PREVENTION OF CONFLICTS-ECONOMIC SHARIA LEGAL DISPUTES: BASIC TRAINING IN THE INHERITANCE LAW (*FARAID*H) FOR *JAMAAH* AND *SANTRI* OF PESANTREN TAHFIDZ IMAM GHOZALI, PONOROGO

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ABSTRACT

Islamic inheritance law, commonly referred to as faraid, is an important part of Islamic law that regulates the distribution of wealth fairly in accordance with the provisions of the Qur'an and Hadith. The existence of communities around the pesantren who tend to use an inheritance distribution system based on customary practices and family deliberation without referring to Islamic law provisions. This condition shows the need for sharia literacy as an effort to provide a correct understanding regarding inheritance distribution according to Islamic teachings. The purpose of this service is to provide Islamic legal literacy as a prevention of property conflict in the study of Sharia Economic law, especially in the distribution of inheritance based on Sharia provisions. The implementation method of this service uses a participatory learning and Community Education approach. The results of this activity show that the understanding of the Jamaah and Santri has increased regarding the legal basis of faraid. In addition, this activity also increases participants' awareness of the importance of applying Islamic inheritance law, not only to maintain justice and prevent conflict but also as a form of a Muslim's obligation to be pious according sharia

Keywords: *Community Service, Faraid, Sharia Literacy, Islamic Inheritance Law, Pesantren*

1. INTRODUCTION

In Islamic law, *faraid* is an important part that regulates the distribution of inheritance in a fair and structured manner according to the provisions of God (Pratiwi et al., 2025)that are clearly mentioned in the Qur'an (Surah An-Nisa verses 11, 12, and 176). The provisions of *faraid* are not only intended to maintain justice among heirs, but also serve as a means to prevent family conflicts due to the distribution of wealth that is not in accordance with Sharia principles.(Nurul 'Aini et al., 2025) Nevertheless, public understanding of Islamic inheritance law is still relatively low, especially in the community around the Pesantren Tahfidz Imam Ghozali (congregation members).(Community Service, 2026) This phenomenon occurs in the community around the Tahfidz Imam Ghozali Islamic boarding school shows that the practice of inheritance distribution is still largely carried out based on customary habits and inherited traditions without fully considering the provisions of Islamic inheritance law.

In practice, the distribution of inherited wealth is often more influenced by family decisions, local culture, or emotional closeness to certain heirs.(Poespasari et

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al., 2025) As a result, inheritance distribution is not rarely conducted subjectively and ignores the principle of justice that has been regulated in Islamic law.(Muhammad et al., 2024) This condition indicates that part of the community still turns a blind eye to the Islamic inheritance distribution system that has been clearly regulated in the sharia. Consequently, many inheritance distributions have the potential to create injustice and disputes in the future.(Kurnia et al., 2023) The costum in society are include certain heirs being prioritized, while other heirs are reduced in their rights or even excluded from the determination of heirs and even from the distribution. The Parties who feel their rights are ignored or eliminated often experience disappointment that leads to family disputes.(Indah Choiriyah Putri Hartono et al., 2023) Inheritance conflicts even become one of the issues that occur quite frequently in society because they involve ownership rights and relationships among family members. Many sibling relationships become strained, family communication is cut off, and prolonged hostility arises as a result of inheritance distribution considered unfair.(Dika Ayu Nur Aisyah, 2022) In the long term, inheritance conflicts can impact the loss of family harmony and weaken the value of siblinghood in society. In fact, Islam has clearly regulated the *faraid* system as a form of protection for the rights of each heir and also to prevent disputes from occurring.

The low level of Sharia literacy among the public, especially regarding *faraid* law, is also influenced by the insufficient education and socialization that is easy to understand by the congregation members (*Jamaah*) and *Santri*.(Tim Pengabdian UNIDA Gontor, 2026) In fact, as an Islamic-based educational institution, pesantren has a strategic role in providing Sharia understanding to the surrounding community. Therefore, community service activities are needed, carried out by the Tahfidz Imam Ghozali pesantren and academics from University of Darussalam Gontor, consisting of lecturers and students, to educate the public on *faraid* law as Sharia literacy so that the community has a correct understanding of the procedures for inheritance distribution according to Islam as stipulated in the Qur'anic texts.

