


Analysis of Testamentary Regulations in Islamic Law: A Study of Legal and Practical Aspects

Tolhah Toha Nawawi

Sekolah Tinggi Ilmu Hukum Gunung Jati

Article Info	ABSTRACT
<p>Keywords: Will, Islamic Law, Inheritance Law, Heirs, Compilation of Islamic Law (KHI)</p>	<p>This study analyzes the regulation of wills in Islamic law with a focus on legal and practical aspects. A will is an instrument in the distribution of inherited assets regulated by Islamic law, which has special provisions regarding limitations, recipients and implementation. This study uses a normative research method with a juridical-theological approach to explore the legal basis of wills in the Qur'an, Hadith, and fatwas of scholars. In addition, this study also reviews the practice of implementing wills in Muslim society, including the challenges that arise in their implementation. The results of this study indicate that a will in Islamic law has a significant role in distributing inheritance fairly, especially for parties who are not included in the list of heirs. Based on an analysis of Islamic legal sources, both from the Qur'an, Hadith, and the opinions of scholars, it was found that a will not only functions as a form of social concern, but also as a legal instrument that grants rights to certain individuals without violating the principle of justice in the distribution of inheritance. This study also emphasizes that the implementation of a will must meet certain requirements, such as the existence of <i>ijab</i> and <i>qabul</i>, a maximum limit of one third of the inheritance, and an agreement with the heirs if the amount exceeds this limit. In addition, wills have been proven to have a positive impact in preventing conflict among heirs and ensuring that the assets left behind are used properly in accordance with the principles of justice in Islam.</p>
<p>This is an open access article under the CC BY-NC license</p> 	<p>Corresponding Author: Tolhah Toha Nawawi Sekolah Tinggi Ilmu Hukum Gunung Jati tolkah@stihgunungjati.ac.id</p>

INTRODUCTION

Indonesia is a country with a Muslim majority, reaching around 85.2 % of the total population. This makes Indonesia the country with the largest number of Muslims in the world. As a consequence, various aspects of people's lives, including in the legal field, are greatly influenced by Islamic teachings (Jayus, 2017). However, in the past, the resolution of cases related to Islamic law often encountered obstacles in the judicial system. One of the main causes is the absence of positive law that specifically regulates these issues, thus creating legal uncertainty. The various differences of opinion that arise from various schools of thought and the results of *ijtihad* of scholars further complicate the process of resolving disputes based on Islamic law (Azhar, 2019).

To overcome this problem, the government then codified Islamic law as part of the national legal system. One concrete effort in this codification is the compilation of the Compilation of Islamic Law (KHI) which now has legal force as a reference in resolving cases in religious courts (Marpaung, 2023). KHI acts as a legal basis that provides certainty in regulating various aspects of Islamic law, including marriage, inheritance, and waqf. With this regulation, the Muslim community in Indonesia now has a clearer and more structured legal reference, thereby reducing the potential for differences of opinion which previously often became a source of problems in the practice of Islamic law (Aulia & Efrida, 2018).

A will is an important part of inheritance law that relates to the management of a person's inheritance after he/she dies. In general, a will can be interpreted as a statement or will of a person regarding the distribution and use of the assets he/she owns after death (Moechtar, 2017). In order for a will to be carried out properly, there are a number of requirements that must be met, both in terms of law and ethics. A will in the context of inheritance law aims to ensure that the inheritance can be distributed according to the wishes of the testator without violating the provisions applicable in Islamic law and positive law in Indonesia. Thus, a will becomes an important instrument in regulating the distribution of inheritance fairly and transparently (Adliyah, 2020).

In addition to being related to the distribution of assets, a will can also be a moral message or advice that someone wants to convey to be implemented after he dies. A will in this form emphasizes more on the aspect of responsibility or trust left to other parties (Mukhtar, 2023). For example, a person may make a will that his children be well educated, that his debts be paid off, or that goods he has borrowed be returned to their owners. This kind of will has a strong social dimension, because it not only concerns the personal interests of the testator, but also concerns the welfare of the people he leaves behind. Therefore, understanding of wills is not only limited to the legal aspects of inheritance, but also includes moral values and social responsibility in community life (Imron, 2015). Some hadiths about wills: "There is no will for the heirs." (Narrated by Tirmidhi)

