on gender or birth order. However, there are hierarchical rules in inheritance: first group heirs stop the rights of heirs in the straight line up and to the side. Similarly, groups with higher degrees will block the rights of groups with lower degrees.

- b. The second method in inheritance is through the *testamen* principle, where the testator can appoint heirs through a will containing their wishes after death. A will has two main characteristics, it takes effect after the maker dies and is irrevocable. The number of heirs in a will varies, depending on the wishes of the will maker.¹⁸

¹⁷ Komari Komari, "Eksistensi Hukum Waris di Indonesia: Antara Adat dan Syariat," *Asy-Syari'ah* 18, no. 1 (2016): 157–72, <https://doi.org/10.15575/as.v18i1.656>.

¹⁸ Fauzi, "Legislasi Hukum Kewarisan Di Indonesia."

In the inheritance system, heirs based on the ab intestato principle are prioritized over wills. This is demonstrated through regulations that limit the freedom of will makers in determining the distribution of their inheritance, as in Article 881 paragraph (2), which states "With an appointment of an heir or gift grant, the party who inherits or the testator may not harm the heirs who are entitled to an absolute portion".

According to law, there are four conditions that cause a person to be considered unworthy to become an heir due to actions related to the death of the testator:

1. Heirs who are officially sentenced by the court for being proven to have killed or attempted to kill the testator;
2. Heirs who are found guilty by a judge for committing slander by filing false accusations against the testator, which could potentially result in a minimum criminal sentence of four years;
3. Heirs who clearly use violence to prevent the testator from making or revoking a will;
4. Heirs who are proven to have embezzled, destroyed, or falsified the will document.

When there are no heirs claiming the inheritance, the property is considered unattended and is managed by the Heritage Hall without waiting for a judge's order. This management must be reported to the local state prosecutor's office, and the judge has the authority to resolve disputes related to property supervision. If within three years since the inheritance is opened no heirs appear, the Heritage Hall will hand over the property to the state as the rightful owner.

Third, Islamic inheritance law has a number of foundations in giving the right to inherit or get a portion of the inheritance. Nasab in Islam is very important and is guarded from being damaged by destructive things. In Islamic teachings, nasab

relationship is one of the strong bonds to obtain inheritance, because through the nasab line, kinship relationships between the testator and heirs can be traced.¹⁹

In Islamic inheritance law (faraid), there are three reasons that make someone entitled to inherit property from the deceased person (muwaris). These three reasons are:²⁰

1. Because of nasab (Kinship Relationship)

Blood relationship or kinship between heirs and the deceased person. Examples include children, parents, siblings, uncles, and others.

2. Because of marriage

Husband-wife relationship that is valid according to Islamic law. Husband or wife is entitled to inherit the property of the deceased spouse.

3. Because of wala' (Relationship of Liberating Slaves)

The relationship between a former slave and the person who freed him. If someone frees his slave, then he can become an heir of his former slave if there are no other heirs. However, this reason rarely occurs nowadays.

Nasab refers to lineage or family ties formed through blood relations, both vertically and horizontally. Vertically, nasab includes relationships upward (such as father, grandfather, mother, grandmother, and so on) or downward (such as children, grandchildren, and so on). Meanwhile, horizontally, nasab includes relationships to the side (such as siblings, uncles, aunts, and others).

In the Islamic understanding, nasab is an official recognition of a child's relationship with the father's lineage. This makes the child part of the father's family and gives him certain rights that arise as a result of the nasab relationship, such as inheritance rights, maintenance rights, and protection rights. Thus, nasab is not just a biological relationship, but also has legal and social implications in Islam.²¹

¹⁹ Raja Ritonga dan Martua Nasution, "Penentuan Status Ahli Waris Melalui Hubungan Nasab; Analisis Kewarisan Kakek dan Nenek," *Al Yasini : Jurnal Keislaman, Sosial, hukum dan Pendidikan* 7, no. 2 (27 November 2022): 188–188, <https://doi.org/10.55102/alyasini.v7i2.4599>.

