



**The Charity Values within Islamic Law of Inheritance in Malang:
Maqāṣid al-Sharī'ah and Social Construction Perspectives**

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Abstract: Islamic principles regarding zakat in general are closely related to the issue of wealth which must be distributed to the needy and poor as well as groups that have been determined by Islamic law. This article aims to discuss the principles of charity in the distribution of inheritance by analyzing the views of ulama and intellectuals in Malang City, East Java. This study is socio-legal research using the theory of *maqāṣid al-sharī'ah* and social construction. Data was obtained from document study sources in the form of opinions of tafsir and fiqh scholars, journal articles and books related to the discussion. The informants interviewed were NU member, Muhammadiyah, MUI, and academics. The results of this study revealed that: first, based on the principles of justice and benefit, as the general elements of *maqāṣid*, in the inheritance verses, there is a command to set aside inherited property for the needy from the group of distant relatives, orphans, and the poor (al-Nisa: 8) and to help the heirs who are less able (al-Nisa: 9) as *maqāṣid al-kulli*. Second, based on social construction, at the externalization stage, the *ulema* and Muslim community in the city of Malang practice the Islamic charity by setting aside inherited property for the poor, the needy, and orphans in various forms such as *slametan* for the deceased, endowments for orphanages, and donations to educational institutions, as well as giving some of the inherited property to their less fortunate relatives. Muslim community simultaneously objectifies the Islamic charity so that the Islamic charity becomes an objective reality in the city of Malang, although the Muhammadiyah community does not observe *slametan*. The internalization of the construction of Islamic charity as a final stage is understood by internalizing the verses of Islamic charity as the beliefs and teachings that must be implemented in society.

Keywords: Universal principle, property rights, charity, inheritance, *maqāṣid al-sharī'ah*

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Abstrak: Prinsip Islam tentang zakat pada umumnya berkaitan erat dengan persoalan harta kekayaan yang wajib dibagikan kepada fakir dan miskin serta kelompok yang telah ditentukan oleh hukum Islam. Artikel ini bertujuan membahas tentang prinsip-prinsip amal dalam pembagian warisan dengan menganalisis pandangan para ulama dan intelektual di Kota Malang, Jawa Timur. Kajian ini merupakan penelitian sosio-legal dengan menggunakan teori *maqāṣid al-sharī'ah* dan konstruksi sosial. Data diperoleh dari sumber kajian dokumen berupa pendapat para ulama tafsir dan fiqih, artikel jurnal dan buku-buku yang berkaitan dengan pembahasan. Informan yang diwawancarai adalah pengurus NU, Muhammadiyah, MUI, dan akademisi. Hasil penelitian ini mengungkapkan bahwa: pertama, berdasarkan asas keadilan dan kemaslahatan, sebagai unsur umum *maqāṣid*, dalam ayat-ayat waris terdapat perintah untuk menyisihkan harta warisan bagi yang membutuhkan dari kelompok kerabat jauh, anak yatim, dan orang miskin (*al-Nisa: 8*) dan membantu ahli waris yang kurang mampu (*al-Nisa: 9*) sebagai *maqāṣid al-kulli*. Kedua, berdasarkan konstruksi sosial, pada tahap eksternalisasi, para ulama dan umat Islam di kota Malang mengamalkan zakat Islam dengan menyisihkan harta warisan bagi fakir miskin, dhuafa, dan anak yatim dalam berbagai bentuk seperti slametan untuk almarhum, wakaf kepada panti asuhan, dan sumbangan kepada lembaga pendidikan, serta pemberian sebagian harta warisan kepada sanak saudaranya yang kurang mampu. Masyarakat Islam sekaligus mengobjekkan zakat Islam sehingga zakat Islam menjadi kenyataan obyektif di kota Malang, meskipun masyarakat Muhammadiyah tidak menyelenggarakan slametan. Internalisasi pembinaan amal Islam sebagai tahap akhir dipahami dengan internalisasi ayat-ayat amal Islam sebagai keyakinan dan ajaran yang harus dilaksanakan dalam masyarakat. **Kata Kunci:** Asas universal, hak milik, amal, warisan, *maqāṣid al-sharī'ah*

Introduction

Islam places great emphasis on the values of charity towards fellow human beings with lower middle-income economies. Many Islamic teachings emphasize the values of charity, such as *zakat* (obligatory charity), *sadaqah* (alms), *infaq* (voluntary disbursement), *hibah* (gift/grant), *waqf* (endowment), and wills. This principle of charity is emphasized in every teaching and *fiqh* (Islamic jurisprudence) provision related to economics and wealth.¹ In the Islamic view, all wealth belongs to Allah, and wealth and poverty are tests from Allah for humans. The rich are tested with the pleasures of the world, and their ability to

¹ Mahdi Syahbandir, et.al., "State Authority for Management of Zakat, Infaq, and Sadaqah as Locally-Generated Revenue: A Case Study at Baitul Mal in Aceh," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, No 2 (2022). Ali Murtadho Emzaed, et.al., "A Politics of Recognition: The Legislation of Zakat Law in a Transition of New Order and Reform Era," *Ulumuna: Journal of Islamic Studies* 24, No. 2 (2020).

share with those who are underprivileged is a measure of their faith. Conversely, for the poor, their test is in their ability to be patient with their lack.

Previous studies on Islamic charity conducted over the past five years can be categorized into four areas: a) institutional development, b) expansion of utilization, c) collaboration with the government, and d) management reform. Innovations carried out by Islamic charity institutions worldwide aim to strengthen the framework of Islamic charity institutions, increase public trust, and more broadly improve the performance of Muslim organizations. The development of Islamic charity institutions in various studies has been directed towards the development of institutionalization patterns of Islamic charity institutions in the form of Non-Government Organizations (NGOs), as applied in Pakistan, Norway, and the United Kingdom.²

This institutionalization into NGOs provides these charity institutions with greater flexibility and avoids difficulties in operating due to government regulations. Additionally, innovations have been made by collaborating with financial institutions engaged in financial technology (fintech),³ and even the Islamic Development Bank has been involved in accommodating and developing Islamic charity in its programs.⁴ The development of these charity institutions has also involved developing and incorporating Islamic microfinance and *takāful* banking products⁵ as part of Islamic charity. It is hoped that the development of modernly managed charity institutions utilizing internet technology will lead to a wider utilization of Islamic charity funds.

