



Faraid Literacy Education: Understanding the System of Inheritance Distribution Based on Islamic Law for Family Welfare

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Abstract: The division of inheritance in Islam, known as faraid, has detailed legal rules and aims to maintain justice and harmony in the family. However, the low public literacy of this system often causes conflicts and inequality in the distribution of inheritance. This research aims to improve public understanding of faraid law through a systematic educational approach. The method used is qualitative descriptive with a field study approach based on extension activities. The results showed that the public's understanding of the concept of faraid increased significantly after educational interventions, which was characterized by increased awareness of inheritance rights and reduced potential for family conflicts. These findings indicate that good faraid literacy not only strengthens the equitable application of Islamic law, but also contributes to the long-term well-being and harmony of the family. Education on faraid law systematically and based on counseling has proven to be effective in increasing public understanding, reducing potential inheritance conflicts, and strengthening the application of justice values in Islamic law. Therefore, faraid literacy needs to be integrated into religious and social programs to support family harmony and welfare.

Keywords: Faraid, Heritage, Education, Family Welfare.

Introduction

Inheritance distribution is fundamental to justice, family harmony, and household welfare following the death of a family member. In Islamic law, the faraid system—grounded in the Qur'an, Prophetic traditions, and juristic consensus—sets out a divinely mandated, proportional allocation of estates to eligible heirs. Properly understood, faraid promotes clarity, prevents intra-family conflict, and upholds distributive justice. Yet in practice, persistent knowledge gaps about who qualifies as an heir and how shares are computed can translate into informal arrangements that deviate from shar'i guidance, risking inequity and straining kinship ties.

The urgency to strengthen faraid literacy is evidenced by recurring community problems: misinterpretation of shares, family disputes, and

prolonged cases in Religious Courts. Studies note that limited access to effective learning resources, uneven dissemination of faraid, and reliance on "equal division" customs that ignore shar'i shares contribute to confusion and doubt among heirs (Muzakkir, 2023). Social norms that prioritize generalized "humanitarian" considerations without legal calibration can further muddle implementation and trigger disagreements (Syaikh, 2019), while bottlenecks in court processes often reflect parties' weak legal understanding (Syukri et al., 2018).

This PKM is anchored normatively in the Qur'anic directives on inheritance (e.g., Q. 4:11, 4:12, 4:176), supported by relevant hadith and *ijmā'*, which structure the rights of fixed-share heirs (*aṣḥāb al-furūd*), residuaries (*ʿaṣabah*), and, subject to school positions, extended kin (*dhawī al-arḥām*). In Indonesia, the Compilation of Islamic Law (KHI) provides the

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positive-law reference that interfaces with procedural family law. Together, these sources supply a coherent framework that couples legal certainty with ethical imperatives—safeguarding rights, preserving kinship, and preventing injustice in wealth transfer.

A brief needs profile of Kenali Besar RT 18 (Kota Jambi) indicates low exposure to accessible faraid education, limited practical tools for day-to-day application, and social reluctance to discuss inheritance prior to a death. Community members face difficulties translating legal-religious concepts into actionable steps such as identifying rightful heirs, verifying disqualifications, and computing portions in common household scenarios. Contributing factors include scarce learning media, infrequent local socialization, and the perception that inheritance talk is “sensitive,” which delays preparation and documentation.

Evidence points to the value of targeted education and appropriate media. Researchers recommend better facilities and pedagogies—including digital aids—to improve understanding of how to calculate and distribute estates (Budiman et al., 2023; Mintarsih et al., 2011). Conflict-sensitive approaches that emphasize dialogue and community mediation can complement legal literacy by promoting cooperative, non-litigious solutions (Harahap, 2024). More broadly, inheritance literacy supports household stability and harmony: clear knowledge of rights and obligations reduces disputes, strengthens financial management of inherited assets, and aids families through transitions (Arnesih, 2016; Badriah & Nurwanda, 2019; Islamiah et al., 2021; Munir, 2021; Muttaqim et al., 2021; Nurjamil, 2022; Romdhon, 2021).