²⁰ Akhmad Haries, *Hukum Kewarisan Islam* (Yogyakarta: AR-RUZZ MEDIA, 2019).

²¹ Sakirman Sakirman, "Telaah Hukum Islam terhadap Nasab Anak," *Hunafa: Jurnal Studia Islamika* 12, no. 2 (2015): 357–75, <https://doi.org/10.24239/jsi.Vol12.Iss2.398>.

In Islamic law, heirs are generally divided into three main groups, namely:²²

1. Dzul Faraa'idh, Heirs whose portions have been explicitly determined in the Quran. Their portions are fixed and do not change.
2. Ashabah, Heirs who come from the father's line and obtain portions based on the remainder after distribution to dzul faraa'idh. If there is still inheritance left after the rights of dzul faraa'idh are fulfilled, then the remainder is given to ashabah.
3. Dzul Arhaam, Heirs who come from the mother's line. This group only receives inheritance if there are no dzul faraa'idh or ashabah entitled to receive.

The heirs who have been determined based on blood relations and marriage can change to not getting inheritance due to several factors, namely:²³

1. Heirs who are proven to have deliberately killed the testator will lose their inheritance rights.
2. Someone who is apostate or leaves Islam is not entitled to receive inheritance from a Muslim family, and vice versa.
3. Slavery status becomes an obstacle for someone to receive inheritance, because slaves do not have inheritance rights.

That is the inheritance law that applies in Indonesia as a whole, namely customary inheritance law in Indonesia follows three main lineages, namely patrilineal, someone connects himself more with the family from the father's side, while in matrilineal, that relationship is more directed to the mother's family and the parental or bilateral system recognizes both parents. Then civil inheritance law (Burgerlijk Wetboek), the distribution of property can be done based on two ways: first, according to the provisions of the law that divides property based on blood relations in four family groups, and second, through a will that allows the testator to determine for themselves who will receive their inheritance.

Meanwhile, in Islamic inheritance law, the distribution of inheritance is based on nasab, marriage and wala' with heirs divided into three groups: those whose inheritance

²² Ade Faris Fahrullah, "Ahli Waris Dalam Perspektif Hukum Islam Dan KUHPerduta (Burgerlijk Wetboek)," *Hukum Islam* 21, no. 1 (26 Juli 2021): 59–77, <https://doi.org/10.24014/jhi.v21i1.9321>.

²³ Komari, "EKSISTENSI HUKUM WARIS DI INDONESIA."

rights have been determined in the Quran (dzul fara'id), those who come from the father's lineage (ashabah), and those who come from the mother's line (dzul arhaam). In addition, someone can lose their inheritance rights if they are proven to have killed the testator, apostatized, or become a slave.

In the Indonesian legal system, inheritance regulations are comprehensively regulated through 300 articles in the Civil Code, starting from Article 830 to Article 1130, and reinforced by Presidential Instruction No. 1 of 1991. Inheritance law basically regulates the mechanism of transferring someone's wealth after death, focusing on three fundamental components: the testator as the owner of the property who has died, the heirs who are entitled to receive the inheritance, and the inheritance itself.²⁴

2. The Role of Inheritance Law Education in Mitigating Family Disputes

The inheritance legal system in Indonesia has developed along with historical dynamics, influenced by social, religious, ethnic, racial, and customary factors. This diversity impacts the application of inheritance law in Indonesia, which has not experienced unification. As a result, there is polarization in the inheritance legal system used, where various rules continue to run according to the cultural background and beliefs of the community.

