

INHERITANCE PATTERNS OF INTERFAITH FAMILIES IN PEKALONGAN REGENCY

Muhammad Yusron

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

Mu'taz Ramadhan Alfaraby

Al-Azhar University Cairo, Egypt

Abstrak

Keluarga beda agama merupakan salah satu fenomena sosial yang sering memunculkan permasalahan, di antaranya masalah kewarisan. Kewarisan menjadi problem yang muncul karena status subjek hukum yang berlainan agama berimplikasi pada tidak dapat diterapkannya aturan kewarisan Islam, baik yang termuat dalam Kompilasi Hukum Islam maupun fikih klasik karena perbedaan agama dianggap sebagai penghalang kewarisan. Artikel ini mengkaji tentang praktik kewarisan di kalangan para keluarga beda agama di Kabupaten Pekalongan. Fokus kajian ini adalah untuk menggali serta mengeksplorasi pola kewarisan pada keluarga beda agama di Kabupaten Pekalongan serta faktor-faktor yang melatarbelakangi terbentuknya pola kewarisan tersebut. Kajian ini merupakan kajian yuridis empiris dengan pendekatan sosiologi hukum. Hasil kajian menyatakan bahwa pembagian harta waris pada keluarga beda agama di Kabupaten Pekalongan menggunakan sistem bagi rata tanpa membedakan jenis kelamin maupun agama yang dianut oleh pewaris maupun ahli waris. Faktor yang melatarbelakangi praktik pembagian waris tersebut, yaitu: faktor kemaslahatan dan kerukunan antar keluarga; faktor adat, tradisi, dan budaya lokal; faktor keyakinan masyarakat dalam kehidupan beragama; dan faktor pemaknaan tentang keadilan. Faktor-faktor tersebut mencerminkan adanya tindakan rasionalitas instrumental, tindakan rasional yang berdasar pada nilai yang dipercayainya, tindakan afektual yang didominasi oleh emosi, dan tindakan tradisional yang berfokus pada pengalaman para leluhur mereka dalam praktik pembagian waris.

Kata Kunci: Keluarga Beda Agama, Pola kewarisan, Pengalaman Leluhur

Abstract

Interfaith families are one of the social phenomena that often give rise to problems, including inheritance problems. Inheritance becomes a problem that arises because the status of legal subjects of different religions has implications for the inability to apply Islamic inheritance rules, both those contained in the Compilation of Islamic Law and classical fiqh because religious differences are considered a barrier to inheritance. This article examines inheritance practices among interfaith families in Pekalongan Regency. The focus of this study is to explore and explore inheritance patterns of interfaith families in Pekalongan Regency and the factors behind the formation of these inheritance patterns. This study is an empirical legal study with a socio-legal approach. The results of the study state that the distribution of inheritance in interfaith families in Pekalongan Regency uses an equal distribution system without distinguishing between gender or religion of the decedent or heirs. The factors behind the

practice of inheritance distribution are: factors of public interest and harmony between families; factors of local customs, traditions, and culture; factors of community beliefs in religious life; and factors of the meaning of justice. These factors reflect the existence of instrumental rationality, rational actions based on values that are believed in, affective actions that are dominated by emotions, and traditional actions that focus on the experiences of their ancestors in inheritance distribution practices.

Keywords: Interfaith Families, Inheritance Patterns, Ancestral Experience

A. Introduction

Interfaith families are one of the social phenomena that exist in society. This phenomenon reflects the existence of social and cultural diversity in an increasingly complex society. The phenomenon of interfaith families is common in various regions, including in Pekalongan Regency. Families with members who embrace different religions, in this context Muslims and non-Muslims, will give rise to more potential problems and issues, both social, religious,¹ internal relationships related to household harmony,² and also legal problems.³ One of the problems related to law is the issue of inheritance. Inheritance is one of the problems in interfaith families because the status of legal subjects of different religions has implications for the inability to apply Islamic inheritance rules, both those contained in the Compilation of Islamic Law (KHI) and classical fiqh. Religious differences are considered a barrier to inheritance.⁴

KHI defines inheritance law as the law that regulates the process of transferring ownership rights to inheritance from an heir. This inheritance law also determines who has the right to be an heir and how much portion or portion is obtained by each heir. KHI does not clearly state that inheritance can be obstructed by differences in religion practiced by the decedent or heirs. However, in Article 171, especially in letters (b), and (c) it can be interpreted that the requirement for not being obstructed

¹ Novita Misika Putri, Tantan Hermansah, Kiky Rizky, "Problematika Sosial Dan Keagamaan Dalam Keluarga Beda Agama Di Desa Sendangmulyo Kabupaten Kulon Progo Yogyakarta," *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* 5, no. 2 (2021): 103–26, <https://doi.org/10.58518/alamtara.v5i2.761>.

² Irvan Evendi, "Problematika Kehidupan Keluarga Beda Agama," *IAIN Purwokerto*, 2019.

³ Rauf Likuwatan and Fatum Abubakar, "DISHARMONY OF THE LEGAL NORM OF INTERRELIGIOUS MARRIAGE; ANALYSIS OF PANCASILA NORMS, LAW NUMBER 1 OF 1974 AND LAW NUMBER 23 OF 2006," *Indonesian Journal of Shariah and Justice* 3, no. 2 (December 22, 2023): 169–95, <https://doi.org/10.46339/ijjs.v3i2.53>.

⁴ Hendri Susilo et al., "HAK WARIS ANAK YANG BERBEDA AGAMA DENGAN ORANG TUA BERDASARKAN HUKUM ISLAM," *JURNAL USM LAW REVIEW* 4, no. 1 (June 18, 2021): 175–89, <https://doi.org/10.26623/julr.v4i1.3409>.

in receiving an inheritance is that the decedent or heirs must all be Muslim.⁵ While in classical fiqh, religious differences are explicitly used as an obstacle to inheritance.

On the other hand, the occurrence of death, the principle of *ijbari* requires a process of transferring inherited property through inheritance. The property left by the decedent is transferred to the surviving heirs. An interesting thing to note is whether the process of transferring inherited property to the heirs uses Islamic inheritance law which internally has conflicting rules so that loopholes must be sought, for example through a mandatory testament,⁶ or they have other legal preferences in implementing inheritance as a form of transferring inherited property.