This community service activity is carried out through *faraid* legal education for the *Jamaah* and students in the environment of Pesantren Tahfidz Imam Ghozali as an effort to improve public sharia literacy. Through this activity, participants are given a basic understanding of the concept of *faraid*, determination of heirs, as well as the principles of distributing inheritance according to Islamic law. With this socialization, it is hoped that the community will no longer only rely on customs that prevail in the surrounding environment, but will begin to understand and apply the inheritance distribution system in accordance with Islamic law. The purpose of this community service activity is to provide education and understanding of Sharia law, particularly in the field of inheritance (*faraid*), for *Jamaah* and *Santri* of Pesantren Tahfidz Imam Al Ghozali. In addition, this activity is also expected not only to raise public awareness about the importance of implementing Islamic inheritance law as a form of applying Sharia in daily life, but also to be applicable in the community around Pesantren Tahfidz Imam Ghozali, Ponorogo.

2. METHODS OF IMPLEMENTATION

The method of implementing community service activities uses the Participatory Learning and Community Education approach.(Wekke, 2020) This method combines service activities with an interactive education method based on Sharia literacy. This approach is chosen to be more effective in enhancing the understanding of the

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community around the Tahfidz Imam Ghozali pesantren regarding inheritance law (*faraid*) through the active involvement of participants are 50 congregation members (*Jamaah*) and 20 Student (*Santri*) by the Tahfidz Imam Ghozali Pesantren.

The implementation of activities is carried out through several stages as follows:

Observation and Problem Identification,

The initial stage is carried out through field observation and discussions with the pesantren administrators as well as the surrounding community to identify the level of understanding of the *Jamaah* and *Santri* regarding Islamic inheritance law. From the results of the identification, it was found that the community still tends to use the inheritance distribution system based on customary practices and family deliberation without understanding the *faraid* provisions according to sharia.

Preparation Stage of Educational Material.

The community service team prepares socialization materials that are simple, practical, and easy to understand for participants. The materials include the basic concepts of *faraid*, the legal basis of Islamic inheritance, determination of heirs, the portions of each heir, and examples of inheritance distribution cases in daily life. In addition to delivering the theory, supporting media such as modules, presentation slides, and interactive case studies are also prepared.

Stage of Socialization and Education Implementation.

Educational activities are carried out through the following methods: a. Educational lectures, to provide a basic understanding of *faraid* law, b. Participatory discussions, so that participants can convey inheritance issues that often occur in the community, c. Case studies and inheritance distribution simulations, so that participants can understand the practical application of *faraid* law, d. Interactive question and answer sessions, to strengthen participants' understanding of the material provided. This approach uses a student and community-centered learning model, where participants are not only listeners but also actively involved in the learning process.

Evaluation and Reflection Stage.

Evaluation is conducted through a final discussion session and the provision of simple questions related to the *faraid* material that has been delivered. This stage aims to determine the participants' level of understanding after attending the socialization activity. In addition, joint reflection is carried out to measure the effectiveness of the activity and to formulate follow-up actions in the form of strengthening sharia literacy in the pesantren environment and the surrounding community.

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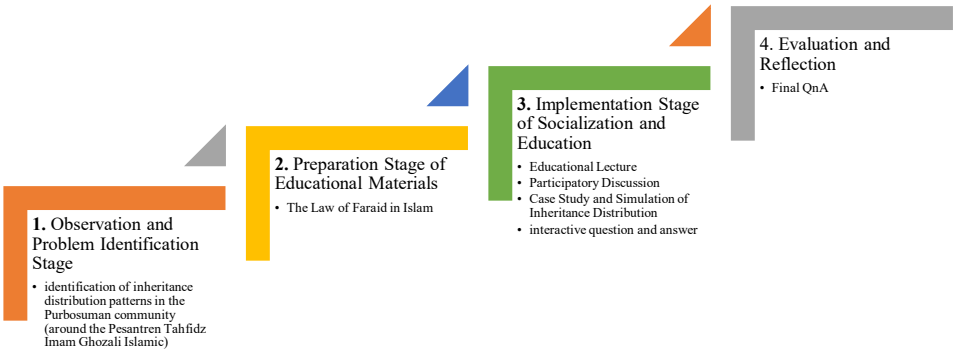


Figure 1. Implementation scheme of the Community Service.

