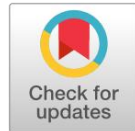


<https://research.adra.ac.id/index.php/ijen/>

P - ISSN: 2988-1579

E - ISSN: 2988-0092



Learning Justice Through Practice: Narrative Accounts of Applied Faraidh Education and Islamic Inheritance Literacy Development Among Muslim Communities in Multicultural Jayapura City

Hendra Yulia Rahman¹, Faisal², Vita Adhiana Suriano Koedoes³, Susi Ani Nuzum Nikmah⁴, Abdelhameed Mohammed Al-Badrawy Al-Ramzy⁵, Muhammad Faizur Rahman⁶

¹Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia

²Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia

³Yowari Regional General Hospital (RSUD Yowari), Indonesia

⁴Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia

⁵Al-Azhar University, Egypt

⁶Al-Azhar University, Egypt

ABSTRACT

Background. Islamic inheritance literacy remains limited among Muslim communities in multicultural settings, contributing to misconceptions about *faraidh*, the persistence of customary inheritance practices, and the potential for family disputes.

Purpose. This study aims to explore how applied *faraidh* education promotes Islamic inheritance literacy through practice-based learning and participatory educational experiences among Muslim communities in Jayapura City, Papua.

Method. This study employed a qualitative community engagement approach using narrative inquiry to capture participants' learning experiences throughout the educational program. Data were collected through in-depth interviews, participant observation, participatory discussions, educational workshops, and inheritance simulation exercises involving religious leaders, administrators of Islamic study groups, officials from the Office of Religious Affairs (KUA), and members of the Muslim community in Jayapura City. The data were analyzed thematically to identify patterns of learning, legal understanding, and perceived changes in inheritance literacy.

Results. The findings demonstrate that applied *faraidh* education significantly enhanced participants' understanding of Islamic inheritance principles, inheritance calculations, and the concept of distributive justice. Practical learning strategies including inheritance tables, family case simulations, and collaborative discussions enabled participants to transform abstract legal concepts into practical knowledge applicable to family life. Participants also reported greater confidence in resolving inheritance issues according to Islamic law while appreciating its role in strengthening family harmony and preventing potential conflicts within a multicultural society.

Conclusion. This study concludes that learning justice through practice provides an effective community-based model for developing Islamic inheritance literacy. Beyond improving legal understanding, the educational approach fosters social awareness, strengthens confidence in applying Islamic inheritance law, and offers an innovative framework for community-based Islamic legal education in multicultural contexts.

KEYWORDS

Applicative Justice, Community Education, Islamic Inheritance Literacy

Citation: Alfaqi, Z. M., Wafa, F. A., Aprilianata, Aprilianata., & Ismail, B. S. A. (2026). Local Wisdom-Based Cross-Cultural Education Model: Interfaith Tolerance and Sociocultural Resilience in the Ngadas Indigenous Community. *International Journal of Educational Narrative*, 4(4), 1462–1466.

<https://doi.org/10.70177/ijen.v4i4.4110>

Correspondence:

Hendra Yulia Rahman,
hendra9rahman@gmail.com

Received: February 26, 2026

Accepted: June 24, 2026

Published: August 29, 2026



INTRODUCTION

Islamic inheritance law (*faraidh*) is one of the most systematic branches of Islamic jurisprudence, regulating the distribution of wealth among heirs based on principles of justice, legal certainty, and social responsibility. Beyond determining the allocation of assets, *faraidh* seeks to preserve family harmony, protect the rights of heirs, and prevent disputes arising from unequal or arbitrary inheritance distribution (Karimullah, 2023; Nurdin et al., 2025). Nevertheless, the practical implementation of Islamic inheritance law remains challenging in many Muslim societies because legal understanding is often overshadowed by customary traditions, family negotiations, and limited public knowledge regarding inheritance calculation and distribution (Hamdani et al., 2022; Rasyid et al., 2024).

In Indonesia, inheritance practices frequently reflect legal pluralism, where Islamic law interacts with customary norms and local socio-cultural values. Previous studies have demonstrated that inheritance distribution is often influenced by local traditions rather than by the normative provisions of *faraidh*, creating legal uncertainty and, in some cases, family conflict (Rahman et al., 2022; Husen Ismail et al., 2024; Sarmadi et al., 2025). Similar findings have been reported in studies of Minangkabau customary inheritance reform (Inita Zahra et al., 2025), inheritance disputes in Bone Regency (Tarmizi et al., 2024), and the relationship between Islamic and customary inheritance law in Indonesia (Fahimah et al., 2024). These studies consistently indicate that strengthening inheritance literacy is essential for encouraging voluntary compliance with Islamic inheritance principles while respecting local social contexts.

Inheritance disputes are not solely caused by legal complexity but also by inadequate legal literacy and limited educational opportunities. Research has shown that misunderstandings regarding inheritance rights may intensify intergenerational tensions, weaken family relationships, and reduce public confidence in legal institutions (Izuhara & Köppe, 2019; Ramli et al., 2023). Consequently, improving Islamic inheritance literacy should be understood not merely as the dissemination of legal knowledge but as an educational process that enables individuals to interpret, calculate, and apply Islamic inheritance principles in practical family situations.

Educational research has consistently demonstrated that active, contextual, and participatory learning approaches are more effective than conventional lecture-based instruction in developing conceptual understanding and practical competencies (Abebe et al., 2024; Chanifah et al., 2021; Handrianto et al., 2025). Practice-oriented learning encourages participants to engage directly with authentic problems, collaborate in solving real-life cases, and construct knowledge through reflection and experience. Similar educational principles have also been emphasized in Islamic education, where community participation and experiential learning strengthen learners' understanding of religious values while promoting meaningful behavioural change (Mujahid, 2021; Nasih et al., 2020; M. Amin Abdullah, 2023). These perspectives provide an appropriate pedagogical foundation for developing community-based *faraidh* education.

Jayapura City offers a distinctive context for examining Islamic inheritance literacy because of its multicultural social environment. Muslim communities in Jayapura consist of diverse ethnic and cultural backgrounds living alongside indigenous Papuan communities. Such diversity enriches social interaction while simultaneously presenting challenges in implementing Islamic inheritance law, particularly when religious norms intersect with customary traditions and varying levels of legal understanding. In multicultural societies, strengthening legal literacy requires educational strategies that are participatory, culturally responsive, and capable of connecting Islamic legal principles with everyday social realities (Jayadi, 2025; Suhardi, 2025; Takdir et al., 2024).

Community engagement has increasingly been recognised as an effective strategy for promoting legal awareness because it positions community members as active participants in the learning process rather than passive recipients of information. Within the context of Islamic inheritance education, practical activities such as inheritance calculation exercises, family case simulations, collaborative discussions, and guided reflection enable participants to translate abstract legal concepts into applicable knowledge. Such experiential learning supports the development of both legal competence and an appreciation of justice as the central objective of Islamic inheritance law (Dai, 2025; Pratiwi & Fuad, 2026).