Several studies on interfaith inheritance have been conducted by several authors, including a study conducted by Elfia.⁷ In her study, it was concluded that the distribution of inheritance carried out hereditarily is considered fair regardless of religious differences among family members after the death of the decedent. This action was taken to maintain the harmony that had been established within the family. This study used qualitative descriptive analysis, using the perspective of Islamic law. Jayusman, used the perspective of *maqāsid syarī'ah* through his normative study of the inheritance of children of different religions.⁸ Amrin, in his literature review concluded that the issue of interfaith inheritance law has become a topic of debate and discussion among scholars, both classical and contemporary.⁹ Meanwhile, Badai Husain Hasibuan, analyzed interfaith inheritance from the perspective of Islamic legal sources and civil law.¹⁰

⁵ Kementerian Agama RI, *Kompilasi Hukum Islam* (Jakarta, 2018).

⁶ Fatahullah, Adi Sulistiyono, and Burhanudin Harahap, "Reform of Islamic Inheritance Law: The Influence of Customary Law on the Institution of Wasiat Wajibah in Islamic Law," *Jurnal IUS Kajian Hukum Dan Keadilan* 13, no. 1 (April 29, 2025): 259-74, <https://doi.org/10.29303/ius.v13i1.1695>.

⁷ E. Elfia, Surwati Surwati, and Yan Fajri, "Kewarisan Beda Agama Di Nagari Persiapan Bancah Kariang Kecamatan Kinali Kabupaten Pasaman Barat," *Al-Istinbath : Jurnal Hukum Islam* 6, no. 2 (November 11, 2021): 341, <https://doi.org/10.29240/jhi.v6i2.3479>.

⁸ Jayusman, Fahimah Iim, and Hidayat Rahmat, "Kewarisan Anak Yang Beda Agama Dalam Perspektif Maqasid Syarī'ah," *Ijtima'iyya* 13, no. 2 (2020): 161-84, <https://doi.org/https://doi.org/10.24042/ijpmi.v13i2.6581>.

⁹ Amrin Amrin, "TINJAUAN HUKUM ISLAM TERHADAP HUKUM WARIS BEDA AGAMA," *Syar'ie: Jurnal Pemikiran Ekonomi Islam* 5, no. 2 (August 18, 2022): 146-55, <https://doi.org/10.51476/syarie.v5i2.377>.

¹⁰ Badai Husein Hasibuan, "Pembagian Harta Waris Beda Agama Menurut Hukum Islam, Hukum Perdata Dan Hukum Adat," *Jurnal AL-MAQASID: Jurnal Ilmu Kesyarifan Dan Keperdataan* 8, no. 1 (2022): 1-13, <https://doi.org/10.24952/almaqasid.v8i1.5550>.

This article focuses on exploring and exploring inheritance patterns of interfaith families in Pekalongan Regency and analyzing the factors underlying the formation of these inheritance patterns using a sociological approach. This article is intended to contribute to the development of knowledge related to inheritance law and can be a basis and consideration for determining the appropriate approach in socializing Islamic inheritance law to the community, especially interfaith families.

Many interfaith families in Pekalongan Regency are found in Linggoasri Village.¹¹ Linggoasri Village is also the only village in Pekalongan Regency where four religions are practiced by its people. The multicultural condition of the Linggoasri community is inseparable from legal and social problems, especially in interfaith families. How do interfaith families resolve legal problems, including inheritance laws which are part of their lives. So it is necessary to conduct an empirical study¹² with a sociological approach to explore and analyze the behavior of individuals in interfaith families in the context of inheritance distribution. This approach was chosen to reveal the factors behind the choice of certain laws chosen in carrying out inheritance distribution.

B. An Overview of Interfaith Families in Pekalongan Regency

Pekalongan Regency is one of the regencies in Central Java Province. Located along the north coast of the Java Sea, extending to the south bordering the former Banyumas Residency area. To the east it borders Batang Regency and Pekalongan City and to the west it borders Pemalang Regency. It has an area of approximately 836.15 km². Consisting of 19 districts and 285 villages with the center of government in Kajen District.¹³

The majority of residents in Pekalongan Regency are Muslim. The Central Statistics Agency of Central Java Province recorded the population according to religion in 2020, namely 943,379 Muslims, 1,349 Protestant Christians, 837 Catholic

¹¹ Linggoasri Village is a tourism icon in Pekalongan Regency and has a fairly large Lingga Temple. In addition, Linggoasri also has a symbol of a religious village and is tolerant of religious communities. Refer: Muhammad Nur, "Kearifan Lokal Sintuwu Maroso Sebagai Simbol Moderasi Beragama," *Pusaka Jurnal Khazanah Keagamaan* 8 (2020).

¹² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D - MPKK* (Bandung: Alfabeta, 2019).

¹³ Badan Pusat Statistik Kabupaten Pekalongan, *Kabupaten Pekalongan Dalam Angka 2023*, ed. BPS Kabupaten Pekalongan (Pekalongan: BPS Kabupaten Pekalongan, 2023).

Christians, 650 Hindus, and 213 Buddhists.¹⁴ Although the majority of residents in Pekalongan Regency are Muslim, there are also families of different religions in several areas, such as in Jolotigo Village, Srinahan Village, Kutorojo Village, and Linggoasri Village.

Families with members who adhere to different religions or beliefs in Pekalongan Regency are often found in Linggoasri Village, Kajen District. There are 31 families of different religions (Muslims and non-Muslims) in Linggoasri Village which are spread across four hamlets, Sadang Hamlet, Linggo Hamlet, Yosorejo Hamlet, and Rejosari Hamlet. In Sadang Hamlet there are 2 families who adhere to different religions (Islam and Hinduism). In Linggo Hamlet there are 21 families of different religions (Islam and non-Muslims). In Yosorejo Hamlet there are 7 families of different religions, and in Rejosari Hamlet there is 1 family of different religions.¹⁵

The large number of interfaith families in Linggoasri Village is due to the multicultural conditions of its society. There are four religions practiced by the residents of Linggoasri Village, Islam, Hinduism, Buddhism, and Christianity. However, in society there has never been a conflict between religious communities that led to division.¹⁶ They live side by side respecting each other and it is not uncommon for marriages between adherents of different religions to occur. A Hindu man marrying a Muslim woman, or a Muslim man marrying a Hindu woman has become a common occurrence in the Linggoasri Village community. Then the children from their marriage then embrace one of the parents' religions based on the child's own wishes. Such conditions create the phenomenon of interfaith families in Linggoasri Village. In addition, the occurrence of interfaith families is also caused by one of the families converting or changing religions. For example, a child from a Hindu family converts to Islam.¹⁷

The diversity of religions and beliefs does not cause the people of Linggoasri Village to be divided. The people of Linggoasri realize that diversity is a gift from God Almighty. With this diversity of religions, the people are invited to always maintain harmony and togetherness in living in society. The majority protects and looks after

¹⁴ Pekalongan.