3. RESULT

The results of this community observation show that public understanding of Islamic inheritance law is still relatively low, and some even disagree with it being governed by Islamic law. Based on the preliminary observations conducted by the service team through both observation and interviews, it was found that most people around the Tahfidz Imam Ghozali Islamic Boarding School still use an inheritance distribution system based on customs that have developed and been passed down through generations in the community. This practice is carried out without clearly referring to the legal aspects used in the provisions of *faraid* law in Islam.

The inheritance distribution model based on custom often results in injustice in determining the rights of heirs. In some cases, the selection of heirs is done subjectively, based only on emotional closeness, the role in the family, or unilateral decisions from family members. This situation leads to certain heirs being prioritized, while others may have their rights reduced, and some are even excluded from the inheritance distribution. Such practices have shown that inheritance distribution is more influenced by social culture than by the principles of justice clearly established in Islamic law.



Figure 2: Socialization of Inheritance Practices in Islam

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At this initial stage, the community service team has also found that the inheritance distribution practices carried out by the community around the Tahfidz al Ghozali pesantren do not comply with the *faraid* law, which has the potential to cause long-term family conflicts. Disputes among siblings that lead to strained family relationships, as well as feelings of dissatisfaction with the outcomes of inheritance distribution, become significant impacts and lead to conflicts within the community. These conflicts essentially arise due to the absence of legal certainty and clear rights for the heirs. Therefore, the existence of *faraid* law in Islam actually has an important function as a guideline to create justice and maintain family harmony. As explained in the hadith of Prophet Muhammad SAW:

"أَلْحِقُوا الفَرائِضَ بِأَهْلِها، فَمَا أَبْقَتِ الفَرائِضُ فَلِأَوْلى رَجُلٍ ذَكَرٍ

It means: "*Give the predetermined portions of inheritance (faraid) to those who are entitled to receive them. Then the remaining portion is for the male who is closest (in lineage) to the deceased*." (HR. Bukhari & Muslim)

It is mentioned in the book Is'af ar-Raghibin fi Sirati al-Musthafa wa al-A'immah al-Tahirin by Syekh Muhammad bin Ali ash-Sabban al-Mishri, (Sholahudin as Syami, 2022) a prominent scholar from Mecca who specialized in *faraid* knowledge, he explained that,

"إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوارِثٍ"

which means "*Indeed, Allah has given everyone who is entitled their right, so there is no bequest for an heir*"

From the excerpt above, it is a form of law that must be enforced to achieve justice for the Muslim community seriously, the distribution of inheritance to the heirs is the right of Allah as the true owner of the wealth, therefore humans fundamentally do not have the subjective right to determine the recipients of inherited wealth, even in the form of a bequest for an heir.Interestingly, although the majority of the community around the pesantren are Muslims, the practice of inheritance distribution based on Islamic rules has not yet been optimally implemented. This indicates a gap between the religious identity of the community and their understanding and implementation of Sharia in daily life, particularly in matters of inheritance. Some members of the community still consider inheritance distribution to be purely a family matter that can be resolved based on local customs without needing to refer to the provisions of the Qur'an and Hadith. Through this community service activity, the team strives to provide Sharia literacy to the *Jamaah* and *Santri*regarding the importance of understanding and applying *faraid* law in society. Education is carried out by providing an understanding of the basics of Islamic inheritance law, determining the heirs, distributing each heir's share, as well as the wisdom of applying *faraid* in maintaining justice and family harmony. The participants' enthusiasm during the activity shows that the community is interested in understanding Islamic inheritance law when the material is presented in a simple and practical manner.