Although previous studies have examined Islamic inheritance law from normative, socio-legal, and gender perspectives, empirical research focusing on practice-based Islamic inheritance literacy education remains limited. Existing studies predominantly discuss legal doctrines, inheritance disputes, or the interaction between Islamic and customary law, whereas little attention has been devoted to understanding how community-based educational interventions improve inheritance literacy and strengthen public legal awareness. Furthermore, evidence from multicultural regions in eastern Indonesia, particularly Papua, remains scarce despite its distinctive social and cultural characteristics.

Accordingly, this study investigates how applied *faraidh* education contributes to the development of Islamic inheritance literacy among Muslim communities in Jayapura City through narrative accounts of participants' learning experiences. By integrating inheritance tables, family case simulations, participatory discussions, and collaborative reflection, this study proposes a community-based educational model that strengthens legal understanding while promoting justice, family harmony, and practical application of Islamic inheritance law. The study contributes to the growing scholarship on Islamic legal education by demonstrating how learning justice through practice can enhance Islamic inheritance literacy in multicultural societies.

RESEARCH METHODOLOGY

Research Design

This study employed a qualitative community engagement research design to explore how applied *faraidh* education contributes to the development of Islamic inheritance literacy among Muslim communities in Jayapura City, Papua. A qualitative approach was selected because the study aimed to understand participants' experiences, perceptions, and changes in legal understanding following their involvement in community-based educational activities. According to Creswell and Poth (2018), qualitative research is appropriate for investigating social phenomena through participants' lived experiences and contextual interpretations. In this study, community engagement functioned not only as a research strategy but also as an educational intervention that actively involved participants in collaborative discussions, inheritance simulations, and reflective learning. This approach is consistent with participatory Islamic education, which emphasizes contextual learning, active participation, and the practical application of Islamic values (Chanifah et al., 2021; Nasih et al., 2020).

Research Setting and Participants

The study was conducted in Jayapura City, Papua Province, Indonesia, a multicultural urban area where Muslim communities from diverse ethnic and cultural backgrounds coexist with indigenous Papuan communities. The educational program was implemented in collaboration with the Muslim Community Development Council (Badan Kontak Majelis Taklim Muslimah/BKMM) of Kotaraja–Abepura District as part of a community-based Islamic inheritance literacy initiative.

Participants were selected using purposive sampling, a technique widely employed in qualitative research to identify information-rich individuals capable of providing meaningful insights into the phenomenon under investigation (Patton, 2015; Creswell & Poth, 2018). A total of 40 participants were involved in the study, consisting of religious leaders (*ulama*), officials from the Office of Religious Affairs (KUA), administrators of Islamic study groups (*Majelis Taklim*), mosque committee members, and Muslim community members. The participants represented diverse educational backgrounds, occupations, and varying levels of prior understanding of Islamic inheritance law. They were intentionally selected because of their active involvement in community religious activities and their potential role in disseminating Islamic inheritance knowledge within their respective communities.

Research Instruments

Data were collected using multiple qualitative instruments to enhance the credibility and comprehensiveness of the findings through methodological triangulation (Lincoln & Guba, 1985). The primary research instruments included:

1. Semi-structured interview guidelines to explore participants' understanding of Islamic inheritance law, perceptions of justice, learning experiences, and intentions to apply *faraidh* principles in family inheritance practices.
2. Participant observation sheets to document participant engagement, learning interactions, collaborative discussions, and responses during educational activities.
3. Field notes prepared by the researchers to record contextual information, participants' behaviour, and reflective observations throughout the educational program.
4. Educational documents, including inheritance tables, family case simulation worksheets, presentation materials, attendance records, and learning modules used during the applied *faraidh* education sessions.
5. Participatory evaluation forms completed by participants after the educational program to assess perceived learning outcomes, program effectiveness, and recommendations for future implementation.

To ensure content validity, the interview protocol, observation checklist, and evaluation instruments were reviewed by two experts specializing in Islamic Family Law and Islamic Education. Their feedback focused on the relevance of the instrument items, clarity of language, and alignment with the research objectives. Necessary revisions were made prior to data collection to improve the validity and contextual suitability of the research instruments.

Data Collection Procedures

Data collection was conducted systematically through five sequential stages.

First, a preliminary needs assessment was undertaken through informal observations and discussions with community leaders to identify existing inheritance practices, participants' prior knowledge of *faraidh*, and educational needs regarding Islamic inheritance law.

Second, the applied *faraidh* education program was implemented through lectures, interactive discussions, inheritance calculation exercises, family case simulations, collaborative problem-solving activities, and guided reflections. These learning activities were designed to facilitate participants' practical understanding of Islamic inheritance principles and distributive justice.

Third, participant observation was carried out throughout the educational sessions to document participant engagement, collaborative learning processes, responses to simulation activities, and interactions among participants.

Fourth, following completion of the educational program, semi-structured interviews were conducted with selected participants to obtain in-depth reflections regarding changes in legal understanding, perceptions of justice, confidence in inheritance calculation, and the applicability of the educational model in everyday family contexts.

Finally, participatory evaluation forms and supporting documentation were collected to complement the interview and observation data, thereby strengthening the credibility of the findings through multiple sources of evidence.

Data Analysis

The collected data were analysed using thematic analysis following the six-phase framework proposed by Braun and Clarke (2006). The analytical process consisted of: (1) familiarisation with the data through repeated reading of interview transcripts, observation records, and field notes; (2) generation of initial codes; (3) searching for recurring themes; (4) reviewing and refining themes; (5) defining and naming themes; and (6) producing an integrated interpretation of the findings.

The analysis focused on identifying themes related to participants' understanding of Islamic inheritance law, perceptions of distributive justice, experiences during applied *faraidh* education, and the development of Islamic inheritance literacy. Data obtained from interviews, participant observations, educational documents, and participatory evaluation forms were analysed concurrently to identify recurring patterns and strengthen interpretive consistency.

To enhance the trustworthiness of the findings, methodological triangulation was employed by comparing information obtained from different data sources and collection methods (Lincoln & Guba, 1985). Member checking was also conducted with several participants to verify the accuracy of the researchers' interpretations and ensure that the findings faithfully represented participants' experiences.

Research Ethics

This study adhered to established ethical principles for qualitative research. Prior to data collection, all participants were informed about the objectives of the study, the voluntary nature of their participation, and the confidentiality of the information provided. Written informed consent was obtained from all participants before the educational activities commenced. Personal identities were anonymised during data analysis and reporting, and all research findings are presented exclusively for academic purposes while respecting participants' privacy, dignity, and community values.

