



The Application of *Syajarah al-Mīrāts* in the Study of Islamic Inheritance Law: A Study of Islamic Boarding School Students and Islamic Study Groups in West Aceh

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Abstract

The study of *mawaris* (Islamic inheritance law) constitutes an essential component of Islamic jurisprudence. However, it remains relatively unpopular among the public, particularly within *Majelis Taklim* (Islamic study groups) and *Dayah* (traditional Islamic boarding schools). One of the primary factors contributing to this condition is the widespread perception that the science of *mawaris* is difficult to comprehend because of the complexity of inheritance distribution and calculations in Islamic law. Nevertheless, developments in instructional methods suggest that the study of *mawaris* can be made more accessible through the application of the *Syajarah al-Mīrāts* method. This study aims to analyze the concept of *Syajarah al-Mīrāts* in the study of Islamic inheritance law and to examine its application in teaching *mawaris* within Islamic study groups and Islamic boarding schools in West Aceh. The study employed a qualitative approach, and the data were collected through observation and interviews involving teachers, managers of Islamic study groups, and Islamic boarding school students. The findings reveal that the use of *Syajarah al-Mīrāts* in Islamic inheritance law literature remains relatively limited and has not yet been widely adopted as a primary instructional method for explaining the inheritance law. Moreover, the application of this method in *Majelis Taklim* and *Dayah* in West Aceh is still limited and not widely recognized. However, the study identified two *Majelis Taklim* that actively and consistently implement the *Syajarah al-Mīrāts* method in teaching Islamic inheritance law. The method has proven effective in helping participants understand the relationships among heirs and the mechanisms of inheritance distribution in a more systematic and accessible manner. This study confirms that the *Syajarah al-Mīrāts* method possesses significant pedagogical and legal potential for advancing the teaching and learning of Islamic inheritance law within the community.

Keywords: *Syajarah al-Mīrāts*, Islamic inheritance law, traditional Islamic boarding schools, Islamic study groups,

Abstrak

Kajian ilmu mawaris merupakan bagian penting dalam fikih Islam, namun pembahasannya masih cenderung kurang diminati oleh masyarakat, baik dalam kegiatan majelis taklim maupun pembelajaran pada dayah (pesantren tradisional). Salah satu faktor utama ialah anggapan bahwa ilmu mawaris merupakan bidang kajian yang sulit dipahami karena kompleksitas pembagian warisan dan perhitungan hukum kewarisan Islam. Padahal, perkembangan metode pembelajaran menunjukkan bahwa ilmu mawaris dapat dipahami secara lebih sederhana melalui penggunaan metode syajarah al-mīrāts. Penelitian ini bertujuan untuk menganalisis konsep syajarah al-mīrāts dalam kajian hukum kewarisan Islam serta mengkaji penerapannya dalam pembelajaran ilmu mawaris pada majelis taklim dan santri dayah di Aceh Barat. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui observasi dan wawancara terhadap pengajar, pengelola majelis taklim, dan santri dayah. Hasil penelitian menunjukkan bahwa penggunaan syajarah al-mīrāts dalam literatur mawaris Islam masih relatif terbatas dan belum banyak dijadikan metode utama dalam penjelasan hukum kewarisan. Selain itu, penerapan metode ini di lingkungan majelis taklim dan dayah di Aceh Barat masih minim dan belum dikenal secara luas. Meskipun demikian, ditemukan dua majelis taklim yang secara aktif dan konsisten telah menerapkan metode syajarah al-mīrāts dalam pembelajaran ilmu mawaris, sehingga membantu peserta memahami hubungan ahli waris dan mekanisme pembagian warisan secara lebih sistematis dan mudah dipahami. Penelitian ini menegaskan bahwa metode syajarah al-mīrāts memiliki potensi pedagogis dan yuridis yang signifikan dalam pengembangan pembelajaran hukum waris Islam di masyarakat.

Kata Kunci: Syajarah Al-Mīrāts, Ilmu Mawaris, Dayah, Majelis Taklim

Introduction

The Islamic inheritance law constitutes a fundamental aspect of the Muslim family law system, playing a significant role in maintaining justice, order, and harmony among family members following the death of the testator. Despite its importance within Muslim society, however, public understanding of and interest in the study of inheritance law remain relatively limited. This condition is problematic because every family will inevitably encounter the issue of inheritance distribution after the death of a family member. In practice, inaccuracies in the calculation and distribution of inheritance frequently lead to conflicts, disputes, and even divisions among heirs. Such problems often stem from a lack of understanding of the principles of the Islamic inheritance law, particularly regarding the determination of heirs' shares, the identification of those entitled to inherit, and the identification of those legally excluded from inheritance rights.

On the other hand, although Islamic teachings strongly encourage Muslims to study and teach inheritance law, the computational aspect of inheritance (*al-ḥisāb*) has not received sufficient attention within society. The science of inheritance is

commonly perceived as a complex field because it involves mathematical calculations and the mapping of kinship relationships among heirs. As a result, public interest in studying *mawaris* remains low. Consequently, the society's capacity to resolve inheritance issues accurately and fairly is limited, while the scarcity of individuals with expertise in inheritance law may contribute to misunderstandings, disputes, and conflicts within families.

This problem is also evident within Islamic communities and educational institutions that should serve as centers for inheritance law education, such as *Majelis Taklim* (Islamic study groups) and *Dayah* (traditional Islamic boarding schools) in Aceh. As the institutions that play a strategic role in the transmission of Islamic knowledge, these *Majelis Taklim* and *Dayah* are expected to strengthen public literacy in the science of *mawaris*. In practice, however, the teaching of *mawaris* remains relatively unpopular, and instructional methods tend to rely on conventional approaches that are often difficult for students to understand. This situation highlights the need for a simpler, more systematic, and more applicable instructional approach to facilitate public understanding of *mawaris*.