In the hadith it has been clearly stated that the heirs will not be the recipients of the will. Then, another hadith about the will: "Abu Umamah al-Bahily ra. said : I heard the Messenger of Allah SAW say: "Indeed, Allah has given the right to everyone who is entitled and there is no will for the heirs." (Narrated by Ahmad and the Four Imams except Nasa'i. The hadith is hasah according to Ahmad and Tirmidhi and confirmed by Ibn Khuzaimah and Ibn al-Jarud) The hadith also confirms the same thing , namely there is no will for the heirs. If there are heirs who are the recipients of the will, then this contradicts the hadiths above. Giving a will to heirs creates the opportunity for inheritance disputes. If there are heirs who do not agree with the will that has been made by the testator, then in the future it will cause conflict and lead to disputes over the division of inheritance between one heir and another.

The study of inheritance law regarding wills is a gift from one person to another in the form of an inheritance which can be in the form of objects, receivables, or benefits to be owned by the recipient of the will as a gift that applies after the death of the person who made the will. A will is a statement or statement that begins an act (Muthtiah, 2019). The act begins after the person who said or stated it dies. Today, along with the process of

developing will studies, new products have emerged, this is the result of efforts to reform Islamic law in Indonesia with the product of wajibah wills. This is to find out what the form of the results of the renewal of Islamic law is. This discussion will discuss how wajibah wills are and what contemporary issues arise in legal cases in Indonesia (Rohana, 2021).

In Islamic law, wills have an important position as one of the mechanisms in the distribution of inherited property which aims to ensure the welfare of the recipient after the testator's death (Praditya et al., 2024). Wills are regulated in the Quran and Hadith, and clarified through the *ijtihad* of scholars. In Surah Al-Baqarah verse 180, Islam encourages a Muslim to make a will, especially for relatives who do not automatically receive inheritance. However, in its implementation, the will must meet several conditions, including the testator must have legal capacity, the property bequeathed must be halal and its ownership must be clear, and it must not exceed one third of the total property unless approved by the heirs (Chubba, 2018).

In addition, wills in Islam are also divided into several types based on their nature and recipient. Mandatory wills, for example, are given to certain parties who do not receive a direct share of the inheritance, such as grandchildren of a child who has died first (Nugraheni et al., 2010). There are also *sunnah* wills, which are recommended for someone who wants to give some of their assets to relatives or other parties who need *haram* wills, namely wills that aim to give assets to parties that are prohibited in Islam, such as giving to enemies of Islam or in the context of sinful acts. With these various provisions, Islamic law places wills as a means to balance the interests of the testator, heirs, and other beneficiaries, so that it can create justice in the distribution of inheritance (Triwahyuni, 2022).

METHOD

The approach used in this study is a normative legal approach, namely a method that focuses on the analysis of legal materials consisting of primary, secondary, and tertiary laws (Soekanto. 2007). This approach aims to examine basic norms, legal rules, and applicable regulations related to wills in Islamic law. The legal sources used in this study include primary legal materials, namely legal norms and regulations such as laws and research results related to will law. In addition, this study also relies on secondary legal materials obtained through literature studies and comparisons of the thoughts of legal experts regarding the concept and practice of wills in Islam. By examining various references and opinions of legal scholars, this study attempts to provide an in-depth analysis of the regulation of wills in the Islamic legal system and its implementation in legal practice in Indonesia.

Data collection in this study was conducted through literature study, namely by collecting, reading, and analyzing various legal materials relevant to the research topic (Ariawan, 2013). Analysis of legal materials was conducted using two main methods, namely the inductive method and the deductive method. The inductive method is used by compiling and analyzing materials from specific cases or regulations, then drawing conclusions that can be applied more widely in the Islamic legal system. In contrast, the

deductive method is carried out by examining the principles of Islamic law in general, then concluding them in a more specific context related to wills. This approach allows research to identify patterns and dynamics of testamentary law, both in theory and practice, thus producing a comprehensive study of the regulations and issues that arise in Islamic inheritance law in Indonesia.

RESULT AND DISCUSSION

Will in the language has various meanings, such as making something, showing mercy, giving a message, connecting something, commanding, and obliging something. In the context of Islamic law, the term will comes from the Arabic language *washiyyah*, which has a special meaning in Islamic jurisprudence. The concept of will in Islam is not only limited to the provision of property after a person's death, but also includes various forms of messages and orders that must be carried out by the recipient of the will after the testator's death. Wills can be in the form of requests to complete certain affairs, perform worship, or even provide benefits to others who are not included in the heirs. Therefore, wills have an important position in the Islamic legal system, because they function as a means to continue a person's will after he or she dies, both in the form of property and other orders.