RESULT AND DISCUSSION

This section presents the findings and discussion of the study on the development of Islamic inheritance literacy through applied *faraidh* education among Muslim communities in Jayapura City, Papua. The findings are organized into three interrelated themes: (1) the initial level of participants' understanding of Islamic inheritance law and the challenges of inheritance literacy; (2) participants' perceptions of justice, family harmony, and the potential for inheritance disputes; and (3) the contribution of practice-based *faraidh* education, including inheritance tables, family case simulations, and participatory discussions, to strengthening legal understanding and practical competence in inheritance distribution. The findings are derived from semi-structured interviews, participant observations, educational documentation, and participatory evaluations involving 40 participants, including religious leaders, administrators of *majelis taklim*, officials from the Office of Religious Affairs (KUA), and members of the Muslim community. The discussion interprets

these findings within the perspectives of Islamic legal literacy, community-based education, and distributive justice to demonstrate how learning justice through practice enhances legal awareness, promotes a practical understanding of *faraidh*, and supports social harmony in a multicultural Muslim community.

Low Islamic Heritage Literacy

The findings indicate that Islamic inheritance literacy among Muslim communities in Jayapura City remains relatively low, particularly regarding the understanding and practical application of *faraidh*. Data obtained from semi-structured interviews and participant observations revealed that many participants perceived Islamic inheritance law as a complex subject requiring advanced religious knowledge. Consequently, inheritance distribution was commonly understood as a family matter resolved through informal agreement rather than through the legal principles prescribed by Islamic law. An *ustadz* from Heram District (U-03) explained that community members generally recognized inheritance as the division of family property but were unfamiliar with the prescribed shares allocated to each heir. Similarly, an administrator of a *majelis taklim* (MT-02) noted that *faraidh* was rarely taught through practical learning activities because it was considered mathematically difficult and therefore less attractive to the congregation.

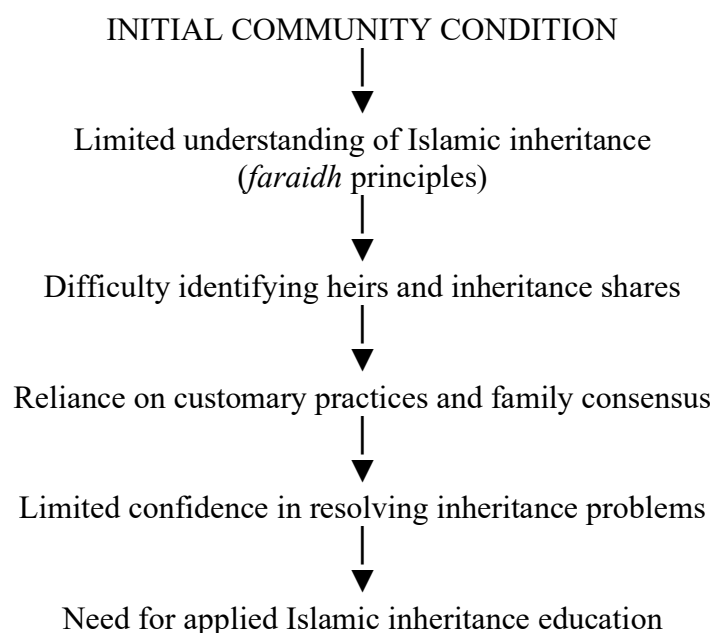
These findings were further supported by observations during the applied *faraidh* education program. Many participants initially experienced difficulties identifying eligible heirs, distinguishing between fixed and residuary heirs, and calculating inheritance shares in family case simulations. Several officials from the Office of Religious Affairs (KUA) also acknowledged that inheritance cases involving multiple heirs often required additional consultation because of the complexity of inheritance calculations. These observations demonstrate that limited inheritance literacy is not confined to the general public but also affects individuals responsible for providing religious guidance in family law matters.

The findings suggest that limited inheritance literacy is closely associated with the predominance of customary family practices in inheritance distribution. Several participants explained that inheritance was commonly distributed through family consensus without first considering the legal provisions of *faraidh*. A religious leader (TA-01) stated that many families preferred consensual arrangements because they perceived Islamic inheritance calculations as complicated and potentially capable of triggering disputes. This perception encourages the continuation of customary practices while reducing opportunities for communities to understand Islamic inheritance as a structured legal system grounded in distributive justice.

These findings are consistent with previous studies demonstrating that limited public understanding of Islamic inheritance law frequently encourages the use of customary mechanisms rather than formal *faraidh* principles (Hamdani et al., 2022; Rasyid et al., 2024; Husen Ismail et al., 2024). Similar studies have shown that legal pluralism often shapes inheritance practices in Indonesia, where community members negotiate between religious norms and local traditions (Fahimah et al., 2024; Sarmadi et al., 2025). However, unlike previous research, which primarily examined the interaction between Islamic and customary inheritance law from a socio-legal perspective, the present study demonstrates that one of the underlying causes of this situation is the limited accessibility of practical inheritance education. The findings therefore indicate that strengthening Islamic inheritance literacy requires educational approaches that simplify complex legal concepts through experiential learning, case simulations, and community participation rather than relying solely on doctrinal explanations.

Table 1. Summary of Islamic Inheritance Literacy Findings among Muslim Communities in Jayapura City

Measurement Aspect	Informants' Findings	Description
Understanding of <i>faraidh</i> concepts	Most participants only understood inheritance as family property distribution	Limited understanding of <i>ashabul furudh</i> , <i>hijab</i> , and inheritance proportions
Learning experience	<i>Faraidh</i> was rarely taught practically in <i>majelis taklim</i>	Educational materials were considered difficult and overly theoretical
Community perception	Inheritance discussions were often avoided	Fear of family conflict and complexity of calculations
KUA competency findings	Approximately 90% of participants failed inheritance calculation tests	Weak practical competence in Islamic inheritance calculation
Preferred educational model	Participants preferred visual tables and case simulations	Easier to understand and more applicable in daily life
Educational impact	Participants showed better understanding after simulation sessions	Increased literacy and awareness of Islamic inheritance justice



The findings presented in Table 1 and Figure 1 indicate that the level of Islamic inheritance literacy among the Muslim community in Jayapura City remains low, particularly regarding the understanding of the concept of *faraidh* and the ability to perform practical inheritance calculations. Most participants only understood inheritance as the general distribution of family assets without knowing the provisions regarding heirs' shares under Islamic law. This situation indicates a gap between the community's normative knowledge and their practical application skills in implementing Islamic inheritance law. However, this study found that the use of an applied educational approach through visual inheritance tables, case simulations, and hands-on calculation exercises had a significant impact on improving participants' understanding. These methods not only facilitate the learning process but also enhance legal awareness, active participation, and the

public's confidence in understanding and applying the principles of *faraidh* in the lives of contemporary Muslim families.