Innovations and the expansion of the utilization of Islamic charity have been widely researched, not only aimed at alleviating poverty but also becoming economic activities for communities to profit from these Islamic charities.⁶ In Middle Eastern Muslim countries, *zakat* funds are not given to beggars who often use this as a cover, but these *zakat* funds are used to fight for social justice.⁷ In

² Kaja Borchgrevink, "NGOization of Islamic Charity: Claiming Legitimacy in Changing Institutional Contexts," *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations* 31, no. 5 (2020), p. 1049–62

³ Fahmi Ali Hudaefi, "How Does Islamic Fintech Promote the SDGs? Qualitative Evidence from Indonesia," *Qualitative Research in Financial Markets* 12, no. 4 (2020), p. 353–66.

⁴ Altea Pericoli, "Islamic Finance and Charity in the Muslim World. The Role of the Islamic Development Bank in Financing Aid," *JEBA (Journal of Economics and Business Aseanomics)* 5, no. 2 (2020).

⁵ Abdalrahman Mohamad Migdad, "Examining Islamic Microfinance as a Mechanism of Takaful in High-Risk Countries: Case Study of Palestine," *International Journal of Ethics and Systems* 39, no. 1 (2022), p. 126–42

⁶ Najib Kailani and Martin Slama, "Accelerating Islamic Charities in Indonesia: *Zakat, Sedekah* and the Immediacy of Social Media," *South East Asia Research* 28, no. 1 (2020), p. 70–86

⁷ Amira Mittermaier, *Giving to God: Islamic Charity in Revolutionary Times* (Oakland, California: University of California Press, 2019).

Bangladesh, *zakat* and *waqf* funds entrusted to Faith-Based Organizations are distributed not only to reduce poverty rates, but also used for humanitarian programs and community development,⁸ including uplifting marginalized groups such as the transgender and LGBT communities⁹ so that they can live a decent and proper life.

The optimization of expanding the utilization and strengthening of Islamic charity institutions is carried out by society through collaborative efforts with the government. Numerous studies have been conducted on these collaborative efforts. In Malaysia, for instance, *zakat* and *waqf* funds have been used for economic recovery in communities affected by the COVID-19 pandemic.¹⁰ Collaboration with the government is also managed to support the programs of the World Economic Forum (WEF), as demonstrated by Indonesian companies in the fintech sector to fulfill the Sustainable Development Goals (SDGs), specifically SDG 1 (i.e., ending poverty), SDG 2 (i.e., hunger), and SDG 3 (i.e., reducing inequalities).¹¹ Beyond government collaboration, partnerships have also been formed with the Islamic Development Bank (IDB) to disburse its Islamic charity funds to meet the basic needs of communities through projects in agriculture, health, and infrastructure development, in collaboration with both governments and non-Muslims,¹² and to address economic crises in high-risk countries such as Palestine.¹³ Collaboration with the government in expanding the utilization of Islamic charity funds is necessary to enhance the quality of institutional management and ensure credibility and accountability to increase public trust.

Efforts to enhance management quality within Islamic charitable organizations are imperative for ensuring financial accountability to the public, given that these organizations rely on public donations. Numerous studies have explored ways to improve the management of Islamic charities, such as through the integration of Islamic ethical principles into financial management practices, as demonstrated by Islamic Social Enterprises (ISEs). These studies have

⁸ Isahaque Ali et al., "Islamic Faith-Based Organizations and Poverty Reduction in Bangladesh: A Social Work Perception," *Social Work & Society* 18, no. 2 (2020).

⁹ M Usman, "Zakat Distribution for Handling Transgender in Indonesia: A Perspective of *Maṣlāḥah Mursalah*," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (2023), p. 357.

¹⁰ A.W. Ainol-Basirah and A.K. Siti-Nabiha, "The Roles of Islamic Social Finance in The Era of Post-Covid-19: Possible Prospects of Waqf Institutions for Economic Revival," *International Journal of Industrial Management* 7 (2020), p. 1–8.

¹¹ Hudaefi, "How Does Islamic Fintech Promote the SDGs?"; Mohammad Shahid et al., "Analyzing the Commonalities between Islamic Social Finance and Sustainable Development Goals," *International Journal of Ethics and Systems*, (2023).

¹² Pericoli, "Islamic Finance and Charity in the Muslim World. The Role of the Islamic Development Bank in Financing Aid."

¹³ Migdad, "Examining Islamic Microfinance as a Mechanism of Takaful in High-Risk Countries."

consistently found a positive correlation between the adoption of such principles and increased ISE organizational accountability.¹⁴ Financial management in these charity institutions should not only be accountable to donors, but also to the recipients of the funds.¹⁵ In this era of Industry 4.0, financial management and accounting for these institutions should utilize digital platforms to audit both donors and recipients, as performed by the Badan Amil Zakat and Dompot Dhuafa in Indonesia.¹⁶

Previous studies on the development and innovation of these four aspects, conducted by Islamic charity institutions managing *zakat*, *waqf*, *sadaqah*, wills, *hibah*, and others, have proven to provide satisfaction to donors, which in turn strengthens altruistic attitudes towards fellow humans and increases their religiosity.¹⁷ With the improvement, development, and innovation of these Islamic charity institutions, it is expected that there will be an increase in donors, which will lead to a more equitable distribution of wealth among Muslim communities.

However, the studies conducted on the innovation and development of Islamic charitable institutions, especially regarding sources of Islamic charity funds, have not addressed or included the Islamic inheritance system as a medium for implementing Islamic charity to reduce poverty or promote economic equality. The inheritance system, whose main discussion is related to the distribution of inherited property, should not be separated from the provision that every property has rights belonging to the poor, the needy, and orphans. A notable gap exists in the *ulema salaf* (early Muslim scholars) formulation of the Islamic inheritance system, as it fails to address the principle of Islamic charity.

Research on Islamic inheritance law over the past five years has shown innovations in Islamic inheritance jurisprudence, especially at the practical level where many Muslim communities divide inherited property differently from what has been formulated by Islamic jurists. These changes in inheritance practices at the practical level are influenced by several factors, primarily social factors, kinship systems, and humanitarian considerations. Several studies have

¹⁴ Muhammad Iqmal Hisham Kamaruddin et al., "The Mediating Role of Financial Governance on the Relationship between Financial Management, Islamic Work Ethic and Accountability in Islamic Social Enterprise (ISE)," *Social Enterprise Journal* 17, no. 3 (2021), p. 427–449.