However, in practice, education on the science of *mawaris* has generally not been systematically implemented or seriously discussed within *Majelis Taklim* (Islamic study groups), particularly in mosques across West Aceh Regency. Based on the author's observations, only one mosque in Meulaboh City has consistently conducted the teaching of *mawaris*. Furthermore, congregants from Islamic study groups in three mosques in Meulaboh City reported that many inheritance distribution practices within the community do not conform to the principles of Islamic inheritance law. An equally significant finding is that a *santri* (an Islamic boarding school student), who also serves as a teacher in a *dayah* (Islamic boarding school), acknowledged that understanding the science of *mawaris* within the *seumeubeut* learning tradition in *dayah* institutions in West Aceh Regency remains highly challenging.

To date, the teaching of *mawaris* has largely relied on conventional instructional approaches that are often perceived as difficult for both community members and students to comprehend. At the same time, the *Syajarah al-Mirāts* method, which functions as a medium for mapping kinship relations among heirs and the mechanisms of inheritance distribution, has neither been extensively examined in academic studies nor widely implemented in instructional practices. This condition reflects a significant gap between the urgent need for public understanding of Islamic inheritance law and the availability of learning methods that are simple, systematic, and accessible.

Based on these considerations, this study employed a qualitative approach, with data collected through observations and interviews involving participants from *Majelis Taklim* and students of Islamic boarding schools in West Aceh Regency. The study aims to analyze the concept of *Syajarah al-Mirāts* in the study of the Islamic inheritance law and to examine the application of the *Syajarah al-Mirāts* method in

enhancing the understanding of Islamic inheritance among members of *Majelis Taklim* and students of Islamic boarding schools in West Aceh.

The Concept of Inheritance in Islam

Several terms are used in Islamic legal literature to refer to Islamic inheritance law, including *fiqh al-mawārīth* (Islamic jurisprudence of inheritance), *‘ilm al-farā’id* (the science of inheritance), and inheritance law (*ḥukm al-mīrāth*). Although these terms vary, they are generally derived from the concepts of *mawārīth* and *farā’id*. The term *mawārīth* originates from the Arabic language and is the plural form of *al-mīrāth*, derived from the verb *waritha–yarithu–irthan–mīrāthan*, which means inheritance or the transfer of property from a deceased person to his or her heirs.¹

According to the *Kamus Besar Bahasa Indonesia* (Main Indonesian Dictionary), inheritance refers to the process, act, or method of transferring a legacy or inherited property.² In contemporary Arabic dictionaries, inheritance is commonly translated as *tawrīth*.³ In *Mu‘jam al-‘Arabī al-Asāsī*, the term *tawrīth* is derived from *warratha–yuwarrithu–tawrīthan*, which carries meanings such as: (1) making someone an heir (*ja‘alahu min warathatihi*), and (2) making property an inheritance for another person (*ja‘alahu mīrāthan lahu*).⁴ Article 830 of the Indonesian Civil Code (*KUHPerdata*) states that inheritance occurs only upon the death of the testator. Consequently, inheritance rights arise only when the deceased person has passed away while the heirs are still alive.⁵

¹Mark Cammack, “Islamic Inheritance Law in Indonesia: The Influence of Hazairin’s Theory of Bilateral Inheritance,” *Studia Islamika* 10, no. 1 (2003); Franz Von Benda-Beckmann and Keebet Von Benda-Beckmann, “Islamic Law in a Plural Context: The Struggle over Inheritance Law in Colonial West Sumatra,” *Journal of the Economic and Social History of the Orient* 55, no. 4–5 (2012); Ali Abubakar et al., “The Postponement of The Implementation of Inheritance Distribution in The Seunuddon Community, North Aceh In The Perspective of ‘Urf Theory and Legal Pluralism,” *El-Usrah* 6, no. 2 (2023); Mursyid Djawas et al., “The Construction of Islamic Inheritance Law: A Comparative Study of the Islamic Jurisprudence and the Compilation of Islamic Law,” *JURIS: Jurnal Ilmiah Syariah* 21, no. 2 (2022); Sulistyowati Irianto, *Perempuan Di Antara Berbagai Pilihan Hukum; Studi Mengenai Strategi Perempuan Batak Toba Untuk Mendapatkan Akses Kepada Harta Waris Melalui Proses Penyelesaian Sengketa* (Jakarta: Yayasan Obor, 2005).

²Kemendikbud, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2019).

³Jamal al-Din Muhammad bin Makram, *Lisan Al-Arab* (Beirut: Dar al-Sadr, n.d.); Ahmad Mukhtar Umar, *Mu‘jam Al-Lughah Al-‘Arabiyah Al-Mu‘Ashirah*, 3rd ed. (Kairo: ‘Alam al-Kutub, 2008); Atabik & Ahmad Zuhdi Muhdlor, *Kamus Kontemporer Arab-Indonesia*, IX (Yogyakarta: Multi Karya Grafika, 1998), p. 611.

⁴Dawud Abduh, *Al-Mu‘jam Al-‘Arabi Al-Asāsī; Li Al-Nathiqin Bi Al-‘Arabiyah Wa Muta‘Allimiha* (Tunisia: Lidurūs, 1999), p. 1300; Ar-Raghib Al-Asfahani, *Mu‘jam Mufradāt Alfāz Al-Qur‘ān* (Beirut: Dār al-Fikr, 1972).

⁵Hafidz Taqiyuddin, Mus’Idul Millah, and Hikmatul Luthfi, “Instruments of Property Ownership in Islam: The Study of Inheritance Law,” *Journal of Islamic Thought and Civilization* 13, no. 1 (2023); Ulfiani Rahman et al., “Men and Women in the Distribution of Inheritance in Mandar, West Sulawesi, Indonesia,” *Samarah* 6, no. 1 (2022).

The body of law governing the transfer of assets left by a deceased person and its legal consequences for the heirs is referred to as inheritance law.⁶ In this context, inheritance law encompasses a set of legal provisions regulating the transfer of inheritance from the deceased to the heirs, including the legal relationships among the heirs themselves and between the heirs and third parties.⁷ Thus, inheritance law is intrinsically connected to three principal elements: the deceased person (*al-muwarrith*), the heir (*al-wārith*), and the inherited estate (*al-mīrāth*).