Potential for Family Conflict and Injustice

The potential for family conflicts arising from the distribution of inheritance that does not comply with Islamic principles remains quite high among the Muslim community in Jayapura City. Based on interview results, several informants stated that inheritance disputes are often triggered by uncertainty regarding the heirs' shares and the dominance of certain family members' decisions in the distribution of assets. A religious leader in Abepura District (TA-02) explained that disputes usually arise when distribution is based on emotional closeness rather than on the provisions of Islamic inheritance law. Another informant from the management of a religious study group (JM-04) also noted that some members of the community consider equal distribution to be fairer, even though it contradicts Islamic inheritance law. These findings are reinforced by the low technical proficiency of some KUA clerics in resolving simulated inheritance cases during promotion competency exams. This situation indicates that low knowledge of Islamic inheritance law has the potential to lead to injustice and family conflict within Muslim communities (Ramli dkk., 2023).

Research findings indicate that the public's limited understanding of Islamic inheritance law contributes to the emergence of family conflicts and the practice of disproportionate asset distribution. Based on interview results, several informants stated that inheritance disputes often arise because families prioritize informal agreements over the provisions of *faraidh*. A religious teacher in *Heram* District (U-04) explained that the community tends to avoid open discussions of inheritance out of concern that it might trigger conflict among family members. Another informant from the KUA (PH-02) also noted that many inheritance consultation cases reveal the public's lack of understanding in accurately determining the rights of heirs. These conditions indicate that low knowledge of Islamic inheritance law not only results in weak legal awareness but also has the potential to cause social injustice within Muslim families. Therefore, an applied educational approach is essential to strengthen the public's understanding of the principles of Islamic inheritance justice (Karimullah, 2023).

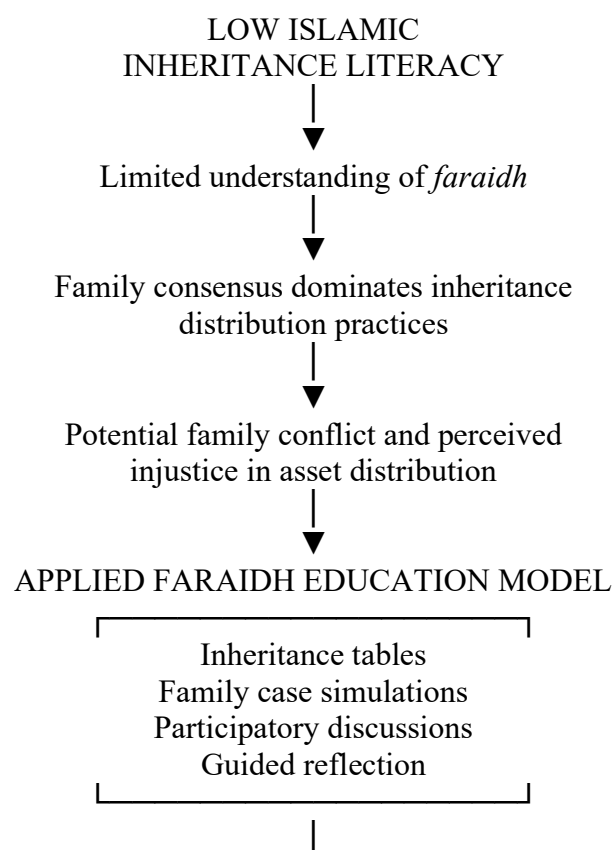
From the preceding discussion, it is clear that the public's limited understanding of the concept of *faraidh* has led to a subjective pattern of inheritance distribution that has the potential to create injustice within Muslim families. Many families still view inheritance as a purely family matter, so the distribution of assets is based on emotional considerations, personal closeness, or the dominance of certain family members. A religious figure (TA-03) explained that inheritance conflicts often arise because family deliberations are more influenced by compassion, social pressure, and perceptions of justice according to local traditions than by the provisions regarding heirs' shares in Islamic law. This situation indicates that a lack of knowledge regarding Islamic inheritance law (*faraidh*) not only leads to technical errors in the distribution of inheritance but also contributes to the emergence of family disputes, strained kinship relationships, and a weak public awareness of the principles of distributive justice in contemporary Islamic inheritance law.

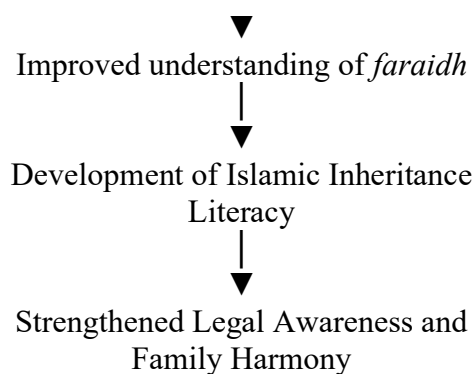
This issue is increasingly evident in family law consultations conducted at the Office of Religious Affairs and within Islamic study groups. The KUA religious official (PH-03) explained that the majority of inheritance consultations received reveal inaccuracies in determining the status and shares of heirs according to the provisions of Islamic inheritance law. These errors generally occur because the public does not understand the order of heirs, the obstacles to inheritance, or the distribution proportions established in Islamic law. A religious study group administrator (JM-05) also noted that many families prefer an "equal division" because it is considered simpler and avoids

internal family conflicts. However, this approach often disregards the principle of proportional justice, which forms the foundation of the Islamic inheritance system. This finding underscores the importance of developing practical, contextual, and easily understandable *faraidh* education models so that the implementation of Islamic inheritance law can proceed more effectively and justly (Sarmadi dkk., 2025).

Table 2. Summary of Family Conflict and Injustice Potential in Islamic Inheritance Practices among Muslim Communities in Jayapura City

Measurement Aspect	Findings	Interpretation
Family conflict potential	Inheritance disputes frequently occurred among family members.	Disputes were mainly associated with unequal or unclear inheritance distribution.
Understanding of distributive justice	Participants considered proportional distribution under <i>faraidh</i> to be fair.	Practical learning improved understanding of Islamic distributive justice.
Inheritance distribution practices	Distribution commonly relied on family consensus.	Islamic inheritance principles were not consistently implemented.
KUA competency	Several religious officials experienced difficulties solving complex inheritance cases.	Practical training is needed to strengthen applied <i>faraidh</i> competence.
Family conflict potential	Inheritance disputes frequently occurred among family members.	Disputes were mainly associated with unequal or unclear inheritance distribution.





The findings presented in Table 2 and Figure 2 indicate that the low level of Islamic inheritance literacy among Muslim communities in Jayapura City significantly contributes to the emergence of family conflicts and perceptions of injustice in the process of distributing inherited assets. Most families still view inheritance as a matter of family deliberation that can be resolved through emotional agreements without systematically considering the provisions of Islamic inheritance law. Consequently, the distribution of assets is often done equally because it is considered simpler and better at maintaining family ties. However, in many cases, this practice actually leads to feelings of disappointment, social jealousy, and disputes among family members when some feel their rights have not been fulfilled. This situation indicates that the low level of understanding regarding Islamic inheritance law not only impacts religious knowledge but also affects the stability of social relations and the harmony of Muslim families within a pluralistic urban society like Jayapura.