According to the Hanafi school of thought, as quoted by M. Idris Ramulyo (2006), a will is defined as a voluntary grant of property rights (*tabarru'*) which only takes effect after the testator dies. This will can be in the form of goods or benefits given to the recipient in accordance with the will of the testator. This understanding shows that a will has a different nature from a gift or charity, because its implementation only becomes effective after the testator dies. In Islamic law, there are various provisions governing wills, including limits on the amount of assets that can be bequeathed, namely a maximum of one third of the total assets, unless there is approval from the heirs. With this provision, Islam regulates that the rights of heirs remain protected, while also providing space for someone to share assets or provide benefits to parties who do not directly receive the inheritance.

A will is a form of gift made by a person during his or her lifetime, but its implementation only takes effect after he or she dies. This is in line with the opinion of Bigha et al (1994) who stated that a will is a gift that is postponed until the testator dies. A will has an important role in Islamic law, because it allows a person to manage part of his property for certain interests that he considers beneficial. A will also provides the opportunity for the testator to give property to parties who are not included in the list of heirs, whether individuals or social, educational, or religious institutions. Thus, a will not only functions as a form of wealth distribution, but also as a means to carry out the values of virtue in Islam.

In the context of positive law in Indonesia, the rules regarding wills are regulated in Article 194 of the Compilation of Islamic Law (KHI). This article states that a person who is at least 21 years old, of sound mind, and not under pressure or coercion, has the right to bequeath part of his/her property to another individual or a certain institution. This shows that Islamic law gives a person the freedom to manage his/her property, as long as it is within the specified limits. In addition, this article also emphasizes that the assets that are

bequeathed must truly become the testator's rights. This means that a person cannot bequeath assets that do not belong to him or that are still in dispute.

Further provisions in Article 194 of the KHI also emphasize that the execution of a will can only be carried out after the testator has died. This clarifies the difference between a will and a gift or other grant that is valid while the giver is still alive. A new will can be executed after the testator dies, so the heirs or authorized parties are responsible for ensuring that the provisions of the will are carried out in accordance with applicable law. Apart from that, Islamic law also limits the amount of assets that can be willed, namely that it cannot exceed one third of the total assets of the will, unless there is approval from the heirs. This provision aims to maintain a balance between the rights of heirs and the rights of recipients of wills, so that there is no inequality in the distribution of inherited assets. With this rule, Islamic law seeks to provide justice in the inheritance system. A will allows a person to continue to provide benefits to other people or institutions that he or she deems important, but still maintains the rights of legitimate heirs. The implementation of this rule also requires a clear legal mechanism so that there are no disputes between heirs and recipients of the will. Therefore, in practice, a will should be made in written form and witnessed by an authorized party to avoid potential disputes in the future.

Wills in Islamic law have a very important role, especially in ensuring the well-being of the family and relatives left behind by the testator. Wills are not just voluntary acts, but in some conditions, they can be an obligation that must be fulfilled to ensure that no party feels neglected or experiences difficulties after the testator passes away. In the Qur'an, the word "shall" which is often used in verses that discuss wills shows the nature of a command that leads to an obligation. This shows that Islam strongly emphasizes the importance of wills as part of a fair property distribution system, in order to avoid conflict or injustice between heirs and other parties who are entitled to a share of the testator's legacy.

The position of a will in Islamic inheritance law is very important, because it concerns the rights of individuals who are not always included in the list of heirs according to faraidh provisions. In some cases, there are relatives who do not legally inherit, but still have a close relationship with the testator and may be economically dependent on him. Therefore, through the will mechanism, a person can allocate part of his assets to people in need, including distant family, underprivileged relatives, or even social and religious institutions. Thus, a will functions as a bridge to accommodate the needs of parties who are not included in the Islamic inheritance system, but are still entitled to receive a share of the testator's assets (Hadi, 2017).