The non-uniformity of inheritance rules in Indonesia has the potential to cause conflicts in the distribution of the testator's inheritance, but there are various resolution mechanisms. In Islamic law, the resolution of inheritance disputes can be pursued through legal policies that prioritize mutual benefit, as long as they do not conflict with the arguments of the Quran and Hadith. In general, there are two ways to resolve inheritance disputes: through litigation (court) and non-litigation (family settlement such as mediation and deliberation).²⁵

²⁴ Muhammad Al Mansur, Shally Fiqih Alvani, dan Nova Arianti, "Hukum Waris Dan Pembagian Waris Di Indonesia," *Al Fuadiy: Jurnal Hukum Keluarga Islam* 5, no. 2 (1 November 2023): 01–10, <https://doi.org/10.55606/af.v5i2.569>.

²⁵ Tarmizi Tarmizi, "Upaya Penyelesaian Konflik Pembagian Harta Warisan Masyarakat di Indonesia," *Al-Adl: Jurnal Hukum* 16, no. 1 (27 Januari 2024): 41–60, <https://doi.org/10.31602/al-adl.v16i1.9701>.

Inheritance law education has a very important role in mitigating family disputes, especially in the context of distributing inheritance after someone passes away.²⁶ Education regarding inheritance law can help reduce the potential for disputes among family members by providing a better understanding of the rights and obligations of each. However, unfortunately, not everyone is able to get education related to inheritance law, so inheritance law education cannot only be provided at the education level.

Inheritance law education must be carried out in various ways and efforts so that inheritance law can be understood by all circles and layers of society. Here are some efforts that can be made:

- a. Counseling through socialization, seminars, and workshops conducted by the government, legal institutions, or non-governmental organizations that can be held for communities at various levels, from villages to big cities. In this counseling, inheritance law material is delivered by legal experts, practitioners, or notaries to provide a clear and deep understanding of the inheritance legal process, property distribution, and the rights and obligations of heirs.
- b. Counseling through Mass Media and Social Media. Mass media, such as television, radio, and newspapers, as well as social media, can be utilized to disseminate information related to inheritance law. Educational programs through talk shows, public service announcements, or short videos on platforms such as YouTube, Instagram, and Facebook can reach a wider audience. In this way, inheritance law information can be more easily accessed by various circles, both those living in urban and rural areas.
- c. Counseling in Schools and Campuses. Education about inheritance law can also be conducted in schools or universities. Early introduction of inheritance law to students can foster better legal awareness. This can be done in the form of general subjects,

²⁶ Raja Ritonga dkk., "Dinamika Masalah Dalam Kewarisan Islam," *Sang Pencerah: Jurnal Ilmiah Universitas Muhammadiyah Buton* 8, no. 1 (22 Februari 2022): 119–27, <https://doi.org/10.35326/pencerah.v8i1.1888>.

- extracurricular learning, or seminars that invite legal practitioners to provide insights about the importance of inheritance planning.
- d. Counseling by Legal Aid Institutions (LBH), which focus on providing legal assistance to the community can organize inheritance law counseling programs. They can hold counseling events in certain communities or provide direct consultation for those who need information regarding inheritance rights or inheritance legal procedures.
 - e. The use of books, brochures, and pamphlets. The government or relevant institutions can disseminate counseling materials in the form of books, brochures, or pamphlets that are easily understood by the general public. These materials can include explanations about inheritance rights, property distribution procedures, and the importance of making a will. The distribution of these materials can be done through village offices, health centers, or other public places.
 - f. Counseling through University Community Service Programs or higher education institutions that have law faculties can organize community service programs involving students or lecturers to provide counseling regarding inheritance law to the community. This program can be in the form of group discussions, legal simulations, or briefings for certain community groups that need inheritance law information.