Second step, After conducting an initial observation regarding the practice of inheritance distribution in the community around the Imam Ghozali Tahfidz Islamic Boarding School, the service team continued activities to the second stage, namely the preparation and arrangement of educational materials on *faraid* law. This stage is an

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important part of the implementation of the service because the material delivered must be able to address the problems found during the field observation process. The prepared material includes the basic concepts of *faraid* as part of Islamic sharia law, the legal basis for inheritance in the Qur'an and hadith, the procedures for determining heirs, and the portion of each heir according to sharia provisions. In addition, the community service team also included examples of inheritance distribution cases that often occur in society so that participants can more easily understand the inheritance distribution process in practice. The presentation of these case studies is important because most people find it easier to understand the material through concrete examples rather than just normative explanations.

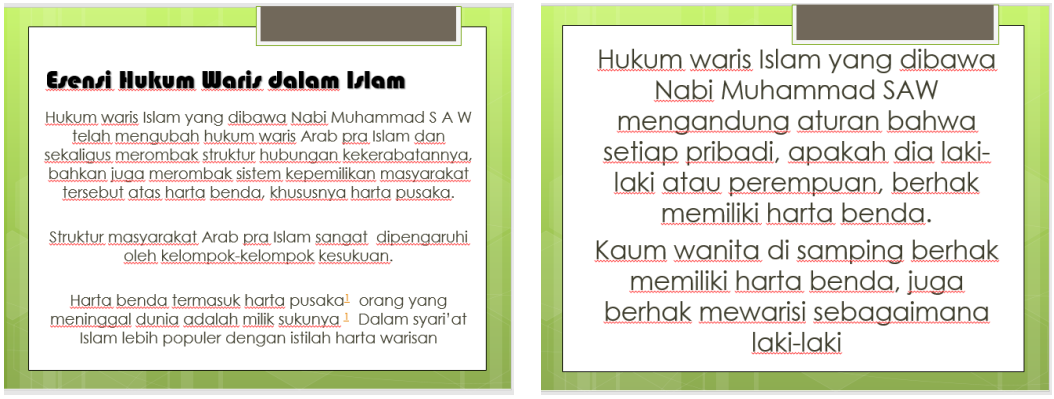


Figure 3. Presentation by the lecturer team on the essence of faraid law

The systematic and contextual preparation of the material shows that the community service activities do not only focus on delivering theory, but also strive to build the community's practical understanding of Islamic inheritance law. With this approach, it is hoped that the congregation and students will not only know the general concept of *faraid*, but also be able to understand its application as part of the implementation of Islamic law in communal life.

The third stage in community service activities at the Tahfidz Imam Ghozali Islamic Boarding School is the implementation of socialization and education on *faraid* law for congregants and students of the boarding school. This stage becomes the core of the service activities because it focuses on the process of knowledge education and strengthening Sharia literacy regarding Islamic inheritance law. The activities are carried out at the mosque of the pesantren Tahfidz Imam Ghozali with an educational and participatory approach so that participants not only receive the material passively but are also actively involved in the learning process.

The activity began with an educational lecture delivered by Assoc. Prof. Dr. Mohammad Ghozali as the main speaker as well as an academic from Universitas Darussalam Gontor. In his presentation, the speaker explained the basic concepts of *faraid*, the legal basis of inheritance in Islam, the determination of heirs, as well as the wisdom of applying Islamic inheritance law in community life. The material was delivered using presentation slides prepared by the community service team so that the material could be explained more systematically and easily understood by the participants. This educational lecture served as an initial step to provide a fundamental understanding of the importance of applying *faraid* law as part of Islamic law.

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Participatory Discussion. The implementation of the service was carried out after the dawn prayer on Wednesday, April 1, 2026, and was attended by approximately 30 participants consisting of congregants and pesantren students. In the process of delivering the material, the service team applied a participatory discussion method by providing interaction space between the presenters and the participants during the material presentation. This approach was taken to enhance two-way communication so that participants could convey their views, experiences, or inheritance issues that often occur within their family environment. Participatory discussion has proven capable of creating a more active educational atmosphere and encouraging participants to be more open in understanding Islamic inheritance law issues.

Case Study and Inheritance Distribution Simulation. In addition to delivering the material theoretically, the presenter also provided examples of inheritance distribution cases commonly found in society. These cases were then resolved through inheritance distribution simulations based on the rules of *faraid*. This simulation method helps participants practically understand how to determine heirs and calculate each heir's share according to Islamic law. The presentation of case studies is considered effective because participants can directly see the differences between inheritance distribution practices based on societal customs and the distribution system established in Islam.