Apart from being a form of social responsibility, a will also plays a role in maintaining family harmony after the testator dies. When someone dies without leaving a will, there is often conflict between heirs regarding the distribution of the inheritance. With a clear will, the potential for disputes can be minimized, because the testator has determined for himself how his assets will be distributed. Therefore, it is important for someone who has sufficient assets to consider making a will early on, so that no disputes arise later. A will that is made fairly and in accordance with the principles of Islamic law will help create peace for the heirs and the parties left behind (Cahyono et al., 2019).

However, in its implementation, the will must still pay attention to the limitations that have been set in Islamic law. One of the main provisions that must be observed is the maximum limit of the will which must not exceed one third of the testator's total assets, unless approved by the heirs. This provision aims to maintain a balance between the rights of the will recipient and the rights of the heirs that have been determined in the *faraidh*. If not properly arranged, a will that exceeds the limits can cause injustice and potentially create conflict between heirs. Therefore, in Islam, wills must be prepared with full consideration and justice so as not to cause a negative impact on the family left behind.

As part of the Islamic inheritance system, wills also have high spiritual value. A will is not only a legal instrument to regulate the distribution of assets, but also a form of moral and social responsibility that must be fulfilled by every Muslim. In Islam, the assets owned by a person do not only function for personal interests, but must also be able to provide benefits to others (Boyoh, 2021). Therefore, through a will, a person can ensure that part of his assets are still used for good purposes, be it for family, the poor, social institutions, or the interests of the community at large. Thus, a will is one way for a Muslim to leave a legacy that is not only of material value, but also of blessings and virtue.

In Islamic law, a will has priority over the distribution of inheritance to heirs. This is because a will is a right that must be fulfilled first from the inheritance before it is distributed to the heirs. Although most *fuhaha* are of the opinion that a will has *sunnah law*, meaning it is recommended but not obligatory, a will remains an important aspect of Islamic inheritance law. Therefore, the assets that are willed must first be cleared of debts left by the testator, so that there is no injustice in its implementation. This principle emphasizes that a Muslim's responsibility towards the rights of others, including in the form of debts, must be settled first before the inheritance or will can be given to the rightful recipients.

On the other hand, there are scholars and jurists who believe that a will is obligatory under certain conditions, especially if there are parties who are legally prevented from receiving inheritance. This opinion is based on an in-depth interpretation of the verses related to wills in Islamic law. One view that can be used as a reference is that put forward by Abu Muslim Al-Asfahani, as quoted by Assad Yunus (1992). He tried to compromise between the verses about wills and the verses about inheritance. In this case, the verses about wills are more aimed at families or certain parties who do not get a share of the inheritance because they are prevented by heirs who are closer by blood, while the verses about inheritance are related to those who have explicitly obtained a certain share based on the provisions in the *Qur'an* and *Hadith*.

From this understanding, it can be concluded that the will functions as an instrument to ensure justice in the distribution of inheritance, especially for family members who do not inherit directly. For example, a testator can give a will to distant relatives, adopted children, or individuals who have made contributions in their lives, but are not included in the list of heirs entitled to receive inheritance according to Islamic law. Thus, a will acts as an additional mechanism that allows the testator to continue to provide benefits to people who are considered important in his life, without violating the main rules in the Islamic inheritance system.

In addition, a will is also a means to ensure a balance between individual rights and social responsibilities in Islam. The wealth owned by a person is not only for personal interests, but also has a social dimension that must be taken into account. Therefore, Islam provides flexibility in the allocation of wealth through a will, as long as it follows the provisions that have been set, such as a maximum limit of one third of the total assets of the testator, unless approved by the heirs. With this limitation, Islam ensures that the will does not reduce the rights of the heirs that have been determined by the sharia, while also allowing the testator to continue to contribute to social good.

In practice, the implementation of a will must also comply with applicable legal provisions so as not to cause conflict in the future. A valid will must be made clearly, both verbally and in writing, with witnesses who can confirm its validity and enforceability. This is important to avoid potential disputes between heirs and beneficiaries of the will, which often occurs if a will is made without legal clarity. Therefore, Islam teaches the importance of making a will with full consideration and justice, and ensuring that the rights of all parties involved are respected.

In Islamic law, if someone leaves a will that exceeds the maximum limit of one-third of their estate, there are two ways to resolve it. The first way is to reduce the amount of the will to match the maximum limit of one-third of the total estate left behind. This step aims to ensure that the rights of the heirs are maintained in accordance with the provisions of Islamic law. The second way is to find an agreement between the testator and the legal heirs. In this case, the heirs can give their consent on the part of the will that exceeds the allowed limit. This agreement becomes important to avoid potential conflict or dissatisfaction between the parties involved in the division of inheritance.

The validity of a will in Islam depends on the fulfillment of the pillars and conditions that have been set. One of the main requirements is the existence of a contract consisting of *ijab* (statement of the will from the testator) and *qabul* (acceptance from the party to whom the will is given). This consent and acceptance can be done in various forms, either verbally, by gesture, or in writing, depending on the condition of the testator. In addition, the testator must meet certain requirements, such as having reached the age of puberty, having sound mind, being free to determine his will, and not being under the guardianship or influence of another party that can limit his freedom in making decisions. By meeting these requirements, the will can be considered valid and has legal force in Islam.

Wills also have a deep spiritual dimension in Islamic teachings. Giving some of one's wealth as a will is not only aimed at distributing wealth, but also as a form of worship and getting closer to Allah SWT. A will given with good intentions can become a charity, namely charity whose rewards continue to flow even though the testator has died. This happens because the contents of the will often contain elements of kindness and help to people in need, such as less fortunate relatives, orphans, or social institutions that play a role in the welfare of the community.

The main purpose of implementing a will in Islam is to provide an opportunity for family members who do not have the right to inheritance to still receive a share of the testator's inheritance. A will is an instrument that allows the testator to share his wealth

with people who are not included among the legitimate heirs according to Islamic law. Thus, a will is not only a means of distributing assets but also serves as a form of concern and affection for families who may not receive a direct share of the inheritance. In addition to the aspect of concern, a will also reflects the value of a Muslim's piety to Allah SWT. Setting aside some of one's wealth to be given through a will is one form of good deeds that can bring someone closer to Allah. A will made with sincere intentions will be part of the goodness that continues to flow even though the testator has died. Moreover, a will also plays a role in upholding social justice, because it allows for a more even distribution of wealth and is not only concentrated in certain groups. Thus, a will is not merely a legal provision, but also a real implementation of the values of justice and welfare in Islam.

Legal provisions regarding mandatory wills are aimed at individuals who have sufficient assets to bequeath. This aims to ensure that a person's inheritance is not wasted or misused by heirs who are not wise in managing the inheritance. In some cases, there is a possibility that the inherited assets will be neglected or used irresponsibly, so that a will can be a solution to ensure that some of the assets are still used productively, for example for social or charitable purposes.

In addition, the implementation of a will also aims to avoid the accumulation of wealth in the hands of only a few people. Islam teaches the principle of balance in the ownership and distribution of wealth. With a will, a person can share his wealth with those who need it more, both within the family and the wider community. A will is also a preventive measure to reduce the potential for conflict between heirs, because with a fair and clear distribution, the potential for disputes regarding inheritance can be minimized. Therefore, a will is not only a legal practice, but also part of the Islamic social system which aims to create justice and prosperity for all parties.

CONCLUSION

From all the descriptions above, it can be concluded that wills in Islam have a very important role, both from a legal and social perspective. A will allows a person to give part of his assets to those who are not entitled to receive an inheritance according to Islamic law, thereby helping those in need. In its implementation, a will must fulfill certain conditions, such as the *ijab* and *qabul* between the testator and the recipient, and must be carried out by someone who has legal capacity, namely being of sound mind, mature, and having the freedom to determine his will. In addition, Islam sets a maximum limit for a will of one third of the inheritance, unless there is an agreement with the heirs to exceed this limit. More than just a legal provision, a will also reflects the values of a Muslim's piety and is a form of charity that can continue to flow with rewards after death. Wills not only help in the distribution of assets, but also play a role in maintaining social balance and preventing conflicts between heirs. With a will, the testator can ensure that the assets he leaves behind are not wasted and are still used for good. Therefore, a will is not only a recommendation in Islam, but also an important instrument in creating social justice, avoiding the accumulation of wealth, and ensuring the welfare of the family and the wider community.