Accordingly, this PKM formulates three guiding problem statements: (a) What is the baseline level of faraid literacy among participants in Kenali Besar RT 18? (b) Which instructional design—combining concise modules, case-based simulations, and clinic-style consultations—most effectively enhances comprehension and readiness to practice? (c) To what extent does the program improve participants’ ability to identify eligible heirs and compute shares correctly in line with shar‘i rules and the KHI? From these questions flow practical objectives: to raise public understanding so that distributions are carried out according to Islamic law; to ensure participants can clearly identify rightful heirs and their respective portions; and to enable fair, accurate distributions that pre-empt disputes.

The scope of activity is educational and preventive—not adjudicative. Core outputs include an illustrated module, problem-based worksheets, a step-by-step decision map, a simple share-calculator, and a brief faraid clinic for one-to-one queries. Program success will be gauged through pre/post literacy assessments, structured performance tasks (correctly completing standard cases), adoption of materials by local facilitators, and qualitative feedback on clarity and conflict prevention. Sustainability will be pursued through training of community champions and open access to materials (print/digital), with referral pathways to authorized institutions where formal legal steps are required. Taken together, these measures are expected to foster lawful, equitable inheritance practices and strengthen family welfare in the partner community.

Method

The community service (PKM) adopts a field-based, descriptive qualitative design with outreach pedagogy. Activities are implemented in Kelurahan Kenali Besar, RT 18, Kota Jambi, partnering with the Al-Mawadah women’s study circle (≥45 members) that meets weekly on Friday afternoons. The target group is purposive: (i) mothers hold central roles in household decision-making, finance, and religious education; (ii) women in the community report limited access to practical faraid knowledge and may face disadvantages in inheritance negotiations; and (iii) the majelis taklim provides an organized, trusted, and sustainable learning venue. Delivery combines short, jargon-light mini-lectures, case-based simulations, hands-on share calculation, and a one-to-one faraid clinic.

Monitoring and evaluation integrate baseline and post-training questionnaires (faraid literacy and confidence), semi-structured interviews with participants and selected families, and structured observations during practicum. Secondary materials (fiqh texts and relevant scholarly articles) inform content validity. Analysis follows qualitative procedures—data reduction, display, and conclusion drawing—complemented by simple descriptive statistics (pre-post gain scores; proportion of correct heir identification and share computation). Ethical safeguards include informed consent, voluntary participation, confidentiality of responses, and respectful handling of sensitive family scenarios.

Table 1. Workplan, Responsibilities, and Outputs

Phase & Schedule	Key Activities	Responsible Person(s)/Unit	Expected Outputs
Pre-Implementation (July 2025)	1) Site observation and stakeholder mapping 2) Proposal drafting and approval 3) Development of training module, cases, and simple share-calculator 4) Logistics (venue, materials, AV) 5) Participant and trainer confirmation	PKM Chair & Team (Kukerta 2025 students)	Approved plan; finalized module & worksheets; calculator prototype; participant list; logistics checklist
Implementation (02 August 2025)	1) Interactive delivery of faraid fundamentals 2) Guided practicum: identifying heirs & computing shares 3) One-to-one faraid clinic and activity documentation 4) Baseline/post questionnaires	Taryanto, S.H.I., M.H. (trainer), assisted by Kukerta 2025 students	Session attendance; completed practicum sets; clinic records; photo/video documentation; baseline & post data
Evaluation & Reporting (August 2025)	1) Qualitative coding and descriptive statistics 2) Reflection with community representatives 3) Final report and dissemination of materials	Taryanto, S.H.I., M.H. with Kukerta 2025 students	Evaluation summary; recommendations; open-access module & tools; final PKM report

Result and Discussion

Result

1. Participant Profile and Engagement

The PKM session was delivered in a household setting within Kenali Besar RT 18 (Jambi City) to members of the Al-Mawadah women’s study circle (>45 members). Attendance and participation were high, reflecting strong interest in the theme “understanding Islamic inheritance (faraid) for family welfare.” The session format combined a concise lecture, question-and-answer, and a practicum on identifying heirs and computing shares.

Observational field notes indicate that participants were initially hesitant to discuss inheritance due to social sensitivities, but engagement rose steadily once the legal-religious foundations (Qur’anic verses and KHI references) were made explicit. Questions clustered around (i) who qualifies as an heir, (ii) disqualifications (*hajib/hijāb*), and (iii) differences between local custom and shar’i rules.