In addition to causing internal family conflicts, low literacy in Islamic inheritance law also reflects a weak legal awareness among the public in understanding the principle of distributive justice, which forms the foundation of Islamic inheritance law. Many people still believe that equal division is the most ideal form of justice, even though from the perspective of Islamic inheritance law, justice is determined based on the proportion of rights and responsibilities of each heir. This finding reveals a gap between the public's normative understanding and the actual substance of Islamic inheritance law. Therefore, this study emphasizes the importance of developing Islamic inheritance education that is more practical, contextual, and based on the needs of the local community. An educational approach using case simulations, visual inheritance tables, and practical guidance on inheritance distribution can serve as an effective strategy to enhance the public's legal awareness while strengthening social harmony within Muslim families in Jayapura City, which is characterized by its multicultural and pluralistic nature.

The Effectiveness of an Applied and Easy-to-Understand Approach to Islamic Inheritance Education.

An applied and easy-to-understand approach to teaching Islamic inheritance has had a positive impact on improving literacy among the Muslim community in Jayapura City. Based on interview results, several informants stated that the use of *faraidh* tables, inheritance distribution simulations, and family case studies helped participants understand the concepts of Islamic inheritance more easily. A religious teacher in Abepura District (U-05) explained that congregants grasp the material more quickly when lessons include real-life case examples and visualizations of the heirs' shares. Another informant from the *majelis taklim* committee (JM-06) also noted that hands-on practice methods make participants more confident in determining family inheritance shares. These findings are supported by competency evaluations of KUA marriage officers, which

indicate an improvement in participants' skills following the simulation-based training. This demonstrates that an applied educational approach is more effective in enhancing the Muslim community's practical and contextual understanding of Islamic inheritance law (Hamdani dkk., 2022b).

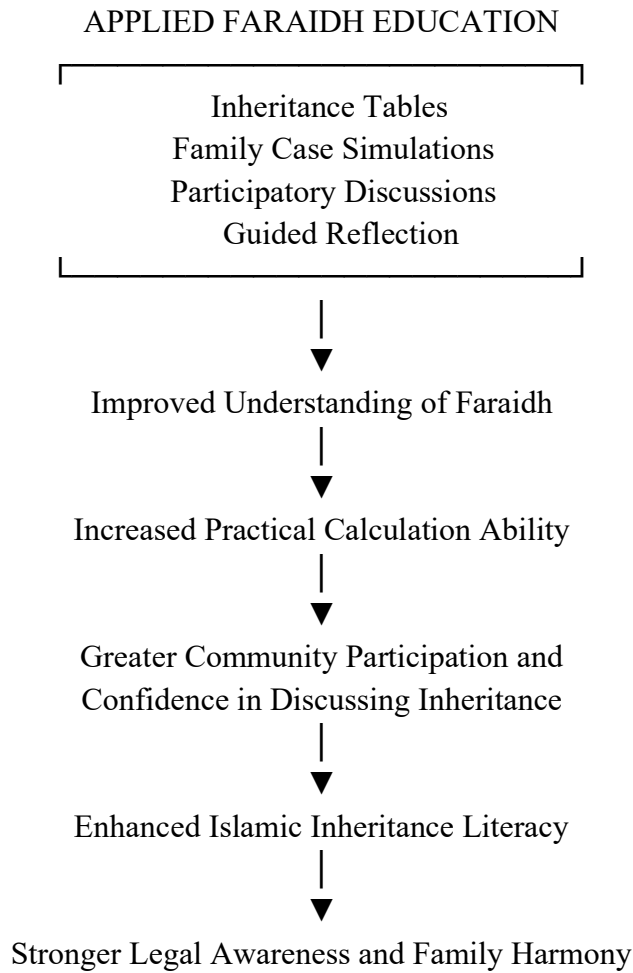
The research findings confirm that a practice- and simulation-based approach to teaching Islamic inheritance law is easier for the public to understand than purely theoretical teaching methods. Based on interview results, several informants noted that the use of faraidh tables and family case studies helped participants understand the relationship between legal provisions and the practical application of inheritance distribution in daily life. A religious leader in Heram District (TA-04) explained that training participants were more active in discussions when the material was presented through direct simulations of family asset distribution. A majelis taklim administrator (JM-07) also noted that congregants began to grasp the concept of proportional justice in inheritance after participating in case-based calculation exercises. Additionally, a KUA officiant (PH-04) revealed that the applied method helped competency exam participants understand the mechanism for determining heirs more systematically. This indicates that the participatory-educational approach is effective in strengthening Islamic inheritance literacy among the Muslim community in Jayapura City (Manouchehri & Burns, 2023).

The research findings indicate that an applied approach to Islamic inheritance education can create a more participatory learning process that is easily implemented in the lives of the Muslim community in Jayapura City. Based on interview results, most informants stated that the use of faraidh tables, simulations of asset distribution, and family case studies helped participants understand the concept of heirs in a more concrete way. A religious teacher in South Jayapura (U-06) explained that congregants grasped inheritance distribution more quickly when the material was presented through hands-on practice rather than theoretical explanations. Another informant from the KUA marriage registrar unit (PH-05) also noted that the simulation-based approach helped participants understand the mechanisms for determining heirs' shares more systematically during competency training. These findings indicate that practice-based and visualization-based educational models are effective in improving faraidh literacy and strengthening the public's understanding of the principles of Islamic inheritance justice (Taryanto dkk., 2025).

Table 3. Effectiveness of Applicative and Understandable Islamic Inheritance Education among Muslim Communities in Jayapura City

Measurement Aspect	Findings	Interpretation
Learning method effectiveness	Participants preferred practical and visual learning through inheritance tables and case simulations.	Practice-based learning was perceived as more understandable than conventional lectures.
Understanding of faraidh concepts	Participants demonstrated better comprehension of heirs, inheritance shares, and calculation procedures after simulation sessions.	Applied learning significantly improved conceptual understanding of Islamic inheritance law.
Community participation	Group discussions became more active, with participants asking questions and sharing family inheritance experiences.	Participatory learning increased engagement and collaborative problem-solving.
Practical calculation ability	Most participants were able to complete simple inheritance calculations independently after guided practice.	Simulation activities strengthened participants' practical competence in applying faraidh.

KUA competency improvement	Religious officials reported greater confidence in explaining inheritance cases following the training sessions.	Practice-based education enhanced technical competence in providing Islamic inheritance guidance.
Perception of Islamic inheritance	Participants increasingly viewed faraidh as a fair and applicable system for family inheritance distribution.	The educational model improved perceptions of distributive justice in Islamic inheritance.



