

Social Media and the Interpretation of Islamic Inheritance Law: Insights from Muhammad Abu Rivai's Instagram

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Abstract

In the digital era, social media has become a key medium for disseminating Islamic legal knowledge. This study analyzes the Instagram account of Muhammad Abu Rivai, which promotes Islamic inheritance law through accessible content. Using a qualitative-descriptive method and content analysis of 30 posts from January 2023 to January 2024, the research examines engagement metrics and content relevance to core inheritance issues. Applying the maqāṣid al-sharī'a framework, the study finds that the account effectively simplifies complex legal concepts, enhancing public understanding of inheritance law and supporting the preservation of lineage (ḥifẓ al-nasl), property (ḥifẓ al-māl), and religion (ḥifẓ al-dīn). However, limited depth and interactivity in some posts pose risks of misinterpretation. The study recommends greater scholarly collaboration and interactive

features to improve the accuracy and educational value of Islamic legal content on social media.

A. Introduction

Societal challenges continue to evolve alongside the progression of time, necessitating that science remains responsive to social dynamics. Within normative and historical perspectives, Islam presents two distinct yet inseparable dimensions. This duality implies that the study of any scientific discipline should not be confined to a single field but must be interconnected with other areas of knowledge to offer comprehensive, solution-oriented contributions to human civilization.¹

In the Indonesian context, inheritance holds significant relevance in both Islamic family law and broader Islamic legal traditions. Its importance is reflected in state legal frameworks and Islamic jurisprudence, particularly in the Compilation of Islamic Law (*Kompilasi Hukum Islam/KHI*) and the Marriage Law.² These legal instruments guide judges in religious courts by specifying requirements and considerations in inheritance cases.³

Islamic inheritance law commands special attention due to the potentially adverse effects its misapplication may have on family relations. The principles of inheritance are clearly delineated in the Qur'an and Hadith and have been

¹ Vina 'Aenul Ummah, 'Penafsiran Tekstual Wahbah Az-Zuhaili Dalam Kitab Tafsir Al-Munir Tentang Formula Waris 1:2 Bagi Perempuan', *J-ALIF Jurnal Penelitian Hukum Ekonomi Syariah Dan Sosial Budaya Islam*, 8.1 (2023), 81–92 <<https://doi.org/10.35329/jalif.v8i1.4027>>.

² Najamudin Najamudin and others, 'Religious and Cultural Diversity in Inheritance Law: A Discussion on the Impact of Judicial Will Considerations on the National Legal System in Indonesia', *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan*, 11.1 (2024), 32–48 <<https://doi.org/10.32505/qadha.v11i1.8833>>.

³ Euis Nurlaelawati, *Modernization, Tradition and Identity: The Kompilasi Hukum Islam and Legal Practice in The Indonesian Religious Courts* (Amsterdam University Press, 2010). Euis Nurlaelawati, *Modernization, Tradition and Identity: The Kompilasi Hukum Islam and Legal Practice in The Indonesian Religious Courts* (Amsterdam University Press, 2010). 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 Syari'ah* 21, No. 2 (2022). Ismail Ismail, et. al., "The Contribution of 'Urf to the Reform of Islamic Inheritance Law in Indonesia," *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 22, No. 2 (2022), p. 165-178. Khairuddin Hasballah, et. al., "Disparity in Judge Decisions in Resolving *Rad* inheritance Disputes: Case Study at the Shariah Court in Banda Aceh City," *El-Usrah: Jurnal Hukum Keluarga* 6, No. 2 (2023), p. 249-261 <https://jurnal.ar-raniry.ac.id/index.php/usrah/index>.

codified into formal legal norms, notably in Article 171 of Presidential Instruction No. 1 of 1991. This article regulates the legal-administrative process of transferring ownership rights from the deceased (*tirkah*), defining rightful heirs and their respective shares.