Inheritance is a term derived from the Arabic root *waritha-yarithu-wirthan wa irthan*, which means “to inherit property.” The term *mawārith* is the plural form of *mīrāth*, referring to *tarikah al-mayyit*, namely the property or assets left behind by a deceased person to be inherited by the heirs.⁸ In the *Kamus Besar Bahasa Indonesia* (Main Indonesian Dictionary), inheritance is defined as something that is passed down, such as property, reputation, or legacy.⁹

According to the Hanafī school, inheritance (*al-tarikah*) refers to all forms of property left behind by the deceased. Ibn Hazm similarly defines inheritance as everything left by a person after death in the form of wealth or property. However, he argues that rights are not considered inheritable unless such rights possess material or economic value. In contrast, the Mālikī, Shāfi‘ī, and Hanbalī schools maintain that inheritance encompasses everything left behind by the deceased, including both material assets and legal rights, whether or not those rights are directly associated with property.¹⁰ Ali al-Shābūnī defines *al-mīrāth* etymologically as the transfer or inheritance of something from one person to another or from one group to another. Terminologically, he defines *al-mīrāth* as:

انتقال الملكية من الميت، الى ورثته الأحياء، سواء كان المتروك مالا، أو عقارا، أو حقا من الحقوق الشرعية.¹¹

“The transfer of inheritance from a deceased person to his surviving heirs, whether the estate consists of wealth, physical property, or legally recognized rights.”

⁶Al Yasa Abubakar, *Ahli Waris Sepertalian Darah: Kajian Perbandingan Terhadap Penalaran Hazairin Dan Penalaran Fikih Mazhab* (Jakarta: Indonesian-Netherlands Cooperation in Islamic Studies (INIS), 1989); Wahbah al-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuhu*, IV, vol. VIII (Damaskus: Dar al-Fikr, 2014).

⁷A Sukirman, O S Mukhlas, and J Arfaizar, “Comparison Of Inheritance Of Legal System: Inheritance In Islam, Anglo-Saxon And Continental Europe,” *Russian Law Journal*, 2024; Rahmi Hidayati et al., “Flexibility of Women’s Inheritance Distribution in Jambi Malay Society: Compromising Islamic and Customary Law,” *El-Usrah* 7, no. 1 (2024).

⁸Louis Ma’luf Al-Yasu’i, *Al-Munjid Fi Al-Munjid Fi Al-Lughah Wa Al-Adab Wa Al-Ulūm* (Beirut: al-Maṭba’ah al-Katholikiyyah, 1927); Ahmad Warson Munawwir, *Al-Munawwir; Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), p. 1550–51.

⁹Kemendikbud, *Kamus Besar Bahasa Indonesia*, p. 1125.

¹⁰Al-Sayyid Sabiq, *Fiqh Al-Sunnah*, II (Kairo: Dar al-Fath Li I’lam al-‘Arabi, 1996).

¹¹Al-Syaikh Muhammad ‘Ali Al-Shabuni, *Al-Mawārīts Fi Al-Syari’ah Al-Islāmiah Fi Dhau-I Al-Kitāb Wa Al-Sunnah* (Kairo: Dār al-Shābūnī, 2002), p. 27.

According to Hasbi Ash-Shiddieqy, inheritance refers to the estate left by a deceased person to be inherited by his or her heirs.¹² Wahbah al-Zuhaylī defines inheritance as everything left behind by the deceased, including property and other rights, which are legally entitled to the heirs according to the provisions of the Sharī‘ah after death.¹³ From these definitions, it can be understood that scholars generally agree that inheritance includes material property, although differences of opinion exist regarding the inclusion of rights. Ibn Hazm appears to reconcile the differing views between the Hanafī school, which limits inheritance strictly to tangible property, and the majority (*jumhūr*) of scholars, who consider both property and rights as inheritable. Consequently, Ibn Hazm argues that only rights possessing economic value or rights directly connected to property may be categorized as inheritance.

In Islamic terminology, inheritance law constitutes a branch of Islamic law that regulates legal relationships among human beings, particularly concerning the transfer of rights and property from a deceased person to living heirs. As is widely recognized, the primary sources of Islamic law unanimously accepted by Muslim scholars are the Qur’an and the Sunnah. These two sources serve as the foremost legal references in determining rulings on inheritance matters.¹⁴ Islamic inheritance law is explicitly regulated in the Qur’an, particularly in Surah al-Nisā’ verses 11, 12, and 176, which provide detailed guidance concerning the distribution of inheritance among heirs:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوُهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

“Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one’s estate. And if there is only one, for her is half. And for one’s parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children – you know not which of them are nearest to you in benefit. [These

¹²Muhammad Hasbi Ash Shiddieqy, *Fiqh Mawaris* (Semarang: Pustaka Rizki Putra, 2001), p. 5.

¹³Wahbah Al-Zuhayli, *Al-Fiqh Al-Islami Wa Adillatuh*, Juz X, VI (Dimasyq: Dâr al-Fikr al-Mu‘ashir, 2002), p. 7697.

¹⁴Abdul Karim Zaidan, *Al-Wajīz Fī Uṣūl Fiqh*, V (Beirut: al-Risalah, 1996), p. 148.

shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise". (QS. An-Nisa': 11).

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوَصِّينَ بَهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوَصُّونَ بِهَا أَوْ دَيْنٍ ۚ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ ۚ وَصِيَّةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ خَلِيمٌ

And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing" (QS. An-Nisa': 12).

Furthermore, the final verse of Surah al-Nisā' states:

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَآلَةٌ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثُ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things." (QS. An-Nisa': 176).

The three verses above constitute explicit provisions from Allah concerning the rules of inheritance distribution. They clearly explain the shares allocated to each category of heirs and identify those entitled to inherit from the deceased. Furthermore, these verses outline the conditions governing inheritance rights, including the categories of individuals who are entitled to receive inheritance, those who are entitled to residual inheritance (*al-ta'sīb*), those who receive both a fixed share and a residual share, and those who are legally prevented from inheriting.

