



# Islamic Community's Perception of Girl's Share of Inheritance in Central Lombok

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**Abstrack:** The purpose of this research is to study the perception of Islamic society towards the inheritance of girls in the Central Lombok Regency . This type of research is empirical law. The sample in this study tested by means of sampling. The results showed that Sasak girls who are Muslims are heirs and get a share of inheritance in the form of movable or immovable property. Before the community was familiar with Islam with the division of inheritance to girls still related to cultural customs, girls were only entitled to inheritance in the form of movable property in the form of agricultural and livestock products.

**Keywords:** Islam, Inheritance Section, Girls

## 1. Introduction

Inheritance issues play a crucial role in Islamic law. The Quran clearly and thoroughly regulates inheritance laws. This is understandable, as every individual inevitably faces inheritance issues (Imron & Huda, 2023), (Muhammad Wahyu, 2025). Furthermore, inheritance law directly relates to property, which, if lacking clear provisions, can easily lead to conflict among heirs (Suryadin, Arkiang, Yumansyah, & Zuhrah, 2025). Whenever someone dies, questions arise about how their inheritance should be handled, to whom, and how. All of this is regulated by inheritance law (Suparman, 2022), (Vijayanti, 2022).

Current laws, both statutory and customary law, often adopt a gender-justice perspective that tends to control women's sexuality and positions men as their rulers and protectors (Nwankwo, 2025), (HARISON, 2024). For example, in the context of inheritance law, women's status as heirs is often not accorded the same rights as men. In some cases, under customary law, daughters are not recognized as heirs. This is supported by previous research conducted by (Faizal & Nur, 2022) entitled "The Division of Male and Female Heirs in Islamic Law Studies." The results of this study indicate that the distribution of inheritance between men and women also requires the principle of justice without discrimination between men and women. Furthermore, research conducted by (Faizal, 2022) entitled "Implications of Customary Law on the Distribution of Daughters' Inheritance from an Islamic Family Law Perspective" shows that the customary inheritance system in Lampung Pepadun, South Lampung Regency, is male-dominated. Because the Lampung Pepadun tribe tends towards a patrilineal kinship system, the eldest son becomes the sole heir, succeeding his father (Dinda, 2022), (AHMAD, 2023).

This situation continues, especially in rural areas (Cahyowati, et.all, 2010). The Sasak people inhabit the island of Lombok, and they refer to their homeland as "gumi paer." "Gumi" means earth, while "paer" comes from the word "pahyaran-panggenan," meaning residence. Paer is not only a specific address number, but also encompasses birthplace, family residence, hometown, community, and implicitly involves customs and traditions (Miharja & Muhtar, 2021), (Dea, 2025).

The Sasak people are inhabited by approximately 80% Muslim, 15% Hindu (mostly Balinese), and the remainder adhere to other religions from various ethnicities. This composition was shaped by the rise and fall of religions throughout history, starting with

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the "boda" religion, Hinduism-Buddhism, and then Islam (Israfil, Muzakir, Fatahullah, & Soraya, 2019), (Al Qutuby, Kholiludin, & Salam, 2020).

In Sasak society, inheritance distribution still encompasses customary law, but some have also implemented Islamic inheritance law. In Indonesian literature, the word "kewarisan" refers to the concepts of inheriting, being inherited, and being inherited (Haniru, 2014), (Prayogi, Thaib, Harahap, & Barus, 2024). The term "kewarisan" comes from the Arabic word "waraaa," which means to replace, give, and inherit. Terminologically, inheritance law regulates the distribution of inheritance and determines the portion received by the entitled parties (Wirawan, 2021), (Ahsin, 2020).

## 2. Materials and Methods

This study employs empirical legal research. This study specifically examines the application of Islamic inheritance law norms regarding the position of daughters in inheritance distribution within the Muslim community in Central Lombok Regency (Walijah, 2023). The approaches used in this study include a statutory approach, a conceptual approach, and a sociological approach. Primary data comes from fieldwork, specifically interviews with Muslim communities in Central Lombok Regency, West Nusa Tenggara Province, who have experienced inheritance distribution. In addition to the respondents, informants were also interviewed, including community leaders and traditional leaders with sufficient knowledge of Islamic inheritance law and customary inheritance laws applicable to the community, particularly in Central Lombok Regency (Walijah, 2023), (ASY-SYAKHSIYYAH, n.d.).

Secondary data in this article is the legal material used in this study sourced from library data, obtained from laws and regulations, books, and other legal materials relevant to the problem under study, including: 1) Primary legal material is legal material sourced from laws and regulations related to the problem under study, including: Islamic inheritance law (fara'id) and inheritance law in the Compilation of Islamic Law; 2) Secondary legal material, namely legal material that provides explanations of primary legal material, including the opinions of legal experts, books, articles, and research results related to Islamic inheritance law; and 3) Tertiary legal material, namely legal material that explains primary legal material and secondary legal material, including legal dictionaries and encyclopedias. The sample location is in Central Lombok Regency. These villages will be selected randomly on the basis that these villages have communities that frequently distribute inheritance to female heirs (Tarigan & Naldo, 2022), (MUCHTAR, 2025).