Figure 1. Explanation of the Legal Basis for Inheritance Distribution



Figure 2. The Practice of Calculating the Distribution of Inheritance by the Presenter

Figure 1 (explanatory talk on the legal basis) captured the moment enthusiasm visibly increased when participants recognized that shares are Qur’an-anchored (e.g., 1/2, 1/3, 1/4, 1/6, 1/8, 2/3). Figure 2 documents the transition to hands-on practice, where small groups worked through a standard case under facilitator guidance.

2. Baseline Faraid Literacy (Questionnaire)

Prior to content delivery, a short questionnaire assessed baseline literacy regarding the legal basis of inheritance in Islam. An excerpt of individual responses (15 of the collected questionnaires) is shown in Table 2. The items used three options:

- a) Know
- b) Don’t know
- c) Have heard.

Table 2. Excerpt of individual responses (n = 15)

No	Respondent	Question	Response
1	Miftah Alfia		b. Don't know
2	Juliana		c. Have heard
3	Murnawati		b. Don't know
4	Fatmawati		c. Have heard
5	Yuni		c. Have heard
6	Dewi		c. Have heard
7	Anidar	Do you know the legal basis of inheritance (faraid) in Islam?	c. Have heard
8	Eka		c. Have heard
9	Rina		c. Have heard
10	Indana Z		c. Have heard
11	Nety		b. Don't know
12	Fatimah		b. Don't know
13	Nia		b. Don't know
14	Bariyati		c. Have heard
15	Arnida		c. Have heard

To aid interpretation of the excerpt, we also tabulate simple frequencies for the same 15 responses in Table 3.

Table 3. Distribution of baseline responses (n = 15)

Category	Count	Percentage
a) Know	0	0.0%
b) Don't know	5	33.3%
c) Have heard	10	66.7%

The excerpt shows no respondent reporting definite knowledge, with two thirds indicating mere exposure (“have heard”) and a third not knowing. Although the overall data set collected in the field comprised 21 questionnaires, only 15 entries were tabulated in the excerpt; results below therefore interpret the excerpt cautiously and triangulate with interviews and observations.

3. Prevailing Practices and Misconceptions

Semi-structured interviews revealed that several participants had relied on customary practices for distribution—e.g., arrangements influenced by Minangkabau adat that privilege the eldest daughter—without aligning shares to faraid. Participants reported these practices as “what our parents did,” reflecting intergenerational transmission rather than informed selection.

During the Q&A, facilitators clarified the distinction between adat-based equalization and shar’i-mandated proportions, explaining that Qur’an-specified shares apply to both men and women and are not contingent on age or seniority. This correction was well-received; several women commented that the scriptural anchoring helped them reconcile fairness intuitions with legal prescriptions.

Participants also sought clarity on *hijāb* (exclusion/impediment): e.g., a paternal grandfather

being excluded by the presence of the father; or a paternal half-brother excluded by a full brother. Recognizing *hajb ḥirmān* (total exclusion) and *hajb nuqṣān* (reduction of shares) proved especially helpful to dispel assumptions of universal entitlement.

4. Immediate Learning Gains

After walking through the Qur’anic basis (Q. 4:11, 4:12, 4:176) and KHI references, participants practiced on a standard case: a decedent leaving husband, mother, one son, one daughter, and an estate of IDR 72,000,000. Under guided steps—identify heirs, determine *furūd*, set the *Asal Masalah* (AM), and compute—the class obtained: husband 1/4, mother 1/6, son as *‘aṣabah* (remainder). With AM = 12, the allocations were: husband 3/12, mother 2/12, remainder 7/12 to the son; numerically: IDR 18,000,000 (husband), IDR 12,000,000 (mother), IDR 42,000,000 (son).

Facilitators observed that participants could map heirs correctly after the walkthrough, but still needed prompts when determining AM and translating fractions into monetary amounts. Common errors included (i) overlooking *hijāb* rules, (ii) prematurely assigning shares to extended kin before resolving fixed-share heirs, and (iii) rounding errors when converting parts to rupiah.

In post-activity reflections, participants emphasized the practicality of a stepwise method (identify—assign—AM—compute) and requested simple worksheets and a calculator for home use. Several explicitly voiced greater confidence to explain faraid to family members and to ask religious leaders for verification where needed.

Discussion

The results underscore a low baseline of faraid literacy among participants, reflected in the questionnaire excerpt (0% “know,” 66.7% “have heard,” 33.3% “don’t know”) and corroborated by interviews indicating reliance on custom-based distributions. This pattern aligns with findings that limited access to effective learning resources contributes to weak community understanding and that field practices often depart from faraid—e.g., equal division or adat-prioritized arrangements—creating confusion among heirs (Muzakkir, 2023). The session’s early questions on “who counts as an heir” and “who is excluded” mirror Syaikh (2019) observation that well-intentioned humanitarian impulses, when uncoupled from legal calibration, can inadvertently produce injustice and spark disputes.

The court-related bottlenecks reported by participants—hesitancy, delays, and uncertainty—resonate with evidence that Religious Court execution is

frequently hampered by limited legal understanding of parties (Syukri et al., 2018). In this context, front-end education functions as a preventive strategy: by improving literacy before disputes arise, families can reduce transaction costs and avoid escalation. Our session's immediate gains—clarity on Qur'anic shares and *hijāb*, improved ability to identify heirs—are consistent with recommendations to expand education and learning media (Budiman et al., 2023; Mintarsih et al., 2011), including simple computational tools that support accuracy and transparency.

Beyond dispute prevention, inheritance literacy ties directly to household stability. Prior work links mismanaged inheritance to familial tension and economic strain (Nurjamil, 2022), while clear knowledge of rights and obligations facilitates better asset management (Islamiah et al., 2021). Our practicum echoed this: once shares were made explicit and computed, participants articulated how transparent allocation could avert mistrust and help plan expenditures and savings. This accords with evidence that training and socialization improve financial outcomes and reduce conflict (Badriah & Nurwanda, 2019).

The session also affirmed the value of dialogue-centric delivery. The combination of mini-lecture, Q&A, and clinic mirrored Harahap (2024) preference for discussion and mediation over adversarial approaches; in our field setting, these formats created space for participants to voice customary norms and then reconcile them with shar'i rules. Moreover, the women-centered venue (*majelis taklim*) provided a trusted setting for sensitive questions, aligning with studies emphasizing participatory learning for durable behavioral change (Arnesih, 2016; Muttaqim et al., 2021).

Limitations remain. The table excerpt covered 15 of the 21 collected questionnaires; fuller aggregation and post-test measures would strengthen inferences about learning gains. Additionally, longitudinal follow-up (e.g., months after training) is needed to test whether participants actually apply faraid in real cases and whether disputes decline. Future cycles should integrate a take-home worksheet set and a share-calculator, and explore digital micro-lessons, heeding calls in the literature for accessible educational technology (Budiman et al., 2023; Mintarsih et al., 2011). Even so, the present findings converge with prior PKM and research in showing that applied literacy—grounded in Qur'anic mandates and delivered in familiar community settings—can move families toward lawful, equitable distribution and, by extension, greater household welfare (Munir, 2021; Romdhon, 2021).

Conclusion

Based on the above explanation, it can be concluded that faraid legal counseling carried out through an educational approach and qualitative descriptive methods based on field studies has succeeded in making a significant contribution in increasing public understanding of the distribution of inheritance according to Islamic law. This activity not only helps prevent potential family conflicts due to misunderstandings, but also upholds the principle of justice in accordance with Islamic teachings. In addition, this counseling also encourages awareness of the importance of sharia heritage planning, ensures the welfare of abandoned families, and strengthens Islamic values in the social life of the community.

Thus, the faraid law can be the main guideline that is understood and applied wisely by Muslims in managing inheritance. To expand the positive impact of faraid legal counseling activities, it is recommended that the next community service program be carried out in a sustainable and structured manner, covering various levels of society, including the younger generation. Activities can be developed through collaboration with educational institutions, religious leaders and the local government so that the message conveyed is wider and well received. In addition, digital media and information technology should be used optimally to reach a wider community, such as through educational videos, online seminars or interactive learning modules. Special training for extension cadres is also important so that they can become agents of change in spreading the understanding of faraid law in their respective communities. With a more innovative and inclusive approach, public awareness of the importance of implementing faraid law can continue to be improved in a sustainable manner.

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