Inheritance distribution is a critical social matter that often leads to disputes among family members or close relatives. When not grounded in faith, legal understanding, and adherence to Islamic principles, inheritance can provoke mistrust and conflict. The innate human desire for wealth can further exacerbate these tensions, prompting individuals to resort to unjust means in pursuit of property—even that belonging to their own family.⁴

Disputes over rights and obligations continue to occur in society for various reasons, including in the context of inheritance.⁵ Inheritance law remains a particularly complex area of regulation in Indonesia and frequently gives rise to familial conflicts, especially when the distribution is perceived as unfair. Such disputes often escalate to legal proceedings. A better understanding of inheritance law in Indonesia is therefore essential. Ideally, inheritance-related conflicts could be minimized if Muslims shared a collective awareness and belief in the inherent justice of Islamic legal principles.⁶

Social media has become a dominant platform for disseminating information and shaping public understanding of various issues, including Islamic law. Instagram, in particular, is widely used by individuals and organizations to share interpretations and teachings related to Islamic inheritance. One notable account in this field is managed by Muhammad Abu Rivai, who actively disseminates content on Islamic inheritance law.

To avoid redundancy, this study refers to several relevant previous works. Muhammad Barrunnawa et al. (2021) in “Inheritance Law in Islam: From the Classical to the Contemporary Era” examine the evolution of inheritance law from traditional interpretations to contemporary adaptations.⁷ Lilis (2023) explores local customs in “Traditions in the Distribution of Inheritance in

⁴ Einsbie Grata Myn and Ahmad Yani, ‘Conflict Management Strategies: A Case Study of Sharing Family Inheritance’, *Formosa Journal of Applied Sciences (FJAS)*, 2.8 (2023), 1927–46 <<https://doi.org/10.55927/fjas.v2i8.5510>>.

⁵ Tarmizi Tarmizi, ‘Upaya Penyelesaian Konflik Pembagian Harta Warisan Masyarakat Di Indonesia’, *Al-Adl: Jurnal Hukum*, 16.1 (2024), 41–60 <<https://doi.org/10.31602/al-adl.v16i1.9701>>.

⁶ Hasnah Aziz, ‘The Distribution of Children’s Inheritance in the Islamic Law and Custom Law’s Perspective’, *International Journal of Law Reconstruction*, 7.1 (2023), 12–25 <<https://doi.org/10.26532/ijlr.v7i1.30895>>.

⁷ Muhammad Barrunnawa, Berlian Fajrul Falakh, and Firdha Setyawan Maslakul Huda, ‘Hukum Waris Dalam Islam: Dari Era Klasik Hingga Kontemporer’, *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 10.2 (2021), 149–63 <<https://doi.org/10.24090/jimrf.v10i2.4844>>.

Minangkabau Society.”⁸ Eva Nurdiana Azizah (2020) from the Faculty of Sharia and Law, Walisongo State Islamic University, investigates Islamic legal perspectives on online rotating savings (*arisan*) through Instagram in her study “Review of Islamic Law on the Declining *Arisan* Practices Through Social Media (Case Study on the Instagram Account @savebymorlux).”⁹ Similarly, Disa Rizkiana Azizah et al. (2021) assess the legality of online *arisan* practices in Islamic and ITE Law in “Online *Arisan* with a Decreasing System in Sharia Economic Law and Law Number 19 of 2016 Concerning ITE (Case Study: Instagram @*arisan_gadgetmurah*).”¹⁰ Additionally, Difa Nurhasna Ayutiani and Berlian Primadani Satria Putri (2018) analyze Instagram's role as a medium for culinary tourism in “Use of Instagram Accounts as a Media for Culinary Tourism Information.”¹¹ These studies highlight the diverse use of Instagram as a platform for both economic and legal discourse within Islamic contexts.

The study of Islamic law has traditionally been approached through various disciplines, including classical jurisprudence, positive law, and sociological research. However, much of this scholarship remains situated within academic, religious, or localized contexts. In contrast, limited attention has been given to the use of social media—particularly Instagram—as a platform for disseminating legal knowledge. Existing studies on digital da'wah and the interpretation of Islamic law tend to focus on platforms such as YouTube and TikTok. To date, little research has specifically analyzed how Islamic legal discourse, especially regarding inheritance, is communicated via Instagram. Despite its potential as a visual and interactive medium, Instagram has yet to be fully explored for its role in shaping public understanding of Islamic teachings. This study seeks to address this gap by analyzing the interpretation and communication of Islamic inheritance law on the Instagram

⁸ Lilis Lilis, ‘Tradisi-Tradisi Dalam Pembagian Harta Warisan Di Masyarakat Minangkabau’, *SIWAYANG Journal: Publikasi Ilmiah Bidang Pariwisata, Kebudayaan, Dan Antropologi*, 2.1 (2022), 7–14 <<https://doi.org/10.54443/siwayang.v2i1.453>>.