¹⁵ LP2M, "Mapping Religious and Culture" (Pekalongan, 2022).

¹⁶ Syamsul Bakhri dan Muhammad Rifa'i Subhi, "Empowerment of Strategic Elites in Establishing Religious Moderation and Harmony Awareness Villages: Pilot Project of Linggoasri Village, Kajen District, Pekalongan Regency," in *The 4th International Conference on University-Community Engagement (ICON-UCE)* (Cirebon: IAIN Syekh Nurjati Cirebon, 2022).

¹⁷ Tayib, *Personal Communication* (Pekalongan, 2024).

the minority. Mutual cooperation and harmonious togetherness are reflected in the togetherness of the community when a relative is going to build a house, or there is a religious event.¹⁸

A high sense of tolerance is reflected in the attitude of residents towards their brothers and sisters who have different beliefs. For example, when Hindu brothers and sisters celebrate Nyepi, Muslims respect and honor them by not using loudspeakers when calling for congregational prayer. Conversely, when Muslims perform their worship, non-Muslims also respect and honor them, not disturbing each other. Sharing without distinguishing between religions. The Linggoasri community believes that every religion teaches good morals. There is no reason for them to be divided. Everyone has the right to worship according to their respective beliefs and is obliged to respect and honor each other. High tolerance without mixing religions.¹⁹

Even when religious diversity occurs in a smaller scope, namely the family. Like a husband who is Hindu while his wife is Muslim, or a child who converts to Islam while his parents are still Hindu, they remain harmonious in living their household life, understanding and comprehending each other especially when one of them will perform their religious ritual. If the Muslim dies, then an Islamic religious ritual will be performed such as tahlilan, while the Hindu party will help with the logistics. They do not participate in the ritual activities such as reading the Surah Yasin and tahlil, but take on other roles to help the smooth running of the activities.²⁰

On the other hand, the understanding of a Muslim in an interfaith family in Pekalongan Regency about Islamic law is still very low. Their understanding is still limited to a basic understanding of the general principles of Islam, such as the belief in one God (Allah), belief in the Prophet Muhammad as the last prophet, and the importance of the Qur'an as a holy book, the obligation to pray and other pillars of Islam. Their minimal understanding of Islamic law is caused by their background, the majority of whom are farmers who have to be in the rice fields and fields every day so that there is no time to study religion, lack of enthusiasm and motivation to study religion, especially for young people, and some because they have just converted to

¹⁸ Rabin, *Personal Communication* (Pekalongan, 2024).

¹⁹ Nur Alawiyatus Sa'adah Shafira Jazif Putri, "Tradisi Aqiqah Dan Tedhak Siten Di Desa Linggoasri Kecamatan Kajen Kabupaten Pekalongan," *Jurnal Budaya Nusantara* 6, no. September (2023): 268 - 247.

²⁰ Rabin, *Personal Communication*.

Islam so that they are more prioritized to study basic things in religion, especially those related to *mahdah* worship.²¹

This condition is complemented by the lack of Islamic religious figures (*kyai* or *ustadz*) who teach religious law to the community. In Linggo for example, *ustadz* is still brought in from outside the area to teach religious knowledge and reading and writing the Qur'an, filling religious activities in the mosque such as Friday prayers, leading the five daily prayers or religious studies. There are no *kyai* or *ustadz* who come from their own area even though the number of people who adhere to Islam is 281 people out of a total of 507 residents.²² The preacher (*ustadz*) who are assigned to teach and fill activities in Linggo are also only for one year and will then be replaced by another *ustadz* for the following year.²³

In this hamlet there are no *kyai* or *ustadz*, there are only community leaders or respected elders, so for religious activities in the mosque or prayer room, students from the at-Taufiqy Islamic boarding school in Wonopringgo are brought in. The students who are sent are spread out to several mosques and prayer rooms in Linggo Hamlet and the surrounding areas that need them. The students will serve here for one year as one of the community service programs from the boarding school.²⁴

This condition causes all Muslim residents in Linggo to be in ignorance of religion, especially families of different religions. The ignorance of residents can be seen from their daily activities in carrying out religious rituals. For example, for the implementation of Friday prayers, it must be followed by *i'adah* (performing the dhuhur prayer after Friday prayers) because the number of worshipers does not meet the minimum requirements (40 people). Meanwhile, in other hamlets, Friday prayers can be carried out without *i'adah* because the number of worshipers has been met, but its implementation is not scheduled at a certain time, Friday prayers will begin to adjust to the conditions, namely when the congregation is seen to have 40 people. The five daily congregational prayers in the mosque are also only seen during the maghrib, isya' and dawn prayers, because during the day they are still in the rice fields or fields to farm.²⁵

²¹ Tayib, *Personal Communication*.

²² LP2M, "Mapping Religious and Culture."

²³ Hilmi Hambali, *Personal Communication* (Pekalongan, 2024).

²⁴ Hambali.

²⁵ Tayib, *Personal Communication*.

C. Inheritance Patterns of Interfaith Families in Pekalongan Regency

Inheritance is the process of transferring ownership of property from a deceased person to his living heirs. The inheritance process begins after death. The inheritance of a deceased person is transferred to his heirs. For a Muslim, the distribution of inheritance must be guided by the rules of Islamic inheritance law, both those contained in the Compilation of Islamic Law (KHI) and fiqh books, and for non-Muslims, the distribution of inheritance is regulated in the Civil Code (KUH Perdata). Meanwhile, for people who adhere to customs, they will use their customs or traditions in carrying out the distribution of inheritance.²⁶

In relation to inheritance issues in interfaith families in Pekalongan Regency, families have had a way of inheritance distribution, namely using an equal distribution system based on family deliberation. This method has been practiced by their ancestors from generation to generation. The distribution of inheritance prioritizes the principles of family rather than religious principles. This principle of family requires an equal distribution between the heirs without considering the gender or religion of the decedent or heirs. All heirs receive the same inheritance rights, even the amount of their share is the same. This inheritance practice has been going on for years so that it has become a custom and tradition of the community that is considered necessary to preserve.