In addition, inheritance law education can also provide awareness regarding the importance of clear inheritance planning, such as making a will or arranging fair distribution of property before conflicts occur. With adequate knowledge, family members will be better prepared to face inheritance issues more wisely and harmoniously, and prevent prolonged division.²⁷ This is evidenced through counseling organized by Edi Gunawan and his colleagues in Tongkaina Village. Before the counseling, many residents did not fully understand their rights and obligations related to inheritance, which often triggered misunderstandings and prolonged disputes. However, after gaining a better understanding of inheritance law through the counseling,

²⁷ Arif Budiman dkk., "Edukasi Ilmu Faraid Dalam Upaya Menyelesaikan Masalah Warisan Pada Masyarakat Kota Metro," *Journal of Humanity Dedication* 1, no. 1 (30 Juni 2023): 1–6, <https://doi.org/10.55062/JABDIMAS.2023.v1i1/150/5>.

the community is now better able to avoid mistakes that can cause conflicts. The counseling conducted by Edi Gunawan and his colleagues proved effective in providing important insights, showing that inheritance law education plays a significant role in preventing conflicts within families.²⁸

A similar thing was done by Teuku Yudi Afrizal and his colleagues as an effort to answer the problems faced by the community of Reulet Timu Village, Muara Batu District, North Aceh Regency in the distribution of inheritance. Teuku Yudi Afrizal and his colleagues held counseling or training attended by the Village Head, Imam and Tuha Peut Gampong, Village Leaders and the community in general. Participants were very enthusiastic about this activity because very few people understand about inheritance science. This counseling is very beneficial in helping the community manage, handle, and resolve the distribution of inheritance in the right way, as well as being a relevant solution for the Reuleut Village community who are predominantly Muslim, so that they can carry out inheritance distribution in accordance with Islamic law and avoid potential conflicts within the family.²⁹

By using various counseling methods in an effort to educate the community about inheritance law, which is carried out maximally, it is expected to increase understanding of rights and obligations as heirs, prevent ambiguity in inheritance distribution by knowing legal ways to determine inheritance, avoid manipulation or misappropriation in the distribution of inheritance, reduce tensions that arise because they know that there are clear rules governing how inheritance distribution is carried out, and avoid long-term conflicts that can damage harmony and closeness between family members.

After examining and observing inheritance law in Indonesia and the role of inheritance law education, it can be concluded that inheritance law education has a very important role in mitigating family conflicts, especially in the context of distributing

²⁸ Edi Gunawan dkk., "Penyuluhan Hukum Penyelesaian Sengketa Waris Di Kelurahan Tongkaina," *Jurnal Pengabdian Fakultas Syariah* 3, no. 1 (2023): 10–18.

²⁹ Teuku Yudi Afrizal dkk., "Penyuluhan Hukum Pembagian Harta Warisan Di Desa Reulet Timu, Kecamatan Muara Batu, Kabupaten Aceh Utara," *Academica : Jurnal Pengabdian Kepada Masyarakat* 2, no. 4 (27 Desember 2024): 318–26, <https://doi.org/10.5281/zenodo.14560244>.

inheritance after someone dies. With various efforts that can be made related to inheritance law education, public awareness regarding inheritance law can be sparked so that conflicts within families related to inheritance or conflicts based on inheritance matters can be minimized.

Conclusion

1. Inheritance law in Indonesia has significant urgency because unfair distribution of inheritance can cause family conflicts that damage relationships between family members and even potentially lead to legal problems. Adequate understanding of inheritance law, which includes provisions for the distribution of inheritance, is very much needed to avoid disputes that could be prolonged. In Indonesia, the inheritance legal system is pluralistic and refers to three different legal systems, namely customary inheritance law, civil inheritance law (BW), and Islamic inheritance law, each of which has different principles and rules.
2. Inheritance law education plays an important role in mitigating family conflicts related to inheritance distribution. By providing understanding about the rights and obligations of heirs, as well as the importance of clear inheritance planning through making a will, this education can reduce the potential for family conflicts, especially in the distribution of inheritance. Some educational efforts that can be done include counseling to the community, schools or campuses, mass media, legal aid institutions, and university community service programs. Therefore, inheritance law education in Indonesia is very necessary to create family harmony and prevent disputes that can damage family relationships.

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