⁹ Eva Nurdiana Azizah, ‘TINJAUAN HUKUM ISLAM TERHADAP PRAKTIK ARISAN MENURUN MELALUI MEDIA SOSIAL (Studi Kasus Pada Akun Instagram @savebymorlux)’ (Universitas Islam Negeri Walisongo, 2020).

¹⁰ Disa Rizkiana Azizah and Aliyudin, ‘*Arisan* Online Dengan Sistem Menurun Dalam Hukum Ekonomi Syariah Dan Undang-Undang Nomor 19 Tahun 2016 Tentang ITE (Studi Kasus : Instagram @*arisan_gadgetmurah*)’, *Al-Muamalat: Jurnal Ekonomi Syariah*, 8.2 (2022), 90–97 <<https://doi.org/10.15575/am.v8i2.14229>>.

¹¹ Difa Nurhasna Ayutiani and Berlian Primadani Satria Putri, ‘Penggunaan Akun Instagram Sebagai Media Informasi Wisata Kuliner’, *PROfesi Humas : Jurnal Ilmiah Ilmu Hubungan Masyarakat*, 3.1 (2018), 39 <<https://doi.org/10.24198/prh.v3i1.11683>>.

account of Muhammad Abu Rivai, a representative example of contemporary Islamic legal discourse in digital media.

This research analyzed thirty Instagram posts by Muhammad Abu Rivai that directly addressed issues of Islamic inheritance law, collected over the period from January 2023 to January 2024. The selected posts focused on topics such as the distribution of inheritance, shares of heirs, and the legal foundations underpinning Islamic inheritance. Selection criteria included: (1) posts with high user engagement (likes, comments, or shares); (2) posts providing clear explanations of legal and religious arguments; and (3) posts demonstrating coherent and accessible presentation. In addition to content analysis, in-depth interviews were conducted with the account owner to gain insights into the intention, interpretation, and scholarly references behind the posts.

To ensure the validity of the findings, the study employed triangulation by comparing Instagram content with classical and contemporary Islamic literature, interpretations provided during interviews, and authoritative academic sources and fatwas issued by Islamic legal institutions. This triangulated approach strengthens the reliability and scholarly rigor of the study's analysis of digital Islamic legal discourse.

B. Discussion

1. Problems of Islamic Inheritance Law on Muhammad Abu Riva's Instagram Account

Islamic inheritance law governs the automatic transfer of a deceased person's wealth and ownership to their rightful heirs. Its scope includes the administration and settlement of inheritance, encompassing the continuation of the deceased's rights and obligations, the identification of heirs, the allocation of shares, and the procedures for distribution. In Indonesia, inheritance can be settled through various legal systems, reflecting the country's pluralistic legal landscape.¹² The Indonesian legal system recognizes a familial settlement system, which emphasizes amicable resolution. In practice, communities may adopt Islamic inheritance law, civil inheritance law (as codified in the *Burgerlijk Wetboek* or BW), or a hybrid of both systems to achieve equitable and peaceful outcomes and avoid familial disputes.¹³

Despite the clear provisions in the Qur'an and Sunnah, the implementation of Islamic inheritance law today often deviates from the divine mandates. One

¹² Andi Tenri Leleang and Asni Zubair, 'Problematisasi Dalam Penerapan Hukum Waris Islam', *Al-Bayyinah*, 3.2 (2019), 220–34 <<https://doi.org/10.35673/al-bayyinah.v3i2.477>>.

¹³ Syahrul Mubarak Subeitan, 'Ketentuan Waris Dan Problematikanya Pada Masyarakat Muslim Indonesia', *Al-Mujtahid: Journal of Islamic Family Law*, 1.2 (2021), 113–24 <<https://doi.org/10.30984/jifl.v1i2.1780>>.

key reason is the declining awareness and appreciation for the science of *farā'id* (Islamic inheritance jurisprudence). Many Muslims overlook its importance, and this neglect contributes to the erosion of knowledge and resistance to divine regulation, as stated in Qur'anic verses An-Nisa 11–12.¹⁴ The urgency of preserving and teaching *farā'id* is emphasized in a hadith narrated by A'raj from Abu Hurairah (ra), in which the Prophet (pbuh) said: "O Abu Hurairah, learn and teach the science of *farā'id*, for it is half of knowledge and is being forgotten by people. It will be the first knowledge removed from my community."¹⁵

This prophetic warning is increasingly evident today. Islamic inheritance law, a clear and structured legal framework ordained by Allah, is neglected in practice. Qur'anic verses An-Nisa 13–14 underscore the gravity of adhering to these rules, promising paradise for compliance and punishment for violations. Furthermore, mastery of *farā'id* requires specialized knowledge of legal and mathematical calculations, and its implementation is tied to both spiritual and social consequences. To support this, the Indonesian government has institutionalized Islamic inheritance law through Presidential Instruction No. 1 of 1991, particularly in Articles 176 to 183 of the Compilation of Islamic Law (*Kompilasi Hukum Islam/KHI*).¹⁶

One of the contemporary issues raised by Muhammad Abu Rivai in his interpretation of Islamic inheritance law (*farā'id*) is the demand for equal inheritance shares between male and female heirs.¹⁷ To understand this issue, it is necessary to contextualize the status of women in early Islamic society during the formative period of *fiqh*. Classical jurisprudence, particularly in the field of *munākahāt* (marriage law), positioned men in a dominant role. This is reflected in traditional texts such as *Uqūd al-Lujjain*¹⁸, which portray women as obliged to submit to their husbands, particularly in matters of sexuality. One cited hadith, for instance, claims that a woman who fasts and prays but refuses her husband's call to bed will be dragged in chains to hell by Satan. Contemporary scholars, such as Husein Muhammad, have critically examined

¹⁴ Wawancara Dengan Muhammad Abu Rivai Di Yogyakarta, Tanggal 09 Mei 2024.

¹⁵ Abi Abdillah Ibnu Majah, *Sunan Ibnu Majah*, 2nd edn (Beirut: Dar al-Kutub al-Ilmiyah, 2009), 322.

¹⁶ Muhibbin Moh and Abdul Wahid, *Hukum Kewarisan Islam (Sebagai Pembaharuan Hukum Positif Di Indonesia)*, 2nd edn (Jakarta: Sinar Grafika, 2011), 7.

¹⁷ Wawancara Dengan Muhammad Abu Rivai Di Yogyakarta, Tanggal 09 Mei 2024.

¹⁸ Nawawi Syaikh Muhammad Bin Umar Al-Bantany and M Humaidy, *Uqūd Al-Lujjain: Kalung Perak Kebahagiaan Rumah Tangga* (Jakarta: Wangsamerta, 2006), 81.

such narrations, finding many to be weak (*da'īf*), fabricated (*mawḍū'*), or lacking credible sources.¹⁹

The discourse on gender equality in Islam must be understood within the broader historical context of Islam's emergence. Islam affirms the spiritual and moral equality of men and women: both are created to worship God and are judged equally based on their deeds. Legal distinctions between genders in Islamic law are not inherently discriminatory but are grounded in a framework of justice, social function, and familial responsibility.²⁰

The recognition of women's right to inherit represented a transformative development in 7th-century Arabian legal norms. Surah An-Nisā' (4:7) marks a pivotal moment by affirming inheritance rights for both men and women. Nevertheless, Islamic law stipulates that, in certain cases, male heirs receive twice the share of female heirs—a rule also applied to parents and siblings, as in the Umariyyātayn case adjudicated by Caliph 'Umar ibn al-Khaṭṭāb. While this principle has provoked debate in modern times, it originates from a socio-legal framework that sought to balance rights and responsibilities within the early Islamic context.²¹

The implementation of Islamic inheritance law presents challenges in various Muslim-majority countries with plural legal systems. In Malaysia, inheritance is administered through a dual system incorporating both Islamic and civil law. Although this approach has long been practiced, further research is needed to ensure justice is consistently upheld. Islamic inheritance law adopts an individual ownership model, where assets are divided among individual heirs.²² In Indonesia, while Islamic inheritance is legally recognized, it often clashes with customary and civil laws, particularly in cases where women feel disadvantaged.

The principle that male heirs receive twice the share of female heirs is reaffirmed in Article 176 of Book III of the *Kompilasi Hukum Islam* (KHI), which states: "If there is only one daughter, she receives half the inheritance; if two or more daughters, they receive two-thirds collectively; and if there are both sons and daughters, the male's share is equal to that of two females."

Muhammad Abu Rivai identifies another contemporary issue: the premature distribution of inheritance during the lifetime of the property owner.²³ In Islamic law, inheritance can only be distributed after the death of

¹⁹ Hisam Ahyani and others, 'Gender Justice in the Sharing of Inheritance and Implementation in Indonesia', *Asy-Syari'ah*, 24.2 (2022), 285–304 <<https://doi.org/10.15575/as.v24i2.2>>.

²⁰ Nasaruddin Umar, *Kodrat Perempuan Dalam Islam* (Jakarta: Lembaga Kajian Agama dan Gender, 1999), 23.

²¹ Sugiri Permana, 'Kesetaraan Gender Dalam Ijtihad Hukum Waris Di Indonesia', *Asy-Syari'ah*, 20.2 (2018), 117–32 <<https://doi.org/10.15575/as.v20i2.3210>>.

²² M.S. Ahmad Razimi, 'Concept of Islamic Inheritance Law (Faraid) in Malaysia', *Research Journal of Applied Sciences*, 2016, 1460–64.

²³ Wawancara Dengan Muhammad Abu Rivai Di Yogyakarta, Tanggal 09 Mei 2024.

the owner; transfers made while the owner is still alive are considered *hibah* (gifts) or *wasiyyah* (wills), not inheritance. Referring to such transfers as inheritance distribution is thus legally invalid.²⁴

In the digital age, platforms like Instagram have become effective tools for *dakwah* and legal education. Muhammad Abu Rivai's Instagram account offers contextual, accessible explanations of Islamic inheritance law, addressing common misunderstandings, neglect of Sharia principles, and intra-family disputes. Through concise, visual, and interactive content, the account helps demystify complex legal concepts, making Islamic inheritance more understandable and practically applicable.

2. Suggested Problem Solving on Muhammad Abu Rivai's Instagram Account

The resolution of inheritance disputes under Islamic law should prioritize appropriate and peaceful mechanisms to preserve family ties and prevent future conflicts. In Indonesia, positive law provides both litigation and non-litigation pathways for dispute resolution. Litigation requires adherence to procedural law and often entails lengthy, costly, and public proceedings, with outcomes rendered by a panel of judges in a win-lose format. Moreover, concerns are frequently raised about the credibility and integrity of law enforcement in such processes.²⁵

On the other hand, non-litigation mechanisms known as Alternative Dispute Resolution (ADR)—are regulated under Law No. 30 of 1999 on Arbitration and Alternative Dispute Resolution.²⁶ Article 1(10) of the law defines ADR as encompassing consultation, negotiation, mediation, conciliation, and expert evaluation. ADR involves a neutral third party who is not part of the dispute, allowing for a more flexible and confidential resolution process.²⁷

Islam, as a religion that upholds peace and harmony, promotes conflict resolution grounded in justice, tranquility, and compassion. Sharia, as conveyed by the Prophets, offers comprehensive guidance for attaining personal and social stability. Disputes, including those over inheritance, often stem from individual attitudes and behaviors. In this regard, Muhammad Abu

²⁴ Amir Syarifuddin, *Hukum Kewarisan Islam*, 4th edn (Jakarta: Kencana Prenanda Media Grup, 2012), 28.

²⁵ Burhan Latip and others, 'Penyelesaian Sengketa Kewarisan Melalui Mediasi: Jalan Terbaik Menyelesaikan Masalah', *Mawaddah: Jurnal Hukum Keluarga Islam*, 1.1 (2024), 48–57 <<https://doi.org/10.52496/mjhki.v1i1.4>>.

²⁶ Indah Sari, 'Keunggulan Arbitrase Sebagai Forum Penyelesaian Sengketa Di Luar Pengadilan', *Jurnal Ilmiah Hukum Dirgantara*, 9.2 (2014), 47–73 <<https://doi.org/10.35968/jh.v9i2.354>>.

²⁷ Lihat Pasal 1 Ayat (10) Undang-Undang Nomor 30 Tahun 1999 Tentang Arbitrase Dan Alternatif Penyelesaian Sengketa.

Rivai emphasizes negotiation as a preferred method, a stance he consistently advocates through his Instagram account.²⁸

Negotiation, as a form of ADR, involves direct communication between the disputing parties without third-party intervention.²⁹ It is one of the oldest and most fundamental forms of dispute resolution, enabling parties to control the process and reach mutually acceptable outcomes. Its private and cooperative nature makes negotiation especially suitable for resolving inheritance matters in accordance with both Islamic ethics and modern legal frameworks.³⁰

Several factors contribute to the successful implementation of negotiation as a form of Alternative Dispute Resolution (ADR): (1) the case is relatively simple; (2) the parties are genuinely willing to resolve the dispute through negotiation; (3) effective communication exists between the parties; and (4) mutual trust is still maintained. Throughout the negotiation process, maintaining constructive communication and respectful relations is essential. Negotiations must be concluded within 14 days; if no agreement is reached within this period, the process is deemed unsuccessful, and the dispute may proceed to mediation, arbitration, or litigation.³¹

Negotiated settlements through non-litigation pathways offer distinct advantages. They allow for mutually agreeable, non-coercive solutions and typically produce win-win outcomes, in contrast to the potential win-lose results of mediation or conciliation. Negotiation is also cost-effective, requiring only the disputing parties to engage directly without third-party involvement. The confidentiality of the process is preserved, ensuring privacy and reducing the potential for public exposure.³²

Muhammad Abu Rivai's Instagram account serves as an effective educational platform for disseminating Islamic inheritance law. Through visually engaging and accessible content, the account explains key concepts such as the rights of heirs, conditions for inheritance distribution, and fair division mechanisms. By contextualizing Islamic legal principles and

²⁸ Fuad Fatkhurakman, 'Alternatif Penyelesaian Sengketa (APS) Berlandaskan Al-Qur'an Dan Al-Hadits', *Tawazun: Journal of Sharia Economic Law*, 6.1 (2023), 43 <<http://journal.iainkudus.ac.id/index.php/tawazun/indexDOI:http://dx.doi.org/10.21043/tawazun.v4i1>>.

²⁹ Wawancara Dengan Muhammad Abu Rivai Di Yogyakarta, Tanggal 09 Mei 2024.

³⁰ Ikhwan Fuad Ahsan and Lukman Santoso, 'Transformasi Negosiasi Dalam Penyelesaian Sengketa E-Commerce Di Era Digital', *Istinbath : Jurnal Hukum*, 16.2 (2019), 175–89 <<https://doi.org/10.32332/istinbath.v16i2.1703>>.

³¹ Fuad Fatkhurrahman and Syufaat, 'Alternatif Penyelesaian Sengketa Dalam Perspektif Hukum Positif Dan Hukum Islam', *Jurnal Hukum Ekonomi Syariah*, 6.2 (2023), 129–48 <<https://doi.org/10.30595/jhes.v0i0.17058>>.

³² I Putu Jayaningrat Ariasa and Pande Y S, 'Keunggulan Negosiasi Sebagai Sarana Penyelesaian Sengketa Secara Non-Litigasi', *Jurnal Kertha Desa*, 11.6 (2023), 2670–81.

presenting them interactively, the account raises legal awareness, reduces misunderstandings, and helps prevent inheritance-related disputes within society.

3. Dispute Resolution Through Negotiation According to *Maqashid Syariah*

In principle, every command or prohibition in Islamic law (*sharī'ah*) is intended to promote *maṣlaḥah* (benefit) or prevent *mafsadah* (harm), whether in this world or the hereafter. The Qur'anic legal framework generally emphasizes the pursuit of good and the prevention of harm, either by promoting beneficial actions or by prohibiting harmful ones. Broadly, *maṣlaḥah* is categorized into three types:

- a. Benefits of obligatory (obligatory actions)
- b. Benefits of *mandubat* (sunnah actions)
- c. Benefit of *mubahat* (lawful action)

Conversely, harms (*mafsadah*) are categorized into:

- a. The evil of *makruh* (*makruh* actions)
- b. Mistakes from *Muharramat* (*haram* actions).³³

The overarching objective of Islamic law is the realization of *maṣlaḥah*. However, the theoretical framework of *Maqāṣid al-Sharī'ah* (the higher objectives of Islamic law) evolved over time. Prior to the contributions of al-Shāṭibī, a comprehensive articulation of *maqāṣid* was lacking. Earlier scholars such as al-Ghazālī, al-Hāḥib, and al-Āmidī defined it in general terms as the pursuit of benefit and the avoidance of harm. The variety of definitions reflects the interconnectedness of *maqāṣid* with concepts such as wisdom (*ḥikmah*), legal causation ('*illat*), benefit (*maṣlaḥah*), and legislative intent (*qaṣd*).³⁴

Wahbah al-Zuhaili outlines four essential conditions for the concept of *maqāṣid al-sharī'ah*. First, the objective must be definitive, with a clear and established meaning. Second, it must be evident and undisputed among jurists, such as the preservation of property to ensure the legitimacy of inheritance. Third, it must be measurable, with well-defined boundaries—for instance, the prohibition of *khamr* (liquor) aims to preserve reason, with intoxication serving as the criterion. Fourth, it must be universally applicable, unaffected by variations in time and place. For example, within the Mālikī school, the

³³ Muhammad Zainuddin Sunarto, 'Mediasi Dalam Perspektif Maqashid Syariah: Studi Tentang Perceraian Di Pengadilan Agama', *AT-TURAS: Jurnal Studi Keislaman*, 6.1 (2019), 97–115 <<https://doi.org/10.33650/at-turas.v6i1.573>>.

³⁴ Mohamad Athoillah and Tajul Arifin, 'Maqashid Al-Syari'ah Dalam Regulasi Mediasi Mahkamah Agung: Studi Kasus Penyelesaian Konflik Waris Di PA Sumedang', *Jurnal Asy-Syari'ah*, 26.1 (2024), 1–18 <<https://doi.org/10.15575/as.v26i1.33985>>.

conditions of Islam and financial capability (*isūṭā'ah*) for *kaḡā'ah* (marital suitability) differ based on context.³⁵

Among contemporary scholars of *uṣūl al-fiqh*, Ibn 'Āshūr affirms that Imam al-Shāṭibī is widely regarded as the foundational figure of *maqāṣid al-sharī'ah*. While al-Shāṭibī systematized the discourse, the notion of *maqāṣid* predates him. In his seminal work, although al-Shāṭibī does not offer a formal definition, he extensively elaborates on its components, categorizing them into two main types: *qaṣd al-shāri'* (God's intent) and *qaṣd al-mukallaḡ* (the intent of the legally responsible individual).³⁶

The overarching objective of Islamic law, according to al-Shāṭibī, is to safeguard human welfare and prevent harm in both this world and the hereafter. This is realized through the protection of five essential elements: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḡs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*).

Al-Shāṭibī further divides *qaṣd al-shāri'* into four dimensions: (1) God's purpose in instituting the *sharī'ah* (*ḡi waḡd' al-sharī'ah*); (2) His intent to make the law comprehensible (*li al-ifḡām*); (3) His intent to impose obligations (*li al-taklīḡ*); and (4) His intent that legal subjects fulfill these obligations (*ḡi dukḡūl al-mukallaḡ ḡi aḡkām al-sharī'ah*). Whereas, al-Shāṭibī does not explicitly classify the types of *qaṣd al-mukallaḡ*.³⁷

The author focuses on elucidating the various forms of *qaṣd al-sharī'* (God's purpose in establishing the *sharī'a*), which fundamentally aims to secure human welfare. According to al-Shāṭibī, human needs are classified into three hierarchical categories: *ḡarūriyyāt* (essentials), *ḡājiyyāt* (needs), and *taḡṣīniyyāt* (complementary).

ḡarūriyyāt are indispensable for human survival and the preservation of religion, life, lineage, wealth, and intellect. Neglecting these essentials leads to destruction in both worldly and spiritual realms. When these five fundamental interests are no longer upheld at the *ḡarūriyyāt* level, the resulting harm corresponds with the degree of their loss.

ḡājiyyāt follow in importance, encompassing needs that ensure comfort and alleviate hardship. Their absence may not cause ruin but leads to undue difficulty. These needs often manifest as legal concessions (*rukḡṣah*) that facilitate the fulfillment of *ḡarūriyyāt*.³⁸

³⁵ *Ibid.*

³⁶ Sunarto.

³⁷ Zainil Ghulam, 'Implementasi Maqashid Syariah Dalam Koperasi Syariah', *Iqtishoduna*, 7.1 (2016), 90–112.

³⁸ Eka Nurhalisa, 'Pelaksanaan Mediasi Perkara Perdata Dalam Perspektif Maqashid Syariah Menurut Al-Syatibi', *Intizar*, 26.2 (2020), 95–106 <<https://doi.org/10.19109/intizar.v26i2.7260>>.

Lastly, *taḥsīniyyāt* refer to enhancements that elevate social and moral propriety. Though not critical for survival or comfort, neglecting them diminishes the quality and decorum of life without resulting in severe harm.

In determining legal rulings, the five primary objectives—protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*)—are mapped onto these three categories to guide the application of law based on their urgency and significance.

Applying this *maqāṣid al-sharīʿa* framework, the Instagram account of Muhammad Abu Rivai effectively educates the public on Islamic inheritance law. Through simple, interactive, and contextually relevant content, the platform addresses prevalent issues such as ignorance, injustice, and familial disputes. More than a medium for normative legal dissemination, this form of digital da'wah serves as a strategic tool to realize justice and welfare in inheritance distribution, aligning with the overarching aims of Islamic law.

As a visually driven platform, Instagram enables the rapid and engaging dissemination of information. Muhammad Abu Rivai's account effectively utilizes popular language, informative graphics, and interactive features—such as comment sections and Q&A—to promote Islamic inheritance law to the public. This digital da'wah effort plays a significant role in advancing the five core objectives of *maqāṣid al-sharīʿa*:

1. Preservation of Religion (*ḥifẓ al-dīn*): The account serves as a platform for da'wah, enhancing public understanding of Islamic teachings by presenting inheritance laws grounded in scriptural evidence. Educating followers on the obligation to divide property according to *sharīʿa* reflects a core aspect of religious practice.
2. Protection of Wealth (*ḥifẓ al-māl*): By clarifying inheritance rights, the account helps prevent misuse of inherited assets and reduces the potential for disputes, aligning with the Sharia's goal of safeguarding property.
3. Preservation of Lineage and Family Harmony (*ḥifẓ al-nasl*): Accessible legal education reduces intra-family conflict. Emphasizing fairness, transparency, and mutual consultation supports harmonious wealth distribution among heirs.
4. Safeguarding Intellect (*ḥifẓ al-ʿaql*): The use of clear explanations and visual aids fosters logical understanding of inheritance law, helping individuals make informed, rational decisions rather than emotionally driven ones.
5. Protection of Life (*ḥifẓ al-nafs*): Legal literacy can prevent unjust or criminal actions—such as disinheritance of rightful heirs—that may threaten familial relationships and social stability.

Through this approach, Muhammad Abu Rivai's Instagram account does more than disseminate legal norms; it operationalizes the values of *maqāṣid*

al-*sharī'a* in contemporary Muslim society. It demonstrates the potential of social media to bridge the gap between Islamic law and everyday life, particularly in addressing inheritance-related issues rooted in ignorance and non-compliance.

C. Conclusion

Muhammad Abu Rivai's Instagram account has emerged as an effective medium for disseminating interpretations of Islamic inheritance law to a broader audience. From the perspective of *maqāṣid al-sharī'a*, such dissemination seeks to fulfill and protect five core objectives: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). By providing accessible and educational content, the account enhances public understanding of inheritance principles, particularly justice in property distribution and conflict resolution. This use of social media supports the protection of wealth and family integrity through informed legal awareness, thereby reducing potential disputes. Beyond legal education, it encourages compliance with *sharī'a*, contributing to both social harmony and spiritual well-being.

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