Although traditionally the pattern used in the distribution of inheritance is the same, namely an equal distribution pattern, at the technical level there are at least two models for the distribution of inheritance assets carried out by families of different religions in Pekalongan Regency, as follows:

1. Distribution of inheritance is carried out while the parents are still alive.

Several interfaith families in Pekalongan Regency choose to divide their inheritance while their parents are still alive using a grant mechanism.²⁷ Parents as prospective heirs gather their children to share their assets as a gift in the name of inheritance. Parents will give their assets as an inheritance to their children in equal portions, regardless of gender or religion. Men and women are given the same share,

²⁶ Krismono Krismono, "PEMIKIRAN HAZAIRIN TENTANG AHLI WARIS PENGGANTI DALAM KOMPILASI HUKUM ISLAM," *Indonesian Journal of Shariah and Justice* 4, no. 1 (June 28, 2024): 1-22, <https://doi.org/10.46339/ijcj.v4i1.107>.

²⁷ Naskur Bilalu et al., "Reevaluating Inheritance Distribution in Indonesia: The Role of Hibah as a Preventive Measure," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (April 30, 2025): 378-406, <https://doi.org/10.29240/jhi.v10i1.12530>: 380.

Muslims and non-Muslims are also given the same share. Children as heirs also receive what their parents give as an inheritance, without any protest or objection from either party. All parties accept this method of inheritance distribution without causing conflict or dispute. After all the assets are given to their children, the parents will live and settle in the main house, the status of the house that already belongs to their child. If one of the children dies first, then the portion of the assets will be managed by the parents and then given to the heirs after they die.²⁸

2. Distribution of inheritance is carried out after the parents die.

Legally, the distribution of inheritance should be carried out after the decedent dies. The emergence of inheritance is also a legal consequence of the event of death (the principle of open inheritance due to death).²⁹ Inheritance itself is defined according to customary law as the process of transferring rights and obligations from a deceased person to his heirs based on the norms, customs, and traditions that apply in the local customary community. The Civil Code (KUH Perdata) explains the general provisions of inheritance in article 830 stating that inheritance only occurs due to death.³⁰ This provision can be interpreted that inheritance is a legal process that regulates the transfer of rights and obligations of a deceased person to his heirs.³¹ And the Compilation of Islamic Law (KHI) defines inheritance law as the law that regulates the transfer of ownership rights of inheritance (*tirkah*) of the decedent, determining who is entitled to be an heir and how much each portion is.³²

Distribution of inheritance after the decedent dies is also a practice carried out by interfaith families in Pekalongan Regency. If an decedent dies, then the heirs carry out the distribution of inheritance through family deliberation. Generally, the agreement reached is to divide the inheritance with an equal distribution system to the heirs. All heirs will receive the same share of inheritance even though the religion they adhere to is different from the religion of the decedent, and there is no distinction between male and female shares.

²⁸ Nur Azhin, *Personal Communication* (Pekalongan, 2024).

²⁹ Iman Jauhari; T. Muhammad Ali Bahar, *Hukum Waris Islam*, ed. Azhari Yahya (Sleman: Deepublish, 2021): 9.

³⁰ R.Subekti & R.Tjitrosudibio, *Kitab Undang-Undang Hukum Perdata (KUH Perdata)* (Jakarta: Pradnya Paramita, 2003).

³¹ Diana Anisya Fitri Suhartono, Naysha Nur Azizah, and Claressia Sirikiet Wibisono, "Sistem Pewarisan Menurut Hukum Perdata," *JURNAL HUKUM, POLITIK DAN ILMU SOSIAL* 1, no. 3 (December 27, 2022): 204–14, <https://doi.org/10.55606/jhpis.v1i3.921>.

³² RI, *Kompilasi Hukum Islam*.

In the deliberations conducted for the distribution of inheritance, generally interfaith families only involve the core family members who are the heirs. They do not involve outsiders, whether neighbors, community leaders, community elders, or village officials. Village officials will only be involved after the distribution of inheritance is complete and mutually agreed upon by the heirs. The involvement of village officials in the matter of the distribution of inheritance of its citizens is only for administrative purposes, such as those related to measuring land boundaries and other related matters. However, there are also several other interfaith families who sometimes involve outsiders in carrying out deliberations on the distribution of inheritance, especially community leaders and village officials. They are asked for their views regarding the distribution of inheritance and also as mediators if there is a dispute between the heirs.³³ However, their views are not binding because they are only for consultation.³⁴ The families will make decisions according to mutual agreement.

In the implementation of inheritance distribution in the two practice models above, the inheritance distribution with an equal distribution system is carried out directly without first referring to the inheritance provisions of Islamic law or other religious laws, to explain how much the actual portion will be received by the heirs if they use this law. The heirs have indeed wanted from the start to directly use the equal distribution system, not through religious law procedures. Hindu heirs of a Muslim decedent, for example, will be given inheritance rights and their portion will be the same as the portion of other heirs who are Muslim according to the religion of the decedent. This practice is certainly not justified when viewed from the perspective of Islamic law. The existence of differences in religion between the decedent and the heirs is an obstacle to obtaining a portion of the inheritance. The provisions of KHI article 171 letters b and c state that:³⁵

“The decedent is a person who at the time of his death or who is declared dead based on a decision of a Muslim court, leaves heirs and inheritance.”

³³ Azhin, *Personal Communication*.

³⁴ Sayuthi Sayuthi and Dedy Sumardi, “MODEL PENYELESAIAN SENGKETA WARIS DALAM MASYARAKAT ACEH,” *Indonesian Journal of Shariah and Justice* 1, no. 2 (December 29, 2021): 87–112, <https://doi.org/10.46339/ijjs.v1i2.10>: 19.

³⁵ RI, *Kompilasi Hukum Islam*.

“Heirs are people who at the time of death have blood relations or marital relations with the decedent, are Muslim and are not prevented by law from becoming heirs.”