REFERENCES

1. Jayus, M. (2017). Menggagas Arah Baru Studi Hukum Islam Di Indonesia. *Al-Adalah*, 10(2), 257-264.
2. Azhar, A. F. (2019). Penerapan konsep keadilan restoratif (restorative justice) dalam sistem peradilan pidana di Indonesia. *Mahkamah: Jurnal Kajian Hukum Islam*, 4(2), 134-143.
3. Marpaung, W. (2023). Diskursus Kompilasi Hukum Islam (Khi) dalam Sistem Hukum Indonesia. *Al-Ussrah: Jurnal Al Ahwal As Syakhsyah*, 11(1).
4. Aulia, E., & Effida, D. Q. (2018). Kodifikasi hukum Islam di Indonesia dalam perspektif kepastian hukum. *Ius Civile: Refleksi Penegakan Hukum Dan Keadilan*, 2(2).
5. Moechthar, O. (2017). Kedudukan Negara Sebagai Pengelola Warisan Atas Harta Peninggalan Tak Terurus Menurut Sistem Waris Burgerlijk Wetboek. *Yuridika*, 32(2), 280-309.
6. Adliyah, N. (2020). Wasiat Dalam Sistem Pembagian Harta Peninggalan Menurut Hukum Islam. *Al-Amwal: Journal of Islamic Economic Law*, 5(1), 72-82.
7. Muktar, L. (2023). Problematika Penerapan Wasiat dalam Kehidupan Masyarakat di Desa Sana Daja. *Amnesti: Jurnal Hukum*, 5(1), 83-93.
8. Imron, A. F. (2015). Konsep Wasiat Menurut Hukum Islam, Kompilasi Hukum Islam, dan KUH Perdata. *Asy-Syari'ah: Jurnal Hukum Islam*, 1(1), 25-50.
9. Rohana, N. P. (2021). Wasiat Wajibah Dalam Perspektif Hukum Di Indonesia. *Yurisprudencia: Jurnal Hukum Ekonomi*, 7(1), 139-155.
10. Muthiah, A. (2019). Keabsahan Wasiat Yang Dibuat Dengan Lisan Oleh Pewaris Pada Kajian Hukum Perdata Dan Hukum Islam. *DE LEGA LATA: Jurnal Ilmu Hukum*, 4(2), 240-254.
11. Praditya, E. F., Safri, H. H., & Fadhlillah, M. R. (2024). Tinjauan Yuridis Tentang Wasiat Dan Waris Dalam Perspektif Hukum Islam. *Lex Veritatis*, 3(3), 20-30.
12. Chubba, M. C. (2018). Kesesuaian Pasal 108 KHI Tentang Wasiat Perwalian Anak Kepada Badan Hukum dengan Hukum Islam. *Al-Hukama': The Indonesian Journal of Islamic Family Law*, 8(2), 456-482.
13. Nugraheni, D. B., Ilhami, H., & Harahab, Y. (2010). Pengaturan dan implementasi wasiat wajibah di Indonesia. *Mimbar Hukum-Fakultas Hukum Universitas Gadjah Mada*, 22(2), 311-329.
14. Triwahyuni, P. N. (2022). Dampak Hukum Terhadap Wasiat Tanpa Akta Notaris. *Jurnal Ilmiah Mahasiswa Hukum [JIMHUM]*, 2(3).
15. Soekanto, S. (2007). Penelitian hukum normatif: Suatu tinjauan singkat.
16. Ariawan, I. G. K. (2013). Metode Penelitian Hukum Normatif. *Kertha Widya*, 1(1).
17. Ramulyo, M. I. (2006). Hukum perkawinan, hukum kewarisan, hukum acara peradilan agama dan zakat menurut hukum Islam.
18. Bigha, M. D., Mahrus, U., & Sholihin, Z. (1994). *Ihtisar hukum-hukum Islam praktis*. Asy-Syifa'.
19. Hadi, S. (2017). Pembatasan wasiat sebagai bentuk keadilan hukum Islam. *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 9(2), 169-184.

20. Cahyono, D. N., Kusuma, B. A., & Telussa, J. E. I. (2019). Pembagian harta warisan orangtua yang berbeda agama dalam perspektif hukum Islam. *Perspektif*, 24(1), 19-29.
21. Boyoh, N. (2021). Kekuatan Hukum Surat Wasiat Sebagai Bukti Kepemilikan Tanah Warisan Yang Sah Menurut Kitab Undang-Undang Hukum Perdata. *Lex Privatum*, 9(4).
22. Assad, Y. (1992). Pokok-Pokok Hukum Kewarisan Islam. Jakarta: Al Qushwa.