According to al-Shābūnī, these verses are not merely general discussions of inheritance; rather, they encompass the foundational principles of the science of inheritance (*uṣūl 'ilm al-farā'id*). They contain the pillars and essential concepts of inheritance law, as well as the wisdom underlying the distribution of inheritance assets. The inheritance system established in Islam reflects the principle of justice by ensuring that inheritance is distributed proportionally according to the rights of each heir and granted to those who are legally entitled to receive it. Consequently, the system seeks to create fairness among heirs and prevent injustice or oppression in the distribution process.¹⁵

In addition to these three principal verses concerning the inheritance law, several other Qur'anic verses also address inheritance matters. Al-Shābūnī, in his work *Al-Mawārīth fī al-Sharī'ah al-Islāmiyyah fī Daw' al-Kitāb wa al-Sunnah*, identifies additional relevant verses, including Surah al-Anfāl verse 75, Surah al-Ahzāb verse 6, and Surah al-Nisā' verse 7.

Principles of Inheritance

Islam established the inheritance system as a comprehensive and just legal framework governing the transfer of wealth and property. The system regulates the transfer of the deceased's assets to the heirs, whether male or female, without discrimination based on age or social status, while maintaining the proportional rights determined by the Islamic law.¹⁶

In the *Kamus Besar Bahasa Indonesia* (Main Indonesian Dictionary), the term “principle” is defined as a foundational truth or basis for thinking and acting. The term also refers to something fundamental, primary, or essential.”¹⁷ Meanwhile, the term *asas* in this dictionary is defined as having three meanings: (a) “foundation (something that serves as the basis for thinking or forming opinions),” (b) “the foundational ideals of an association or organization,” and (c) “fundamental law.”¹⁸ In Arabic dictionaries, *asas* (*asās*) also means foundation (*uṣūl*) and principles (*mabādi'*).¹⁹ Thus, *asas* may likewise be understood as “principle.” In *Mawsū'ah Muṣṭalahāt Uṣūl al-Fiqh 'inda al-Muslimīn*, the term *mabādi'* is explained as follows: originally, the word refers to the place or time at which something begins. Terminologically, *mabādi'* refers to the conceptualizations (*taṣawwur*) and affirmations (*taṣdīq*) that must first be understood before discussion and explanation of a particular field of knowledge (*masā'il fann*) can be undertaken.²⁰

¹⁵Al-Shabuni, *Al-Mawārīts Fī Al-Syari'ah Al-Islāmiah Fī Dhau-I Al-Kitāb Wa Al-Sunnah*, 12; Abubakar, *Ahli Waris Sepertalian Darah: Kajian Perbandingan Terhadap Penalaran Hazairin Dan Penalaran Fikih Mazhab*.

¹⁶Al-Shabuni, *Al-Mawārīts Fī Al-Syari'ah Al-Islāmiah Fī Dhau-I Al-Kitāb Wa Al-Sunnah*, 16, p. 27.

¹⁷Kemendikbud, *Kamus Besar Bahasa Indonesia*.

¹⁸Kemendikbud.

¹⁹Muhdlor, *Kamus Kontemporer Arab-Indonesia*, p. 88.

²⁰Rafiq al-'Ajm, *Mawsu'ah Muṣṭalahāt Uṣūl Fiqh 'inda al-Muslimīn*, 2, (Beirut: Maktabah Lubnan Nasyirun, 1998), p. 1316.

According to Muhammad Salam Madkūr, every legal system (*sharī'ah*) possesses principles (*al-asās*), foundations (*al-da'ā'im*), and fundamental doctrines (*al-mabādi'*) that serve as its structural basis. These principles determine the strength, flexibility, continuity, and relevance of the legal system within human society. Madkūr identifies eleven principal foundations of Islamic law: the principle of monotheism (*tawhīd*), the principle of rational understanding, the principle of safeguarding faith and moral values, the principle of legal responsibility for the purification of the soul, the principle of integrating religious and worldly affairs within the Sharī'ah, the principle of equality and justice, the principle of enjoining good and forbidding evil, the principle of consultation (*shūrā*), the principle of tolerance, the principle of freedom, and the principle of social solidarity and mutual responsibility.²¹

According to Alyasa' Abubakar, sharia principles refer to fundamental concepts, rules, and universal values derived from the interpretation and understanding of a series or even the entirety of Qur'anic verses and the Sunnah of the Prophet related to fiqh as a whole, as well as to specific branches or aspects of Islamic law.²²

In a similar vein, Muhammad al-Syhat al-Jundi defines principles as foundational elements that function as both the driving force and structural support upon which a system is built. Without such principles, nothing can properly exist or function. Principles, therefore, preserve the structure and provide an explanatory framework for understanding a particular subject.²³

As one branch of Islamic law, the inheritance law likewise possesses its own underlying principles. However, according to Alyasa' Abubakar, classical works of fiqh and uṣūl al-fiqh generally do not explicitly discuss sharia principles in a systematic manner. Rather than beginning with a theoretical framework or a discussion of general principles, classical fiqh texts tend to directly address substantive legal rulings concerning specific actions and legal issues. These works commonly cite Qur'anic verses and *hadiths* before deriving legal conclusions from them, yet they rarely identify the broader principles underlying those conclusions or the normative foundations that guide the process of legal reasoning.

A similar pattern can be observed in the literature on Islamic inheritance law. Based on the author's review, classical fiqh works, particularly texts on al-mawārīth, do not provide a specific discussion of the principles underlying the inheritance law.²⁴

²¹Muhammad Salam Madkūr, *Al-Madkhlm Li Al-Fiqh Al-Islāmī: Tārīkhuhu Wa Maṣādiruhu Wa Naẓariyyatuhu Al-ʿĀmmah* (Kairo: Dār al-Nahdah al-ʿArabiyyah, 1960), p. 12–27.

²²Al Yasa' Abubakar, *Penerapan Syari'at Islam Di Aceh: Upaya Penyusunan Fiqih Dalam Negara Bangsa*, 2nd ed. (Banda Aceh: Dinas Syariat Islam Aceh, 2013), p. 121.

²³Muhammad Al-Syhat Al-Jundi, *Al-Mīrāts Fi Al-Syari'ah*, p. 60.

²⁴Al Yasa' Abubakar, "Pelaksanaan Syari'at Islam: Sejarah Dan Prospek," in *Syariat Di Wilayah Syariat: Pernik-Pernik Islam Di Nanggroe Aceh Darussalam* (Dinas Syari'at Islam NAD, 2002), p. 124.

This tendency can be seen, for example, in works such as *Aḥkām al-Tarikāt wa al-Mawārīth* by Muhammad Abu Zahrah, *Al-Mawārīth fī al-Islām* by Aliwah Abdullah al-Muslimī, *Fiqh al-Mawārīth wa al-Waṣīyyah fī al-Syarī'ah al-Islāmiyyah* by Nasr Farid Muhammad Wasil, *Fiqh al-Muqārīn: Al-Mīrāth fī al-Syarī'ah al-Islāmiyyah* by 'Abdu al-Muta'al al-Ṣa'idī, and *Jadwāl al-Mawārīth* by Muhammad Labīb. A close examination of these texts indicates the absence of a dedicated discussion concerning the foundational principles or philosophical underpinnings of Islamic inheritance law.

Likewise, Muhammad Salam Madkūr does not specifically elaborate on the principles of the inheritance law, focusing instead on the broader foundations and general principles of *sharia*.²⁵ Similarly, Wahbah al-Zuhaylī, in *Al-Fiqh al-Islāmī wa Adillatuhu*, merely refers to the *mabādī'* (foundational elements) of the science of inheritance (*'ilm al-farā'id*) without formulating a systematic theory of inheritance principles.²⁶ He proposes that the foundations of inheritance law consist of four elements: pillars, causes, conditions, and impediments to inheritance.²⁷ Nevertheless, this classification appears insufficient to constitute legal principles in the broader theoretical sense. In classical fiqh literature, these elements are generally presented as technical components of inheritance law rather than as normative or philosophical principles guiding the legal system.

More explicit discussions regarding the principles of Islamic inheritance law can be found in *Hukum Kewarisan Islam* by Amir Syarifuddin and *Hukum Islam* by Mohammad Daud Ali. According to these scholars, the principles of Islamic inheritance law include the principle of *ijbārī* (automatic and compulsory transfer of inheritance rights), the bilateral principle, the individual principle, the principle of balanced justice, and the principle that inheritance arises solely as a consequence of death.²⁸ Although Muhammad Ali al-Ṣābūnī does not specifically formulate inheritance principles, his discussion of religious difference (*ikhtilāf al-dīn*) as an impediment to inheritance suggests that the underlying basis (*asās*) of inheritance law is mutual support and cooperation (*al-tanāṣur wa al-ta'āwun*).²⁹ Since inheritance is closely connected with human actions (*al-af'āl*) and legal transactions (*al-taṣarruḥāt*), it belongs to the domain of practical law (*'amaliyyah*) rather than

²⁵Madkūr, *Al-Madkhlh Li Al-Fiqh Al-Islāmī: Tārīkhuhu Wa Maṣādiruhu Wa Naẓariyyatuhu Al-Āmmah*, p. 13–27; Ahmad Al-Raysūnī, *Al-Ijtihād, Al-Nash, Al-Wāqī', Al-Mashlahah* (Beirut: Syabkah al-'Arabiyyah, 2012).

²⁶ Wahbah Al-Zuhaylī, *Al-Fiqh Al-Islāmī Wa Adillatuh, Juz VII*, IV (Dimasyq: Dār al-Fikr al-Mu'āshir, 2002), p. 340–44.

²⁷Muhammad Syahat Al-Jundi, *Al-Mirats Fi Al-Syari'ah Al-Islamiyyah* (Kairo: Darul Fikri Al-'Arabi, n.d.); David Stephan Power, *Studies in Qur'ān and Hadīth: The Transformation of the Islamic Law of Inheritance* (Berkeley: University of California Press, 1986).

²⁸Amir Syarifuddin, *Hukum Kewarisan Islam* (Jakarta: Kencana, 2005), p. 16–28.

²⁹Al-Shabuni, *Al-Mawārīts Fi Al-Syari'ah Al-Islāmiah Fi Dhau-I Al-Kitāb Wa Al-Sunnah*, p. 35.

matters of creed (*i'tiqādiyyah*) or personal faith.³⁰ 'In this regard, 'Abdu al-Muta'al al-Ṣa'idī further emphasizes that inheritance should fundamentally be understood as a worldly and social matter.³¹

Accordingly, inheritance law may be categorized as a form of practical and worldly law that falls within the domain of *mu'āmalah* (social and transactional relations). According to Hendi Suhendi, the scope of *fiqh mu'āmalah* can be divided into two categories. First is the customary dimension of *mu'āmalah*, which includes principles governing contractual agreements such as *ijab* and *qabul* (offer and acceptance), mutual consent, the prohibition of coercion, the regulation of rights and obligations, commercial honesty, and the prohibition of fraud, forgery, hoarding, and other practices related to the circulation of wealth within the society. Second is the *mādiyyah* dimension, which encompasses broader aspects of human economic activity, including *waqf* (endowments), grants, wills, and inheritance.³²

The *Syajarah al-Mīrāts* Approach in the Study of *Mawārīth*

Syajarah al-Mīrāts is a pedagogical and training approach developed to facilitate a clearer understanding of the substance of *mawārīth* (Islamic inheritance law). This method covers the definition, virtues, and legal provisions related to inheritance, including the identification of heirs, the determination of those entitled to inherit, and those excluded from inheritance rights. These concepts are systematically mapped through simplified diagrams or schematic representations.³³ Philosophically, the model conceptualizes inheritance relations as a tree structure consisting of *al-aṣl* (the root or foundation), *furū'* (branches), and *al-ḥawāshī* (twigs or collateral lines), thereby illustrating the hierarchical and relational structure of heirs within a family lineage.

In his work *ʿIlm al-Mawārīth bi Ṭarīqati al-Tasyjīr li al-Mubtadi'īn*, Abu 'Abdillah Ṣālih ibn 'Abdul Qādir al-Kailah begins his discussion by presenting Qur'anic and Prophetic evidences concerning inheritance regulations in Islam. He subsequently elaborates on the fundamental principles (*aḥamm al-mabādi'* fi *ʿilm al-mawārīth*) of inheritance law. This discussion includes the definition (*ta'rīf*), subject matter (*mawḍū'*), objectives or benefits (*thamaratuhu*), legal status of studying inheritance law, and its virtues (*faḍluhu*).

The discussion proceeds sequentially from funeral expenses, debt settlement, and the fulfillment of wills, before addressing the distribution of inheritance. Within the discussion of inheritance distribution, attention is given to the pillars, conditions,

³⁰Madkūr, *Al-Madkhlh Li Al-Fiqh Al-Islāmī: Tārīkhuhu Wa Maṣādiruhu Wa Naẓariyyatuhu Al-ʿĀmah*, p. 10–12.

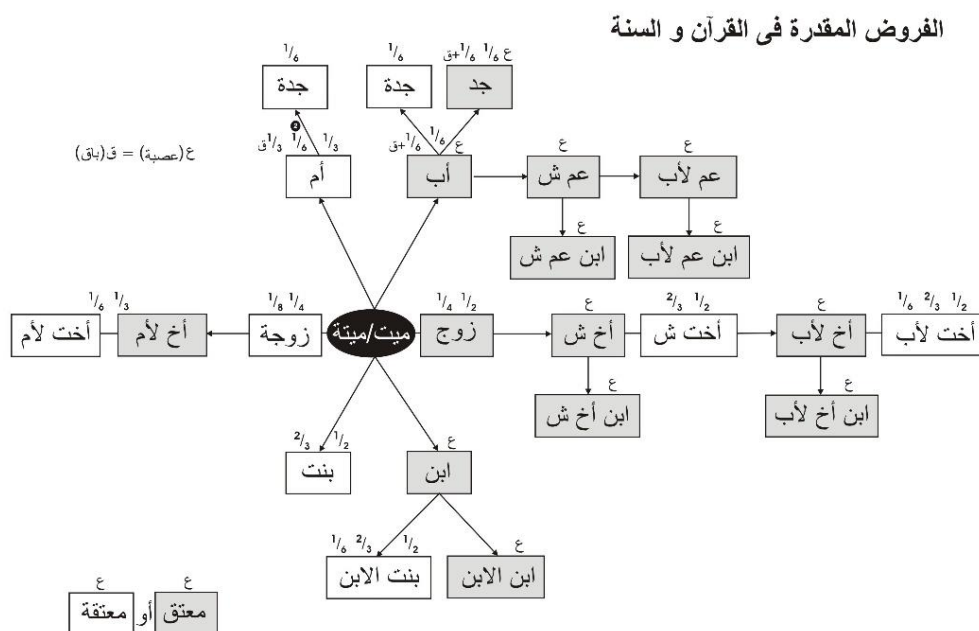
³¹'Abdu al-Muta'al Al-ṣa'idī, *Fiqh Al-Muqarin: Al-Mīrāth Fī Al-Syar'iyyah Al-Islāmiyyah*, V (Jamāmīz: Maktabah al-Adāb, n.d.), p. 163.

³²Power, *Studies in Qur'ān and Hadīth: The Transformation of the Islamic Law of Inheritance*.

³³Abu 'Abdillah Ṣālih ibn 'Abdul Qādir Al-Kailah, *ʿIlm Al-Mawārīts bi Ṭarīqati Al-Tasyjīr li Al-Mubtadi'īn*, (Al-Fuyūsy: Dār Al-Hadits Al-Salafiyah), p. 3–4.

causes, and impediments of inheritance. The classification of heirs is then explained, beginning with male heirs and followed by female heirs. Further discussion addresses *aṣḥāb al-furūd* (heirs entitled to fixed shares), *‘aṣabah* (residuary heirs), *hijāb* (exclusion or blocking of heirs), calculations of inheritance shares, as well as the concepts of *‘awl* and *radd*.

One of the distinctive features of this approach is that all of these concepts are presented through schematic diagrams (*al-tasyjīr*), enabling the material to be understood more systematically and concisely. For instance, the mapping of the position and relationship of heirs within the framework of *aṣḥāb al-furūd* is illustrated through an inheritance tree model:



The structure and arrangement of these inheritance charts embody a distinct philosophical foundation. For instance, in constructing a chart for descendants (*furū*), the position of heirs from the sibling lineage (*al-hawāshī*), including both full siblings and half-siblings, is placed after the descendants. This arrangement reflects the principle of genealogical proximity, in which the deceased's direct descendants are considered closer in kinship relation than collateral relatives such as siblings.

This chart-based approach (*al-tasyjīr*) is employed to explain the concepts and discussions within the science of inheritance, commonly referred to as *Syajarah al-Mīrāts*. The method differs significantly from the conventional presentation found in most classical and contemporary inheritance texts. Works such as *Al-Mawārīth fī al-Syarī‘ah al-Islāmiyyah* by Muhammad Ali al-Ṣābūnī, *Fiqh Mawaris* by Muhammad Hasbi Ash-Shiddieqy, *Al-Mawārīth wa al-Waṣāyā fī al-Syarī‘ah al-*

Islāmiyyah by Hamzah Abu Faris, *Al-Mirāts fī al-Syarī'ah al-Islāmiyyah* by Muhammad Syahat al-Jundi, *Buḥūth fī al-Mirāts al-Muqārīn* by Muhammad Husni Ibrahim Salim, and *Al-Mawārith Fiqhan* published by the Department of Sharia and Qanun of Al-Azhar University predominantly employ narrative and descriptive methods of explanation, as is typical in legal and fiqh literature. Nevertheless, each of these works possesses its own particular strengths and contributions to the study of the Islamic inheritance law.

Implementation of the *Syajarah al-Mirāts* Method among Islamic Study Groups and Islamic Boarding Schools in West Aceh

West Aceh Regency is home to numerous Islamic boarding schools (*dayah*) and Islamic study groups (*majelis taklim*), which vary considerably in terms of institutional size, student population, and the availability of human resources, including teaching staff (*teungku*) and students. Due to limitations of time and research funding, this study was unable to comprehensively investigate all institutions implementing the *Syajarah al-Mirāts* method across the region. Accordingly, the research focused on two Islamic boarding schools that were directly visited by the researcher, supplemented by information obtained orally regarding several other institutions. Similarly, the study of *majelis taklim* was limited to those that regularly conduct Islamic learning activities.

Findings from the field indicate that the *Syajarah al-Mirāts* method has not yet been formally implemented in the teaching of inheritance law at the Aswal Hidayatussalam Islamic Boarding School and several other Islamic boarding schools. Nevertheless, teachers occasionally explain inheritance relationships orally using simplified chart patterns when students encounter difficulties in understanding kinship classifications, such as distinctions between full siblings and half-siblings. According to Zulkarnain and Syahron, the teaching of *mawārith* has traditionally been conducted gradually through the *talaqqī* method (direct textual instruction). Instruction is structured according to class level and the *dayah* curriculum. At the *ūlā* (elementary) level, students are introduced only to general concepts, including basic legal rules and methods for identifying the origin of inheritance cases, with limited exposure to complex case applications. At this stage, the primary text commonly used is *Matan Taqrīb*,³⁴ followed by *Al-Bājūrī* in the second year³⁵ At the *tsanawiyah* (intermediate) level, students begin studying *I'ānah al-Ṭālibīn*, which

³⁴The classical text *Matn al-Taqrīb* was authored by Abu Shuja Ahmad ibn al-Husayn al-Asfahani, whose full name is Abī Syujā' Aḥmad ibn al-Ḥusain ibn Aḥmad al-Aṣfahānī al-Syāfi'ī (d. 593 AH/1197 CE). The complete title of the work is *Mukhtaṣar Abī Shujā' al-Musammā Matn al-Ghāyah wa al-Taqrīb fī al-Fiqh al-Shāfi'ī*. In this text, the discussions on inheritance and wills are presented together within a single section, comprising only seven pages in total. Al-Imām Al-'Allāmah Abī Syujā' Aḥmad ibn Al-Ḥusain ibn Aḥmad Al-Aṣfahānī Al-Syāfi'ī, *Mukhtaṣar Abī Syujā' Al-Musammā Matnu Al-Ghāyah Wa Al-Taqrīb Fī Al-Fiqh Al-Syāfi'ī* (Kairo: Darussalam, 2005), p. 95–101.

³⁵Ibrāhīm Al-Bājūrī, *Hāsiyyah Syaikh Ibrāhīm Al-Bajjūrī 'ala Fath Al-Qarīb Al-Mujīb Li Ibn Qāsim Al-Ghazzī Syarh Matnu Al-Ghāyah Wa Al-Taqrīb* (Al-Haramain., n.d.), p. 89–123.

contains more extensive discussions and practical applications of inheritance law. This is followed by *Tahrīr ‘alā Syarqāwī* by Imam Zakaria al-Ansari. According to Tgk. Zulkarnain, the discussions presented in this text are similar to those in *I‘ānah al-Ṭālibīn*, particularly in terms of the breadth of discussion and systematic presentation of legal applications. At the ‘*aliyah* (advanced) level, students study *Al-Maḥallī*, which provides more comprehensive applications, especially regarding the calculation of inheritance shares and the determination of the origin of legal problems in the science of *farā’id*. This text synthesizes discussions from several major works, including *Tuḥfah* and *Nihāyah*. Consequently, students are generally not introduced directly to inheritance charts or inheritance trees, but are instead encouraged to memorize the foundational concepts of *aṣḥāb al-furūd* through textual learning.

The findings further revealed that, on average, students demonstrated a strong understanding of inheritance law and were able to solve inheritance cases efficiently using the chart-based *Syajarah al-Mīrāts* method. Students were also capable of accurately mapping the categories and shares of *aṣḥāb al-furūd* through the use of inheritance tree diagrams. The primary instructional texts used in the institution include *Al-Bājūrī* and *Al-Mawārīth fī al-Syarī‘ah al-Islāmiyyah* by Muhammad Ali al-Ṣābūnī.³⁶ In addition, students also utilize *Nayl al-Awṭār* by Imam al-Shawkani as a supplementary reference in their studies.

On the other hand, Hasbiyallah, imam of the Al-Muttaqin Mosque, together with Abdul Rajab, chairman of the mosque’s *Badan Kemakmuran Masjid* (BKM), explained that the mosque had conducted regular religious studies for the past two years focusing primarily on theology (*tawḥīd*), fiqh, and Sufism. However, within the fiqh sessions, the topic of inheritance law (*mawārīth*) had not yet been specifically discussed. A similar situation was found in the religious study group at Al-Hijrah Prayer Room. According to Armiadi, inheritance studies had not been conducted during the previous four years, as the discussions had focused mainly on Islamic history, ethics, and other religious subjects unrelated to inheritance law.³⁷

One of the longest-established religious study groups (*majelis taklim*) in Meulaboh is located at the Nurul Huda Mosque. According to Ishaq Hasan, the mosque’s studies concentrate on Qur’anic recitation and rhythm, theology, Qur’anic exegesis, and Islamic politics. Although the science of inheritance (*mawārīth*) has occasionally been introduced, the congregation has neither encountered nor implemented the *Syajarah al-Mīrāts* (inheritance tree) method.³⁸ Likewise, Abdul Samad, imam of the Nurul Hidayah Mosque, stated that inheritance law had only

³⁶Al-Shabuni, *Al-Mawārīts Fi Al-Syarī‘ah Al-Islāmiah Fi Dhau-I Al-Kitāb Wa Al-Sunnah*, p. 1–184.

³⁷Interview with Tgk. Hasbiyallah, imam of Al-Muttaqin mosque, June 15, 2023, in Meulaboh, West Aceh

³⁸Interview with Mr. Ishak Hasan, Imam of Nurul Huda Mosque, May 12, 2023, in West Aceh

been discussed in general terms and that the *Syajarah al-Mīrāts* approach had not yet been introduced in their learning activities.³⁹

Meanwhile, Syarifuddin, imam of the 'Asyuran Mosque, explained that their congregation had recently begun studying the inheritance law and that community members had shown considerable enthusiasm because the topic had never previously been discussed in a specific and systematic manner. Similar observations were expressed by Harun Nasution regarding the religious study sessions at the Al-Muqaddas Mosque. He acknowledged that inheritance issues had been mentioned in earlier discussions, although not with the level of detail and clarity achieved in the recent *mawārīth* studies. In addition to mosques, several prayer rooms (*mushalla*) have also introduced the science of inheritance and briefly applied the inheritance tree method, as explained by Mirza Salvan, a member of the BKM of the Al-Muhsinin Prayer Room.

These findings indicate that the study of *mawārīth* in religious study groups across several mosques and prayer rooms in Meulaboh has not yet become a primary subject of community religious education. Most learning activities continue to focus on foundational Islamic themes such as theology, ritual *fiqh*, Sufism, ethics, Islamic history, Qur'anic recitation, and Qur'anic interpretation. This condition suggests that public understanding of Islamic inheritance law remains largely general and normative, without systematically addressing the technical aspects of inheritance distribution. Consequently, the inheritance law is often perceived merely as abstract religious knowledge rather than as a practical legal framework applicable to family inheritance cases.

Furthermore, the fact that many religious study groups remain unfamiliar with the inheritance tree method reflects the limitations of existing pedagogical approaches in teaching *mawārīth*. To date, inheritance law has generally been taught through conventional theoretical methods that are often difficult for ordinary congregants to comprehend. In reality, the study of inheritance law requires a visual, systematic, and practical approach that can facilitate understanding of kinship relations among heirs, the allocation of inheritance shares, and the legal mechanisms of exclusion and reduction in inheritance distribution. In this regard, the *Syajarah al-Mīrāts* method possesses significant potential to simplify complex inheritance concepts into a more accessible and practical form of understanding.

In addition, several mosque *imams* and administrators of religious study groups acknowledged that congregational enthusiasm increased considerably whenever inheritance law was discussed in a focused manner. This finding indicates that the community's need for practical understanding of Islamic inheritance law is, in fact, substantial. Such enthusiasm is understandable given that inheritance disputes are closely connected to social and family life and frequently become a source of conflict within families. Therefore, the growing interest in *mawārīth*

³⁹Interview with Abdul Samad, Imam of the Nurul Hidayah Mosque, October 5, 2023, in West Aceh

studies reflects an emerging awareness that inheritance law is not merely a theoretical religious discipline, but also an important instrument for promoting justice, preserving family harmony, and resolving disputes in accordance with Islamic principles. Furthermore, the varying levels of understanding and experience among *majelis taklim* also reflect disparities in the capacity of teaching personnel and the educational orientation of religious study groups in different mosques and prayer rooms (*mushalla*). Some institutions have never discussed *mawārīth* at all, others have addressed it only in general terms, while a limited number have begun introducing the *Syajarah al-Mīrāts* method, albeit in a relatively restricted manner. This condition indicates that the dissemination of knowledge concerning Islamic inheritance law within the community remains uneven. Therefore, systematic efforts are required to strengthen the capacity of preachers, mosque imams, and administrators of *majelis taklim* through specialized training in more communicative, practical, and applicable methods of teaching *mawārīth*.

From a sociological perspective, this phenomenon also demonstrates the strategic role of *majelis taklim* as an important medium for the transmission of Islamic legal knowledge within society. When inheritance law is taught effectively through simple and accessible methods, *majelis taklim* function not only as spaces for worship and religious learning, but also as instruments of community legal empowerment. In this context, the implementation of the inheritance tree method possesses considerable potential as an educational innovation capable of improving public literacy in Islamic inheritance law while simultaneously reducing inheritance-related disputes within families and society. Based on the findings of this research, the mosques that have seriously implemented the inheritance tree method in inheritance studies are the An-Nur Mosque and the Al-Munawwarah Mosque. Meanwhile, the Al-Muhsinin Mosque has also introduced this method, although its implementation has not yet been carried out comprehensively or in substantial depth.

Conclusion

The concept of *Syajarah al-Mīrāts* in the study of Islamic inheritance law remains relatively uncommon in the works of contemporary Muslim scholars and writers. In general, discussions of inheritance law are still presented in a narrative format similar to other branches of fiqh, resulting in lengthy and fragmented explanations scattered across various texts. Some works address inheritance law comprehensively and in detail, while others provide only general discussions. One of the few works that systematically applies the *Syajarah al-Mīrāts* model is *‘Ilm al-Mawārīth bi Ṭarīqati al-Tasyjīr li al-Mubtadi’īn* by Abu ‘Abdillāh Ṣālih ibn ‘Abdul Qādir al-Kailāh. In addition, the implementation of the *Syajarah al-Mīrāts* method in the teaching of *mawārīth* among *majelis taklim* and *dayah* students in West Aceh remains relatively limited. Most Islamic boarding schools continue to employ the traditional *talaqqī* method, in which learning follows the narrative explanations contained in classical fiqh texts according to the curriculum and educational level of the *dayah*. The Inheritance law is generally taught progressively, beginning with

introductory texts and continuing to more advanced works that synthesize discussions from multiple references. To reach the chapter on inheritance law, students typically undergo approximately three years of study before the curriculum addresses *mawārith*. Once the topic is introduced, the study of inheritance law generally requires around three months to complete through the *talaqqī* approach. Although this traditional method has long been practiced, the findings of this study indicate that some teachers and senior students still do not possess a sufficiently deep and comprehensive understanding of the science of inheritance. This condition suggests that conventional narrative-based learning methods may not always be effective in facilitating practical comprehension of the complex structure of Islamic inheritance law. Consequently, the *Syajarah al-Mīrāts* method offers an important alternative pedagogical approach because it enables inheritance concepts to be understood more visually, systematically, and practically.

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Interviews

- Interview with Tgk. Hasbiyallah, Imam of Al-Muttaqin mosque, June 15, 2023, in Meulaboh, West Aceh
- Interview with Mr. Ishak Hasan, Imam of Nurul Huda Mosque, May 12, 2023, in West Aceh
- Interview with Abdul Samad, Imam of the Nurul Hidayah Mosque, October 5, 2023, in West Aceh