¹⁵ Sofia Yasmin, Chaudhry Ghafran, and Jim Haslam, "Centre-Staging Beneficiaries in Charity Accountability: Insights from an Islamic Post-Secular Perspective," *Critical Perspectives on Accounting* 75 (2021), p. 102-167.

¹⁶ Indah Piliyanti, et.al., "Technologizing Islamic Philanthropy During the Covid-19 Pandemic in Indonesia," *Journal of Muslim Philanthropy & Civil Society* 6, no. 2 (2022).

¹⁷ Youssef Chetoui, et. al., "Antecedents of Giving Charitable Donations (Sadaqah) during the COVID-19 Pandemic: Does Islamic Religiosity Matter?" *Journal of Islamic Marketing* 14, no. 5 (2023), p. 1169–87. Firdan Thoriq Faza and Astiwi Indriani, "Dynamics of Muslim Millennials in Charity Donation: A Donor-Side Perspective," *Jurnal Ekonomi Syariah Teori Dan Terapan* 9, no. 3 (2022), p. 352–61.

concluded that Indonesian inheritance practices cannot be solely governed by Sunni Islamic principles, given Indonesia's unique social conditions that differ from Arab societies, as exemplified by the indigenous communities in Lampung,¹⁸ Luwu (South Sulawesi),¹⁹ West Kalimantan²⁰, and Java.²¹ In addition, the construction of the Islamic inheritance system in Indonesia and its inheritance practices are also influenced by the kinship systems,²² as well as the diverse cultural and customary laws across the Nusantara archipelago.²³ These two factors necessitate and justify the need for changes in the Islamic inheritance system in Indonesia, as supported by the *fiqh* principle of “*taghayyur al-fatwā bi taghayyur al-azminah wa al-amkinah wa al-ahwāl*”²⁴ which emphasizes that rulings or *fatwa* can change according to changes in time, place, and circumstances.

Another factor driving the changes in Islamic inheritance practices, particularly in Indonesia, that supports the principle of Islamic charity is humanism. The Muslim community of Sampang, Madura, practices inheritance distribution without discriminating between male and female heirs, treating them equally and giving them equal shares²⁵ as well as granting rights to orphaned grandchildren through the concept of substitute heirs (*mawāliy*).²⁶ However, this humanistic principle applied to inheritance distribution is considered a deviation from the Islamic inheritance system, so the equalization of inheritance shares between male and female heirs is carried out through wills. In Malaysia, wills are

¹⁸ Abdul Qodir Zaelani et al., “An Implementation of the Joint Inheritance Division of Ethnic Groups in Lampung, Indonesia,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023), p. 1373–1396.

¹⁹ Andi Sukmawati Assaad, et. al., “Gender Equity in Inheritance System: The Collaboration of Islamic and Bugis Luwu Customary Law,” *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 2 (2022), p. 458–79.

²⁰ Muhammad Lutfi Hakim, “Ismail Mundu on Islamic Law of Inheritance: A Content Analysis of Majmū ‘al-Mirāth Fi Ḥukm al-Farā’id,” *Al-Jami’ah: Journal of Islamic Studies* 61, no. 1 (2023): p. 59–79.

²¹ Nur Alfy Syahriana and Zaenul Mahmudi, “The Principle of Segendong Sepikul in the Inheritance Distribution System of the Muslim Community from the Perspective of Multidisciplinary Studies,” *De Jure: Jurnal Hukum Dan Syar’iah* 14, no. 2 (2022), p. 195–210.

²² 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), p. 207–19.

²³ Rr Dewi Anggraeni, “Islamic Law and Customary Law in Contemporary Legal Pluralism in Indonesia: Tension and Constraints,” *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023).

²⁴ Ibn Qayyim al-Jawziyyah, *I’lām al-Muwaqqi ‘in ‘an Rabb al-‘Ālamīn*, 4th ed. (Riyād: Dār Ibn al-Jawzī, 1423).

²⁵ Afidah Wahyuni and Harisah Harisah, “Humanism in Inheritance Distribution in Sampang Madurese Culture,” *AHKAM: Jurnal Ilmu Syariah* 19, no. 2 (2019).

²⁶ Suqiyah Musafa’ah, Hammis Syafaq, and Nur Lailatul Musyafa’ah, “Hazairin’s Interpretation of Inheritance Verses In The Qur’an and Its Influence On The Compilation of Islamic Law,” *Journal Of Indonesian Islam* 17, no. 1 (2023): p. 147–68.

used to provide guarantees for economically weak heirs or non-heirs who have a special relationship with the testator.²⁷ In Indonesia, wills are used to bequeath property to non-Muslim heirs, as applied by the Supreme Court.²⁸ Although some *ulema* view this method a legal artifice (*hīlah*), the court's decision is considered progressive, innovative, and responsive to the changing times.²⁹ The principle of humanism towards the weak is implemented through wills, not Islamic inheritance.

No research is found that explicitly connects Islamic charity values as an integral component of Islamic inheritance law, encompassing heirs, non-heirs, and the economically disadvantaged. Consequently, this study aims to investigate how Islamic charity is incorporated into Islamic inheritance law, as outlined in the primary Islamic legal sources, particularly the Qur'an. Additionally, it also seeks to examine the practical application of Islamic charity in the distribution of inheritance in Malang City.

To examine the principle of charity in the Islamic inheritance system, this study used normative and socio-legal research approaches.³⁰ Data was obtained from document study sources in the form of opinions of tafsir and fiqh scholars, journal articles and books related to the discussion. The informants interviewed were NU, Muhammadiyah, MUI administrators and academics. All of the data was then analyzed using the theory of *maqāṣid al-sharī'ah* and social construction.³¹

The Principle of Islamic Charity in Reducing Poverty

Islam emphasizes the principle of charity in its teachings as an effort to achieve economic equality in society, preventing wealth accumulation in certain groups, as affirmed in the Qur'an Surah al-Ḥashr verse 7, "*Mā afā' Allāh `alā rasūlih min ahl al-qurā falillāh wa li al-rasūl wa lidzi al-qurbā wa al-yatāmā wa al-masākīn wa ibn al-sabīl kay lā yakūna dūlatan bayna al-aghniyā minkum* (As for gains granted by Allah to His Messenger from the people of (other) lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and (needy)

²⁷ Sarimah Basah and Putri Rozita Tahir, "Islamic Estate Planning: What Malaysian Muslim Women Must Know," *Journal of Social Science and Humanities* 2, no. 5 (2019): 01–05.