The two formulations of the article require that there be a common religion embraced by the heir and the decedent, namely both being Muslim in order for the inheritance process to take place. Therefore, based on the provisions of the article, a Hindu child cannot be an heir of a Muslim parent, so he is not entitled to receive a share of the inheritance. However, his status as a non-heir does not mean that he cannot receive any property left by his parents. Non-Muslim heirs are allowed to receive a share of the inheritance through the institution of a mandatory testament³⁶ based on the jurisprudence of the Supreme Court.³⁷ The implementation of a mandatory testament can also be carried out through Islamic legal norms according to the provisions of fiqh, namely by taking the opinion of Ibn Hazm who is of the opinion that a will is obligatory for every Muslim, especially for relatives who are prevented from obtaining inheritance rights. And if no will is made for relatives who do not receive inheritance rights, then the judge must act as the heir, namely by giving part of the inheritance to relatives who are prevented from obtaining their inheritance rights, as a mandatory testament for them.³⁸ Ibn Hazm's opinion is also supported by other scholars of interpretation.³⁹

Thus, in fact, the implementation of inheritance distribution according to Islamic law can be carried out even though in the end the result obtained is an equal distribution between the heirs, namely by making an agreement or peace on the condition that all heirs have known and are aware of their respective inheritance portions. As stated in KHI article 183 which states that:⁴⁰

³⁶ Riyanta et al., “Toward Interfaith Equality in Islamic Inheritance Law: Discourse and Renewal of Judicial Practice in Indonesia,” *Al-Manahij: Jurnal Kajian Hukum Islam* 19, no. 1 (April 24, 2025): 1–16, <https://doi.org/10.24090/mnh.v19i1.10762>.

³⁷ See Supreme Court of the Republic of Indonesia Decision Number 368.K/AG/1995 dated 16 July 1998, Supreme Court of the Republic of Indonesia Decision Number 51.K/AG/1999 dated 29 September 1999, and Supreme Court of the Republic of Indonesia Decision Number 16.K/AG/2010

³⁸ Abu Muhammad ‘Ali bin Ahmad bin Sa’id bin Hazm, “*Al-Muhalla Bi Al-Atsar*” (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1988): 353.

³⁹ Aden Rosadi and Siti Ropiah, “Reconstruction of Different Religion Inheritance through Wajibah Testament,” *Jurnal Ilmiah Peuradeun* 8, no. 2 (May 30, 2020): 327, <https://doi.org/10.26811/peuradeun.v8i2.466>.

⁴⁰ RI, *Kompilasi Hukum Islam*.

“The heirs can agree to make peace in the distribution of inheritance, after each is aware of his share.”

By using the mandatory testament mechanism combined with the formulation of KHI article 183, procedural inheritance distribution can be implemented without changing the traditional inheritance distribution customs that have long been practiced in society, so that legally it does not violate Islamic provisions because it has gone through stages that are in accordance with Islamic inheritance rules and according to custom there is no difference in the results of the distribution. Islamic law and custom can work together so that harmony and harmony of relationships between families are maintained and concerns about the emergence of division and conflict due to inheritance distribution are no longer necessary.

However, interfaith families in Pekalongan Regency in the distribution of inheritance do not use this mechanism as an alternative⁴¹ that can be used as a bridge to compromise between Islamic inheritance law and local customary inheritance practices. They directly use customary provisions that are commonly practiced in the distribution of inheritance without taking into account the inheritance rules in Islamic law.

D. Factors of Inheritance Patterns of Interfaith Families in Pekalongan Regency

As a Muslim, the implementation of inheritance distribution should be carried out in accordance with the provisions set by the Qur'an and Hadith. However, individuals in interfaith families in Pekalongan Regency choose not to use Islamic law in matters of inheritance distribution. They divide their inheritance in ways that have been practiced by their ancestors from generation to generation, namely by using a family deliberation model.⁴² Their decision not to carry out inheritance distribution using Islamic law even though some of them are Muslims is based on several factors, namely: factors of public interest and interfamily harmony; factors of local customs, traditions and culture; factors of community beliefs in religious life; and factors of meaning about Justice.

1. Factor of Public Interest and Interfamily Harmony

⁴¹ Zakiul Fuady Muhammad Daud and Raihanah Azahari, “The Wajibah Will: Alternative Wealth Transition for Individuals Who Are Prevented from Attaining Their Inheritance,” *International Journal of Ethics and Systems* 38, no. 1 (January 12, 2022): 1-19, <https://doi.org/10.1108/IJOES-09-2018-0133>.

⁴² Mustajirin, *Personal Communication* (Pekalongan, 2024).

Interfaith families in Pekalongan Regency, choose not to carry out the division of inheritance according to Islam for the sake of public interest.⁴³ The division of inheritance is often a source of conflict between families. Especially if there are differences in religion within the family, the division of inheritance can be a source of more complex conflict, because each religion has different rules and guidelines in the division of inheritance. There is certainly a discrepancy between the provisions of religious law followed by one family member and the provisions of religious law followed by other family members. Sometimes, family members who come from different religions can feel treated unfairly in the division of inheritance because of the preference for certain religious laws applied by family members or parties involved in the inheritance distribution process. This can increase the potential for family conflict.⁴⁴

To avoid the emergence of such conflicts, each individual in an interfaith family in Pekalongan Regency decided not to use the inheritance law of a particular religion in the distribution of inheritance, either Islam or other religions even though they adhere to that religion. This is done so that the potential for conflict or tension in the family caused by differences of opinion or interpretation of certain religious laws can be avoided. Family members make a joint agreement to carry out the distribution of inheritance that is considered fairer or in accordance with their needs and interests, without having to consider the rules in their respective religious laws.⁴⁵ If the concept of Islamic inheritance law or other religious laws is practiced, it will give the impression of a sense of injustice in the distribution of inheritance and psychologically can give rise to a sense of discrimination between fellow heirs.

The decision of the interfaith family members not to use Islamic inheritance law or a particular religion in settling the division of inheritance is based on considerations of mutual interest and to maintain harmonious relationships between families, where they choose to focus on the values that unite them rather than the issue of differences in religion or belief.⁴⁶ They choose to take a more humanitarian approach, and prioritize unity, understanding, and respect for each other. Thus, interfaith family members can reach an agreement and mutual interest in the issue of

⁴³ Tayib, *Personal Communication*.

⁴⁴ Azhin, *Personal Communication*.

⁴⁵ Tayib, *Personal Communication*.

⁴⁶ Rabin, *Personal Communication*.

inheritance division, without having to sacrifice the values and family relationships that are important to them.

Interfaith families in Pekalongan Regency prefer not to carry out inheritance distribution according to religious law because it is to maintain harmony and harmony in existing family relationships.⁴⁷ Inheritance distribution is carried out in a family manner by prioritizing the principle of deliberation. With the principle of family deliberation, inheritance will be divided equally, all heirs will receive the same portion, no distinction between men and women, or Muslims and non-Muslims. They will receive an equal share of the inheritance. This method is carried out to show their commitment to prioritizing harmony and familial relationships .

The distribution of inheritance using Islamic law is feared to have a negative impact on the harmony of families of different religions, because the norms of Islamic inheritance law strictly stipulate that an heir will lose his inheritance rights if he has a different religion from the decedent, or at least the inheritance portion will be less than it should be. This will certainly make heirs who adhere to a different religion from the decedent feel threatened and marginalized in their inheritance rights so that it can trigger conflict between families.

Interfaith families try to avoid the possibility of family conflict caused by the division of inheritance. They have a guideline that the value of family harmony and peace is more expensive and more important when compared to inheritance.⁴⁸ If the provisions of Islamic inheritance law are still practiced by families of different religions in the distribution of inheritance, it is feared that it will cause unrest in society, because it will damage the existing social order. Currently, society lives in peace and harmony by following the teachings of customs and traditions from their ancestors in various dimensions of their lives. Legal practices related to other people will be resolved with a traditional approach. How the ancestors acted, that is what became their guideline in determining actions. Including their actions in the context of inheritance distribution.⁴⁹

2. Factor of Local Customs, Traditions and Culture

⁴⁷ Shintiya Ayu Sari, *Personal Communication* (Pekalongan, 2024).

⁴⁸ Ika Miryati, *Personal Communication* (Pekalongan, 2024).

⁴⁹ Tayib, *Personal Communication*.

Tradition is a hereditary custom that is still carried out in society, an assessment, or an assumption that the existing methods are the best and most correct.⁵⁰ Maintaining local customs, traditions and culture plays an important role for families of different religions, because this can be a strong foundation in fostering harmony and understanding between family members. Maintaining local customs, traditions and culture is important to do because it can strengthen relationships. Local customs, traditions and culture can be a meeting point that strengthens relationships between family members. When families celebrate the same celebration or ritual, it creates an emotional bond and strengthens the relationship between them. In addition, it is also to respect identity. Every individual, including individuals in families of different religions, has the right to maintain their identity. Maintaining local customs, traditions and culture is a way to respect and maintain the cultural identity of each family member.

Traditions often contain values that are important to pass on to the next generation. By preserving local traditions and culture, families can pass on these values to their children, such as respect, cooperation, and tolerance. When families with different religious backgrounds learn and appreciate each other's local traditions and culture, it can broaden understanding and tolerance among family members. This helps prevent conflict and strengthens mutual respect. Preserving local traditions and culture is especially important for families of different religions because it can strengthen relationships, respect identity, educate values, understand each other's cultures, and strengthen togetherness in diversity.

In interfaith families in Pekalongan Regency, local traditions and culture are one of the factors that prevent the distribution of inheritance according to Islam even though the decedent is Muslim.⁵¹ Interfaith families in Pekalongan Regency use customary law or family deliberation in carrying out the distribution of inheritance. The distribution of inheritance with the family deliberation system is carried out by distribute the inheritance equally among the heirs. There is no distinction between male and female heirs or Muslims and non-Muslims, all heirs receive the same share.⁵² So the concept of a 2:1 distribution or a mandatory testament of 1/3 contained in the provisions of Islamic inheritance law does not apply. The distribution of inheritance

⁵⁰ Heppy Rais, *Kamus Ilmiah Populer* (Yogyakarta: Pusat Belajar, 2012): 686.

⁵¹ Sari, *Personal Communication*.

⁵² Miryati, *Personal Communication*.

equally according to custom or family deliberation is considered suitable and appropriate because it does not cause conflict and disputes related to inheritance.⁵³

The existence of such practices is largely due to social interactions carried out by individuals in a particular society. Society uses customary or family law in the distribution of inheritance on the grounds that the law has been practiced from generation to generation from ancestors, so that it has become a custom that must be followed. Using this law is also due to family agreements, following the customs of the surrounding environment or local community. And empirically this law has been considered successful in resolving inheritance distribution problems effectively, does not cause conflict among heirs, and is also considered to have fulfilled a sense of justice.⁵⁴

3. *Factor of Community Belief in Religious Life*

Islam has two interrelated dimensions, the spiritual dimension and the social dimension. These two dimensions must complement and balance each other. The balance and complementarity between the spiritual and social dimensions is the key to living a meaningful and significant life in a religious context. By achieving a balance between the spiritual and social dimensions, individuals can create harmony in their lives. They can meet their spiritual and social needs in a balanced way, which contributes to their overall well-being.

The balance between the spiritual and social dimensions helps individuals to maintain their integrity. They can live the principles of Islam in their daily lives and reflect spiritual values in their social relationships. Individuals who are spiritually and socially balanced have the potential to have a positive influence on society. They can be role models in religious practice as well as in social service to others, helping to build a better and more empathetic society.

In religious life, individuals in interfaith families in Pekalongan Regency prioritize the social dimension over the spiritual dimension. They believe that the most important thing in life in this world is how to live in harmony side by side, respecting each other despite different religions and beliefs, not hurting the feelings of others who have different religions. As for the issue of religion or the afterlife, it is the

⁵³ Daumi, *Personal Communication* (Pekalongan, 2024).

⁵⁴ Sari, *Personal Communication*.

responsibility of each. The most important thing is the realization of harmony among fellow citizens.⁵⁵

The spiritual dimension in interfaith families is not their main basis in taking attitudes and actions. So that matters related to religious law are often ignored, including those related to inheritance distribution. Islamic inheritance provisions are not applied because they are not the main guidelines in determining a legal action. The social dimension is always the main basis in taking attitudes and actions, with the argument that they are social creatures who cannot live alone and will always involve other people. So maintaining harmony between each other is a necessity that must always be done by everyone.

4. Factor of Meaning about Justice

The concept of justice in the context of inheritance distribution is often interpreted as equal treatment for all heirs. Some people may think that an equal distribution between all heirs is the most appropriate form of justice, regardless of other factors. This is the meaning believed by members of interfaith families in Pekalongan Regency.⁵⁶ So that the equal distribution of inheritance that they apply is considered to have fulfilled the sense of justice for all heirs and does not cause conflict between them.

The understanding of the meaning of justice in the context of inheritance distribution is influenced by culture and the values they have believed in. Their ancestors have applied inheritance distribution with an equal distribution system for generations, so that it has become part of a culture that has values that are believed to be true. This is slightly different from the concept of justice in Islamic law, especially related to inheritance. Islamic inheritance law emphasizes the principle of balanced justice as stated in the Qur'an and Hadith.