**Respondent Sample** From each sample village, we will seek communities that have distributed inheritance in at least 15 cases. Data collection was conducted through interviews with respondents and informants using a pre-prepared interview guide. A list of closed-ended questions was delivered to respondents and informants one month before the interview, while a list of open-ended questions was used as a guide for direct interviews with respondents and informants in the field. Data analysis was conducted qualitatively, where the collected data was systematically described using deductive reasoning. Valid data will be tested for validity, then processed through general steps, including data reduction, data display, conclusion drawing, and verification (Suharsimi, A, 2006).

## 3. Results and Discussion

### 3.1. *The Status of Daughters According to the Perceptions of the Muslim Community in Central Lombok Regency*

According to interviews with Muslims in Central Lombok Regency, approximately 86% of respondents believe that daughters are heirs. This is based on the customs and culture of the Sasak community, which considers daughters to be legitimate descendants. Approximately 14% of respondents believe that daughters do not receive a share of the inheritance because they are expected to marry and join their husband's family. However, if daughters are married, they are entitled to severance pay in the form of harvests or money from the male family. Typically, inheritance proceeds, such as unhusked rice,

coconuts, or fruit, are determined by the type of inheritance, for example, rice paddies or secondary crops. However, if a daughter is unmarried or unmarried, she is entitled to receive an inheritance provided there is no longer any family member responsible for her living expenses.

Recently, legal awareness among the Muslim community regarding the status of daughters or female heirs has increased (Khallaf, M. 1979). This has occurred in tandem with improvements in education and legal knowledge, which have resulted in changing perceptions of daughters within the Sasak community. Nowadays, girls are considered to have the same rights as boys, as regulated in the law of *fara'id* in the Qur'an (Surah An-Nisa' verses 11 and 12) which states that girls are heirs (Muhammad, 1971).

### ***3.2. Daughters' Share of Inheritance According to the Muslim Community in Central Lombok***

According to the perception of the Muslim community in Central Lombok Regency, daughters are considered the primary heirs in the family. The majority of respondents stated that daughters are core members of the family and should receive a share of the inheritance. However, inheritance distribution is usually unequal between daughters and sons. Under Islamic inheritance law, a daughter's share is usually 2:1 compared to a son's, or in Javanese tradition, known as "*sejunjung selepmbah*" or "*sepikul segendong*". Sons receive two shares while daughters receive one share. However, approximately 12% of respondents stated that a daughter's share can be equal to that of a son if the son willingly gives her an equal share. This is due to the fact that sons are more economically stable, while daughters are often economically weak or are simply low-income farmers.

### ***3.3. Daughters' Heirs Receive Only Movable Assets or Both Movable and Immovable Assets***

Based on field data, daughters' heirs inherit both movable and immovable assets. Movable assets included in the inheritance include rice paddies, plantations, and various types of trees such as coconuts, mangoes, durians, rambutans, and bananas. Also included in the inheritance are livestock such as cows, horses, buffaloes, goats, chickens, ducks, and others, which are typically raised by the community for daily needs. Immovable assets such as houses, rice paddies, plantations, and fish ponds are also included in the inheritance received by daughters' heirs.

## **4. Conclusions**

The legal status of daughters in the distribution of inheritance under Islamic family law in Central Lombok Regency is that they are heirs, just like other heirs, such as sons, fathers, mothers, uncles, aunts, and grandfathers. Sons and daughters are defined as the descendants of the testator who gave birth to them, including grandchildren and granddaughters if the heirs of the sons and daughters are absent or have predeceased them.

The share of inheritance for daughters is *sejunjung selepmbah*, or in Javanese, *sepikul segendong*. In Islamic inheritance law, the ratio is 2:1, with sons receiving two shares and daughters receiving one share. This 2:1 inheritance distribution is fair and balanced, based on the rights and obligations of each heir. According to Islamic law, male heirs are given two portions of an inheritance, or more, than female heirs because sons are legally obligated to provide material support to their children, wives, parents, grandparents, and siblings. Meanwhile, female heirs, according to Islamic law, are not obligated to provide material support to their families. Their remaining portion is for their private needs (such as underwear and personal care items), as women are naturally embarrassed to ask their male siblings or male relatives, such as their fathers, grandfathers, and uncles, for their private needs. However, female heirs are not prohibited from providing material support to their families; it is considered a *sunnah* (*sunnah*) if they are able.

Types of assets subject to inheritance: Female heirs are entitled to inherit both movable and immovable assets. Included in movable goods are motorized and non-motorized vehicles such as carts, cikor or cidomo, or means of transportation, household furniture, jewelry, livestock, and other things that have a movable nature or according to the law are called movable goods.

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