The next stage is an interactive question and answer session between the participants and the speaker. In this session, the participants' enthusiasm was quite high, indicated by the many questions about inheritance issues occurring within families and the community. The questions that arose generally related to the determination of heirs, the distribution of property to sons and daughters, as well as customary inheritance practices that have long been applied by the community.

In this session, it was also found that there were participants who were still less agreeable to the inheritance distribution system based on Islamic law because it was considered different from the customs that have long been practiced in the community. However, through explanations and a persuasive approach from the presenter, participants were given an understanding that the *faraid* provisions are rules established by Allah SWT in the Qur'an and must be followed by Muslims as a form of obedience and piety to Him.

Overall, the implementation stage of socialization and education shows that an educational, participatory, and applied approach is able to improve the public's understanding of *faraid* law. This activity also serves as an important means of raising awareness among congregants and students about the importance of implementing Islamic inheritance law to achieve justice and harmony within families and society.

The final stage of community service activities at Pesantren Tahfidz Imam Ghozali is the evaluation and reflection of the activities. This stage is carried out as an effort to determine the level of success in the implementation of the *faraid* law socialization as well as to measure the extent of the congregation's and students' understanding of the material that has been presented. Evaluation becomes an important part of community service activities because it not only assesses the participants' learning outcomes but also serves as a basis for preparing follow-up programs for Sharia literacy in the pesantren environment and the surrounding community.

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This stage is carried out with a Final Question and Answer (Q&A). The evaluation process is conducted through a final discussion session with participants after the entire series of materials has been delivered. At this stage, the service team provides several simple questions related to the basic concepts of *faraid*, determination of heirs, and the mechanism of inheritance distribution according to Islamic law. These questions aim to assess the participants' level of understanding as well as to know the changes in the community's mindset regarding inheritance distribution practices that have so far been carried out based on customary traditions.

The evaluation results indicate an improvement in participants' understanding of the importance of applying Islamic inheritance law in family life. Most participants have begun to understand that inheritance distribution in Islam is clearly regulated in the Qur'an and Hadith, and therefore cannot be determined subjectively based on certain family customs or interests. Participants have also begun to understand that the law of *faraid* aims to uphold justice and prevent conflicts between families over inheritance assets.

The reflection activities also resulted in a shared awareness that *faraid* legal education still needs to be carried out continuously. This is because there are still people who do not fully understand the procedures for inheritance distribution according to Islamic law. Therefore, the service team together with the pesantren arranged follow-up actions in the form of strengthening Sharia literacy through Islamic studies, community assistance, and regular education on Islamic inheritance law within the pesantren and the surrounding community.

4. CONCLUSION

The community service activities carried out at the Tahfidz Imam Ghozali Islamic Boarding School have successfully become a means of education and strengthening Sharia literacy for congregants and students, particularly in understanding Islamic inheritance law (*faraid*). Based on initial observations, it was found that the surrounding community of the boarding school still largely applies inheritance distribution based on customary practices and subjective, long-standing traditions, which have the potential to cause injustice and family conflicts in the long term. Although the majority of the community is Muslim, the implementation of *faraid* law in inheritance distribution practices has not been fully carried out in accordance with Sharia provisions. Through the stages of service that include observation, material preparation, socialization implementation, participatory discussion, case studies, inheritance distribution simulations, and finally evaluation and reflection, participants gain a better understanding of the basic concepts of *faraid*, determination of heirs, and the mechanism of inheritance distribution based on the Qur'an and hadith. A communicative and practical educational method can increase participant participation and enthusiasm in understanding the importance of Islamic inheritance law as a form of justice and obedience to Allah Almighty. The evaluation results indicate an increase in awareness among congregants and students that the implementation of *faraid* law is not merely a matter of asset distribution, but also a part of the application of Islamic law in daily life. This activity also emphasizes the importance of sharia literacy in society to minimize inheritance practices that do not comply with Islamic provisions. Thus, this community service activity is expected to serve as an initial step in building better public understanding of *faraid* law and

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encourage the implementation of an inheritance distribution system that is fair, harmonious, and in accordance with Islamic sharia values

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