The findings presented in Table 3 and Figure 3 indicate that practical Islamic inheritance education has a significant impact on improving the public’s understanding of *faraidh* concepts among the Muslim community in Jayapura City. Before participating in the educational activities, most participants admitted to having difficulty understanding the terminology, the order of heirs, and the mechanisms for distributing inheritance according to Islamic provisions. However, after participating in practice-based learning, participants began to understand the relationship between the principle of Islamic justice and the proportional distribution of inheritance rights. Learning methods using visual inheritance tables, family case simulations, and hands-on calculation exercises proved effective in increasing participant engagement throughout the educational process. This approach made the previously complex subject of Islamic inheritance (*faraidh*) simpler, easier to understand, and more relevant to the daily family life experiences within a pluralistic and dynamic urban Muslim community like Jayapura.

In addition to enhancing conceptual understanding, the visual and participatory educational approach also strengthened the community’s legal awareness in applying Islamic inheritance

principles in a more just and structured manner. Discussions based on real-life cases allow participants to understand various inheritance issues that frequently arise in family life, including conflicts over asset division, the determination of heirs, and misconceptions regarding inheritance justice. Research findings indicate that educational methods involving active participant engagement are more effective than conventional lecture-based approaches, which tend to be theoretical. Participants not only gain normative knowledge about *faraidh* but also acquire practical skills to apply it within the social context of contemporary Muslim families. These findings demonstrate that developing an applied model of Islamic inheritance education can serve as a key strategy for strengthening legal literacy, preventing family conflicts, and fostering social justice awareness within the Muslim community of Jayapura City.

The study's findings indicate that applied Islamic inheritance education significantly contributes to improving inheritance literacy among Muslim communities in Jayapura City. This study reveals that the previous lack of understanding of the concept of *faraidh* led families to rely more on emotional agreements and customary considerations rather than the proportional principles of Islamic inheritance. However, the use of visual inheritance tables, case simulations, and participatory discussions enabled participants to understand inheritance distribution in a more practical and contextual manner. These findings align with previous studies indicating that community-based legal education and participatory learning models are more effective in strengthening legal awareness and enhancing public understanding of Islamic family law (Suhardi, 2025). Furthermore, this educational approach reduces participants' perception that *faraidh* is overly complex, while simultaneously reinforcing awareness of justice, social harmony, and the prevention of family conflicts within the Muslim community in Jayapura City (Sarmadi dkk., 2025).

The implementation of practical Islamic inheritance education in Jayapura City demonstrates strong social relevance among Muslim communities facing limited legal literacy and diverse socio-cultural practices. In the context of Papua's pluralistic society, inheritance disputes are not merely legal issues but also social issues that have the potential to weaken family cohesion and communal harmony. Findings indicate that a participatory educational approach using simulations, visual inheritance charts, and contextual discussions helps the community understand that the principles of *faraidh* promote proportional justice, not gender inequality or family dominance. These results support previous studies emphasizing that community-based Islamic legal education can strengthen social awareness, conflict prevention, and public trust in Islamic family law practices (Takdir dkk., 2024). Building on these findings, this educational model is socially relevant because it translates abstract religious concepts into practical family problem-solving strategies, which are easier for participants to understand and apply in everyday inheritance cases (Abebe dkk., 2024).

The findings of this study theoretically reinforce the view that Islamic inheritance literacy can be improved more effectively through participatory and contextual educational approaches, rather than solely through normative doctrinal instruction. The applied educational model implemented in Jayapura City demonstrates that visual learning materials, inheritance simulations, and case-based discussions enable participants to internalize the concepts of *faraidh* more comprehensively. This supports educational theories emphasizing that experience-based and community-centered learning enhances knowledge retention and practical understanding within the context of religious education for adults. Previous studies also suggest that participatory Islamic legal education enhances legal awareness because communities are directly involved in problem-solving processes relevant to their social realities (Alhejaili, 2025). From this perspective, these findings indicate that the concept of justice in Islamic inheritance becomes easier to understand when interpreted through practical

family experiences rather than abstract legal formulations, thereby strengthening the theoretical link between Islamic legal literacy and social pedagogy (Nurdin dkk., 2025).

This study provides an important insight that Islamic inheritance education becomes more meaningful when delivered through practical, contextual, and socially relevant learning experiences. These findings reveal that many Muslim communities in Jayapura previously viewed *faraidh* as complex, theoretical, and difficult to apply in family life. However, the use of inheritance tables, simulations, and participatory discussions transformed the learning process into an experience that was easier to understand and apply. These findings affirm that community-based Islamic legal education is not merely about transferring doctrinal knowledge but also about fostering social awareness, family harmony, and perceptions of justice within Muslim communities. Previous studies have also shown that participatory religious education strengthens public engagement because individuals learn through direct experience and contextual interaction (M. Amin Abdullah, 2023). Therefore, the strength of this study lies in demonstrating that an applied educational approach can bridge the gap between Islamic legal theory and everyday social reality (H. Alhassan dkk., 2025).

The findings of this study differ from many previous studies on Islamic inheritance literacy, which primarily emphasize normative legal guidance and doctrinal explanations. Previous studies generally focused on a theoretical understanding of *faraidh* through lectures and text-based learning, whereas this study adopted a more applied educational approach using visual inheritance tables, family case simulations, and participatory discussions. The results indicate that participants in Jayapura City responded more positively to contextual and practice-based learning models because these methods simplify complex inheritance calculations and reinforce perceptions of fairness within family relationships. Previous research also confirms that participatory Islamic legal education enhances public legal awareness more effectively than one-way teaching approaches (H. Alhassan dkk., 2025). However, this study offers a different perspective by integrating applied justice and local social realities in Papua, thereby positioning Islamic inheritance education not merely as religious instruction but also as a strategy to strengthen family harmony and prevent conflict (Tarmizi dkk., 2024).

The findings of this study indicate that Islamic inheritance literacy programs need to be developed through sustainable, community-based educational strategies among Muslim communities in Jayapura City. An applied educational approach using inheritance tables, simulations, and participatory discussions has proven effective in enhancing community understanding and reducing the perception that Islamic inheritance law is difficult to apply. Therefore, future programs must involve broader collaboration between Office of Religious Affairs (KUA), Ministry of Religious Affairs of the Republic of Indonesia, Islamic universities, religious study groups, and local religious leaders to provide sustainable inheritance education and legal assistance. Previous studies have also emphasized that participatory Islamic legal education strengthens community engagement and enhances public legal awareness more effectively than conventional lecture-based approaches (Pratiwi & Fuad, 2026). Additionally, digital learning materials and simple inheritance calculation modules need to be developed to support broader access to *faraidh* education, particularly among young Muslims and community-based religious institutions in Papua (Inita Zahra dkk., 2025).