²⁸ Abdul Halim, "Disparities of the Supreme Court Judge's Decisions on the Non-Muslim Inheritance: Indonesian Case," *Journal of Legal, Ethical and Regulatory Issues* 24, no. 6 (2021): p. 1–761.

²⁹ Agus Hermanto et al., "Inheritance Division for Non-Muslim Heirs According to the Supreme Court's Decision:" (1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019), Bandar Lampung, Indonesia, 2020).

³⁰ Munir Fuady, *Metode Riset Hukum: Pendekatan Teori dan Konsep*, Jakarta: Rajawali Press, 2018. Peter Mahmud Marzuki, *Penelitian Hukum*, Jakarta: Kencana, 2010.

³¹ Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, Repr. in Penguin Books, Penguin Social Sciences (London: Penguin Books, 1991). Al-Jawziyyah, *I'lām al-Muwaqqi 'in 'an Rabb al-'Ālamīn*.

travellers so that wealth may not merely circulate among your rich).” Islam asserts that the wealth one possesses is not entirely theirs, except after setting aside a portion for the weak. This Qur’anic provision is further formulated in *fiqh* as institutions such as *infāq*, *ṣadaqah*, *hibbah*, *dām*, *ghanīmah*, *fay’*, and *waqf*, which serve to assist those in need, both economically and spiritually.

In practical terms, Islamic charitable institutions are not only conducted manually or in cash (*yadan bi yadin*/hand-to-hand), but also online³² to facilitate donors and recipients in carrying out this social act of worship. However, online social worship activities require strong trust in these charitable institutions³³ given the many similar institutions with low credibility as Islamic charity distributors. In addition to the trust factor, the depth of knowledge related to religion and religious values is a significant driver of the success of online philanthropy.³⁴ Innovations in the implementation of Islamic charity in the era of Industry 4.0 need to continuously improve their credibility in terms of management, transparency, accountability, and service to increase public trust, especially among donors, so that no more less fortunate people are unable to meet their basic needs.³⁵

***Maqāṣid al-Sharī’ah* as the Foundation for *Fiqh* Reformulation**

The Qur’an is the final divine book revealed by Allah to the final Prophet, Muhammad PBUH, as a guidance for Muslims worldwide and throughout time. The Qur’an is not only intended for Arab and Middle Eastern societies, but also for those living in France, America, Germany, Japan, Indonesia, and other places.³⁶ However, the number of verses in the Qur’an is limited, whereas social issues in the world are ever evolving and increasingly complex due to

³² Hendy Mustiko Aji, et. al., “Investigating the Determinants of Online *Infāq* Intention during the COVID-19 Pandemic: An Insight from Indonesia,” *Journal of Islamic Accounting and Business Research* 12, no. 1 (2021), p. 1–20. Rahmatina Awaliah Kasri and Esmeralda Indriani, “Empathy or Perceived Credibility? An Empirical Study of Muslim Donating Behaviour through Online Charitable Crowdfunding in Indonesia,” *International Journal of Islamic and Middle Eastern Finance and Management* 15, no. 5 (2022), p. 829–46. Rasiem Rasiem et al., “Integration of New Media and Prophetic Communication Enhanced for Zakah, *Infāq*, *Ṣadaqah*, and *Waqf* Fundraising: A Case Study of Baitulmaal Munzalan Indonesia,” *JIL: Journal of Islamic Law* 4, no. 1 (2023), p. 28–46.

³³ Hendy Mustiko Aji and Istyakara Muslichah, “Online Cross-Religion Donation during COVID-19: Mediating Role of Empathy and Trust,” *Journal of Islamic Marketing* 14, no. 6 (2023), p. 1531–50.

³⁴ Rahmatina Awaliah Kasri and Syafira Rizma Chaerunnisa, “The Role of Knowledge, Trust, and Religiosity in Explaining the Online Cash *Waqf* amongst Muslim Millennials,” *Journal of Islamic Marketing* 13, no. 6 (2022), p. 1334–50.

³⁵ Kailani and Slama, “Accelerating Islamic Charities in Indonesia.”

³⁶ Muḥammad Shahrūr, *Naḥwa Uṣūl Jadīdah Li Al-Fiqh al-Islāmīy: Fiqh al-Mar’ah (al-Waṣīyyah, al-Irth, al-Qiwāmah, al-Ta’addudīyyah, al-Libās)* (Sūriyyah, Dimasq: al-Ahāliyy li al-Ṭibā’ah wa al-Nashr wa al-Tawzī’, 2000).

technological advancements and globalization. Social and societal changes have permeated every aspect of life, including family matters (*al-aḥwāl al-shakhṣiyyah*). Theoretically, the Qur'an serves as a guide to resolve all these issues, as the Prophet Muhammad PBUH said, “*taraktu fikum amrayni lantaḍillū mā tamassaktum bihimā: kitāba ‘llāh wa sunnati nabiiyyih ṣalla ‘llāhu ‘alayhi wa sallam.*”³⁷

A number of Qur'anic verses have indicated the perfection of Islam, such as “*al-yawma akملتو lakum dīnakum wa atmamtu alaykum ni‘matī wa raḍītu lakum al-islāma dīna* (This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion)” (al-Mā'idah: 3) and “*mā farratnā fi ‘l-kitābi min shay* (And We have omitted nothing in the Book)” (al-An‘ām: 38). The perfection of Islam and the completeness of the Qur'an refer to the universal principles or *maqāṣid al-kulliy* that were fully understood by the companions of the Prophet PBUH.³⁸

Maqāṣid al-kullī or universal principles derived from the *kullī* (universal) verses of the Qur'an should be used as a standard in understanding *juz'ī* (particular) verses. This is because particular provisions often differ from, or even contradict, each other.³⁹ Every Islamic legal provision found in the Qur'an contains both universal (*kullī*) and particular (*juz'ī*) provisions that interact with the social contexts and conditions of society. Inconsistencies or contradictions between these legal provisions must be reconciled and harmonized with universal principles (*jam'u wa al-tawfīq*) as the spirit of sharia legislation. The universal principles of the Qur'an, extracted from these universal (*kullī*) verses, form the basis for formulating the objectives of Islamic law (*maqāṣid al-sharī'a*).