The provisions in Islamic law allow for differences in the portion between heirs, depending on family relationships and other factors. However, this does not mean that the difference in the portion of the inheritance negates the aspect of justice. Each heir must be treated fairly and equally in the distribution of inheritance. This means that the distribution of inheritance must be based on the principle of justice, not personal preferences or other interests. Justice does not mean that the portion must be the same, but there must be a balance between the burden of obligations that are the

⁵⁵ Rabin, *Personal Communication*.

⁵⁶ Rabin.

responsibility of each individual and their rights. So to maintain a balance between these rights and obligations, Islamic inheritance law differentiates the portion of the portion between male heirs and female heirs.

In interfaith families in Pekalongan Regency, justice in the context of inheritance distribution is interpreted as equal distribution. This is because this method of inheritance distribution has been practiced for a long time by their ancestors from generation to generation and has been proven not to cause disputes or conflicts that cause division.⁵⁷ So that this method is considered to have been able to fulfill the sense of justice of the heirs. This concept of justice comes from the desire to provide fair and equal treatment to all heirs, without siding with one party, without distinguishing between genders or religions and beliefs. For them, equal distribution of inheritance is considered a simple and clear way to ensure that each heir receives an equal share of the inheritance. This is also often seen as a way to prevent conflict between heirs, because no one feels disadvantaged or treated unfairly.⁵⁸

Justice is a relative concept and is open to different interpretations by individuals and society. Many factors influence the perception and meaning of justice, such as socio-cultural context, individual understanding and knowledge, social interactions, personal values and beliefs, or personal experiences. These factors can guide a person in interpreting justice.

Social and cultural factors, such as family influence, local traditions, and social norms, also influence each individual's legal preferences in inheritance distribution. These factors are closely related because an individual cannot live alone. Individuals are elements of society, carrying out activities with other individuals, then grouping together and forming a society. The close relationship between individuals and society will influence decision-making between heirs to determine the inheritance distribution process. Cultural and social processes influence individuals and community groups; social interaction creates social structures. Society tends to take the path of family deliberation, which is considered agreed upon, mutually agreed upon, fair, and not detrimental to certain parties.

E. Social Action Theory in the Inheritance Patterns of Interfaith Families in Pekalongan Regency

⁵⁷ Azhin, *Personal Communication*.

⁵⁸ Daumi, *Personal Communication*.

The phenomenon of inheritance patterns of interfaith families in Pekalongan Regency cannot be separated from Max Weber's theory of social action.⁵⁹ Weber divides the rationality of social action that has subjective meaning based on the motives of the actors into four categories; Instrumental Rational Action, Value Rational Action, Affective Action, and Traditional Action.

First, instrumental rationality action, this action is carried out on the basis of conscious consideration and choice through careful consideration of the goals and methods to be taken to achieve those goals.⁶⁰ Members of interfaith families in Pekalongan Regency decided not to apply Islamic inheritance law and preferred a family deliberation approach in the distribution of inheritance. This decision was driven by rational considerations to achieve their main social goal, namely maintaining harmony and harmony between family members. In this case, efficiency is not measured based on compliance with religious law, but on the effectiveness of methods that can avoid conflict and ensure justice among all heirs.

In the process of inheritance distribution, this interfaith family chose the method that was considered most efficient to achieve social harmony. They adopted the principle of equal distribution that did not differentiate between men and women, or between Muslims and non-Muslims. This is a rational approach in terms of social efficiency, where the decision aims to reduce the potential for conflict and ensure that all heirs feel they are being treated fairly. By avoiding inheritance laws that might trigger feelings of injustice, they ensure that the distribution of inheritance is carried out in a way that prioritizes unity and welfare.

This interfaith family evaluated the potential impacts of various options. They realized that the application of Islamic inheritance law could have a negative impact on family harmony because the norms of the law could cause a sense of injustice for heirs of different religions. By avoiding the law, they attempted to prevent conflict and maintain family unity, demonstrating a rational calculation of the social impact of their decision.

Their decision to prioritize family harmony and tranquility, even though it involves ignoring the provisions of religious law, shows the selection of actions that

⁵⁹ Max Weber, *The Theory of Social and Economic Organization*, ed. Talcot Parsons (New York: Free Press, 1964): 88.

⁶⁰ George Ritzer dan Douglas J Goodman, *Teori Sosiologi* (Yogyakarta: Kreasi Wacana, 1995): 101.

are considered the most rational in their social context. They choose a method of division that has been proven effective in resolving inheritance issues without causing conflict, showing the implementation of instrumental rationality in achieving the desired results, namely family harmony and conflict avoidance.

The decision of interfaith families in Pekalongan Regency not to use Islamic inheritance law in the distribution of inheritance reflects an act of instrumental rationality. They weigh the means (not using Islamic inheritance law) and the goals (creating mutual interest and avoiding conflict) rationally to achieve the most efficient and effective results.

The main goal of this interfaith family is to maintain harmony and family integrity and avoid conflicts that often arise in the process of inheritance distribution, especially when there are religious differences among family members. They realize that the application of inheritance rules from one religion can trigger incompatibility with the rules of other religions, thus increasing the potential for conflict and injustice. By choosing not to use Islamic inheritance law, the family is trying to create a sense of justice for all members, regardless of their religious background. This decision is based on a rational calculation that avoiding the use of inheritance laws of a particular religion will be more efficient in avoiding conflict and creating harmony. In this case, the family's actions are in accordance with the principle of instrumental rationality, where they choose the most effective way to achieve the goals of mutual interest and family harmony.

Second, value-rational action, an action influenced by the belief in the special value of a particular action, what is important in this action is the suitability of the action to the basic values that apply in the life of society. This value-rational action involves decision-making driven by beliefs and values that are considered important by individuals or groups, regardless of the rational results or efficiency of the action.⁶¹ In the context of interfaith families in Pekalongan Regency, they prioritize the social dimension, namely harmony and mutual respect between individuals with different religious backgrounds. These values are considered more important than the spiritual dimension or compliance with religious rules, such as Islamic inheritance law.

Although Islamic inheritance rules exist and may be relevant, this interfaith family chose not to apply them in their inheritance distribution practices. This shows

⁶¹ Doyle Paul Johnson, *Teori Sosiologi Klasik Dan Modern* (Jakarta: Gramedia Pustaka, 1994): 221.

that social values, namely maintaining harmony and mutual respect, take top priority in their decision making. The informant's statement that the main focus is living in harmony and respecting each other despite religious differences.⁶² This reflects the belief that harmonious social life is more important than compliance with certain religious provisions, such as in the matter of inheritance distribution.

The decision not to use Islamic inheritance law and focus on social harmony is driven by social values that are considered fundamental. Individuals choose to prioritize harmonious social relationships over adherence to religious rules. This action is not driven by considerations of legal efficiency or optimal results from a religious law perspective, but rather by a commitment to social values and the harmony of relationships between family members. This action reflects adherence to collective values accepted in their community, where maintaining social harmony is the main guideline in making decisions.

Viewed from the theory of value rationality action, it is clear that the decision of interfaith families to prioritize social dimensions, such as harmony and mutual respect, even though they have to ignore the provisions of religious law in the distribution of inheritance, shows how social values influence their behavior and decisions. They act in accordance with the belief that maintaining social harmony is a more important value than strictly following religious rules. Thus, their actions demonstrate a commitment to social values that are considered fundamental, even if it means ignoring aspects of religious law that may be relevant.

Third, affective action, is an action that is determined by emotional conditions and orientations.⁶³ The decision of interfaith families in Pekalongan Regency to distribute inheritance equally is not solely based on rational considerations or traditions, but is also influenced by strong emotions and feelings towards the concept of justice that they hold. The sense of justice that these interfaith families want to realize is justice that provides equal treatment to all heirs, regardless of gender, religion, or belief.

Emotions such as the desire to maintain harmony and avoid conflict are the main drivers that influence their actions. The decision to follow the inheritance distribution method that has long been practiced by ancestors is driven by feelings of comfort and security because the method has proven effective in maintaining family

⁶² Rabin, *Personal Communication*.

⁶³ George. Ritzer, *Sosiologi Ilmu Berparadigma Ganda* (Jakarta: Rajawali, 2011).

peace. In this case, their actions reflect a strong affective drive, namely the desire to maintain good relations and respect between family members, and to avoid feelings of injustice and division.

Thus, their actions can be categorized as affective actions because they are driven by feelings of wanting to provide justice that are felt emotionally as something important for the continuity and harmony of family relationships. The feeling of comfort and peace resulting from the practice of dividing inheritance equally shows how emotions play an important role in their decisions, more than mere rationality or tradition.

The decision of interfaith families in Pekalongan Regency to distribute inheritance equally also shows how emotions and personal values play a role in shaping their social actions. They have a strong desire to protect the feelings of all heirs so that no one feels disadvantaged or treated unfairly. This desire is based on emotions of empathy and respect for other family members, which reflect affective actions.

This emotion is also reflected in how they avoid potential conflicts by not differentiating the division of inheritance based on gender or religion. They understand that differences in the division of inheritance can cause feelings of hurt and injustice, which can ultimately damage family harmony. Therefore, they choose the method that they consider the most fair and that is emotionally satisfying to all parties. In addition, their actions also show how past experiences and emotions related to ancestral practices influence their decisions. The experience that shows that this method of inheritance division is successful in maintaining family harmony without conflict is a strong emotional factor in motivating them to continue practicing this method.

Fourth, traditional actions are actions based on how a person behaves in a customary and normal way. A person acts in a certain way only because of tradition or habit, without consciously reflecting or planning. These traditional actions are carried out based on habits, routines, or traditions that have existed for a long time and are carried out automatically without much reflection or rational consideration.⁶⁴ The practice of inheritance distribution in interfaith families in Pekalongan Regency shows that local customs, traditions and culture are the main factors in the failure to implement Islamic inheritance distribution, even though the heir is Muslim. This

⁶⁴ Jochanson, *Teori Sosiologi Klasik Dan Modern*: 221.

indicates that the act of inheritance distribution is based on customs that have become ingrained in society. Interfaith families in Pekalongan Regency use customary law or family deliberation in implementing inheritance distribution. The use of customary law shows the repetition of actions that are consistent with local customs. the distribution of inheritance assets equally among the heirs without distinguishing between gender or religion, following the principles that have long existed in family traditions and deliberations.

This action is repeated consistently from generation to generation, creating a stable and well-known pattern in society. The equal distribution of inheritance is not done because of rational calculations of efficiency as in instrumental rationality, but because that is what has always been done and is considered fair by society. By following customary traditions, families can avoid conflicts and disputes related to inheritance, maintaining stability and harmony in the community.

The community uses customary deliberation in the distribution of inheritance because the law has been practiced for generations from the ancestors. This shows that this action is part of a long-standing custom and is considered a custom that must be followed. The use of customary law is also rooted in family agreements and the customs of the surrounding environment. This decision not only follows existing traditions, but also reflects a common agreement in society, which confirms routine patterns that are repeated from generation to generation. Customary law is considered successful in resolving inheritance problems effectively without causing conflict among heirs and is considered to fulfill a sense of justice. This shows that even though there is no rational calculation as in the act of instrumental rationality, customary law practically functions well in its social context.

They follow long-standing customs, which have been adapted from generation to generation and accepted in the community. These decisions are based on routines and mutual agreements, and are empirically considered successful and fair, reflecting stability and continuity in society. These actions demonstrate how traditional actions play an important role in maintaining social harmony and maintaining long-standing customs.

F. Conclusion

The distribution of inheritance in interfaith families in Pekalongan Regency prioritizes the principles of kinship rather than religious principles. This principle of

kinship requires an equal distribution between the heirs without considering the gender or religion of the decedent or heirs. All heirs receive the same inheritance rights, even the amount of their share is the same. This inheritance practice has been going on for years so that it has become a custom and tradition of the community that is considered necessary to be preserved.

In the implementation, inheritance distribution with an equal distribution system is carried out directly without first referring to the inheritance provisions of Islamic law or other religious laws, to explain how much the heirs will actually receive if they use the law. The heirs have indeed wanted from the beginning to directly use the equal distribution system, not through religious law procedures.

There are several factors underlying the practice of inheritance distribution, namely: factors of public interest and harmony between families; factors of local customs, traditions, and culture; factors of community beliefs in religious life; and factors of meaning about justice. Based on these factors, the practice of inheritance distribution in interfaith families is included in the category of instrumental rationality actions carried out with awareness and focus on the goal of achieving benefit and at the same time avoiding conflict between heirs, rational actions based on values that are believed in, affective actions dominated by emotions, and traditional actions that focus on the experiences of their ancestors in the practice of inheritance distribution.

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