CONCLUSION

The main findings of this study indicate that practical Islamic inheritance education effectively improves inheritance literacy and strengthens legal awareness among Muslim

communities in Jayapura City. This study reveals that a previous lack of understanding of the concept of *faraidh* contributed to family conflicts, perceptions of injustice, and the dominance of customary inheritance practices in community life. However, an educational approach utilizing inheritance tables, case simulations, and participatory discussions enables participants to understand inheritance distribution in a more practical and contextual manner. These findings also indicate that community-based learning methods encourage active participation and reduce the public perception that Islamic inheritance law is difficult to apply in everyday family situations. Therefore, this study concludes that applied and participatory *Faraidh* education serves not only as a means to transfer knowledge of Islamic law but also as an effective strategy to promote social justice, strengthen family harmony, and prevent inheritance-related disputes within multicultural Muslim communities in Papua.

This study makes a theoretical contribution by reinforcing the view that Islamic inheritance literacy can be developed more effectively through participatory and applied educational approaches, rather than relying solely on doctrinal legal instruction. The research findings indicate that contextual learning methods enable Muslim communities to understand the principles of *faraidh* not merely as abstract religious norms, but as practical mechanisms for realizing social justice and harmony in family life. Methodologically, this study contributes by integrating qualitative community engagement research with simulation-based Islamic legal education involving interviews, participatory discussions, inheritance tables, and practical family case exercises. This approach enables researchers to capture educational experiences and socio-religious dynamics within a multicultural Muslim community in Jayapura City. Furthermore, this study offers an alternative methodological framework for future research on Islamic legal education by combining participatory learning, social interaction analysis, and an applied legal literacy model within a community-based educational setting.

This study has several limitations that should be considered when interpreting the findings and designing future research. This study was conducted within a limited community scope, involving selected Muslim groups, religious leaders, and KUA officials in Jayapura City; therefore, these findings may not fully represent the broader Muslim community in Papua or other multicultural regions in Indonesia. Furthermore, this study primarily focused on qualitative educational experiences and participatory observation without including long-term quantitative measurements of changes in inheritance literacy levels following the educational intervention. Nevertheless, these findings provide important insights into the effectiveness of applied Islamic inheritance education within a multicultural community context. Further research is recommended to develop a broader comparative study involving different socio-cultural communities, digital *faraidh* learning models, and a mixed-methods approach to measure the long-term impact of participatory inheritance education on legal awareness, family harmony, and conflict prevention within Muslim communities.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the writing of this paper, the author used ChatGPT (OpenAI) to assist with language refinement, academic paraphrasing, grammar correction, and the organization of certain sections of the manuscript, including the development of the educational narrative and research structure. After using this tool, the author carefully reviewed, revised, and edited the entire content to ensure academic accuracy, contextual relevance, and compliance with scientific standards. The author

takes full responsibility for the content, interpretations, and conclusions presented in this publication.

ACKNOWLEDGEMENT

The authors would like to express their sincere gratitude to the Muslim community in Jayapura City, religious leaders, administrators of Islamic study groups, and KUA officials who actively participated in this community engagement program and provided valuable input throughout the research process. We also extend our gratitude to the Graduate School of IAIN Fattahul Muluk Papua for its institutional support and academic facilitation during the conduct of this study. The authors would further like to thank all participants and collaborators who supported the educational activities, discussions, and data collection process, which contributed significantly to the completion of this research.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Supervision; Validation.

Author 6: Other contribution; Resources; Visuali-zation; Writing - original draft.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

REFERENCES

- Abebe, W. K., Tafari, H. W., & Faris, S. B. (2024). Effect of context based REACT strategy on students' conceptual understanding of heredity. *Cogent Education*, 11(1), 2290104. <https://doi.org/10.1080/2331186X.2023.2290104>
- Achille, C., & Fiorillo, F. (2022). Teaching and Learning of Cultural Heritage: Engaging Education, Professional Training, and Experimental Activities. *Heritage*, 5(3), 2565–2593. <https://doi.org/10.3390/heritage5030134>
- Alhejaili, M. O. (2025). From law to social change: Examining the behavioural effects of legal reforms in Saudi Arabia. *Humanities and Social Sciences Communications*, 12(1), 1953. <https://doi.org/10.1057/s41599-025-06225-5>
- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young muslim generations: A case study from two Indonesian universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Dai, X. (2025). Integrating interdisciplinary approaches in legal education: A study on enhancing problem-solving, innovation, and comprehensive legal understanding. *Artificial Intelligence and Law*. <https://doi.org/10.1007/s10506-025-09445-x>
- Dewi, M. K., & Ferdian, I. R. (2021). Enhancing Islamic financial literacy through community-based workshops: A transtheoretical model. *Journal of Islamic Accounting and Business Research*, 12(5), 729–747. <https://doi.org/10.1108/JIABR-08-2020-0261>

- Fahimah, I., Suwarjin, S., Gusmansyah, W., Zubaedi, Z., & Jayusman, J. (2024). Interfaith Inheritance in Muslim Families in Indonesia: Practices, Philosophy, and the Direction of National Inheritance Law Development. *AHKAM: Jurnal Ilmu Syariah*, 24(2), 379–396. <https://doi.org/10.15408/ajis.v24i2.40907>
- H. Alhassan, K. I., Sopian Lubis, Adam Jehan, Ab Jalhani, & Al Fiqri Ardiansyah. (2025). Reproducing Legal Culture Thru Cultural Capital: A Socio-Legal Analysis of Islamic Higher Education in Indonesia. *Nurani: jurnal kajian syari'ah dan masyarakat*, 25(2), 716–731. <https://doi.org/10.19109/nurani.v25i2.31306>
- Hamdani, F. F. R. S., Pebrianti, S., Dzulhijjah, L., & Maricar, H. M. (2022a). Traditional Law vs. Islamic Law; An Analysis of Muslim Community Awareness in Inheritance Issues. *Al-Ahkam*, 32(1), 109–130. <https://doi.org/10.21580/ahkam.2022.32.1.11000>
- Hamdani, F. F. R. S., Pebrianti, S., Dzulhijjah, L., & Maricar, H. M. (2022b). Traditional Law vs. Islamic Law; An Analysis of Muslim Community Awareness in Inheritance Issues. *Al-Ahkam*, 32(1), 109–130. <https://doi.org/10.21580/ahkam.2022.32.1.11000>
- Handrianto, C., Jusoh, A. J., Herlina, S., Alfurqan, A., & Nor Azhar, N. F. (2025). Exploring the Factors Influencing Motivation and Understanding in Islamic Religious Education: A Mixed-Methods Study in Urban and Rural Areas. *The International Journal of Interdisciplinary Educational Studies*, 20(3), 75–94. <https://doi.org/10.18848/2327-011X/CGP/v20i03/75-94>
- Husen Ismail, F., Muzana, Z., Hamat, Z., & Sulong, J. (2024). Customary and Islamic Practices in Inheritance Distribution: Insights from The Gampong Customary Court in Pidie. *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan*, 24(2), 1–16. <https://doi.org/10.30631/alrisalah.v24i2.1544>
- Imtiaz, S., Arif, S., Nawaz, A., & Shah, S. A. R. (2024). Conservation of Socio-Religious Historic Buildings: A Case Study of Shah Yousuf Gardez Shrine. *Buildings*, 14(7), 2116. <https://doi.org/10.3390/buildings14072116>
- Inita Zahra, N., Miswardi, M., Fitri Gunawan, N., Doni, M., & Yusuf Iskandar, M. (2025). Transforming Matrilineal Traditions: The Role of Ulama in Reforming Minangkabau Customary Inheritance Law. *Hakamain: Journal of Sharia and Law Studies*, 4(1), 113–126. <https://doi.org/10.57255/hakamain.v4i1.1373>
- Izuhara, M., & Köppe, S. (2019). Inheritance and family conflicts: Exploring asset transfers shaping intergenerational relations. *Families, Relationships and Societies*, 8(1), 53–72. <https://doi.org/10.1332/204674317X14908575604683>
- Jayadi, S. (2025). Harmony in Diversity: Exploring Religiosity Cohesion Among Muslim, Hindu, and Buddhist Communities in North Lombok, Indonesia. *Journal of Islamic Thought and Civilization*, 15(1), 261–276. <https://doi.org/10.32350/jitc.151.15>
- Karimullah, S. S. (2023). The Relevance of the Concept of Justice in Islamic Law to Contemporary Humanitarian Issues. *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum*, 8(1). <https://doi.org/10.22515/alahkam.v8i1.7654>
- Laeheem, K., Tepsing, P., & Hayisa-e, K. (2025). Confirmatory Factors Analysis of Multicultural Leadership of Youth in the Three Southern Border Provinces of Thailand. *Societies*, 15(7), 202. <https://doi.org/10.3390/soc15070202>
- M. Amin Abdullah. (2023). From Dialogue to Engagement: Experiences of Civil Society Organizations in Religious Literacy Programs for Multicultural Education Curriculum in Indonesia. *Jurnal pendidikan agama Islam*, 21(2), 264–274. <https://doi.org/10.14421/jpai.v21i2.10234>