Maqāṣid al-sharia are the objectives of Islamic legislation, whose foundation, structure, and purpose are to establish and realize justice and the public interest in society. In its application, great attention is paid to wisdom (*ḥikmah*) as mentioned by Ibn Qayyim al-Jawziyyah:

“*Inna al-Sharī'ah mabnāhā wa asāsuhā ‘ala al-ḥikami wa maṣālihi al-'Ibād fi al-Ma'āsh wa al-Ma'ād. Wa hiya ‘adlun kulluhā wa maṣāliḥ kulluhā. Fakullu mas'alatin kharajat ‘an al-'adl ilā al-jawr, wa ‘an al-raḥmati ilā ḍiddihā, wa ‘an al-maṣlahati ilā al-maṣadati wa ‘an al-ḥikmati ilā al-'abthi falaysat min al-sharī'ati wa in udkhilat fihā bi al-ta'wīl. Fa al-sharī'ah ‘adlu ‘llāhi bayna ‘ibādihi wa raḥmatuhu bayna khalqihī wa dhilluhu fi arḍihī wa ḥikmatihī al-dālati ‘alayhi wa àlā ṣidqi Rasūlillāhi ṣallallāhu ‘alayhi wa sallam atamma dalālatin wa aṣdaqaha wa hiya nūruhu al-ladzī bihi abṣara*

³⁷ Mālik Ibn Anas, *Muwatta' al-Imām Mālik*, vol. 5 (Abū Dhābī: Mu'assah Zāyad ibn Sulṭān Āli Nahyān li al-A'māl al-Khayriyyah li al-Insāniyyah, 2004), p. 1323.

³⁸ Abū Ishāq al-Shāṭibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah* (Beyrūt: Dār al-Kutub al-'Ilmiyyah, 2004), p. 14.

³⁹ Ibrahim Ibn Al-Shatibi, *The Reconciliation of the Fundamentals of Islamic Law: Al-Muwāfaqāt Fī Usul Al-Sharī'a* (Garnet Publishing, Limited, 2012), p. xviii.

*al-mubṣirūn wa hudāhu al-ladzī bihi ihtadā al-muhtaddūn wa shifā'uhu al-tāmu al-ladzī bihi dawā'u kulli 'alīl wa ṭarīquhu al-mustaqīm al-ladzī man istaqāma 'alayhi faqad istaqāma 'alā sawā'i al-sabīl.*⁴⁰

Ibn Qayyim al-Jawziyyah's statement emphasizes that the structure and foundation of *sharī'a* are justice (*al-'adālah*) and public interest (*maslahah*), which must be accompanied by wisdom (*ḥikmah*) in their implementation. Any rule that contradicts the principles of justice, public interest, and wisdom cannot be categorized as *sharī'a*.⁴¹ Therefore, when a rule does not align with these three principles, it must be modified and replaced with a rule that can fulfill them.

The principles of justice and public interest, which are the foundation and structure of Islamic law as proposed by Ibn Qayyim al-Jawziyyah, are structured by Jasser Auda as the general objectives (general *maqāṣid*) of Islamic law, encompassing and governing specific and partial *maqāṣid*. The major chapters in Islamic law (specific *maqāṣid*) and the minor chapters (partial *maqāṣid*) are subject to the general *maqāṣid*.⁴² This classification emphasizes that all *fiqh* formulations must ultimately aim at establishing justice and the public interest. These two principles can be factually found in the formulations of *fiqh* laws created by the *ulema salaf*, where they made these two principles the foundation and goal in their establishment, adjusted to the time and place in which the *fiqh* scholars lived.

Understanding of *Maqāṣid al-Sharī'ah* in Inheritance Provisions in the Qur'an

The specific provisions of inheritance in the Qur'an are detailed in Surah al-Nisā', verses 7-14. Additionally, there are several other verses that are separate from this group, such as those governing the property of a person who dies without leaving any direct heirs (*kalalah*) (al-Nisā': 176), those regulating substitute heirs and individuals who have contracts with the testator (al-Nisā': 33), and those organizing the family hierarchy (al-Anfāl: 75). Moreover, there are other verses that can be linked to the Qur'anic concept of inheritance, although not directly, such as the system of kinship (al-Nisā': 23).

These inheritance verses, scattered throughout the Qur'an, need to be gathered and understood holistically and comprehensively. In addition, other verses related to inheritance should also be studied to accurately grasp the Islamic concept of inheritance. The words used in these verses must be carefully understood using linguistic knowledge (*uṣūl al-lughah*), and the context in which the verses were revealed must also be considered in order to discover the objective, wisdom, and foundation of inheritance legislation and to accurately

⁴⁰ Jawziyyah al-, *I'lām al-Muwaqqi'īn 'an Rabb al-'Ālamīn*, p. 337.

⁴¹ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Inst. of Islamic Thought, 2008), p. xxii-iii.

⁴² Jasser Auda, *Maqasid Al-Shariah*, p. 5.

identify the *maqāṣid al-sharī'a* in inheritance law.⁴³ The discourse concerning the principles of *maqāṣid al-sharī'a* and *maslahah* is inseparable; the two overlap and interchangeable.⁴⁴ However, for Jasser Auda, *maslahah* is a part of *maqāṣid al-sharī'a*, where he categorizes *maqāṣid al-sharī'a* into three levels: general *maqāṣid*, specific *maqāṣid*, and partial *maqāṣid*.⁴⁵

If the Qur'anic inheritance provisions are analyzed from Jasser Auda's theory, then in terms of general *maqāṣid*, these provisions must be able to provide justice and public interest for society and the family in their distribution (*hifdh al-māl*), including ensuring that distribution to heirs is managed correctly and appropriately (*hifdh al-nasl*). Based on specific *maqāṣid*, inheritance provisions cannot be separated from the context of family law (*al-aḥwāl al-shakḥiyyah*), so the provisions must be able to bring goodness to family life in order to create a harmonious, loving, and merciful family. Based on partial *maqāṣid*, inheritance provisions must emphasize and implement the universal principles regulated in the inheritance verses, namely: a) equality between male and female heirs (al-Nisā': 7), b) empathy for economically weak groups in society (al-Nisā': 8), c) empathy for heirs who are both economically and personally weak (al-Nisā': 9), and d) eliminating injustice among family members (al-Nisā': 10). These three levels of *maqāṣid al-sharī'ah* form a unified legal foundation that cannot be separated from one another in formulating an Islamic inheritance system that conforms to the will of Allah as *al-Shāri'* (the Lawgiver).

The application of *maqāṣid al-sharī'ah* in formulating inheritance law, as described above, is in line with Al-Shatibi's statement in the introduction to his monumental book "*al-Muwafaqāt*" that the legal provisions stipulated in the Qur'an are supported by two groups of verses, *kulliy* and *juz'iy* verses, which lead to *maqāṣid kulliy* and *maqāṣid juz'iy*. These two groups of verses mutually reinforce each other and should not be contradicted.

The universal principles contained in the *kulliy* verses, which generate the *maqāṣid kulliy*, are the basis and parameter for understanding the *juz'iy* verses. Thus, the *kulliy* verses found in al-Nisā' verses 7-10 must be the foundation and parameter in understanding inheritance provisions and formulating them technically, based on the inheritance verses found in Surah al-Nisā' verses 11, 12, and 176. There are two principles of Islamic charity found in the universal principles of Islamic inheritance: first, giving a portion of the inherited wealth to those who are economically weak from outside the group of heirs, and second, giving a portion of the inherited wealth to heirs who have a low economic level.

⁴³ Al-Shatibi, *The Reconciliation of the Fundamentals of Islamic Law*, p. xviii.

⁴⁴ Arif Maftuhin and Abidah Muflihati, "The Fikih Difabel of Muhammadiyah: Context, Content, and Aspiration to an Inclusive Islam," *Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022): p. 341–67.

⁴⁵ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*.

The first principle of charity is contained in al-Nisā' verse 8, which states, “*wa izā ḥaḍara al-qismata ūlū al-qurbā wa al-yatāmā wa al-masākīni fa 'rzuqūhum minhu wa qūlū lahum qawlan ma'rūfā*” (And when the shares are distributed, let those nearest of kin, the orphans, and the needy approach, and give them something out of it and speak to them words of kindness).” This verse clearly states that when there is a distribution of inheritance, while there are (distant) relatives, orphans, or poor people around them, the heirs must give some of the inherited wealth to these people. This verse affirms the first principle of charity that in inherited wealth, there is a right for the poor, the needy, and the orphans who do not receive a share in that inheritance.

The second principle of charity is found in al-Nisā': 9, which states, “*wa 'lyakhsha al-lazīna law tarakū min khalfihim zurriyatan ḍi 'āfan khafū 'alayhim fa 'lyattaqū 'llāh wa 'lyaqūlū qawlan sadīdā*” (And let those fear who, if they leave behind them weak offspring, fear for their sake. Let them fear Allah and let them speak what is right).” This verse implies that people should fear and worry if they leave behind heirs in a weak condition, including economic weakness. Considering that this verse is part of a set of inheritance verses, it is necessary to pay attention to the heirs who are financially weak in the distribution of inheritance by giving them something so that they become strong offspring. This verse affirms the principle of charity towards heirs who are underprivileged.

The importance of these two principles of Islamic charity in the concept of Islamic inheritance is highly emphasized that Allah threatens those who do not practice these two principles of charity as oppressors, whose punishment is Hellfire, as stated in al-Nisā' verse 10 which reads, “*inna 'llazīna ya 'kulūna amwāla 'lyatāmā dhulman innamā ya 'kulūna fī buṭūnihim nāra wa sayashlawna sa 'īra*” (Indeed, those who devour the wealth of orphans unjustly - they are only consuming fire into their bellies, and they will be burned by a blazing fire).” The giving of Islamic charity to these two groups is carried out before the distribution of inheritance to the heirs in the form of *hibah* or *sadaqah* with the aim of: a) purifying the inherited wealth because the rights of others have been fulfilled,⁴⁶ and b) avoiding conflicts with the established *fiqh* provisions in society.

Islamic Charity Practices in Islamic Inheritance in Malang City

The *fiqh ulema* in Malang City have a relatively similar view regarding the *fiqh* provisions of inheritance (*'ilm al-farā'id*). They argue that in the *fiqh* books they have studied and which are widely circulated in Indonesia, especially in Malang City, there is no discussion of Islamic charity issues in the chapters on *mawārīth* or *'ilm al-farā'id*. Islamic charity provisions such as *sadaqah*, *nafaqah*,

⁴⁶ Abū Ja'far Muḥammad ibn Jarīr Ṭabarī al-, *Tafsīr Al-Ṭabarī Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, vol. 11 (Dār Hijr li al-Ṭibā'ah wa al-Nashr wa al-Tawzī' wa al-Ḥ'ālān, 2001), p. 661.

hibbah, *wasiyyah*, *waqf*, and *zakat* are regulated separately outside the provisions found in the chapters of *fiqh mawāriṭh*.

However, considering that Islamic charity is strongly emphasized in Islamic teachings, especially in matters related to wealth, the *ulema* from the Nahdlatul Ulama (NU), Muhammadiyah, and the Indonesian Ulema Council (MUI) in Malang City have relatively different views in describing the Islamic inheritance system. They have a relatively similar view in the concept of sharing with economically weak members of society with various differences in implementation.

The *ulema* from NU hold the view that the principle of charity is not present or is not part of the study of *fiqh mawarīth*, but its discussion lies outside this area such as in wills and *hibah*.⁴⁷ The principle of charity for others needs to be considered before the process of distributing inherited property. The *kiai* (Islamic scholars) emphasize that the inherited property to be divided is the property of the deceased, so the heirs need to contemplate and consider the benefit for the deceased by setting aside property as ongoing charity (*‘amal jāriyah*) for the poor, needy, orphans, and social foundations in the form of *hibah* and/or *sadaqah*.

As for the form of charity towards economically weak heirs, Ahmad Izzuddin suggests that it can be provided in the form of *hibah* after the distribution of inheritance. In his opinion, this principle of charity can also be made in the form of *waqf ahliy*, such as endowing a *pesantren* (Islamic boarding school) to a child who has the ability to manage it. Charity to such heirs can also be carried out by Muslim society by making an equal distribution between sons and daughters, where such distribution is interpreted as *hibah* from the sons who willingly give up their share for the daughters.⁴⁸

Leader of NU Malang

Similar to NU, Muhammadiyah *ulema* also hold the view that the principle of charity is not an inherent part of the Islamic inheritance system,⁴⁹ but rather exists outside the structure of the inheritance system. However, the practice often carried out by the Muhammadiyah community is to set aside a portion of their inherited property to be given to social institutions as *waqf* and to the poor and the needy on the initiative of the heirs after receiving their share of the inheritance. In fact, they often set aside the inherited property they have received to be endowed to social institutions and donated to the poor and the needy.⁵⁰ Many prospective heirs also make wills to endow their property before they die as a

⁴⁷Interview with Isroqunnajah, Leader of Nahdlatul Ulama, Malang, August 15, 2023.

⁴⁸Interview with Ahmad Izzuddin, Member of Nahdlatul Ulama, Malang, August 15, 2023.

⁴⁹ Interview with Triyo Suprayitno, Leader of Muhammadiyah, Malang, August 14, 2023.

⁵⁰ Interviews with Mujtahid, Member of Muhammadiyah, Malang August 9, 2023.

form of charity given to non-heir less fortunate people. In addition, charity towards economically weak heirs is also carried out by the Muhammadiyah community, especially towards daughters, which is given by sons after they receive their share of inheritance according to the principles of *'ilm al-farā'id*.⁵¹

Similarly, MUI *ulema* are also of the opinion that the principle of charity is not part of the Islamic inheritance system. According to Tutik Hamidah, Islamic charity in Islamic inheritance is individual in nature, meaning it is the policy and goodness of each heir after they receive the inherited property. Muslim society usually gives charity by setting aside the inherited property they have received for the poor and the needy as an act of kindness (*ihsān*) to fellow human beings. Among NU members, it has become a tradition to give *sadaqah* in *slametan* (celebration) on the seventh, fortieth, hundredth, and thousandth days after the death of the testator, whether the *slametan* is observed before or after the distribution of the inheritance.⁵² In addition to *sadaqah* in *slametan*, Muslims also usually donate the clothes of the deceased to the needy and the poor. In terms of charity towards internal heirs, according to MUI *ulema*, *takharruj* (renunciation of inheritance) is also common among heirs who feel that they are already wealthy.⁵³

This renunciation indicates that their inheritance rights are given to heirs who are more in need, both male and female heirs, or by dividing equally between male and female heirs, meaning that the sons willingly give up a portion of their inheritance to be gifted to the daughters.⁵⁴ The following table summarizes the views of the *ulema* in Malang City on the interpretation and practice of Islamic inheritance:

No.	Name	Understanding	Charity Implementation	
			Towards Non-Heirs	Towards Heirs
1	Nahdlatul Ulama (NU)	Charity is not part of the Islamic inheritance system	<i>Waqf</i> (<i>'amal jāriyah</i>) for social and religious institutions	- <i>waqf ahliyy</i> - equating a portion of an inheritance as a form of <i>hibah</i>
2	Muhammadiyah	Charity is not part of the Islamic	- <i>hibah</i> to social institutions	- <i>hibah</i> to female heirs after

⁵¹ Interview with Triyo Suprayitno, Leader of Muhammadiyah, Malang, August 14, 2023.

⁵² Interview with Tutik Hamidah, Profesor at UIN Malang, August 14, 2023.

⁵³ Interview with Bisri Mustofa, Member of Indonesian Ulemna Council, Malang, August 8, 2023.

⁵⁴ Interview with Tutik Hamidah, Profesor at UIN Malang, August 14, 2023.

		inheritance system	and the poor and the needy - <i>waqf</i>	inheritance distribution
3	Majelis Ulama Indonesia (MUI)	<i>Fiqh</i> of inheritance does not regulate the principles of charity	- <i>hibah</i> to the poor and the needy - <i>slametan</i> on the 7th, 40th, 100th and 1000th days as <i>sadaqah</i> to the needy and poor - <i>sadaqah</i> of the testator's clothes for the poor and the needy	- <i>takharruj</i> (rejecting inheritance) so that the rights taken away to be given for economically weak heirs

From the interviews conducted, the *ulema* from NU, Muhammadiyah, and MUI in Malang City agree that the principle of charity is not an inherent part of the Islamic inheritance system. However, they view that there is a right for the poor and needy attached to the inherited property distributed to the heirs. Therefore, Muslim society in Malang City from various organizational backgrounds sets aside the inherited property they have received for the benefit of the community, in the form of *hibah*, *sadaqah*, and *waqf* to religious institutions, social institutions, or directly given to the poor and needy.

Values of Charity in Islamic Inheritance Distribution in Malang: A Perspective from Social Construction Theory

The *ulema* of the NU, Muhammadiyah, and the MUI in Malang City have the same view that the study of *fiqh* of inheritance does not include the principle of Islamic charity. This agreement indicates that the position of the *fiqh ulema al-salaf al-ṣāliḥ* (the pious predecessors) is very strong in Indonesian culture, especially in Malang City. In here, many people teach and instill these *fiqh* teachings to their students and make these *fiqh* books the main reference in resolving contemporary issues such as in the forums of *Baḥth al-Masā'il* NU, Majelis Tarjih Muhammadiyah, and Fatwa MUI.

In the social construction theory offered by Peter L. Berger and Thomas Luckmann, social reality is a social construction through the process of

externalization, objectification, and internalization.⁵⁵ In the context of Islamic charity in the Islamic inheritance system, the *ulema* and Muslim society in Malang City understand that there are no rules of Islamic charity in *fiqh* of inheritance. In practice or in the stage of externalization, however, they emphasize Islamic charity, both to the poor and the needy in general and to those who are included as heirs.

At the externalization stage, NU is accustomed to conducting *slametan* traditions for the deceased, starting from the day of death until the seventh day, followed by the 40th and 100th days, the first and second year, and the 1000th day. This *slametan* tradition, usually carried out in the form of *yasinan-tahlilan*,⁵⁶ is an activity of having a meal together after offering prayers⁵⁷ dedicated to the Prophet Muhammad, the *ulema*, and deceased ancestors.⁵⁸ This tradition is a form of Islamic charity or a form of giving food to the poor and needy carried out by NU members when their relatives die and before the inheritance is distributed to the heirs.

Slametan is a tradition deeply rooted among Javanese people who have a philosophical basis for *nyawiji* or uniting with all creatures, not only with fellow human beings, but also with the surrounding nature, other creatures, and even with the Almighty God in the form of “*Manunggaling Kawulo Gusti*”. Therefore, this tradition aims to create togetherness with fellow human beings without distinguishing differences in economic levels and degrees and to make peace with spirits.⁵⁹ This Javanese belief is in line with the prophetic mission of the Prophet Muhammad as a mercy to all worlds “*wa mā arsalnāka illa rahmat li al-‘ālamīn* (We have sent you (O Prophet) only as a mercy for the whole world)” (al-Anbiyā’: 107). Thus, Islamic charity in the form of the *slametan* tradition not only realizes Javanese identity, but also the Islamic identity carried out by Muslims in Malang City.

In addition to *slametan*, Islamic charity is also carried out by giving a sum of money to Islamic foundations that work in the field of community welfare such as orphanages, and foundations in the field of education such as the Muhammadiyah community in Malang. They organize this Islamic charity as a form of goodness (*ihsān*) and welfare for the needy community and the benefit of

⁵⁵ Berger and Luckmann, *The Social Construction of Reality*.

⁵⁶ Akhmad Rizqon Khamami, “Nasionalis-Cum-Nahdliyin: A New Identity for Nominal Javanese Muslims,” *Contemporary Islam* 16, no. 2–3 (2022), p. 507–27.

⁵⁷ Andrew Beatty, *Varieties of Javanese Religion: An Anthropological Account*, Cambridge Studies in Social and Cultural Anthropology 111 (Cambridge, UK; New York: Cambridge University Press, 1999), p. 25.

⁵⁸ Mark Woodward, *Java, Indonesia and Islam*, 1st ed, Muslims in Global Societies Series 3 (Dordrecht; New York: Springer, 2011), p. 113.

⁵⁹ Clifford Geertz, *The Religion of Java* (Chicago London: University of Chicago press, 1976), p. 14.

the community. This donation is made by the heirs after receiving the distribution of inheritance, the reward of which is intended for themselves and the testator.

The principle of Islamic charity in the Muslim community of Malang City is not only practiced towards the poor, the needy, and orphans who are not relatives, but is also given to those who are still relatives or as heirs. In *fiqh* of inheritance, it is stipulated that the share of inheritance for a daughter is half that of a male heir. For some people, this provision seems unfair to female heirs, and thus, there are some strategies (*hīlah*) that are good such as giving gifts or bequests to these female heirs, and/or renouncing the inheritance (*takharruj*) to be given to other heirs in need.

The externalization stage of Islamic charity carried out by the NU and Muhammadiyah communities towards the poor and the needy from outside and within the family, which are given before the death of the testator, by agreement of the heirs, or by each individual heir, has become an understanding among the majority of Muslims in Malang City. This objectification stage makes the subjective reality previously carried out individually into an objective reality in the Muslim community of Malang City.

However, there are differences in the form of Islamic charity between the two Muslim groups in Malang City. NU usually conducts the *slametan* ritual to give alms to the poor and the needy on the first to seventh days, the 40th and 100th days, the first and second year, and the 100th day after the death of the testator, including paying *fidyah* (a monetary expiation for missed obligatory acts, e.g., fasting, zakat, or praying, left by the the deceased during his lifetime). In contrast, the Muhammadiyah community does not agree with the *slametan*, but rather chooses to give the inheritance to orphanages, Islamic foundations, or any educational foundations.

The internalization of Islamic charity as the final stage of social construction is managed by the Muslim community of Malang City by strengthening the principles of Islamic charity that have become an objective reality in the Muslim community into an Islamic teaching that is reinforced and justified by verses of the Qur'an. As previously discussed, the verses of inheritance clearly regulate that in inherited property there is a right for the poor, needy, orphans, and relatives who are economically weak as described in Surah al-Nisā' verses 8 and 9. These Qur'anic verses state that when a distribution of inheritance occurs and there is a group of underprivileged people around, whether they are related heirs or unrelated people, it is commanded to set aside some of that inheritance for their welfare.

Conclusion

The principle of Islamic charity is an integral part of the Islamic inheritance system from the perspective of *maqāṣīd al-sharī'ah*, which views a provision of Islamic law comprehensively, holistically, and multidimensionally.

The principle of Islamic charity has been practiced by Muslims, especially in Malang City, as an act of kindness (*ihsān*) which is individual in nature, as there is no obligation that requires such charity. This subjective awareness occurs as an awareness of a general obligation regarding ownership of property in which there are rights of the poor and the needy. However, this subjective awareness has turned into an objective awareness and reality, as nearly all Muslims in Malang City carry out the concept of sharing with others as an embodiment of the principle of Islamic charity. Moreover, several Qur'anic verses affirm that in inherited property there are the right of the economically weak, and thus, by internalizing these teachings in people's beliefs, Islamic charity in the Islamic inheritance system should not only become a subjective awareness whose reality has been applied by Muslims in Malang City. This Islamic charity also needs to be an objective awareness internalized into a teaching in the Islamic inheritance system that in inherited property there are rights of the poor, the needy, orphans, and relatives with lower economies.

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Interviews

- Interview with Ahmad Izzuddin, Member of Nahdlatul Ulama, Malang, August 15, 2023.
- Interview with Bisri Mustofa, Member of Indonesian Ulemna Council, Malang, August 8, 2023.
- Interview with Isroqunnajah, Leader of Nahdlatul Ulama, Malang, August 15, 2023.
- Interview with Triyo Suprayitno, Leader of Muhammadiyah, Malang, August 14, 2023.
- Interview with Tutik Hamidah, Profesor at UIN Malang, August 14, 2023.
- Interviews with Mujtahid, Member of Muhammadiyah, Malang August 9, 2023.