- Manouchehri, B., & Burns, E. A. (2023). A “Participatory School” in Iran: A Bottom-Up Learning Approach in a Top-Down Education System. *Education and Urban Society*, 55(3), 263–288. <https://doi.org/10.1177/00131245211048434>
- Mujahid, I. (2021). Islamic orthodoxy-based character education: Creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Nasih, A. M., Sultoni, A., Thoriquattyas, T., Yani, A., Ramli, S., & Umar, M. (2020). Applying Participatory Observation in Islamic Education to Improve Studentsâ€™ Character. *Jurnal Pendidikan Islam*, 6(2), 145–152. <https://doi.org/10.15575/jpi.v6i2.9756>
- Nisar, A., & Cusairi, R. B. M. (2025). Islamic Inheritance Rights for Women in Pakistan: Exploring Legal Safeguards and Social Challenges. *Journal of Islamic Thought and Civilization*, 15(1), 146–165. <https://doi.org/10.32350/jitc.151.09>
- Nurdin, Z., Suryani, & Agusten. (2025). From Classical Kafâ’ah to Contemporary Economic Justice: A Hadith-Based Legal Reassessment in Islamic Family Law. *Al-Istinbath: Jurnal Hukum Islam*, 10(2), 809–830. <https://doi.org/10.29240/jhi.v10i2.12880>
- Pratiwi, C. S., & Fuad, A. N. (2026). Bridging Sharia and Human Rights: An Innovative Pedagogical Approach in Indonesia. *Teaching Theology & Religion*, teth.70026. <https://doi.org/10.1111/teth.70026>
- Rahman, U., Idham, I., Dalif, M., Makmur, M., & Sewang, A. (2022). Men and Women in The Distribution of Inheritance in Mandar, West Sulawesi, Indonesia. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 6(1), 156. <https://doi.org/10.22373/sjkh.v6i1.9094>
- Ramli, M. A., Rosele, M. I., Achmad, A. D., & Qotadah, H. A. (2023). Womenâ€™s Right of Inheritance in Islam: Between the Sharia Provision and Demand of Socio-cultural Changes. *Khazanah Hukum*, 5(2), 171–182. <https://doi.org/10.15575/kh.v5i2.29181>
- Rasyid, A., Lubis, R. F., & Saleh, I. (2024). Contestation of Customary Law and Islamic Law in Inheritance Distribution: A Sociology of Islamic Law Perspective. *Al-Ahkam*, 34(2), 419–448. <https://doi.org/10.21580/ahkam.2024.34.2.20843>
- Ro’fah, R., & Absor, M. U. (2025). Decolonising Social Work Education in Indonesia: The Case of a State Islamic University. *Global Social Welfare*. <https://doi.org/10.1007/s40609-025-00414-5>
- Sahin, A. (2018). Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>
- Sarmadi, A. S., Hafidzi, A., Mohlis, M., Yunin, O., & Korniienko, M. (2025). Negotiating Islamic Law and Customary Practice: Fiqh al-Aqalliyat and Restorative Justice in Banjar Inheritance Disputes. *Jurnal Ilmiah Al-Syir’ah*, 23(2), 279. <https://doi.org/10.30984/jis.v23i2.3673>
- Suhardi, M. (2025). Legal Pluralism and Cultural Legitimacy: Reframing Sasak Customary Law to Prevent Child Marriage in Lombok. *Society*, 13(1), 538–552. <https://doi.org/10.33019/society.v13i1.818>
- Takdir, T., Halide, N., Hardianto, H., Rusli, M., Erwin, E., & De Vos, P. (2024). Islamic Law and Local Traditions in Preventing Early Marriage in the Toraja Muslim Minority Community. *Jurnal Ilmiah Al-Syir’ah*, 22(2), 274. <https://doi.org/10.30984/jis.v22i2.2931>
- Tarmizi, T., Amir, R., Syamsuddin, D., Hasan, H., & Ridwan, Muh. S. (2024). Inheritance Distribution and Conflict Resolution in Bone Regency: Upholding Women’s Rights and Islamic Law Objectives. *De Jure: Jurnal Hukum dan Syar’iah*, 16(2), 255–277. <https://doi.org/10.18860/j-fsh.v16i2.29477>

Taryanto, Muhammad Ridwan, Sulistri, Halimatussadiyah, Gusti Randy Pratama, Abdul Rohman, Hariyanti, & Min Sahril. (2025). Faraid Literacy Education: Understanding the System of Inheritance Distribution Based on Islamic Law for Family Welfare. *Unram Journal of Community Service*, 6(3), 488–493. <https://doi.org/10.29303/ujcs.v6i3.1138>

Copyright Holder :

© Hendra Yulia Rahman et al. (2026).

First Publication Right :

© International Journal of Educational Narratives

This article is under:

