

COMMUNITY MEDIATION IN ISLAMIC INHERITANCE DISPUTES: INTEGRATING SULUH AND SYAHRUR'S THEORY OF LIMITS IN THE SURALAGA COMMUNITY

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DOI: <https://doi.org/10.21154/muslimheritage.v11i1.12364>

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Received: Nov 18, 2025

Revised: May 04, 2026

Approved: June 2, 2026

Abstract

The distribution of inheritance is one of the key aspects of Islamic family law that frequently gives rise to disputes. Consequently, this study aims to identify an integrative model for dispute resolution through community mediation, drawing on Muhammad Syahrur's theory of limits. The study employs a normative empirical method with a socio legal approach that combines the study of Islamic law, customary law, and empirical data. Data was obtained through interviews with customary leaders, religious leaders, and mediators. The results of the study indicate that community mediation through the *suluh* mechanism integrates Islamic values, customary law, and state law. In this process, religious and customary leaders act as mediators who promote peace, justice, and agreement among the parties. Based on Muhammad Syahrur's theory of limits, this allows for flexibility in determining inheritance shares, taking into account minimum and maximum limits in accordance with the socio-cultural context of the community without contravening the principles of Sharia. The integration of Islamic norms, the theory of limits, and the practice of *suluh* produces a restorative, participatory, and contextual model of dispute resolution, gaining both socio cultural legitimacy and legal legitimacy through formal legal recognition. Thus, this integrative model is not only an effective alternative for dispute resolution but also a new paradigm for achieving fair inheritance dispute resolution through the synergy between religion, custom, and state law.

Abstrak

Pembagian harta waris merupakan salah satu aspek penting dalam hukum keluarga Islam yang kerap menimbulkan sengketa. Untuk itu penelitian ini bertujuan menemukan model integratif penyelesaian sengketa melalui mediasi komunitas perspektif teori limit Muhammad Syahrur. Penelitian ini menggunakan metode normatif empiris dengan pendekatan sosio legal yang menggabungkan kajian hukum Islam, hukum adat, dan data empiris. Data diperoleh melalui wawancara dengan tokoh adat, tokoh agama, dan mediator. Hasil penelitian menunjukkan mediasi komunitas melalui mekanisme *suluh* mengintegrasikan nilai Islam, adat, dan hukum negara. Dalam proses ini, tokoh agama dan tokoh adat berperan sebagai mediator yang mendorong perdamaian, keadilan, dan kesepakatan para pihak. Berdasarkan teori limit Muhammad Syahrur memungkinkan fleksibilitas dalam menentukan bagian waris, dengan mempertimbangkan batas minimal dan maksimal sesuai konteks sosio kultural masyarakat tanpa menyalahi prinsip syariat. Integrasi antara norma Islam, teori limit, dan praktik *suluh* menghasilkan model penyelesaian sengketa yang restoratif, partisipatif, dan kontekstual serta memperoleh legitimasi secara sosio kultural dan legitimasi yuridis melalui pengakuan hukum formal. Dengan demikian model integratif ini tidak hanya menjadi alternatif penyelesaian sengketa yang efektif, tetapi juga menjadi paradigma baru untuk mewujudkan penyelesaian sengketa waris yang berkeadilan melalui sinergi antara agama, adat, dan hukum negara.

Keywords: *suluh*; inheritance dispute; community-based mediation; theory of limits (Muhammad Syahrur)



INTRODUCTION

The distribution of an inheritance is an important aspect of Islamic family law that often gives rise to social issues within the community. Normatively, Islamic inheritance law which is derived from the Qur'an, the Hadith, *ijma'* (consensus), and the *ijtihad* (juristic reasoning) of scholars is designed to ensure justice and a balance between the rights and obligations of heirs. In Indonesia, these values are enshrined in the Compilation of Islamic Law (KHI), which regulates the procedures for the distribution of inherited property (*turkah*) and the respective shares of each heir as a legal guide for Islamic inheritance.¹ In general, inheritance distribution based on Islamic law is still widely practiced in Indonesia.² In addition, there is customary inheritance law (*adat recht*), which also governs inherited assets, the testator, the heirs, and the conditions and procedures for inheritance. This differs from Islamic inheritance law, which sets out the procedures and the respective shares of each heir in a clear and detailed manner.³ Meanwhile, customary inheritance law generally places greater emphasis on the principles of community and kinship (communal), so that the distribution of an estate is not always based on absolute individual rights⁴

In practice, the concept of fairness in the distribution of inheritance is often understood differently by communities with their own value systems and customary traditions. This is the case in the community of Suralaga Village, East Lombok, West Nusa Tenggara, where the distribution of inherited assets is not only guided by the provisions of Islamic inheritance law but also employs a customary resolution mechanism through community mediation using a *sulub* approach. Although the majority of Suralaga's population are Muslim,⁵ the *sulub* based inheritance system has characteristics that differ from the inheritance system regulated in Islamic jurisprudence. The *sulub* approach, through community mediation, is a consultative mechanism rooted in kinship and local wisdom that has long been used by the people of Lombok to resolve various family disputes, including inheritance disputes. In this process, traditional and religious leaders act as mediators who help the parties reach a peaceful agreement. However, with social change and increasing legal awareness among the community, the practice of *sulub* faces challenges, particularly regarding its compatibility with the principles of Islamic law and positive law. Tensions arise when the distribution of inheritance based on customary agreements does not always align with the provisions of classical *fiqh*, particularly regarding the 2:1 ratio of shares between men and women. This situation has sparked debate regarding the concepts of justice, equality, and the recognition of the rights of heirs within the community.

The difference between the normative provisions of Islamic inheritance law and the practice of settling inheritance disputes through *sulub* raises questions regarding the legitimacy,

¹ Lalu Supriadi Bin Mujib, "Revitalisasi Hukum Waris Islam Dalam Penyelesaian Kasus Sengketa Tanah Waris Pada Masyarakat Sasak," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 19, no. 1 (2019): 67–87, <https://doi.org/10.18326/ijtihad.v19i1.67-87>; Adi Nur Rohman, "Shifting The Role of Mediation in Islamic Inheritance Disputes: An Overview of Islamic Legal Philosophy," *Diponegoro Law Review* 7, no. 2 (October 2022): 230–44, <https://doi.org/10.14710/dilrev.7.2.2022.230-244>.

² N. D. Kusumawati and A. A. Zafi, "Pembagian Hukum Waris Pelaksanaan Hukum Mawaris Di Desa Perdopo Menurut Perspektif Islam," ... *Hukum Ekonomi Syariah Dan ...* 1, no. 2 (2020): 1–22.

³ Eko Setiawan, "Penerapan Wasiat Wajibah Menurut Kompilasi Hukum Islam (KHI) Dalam Kajian Normatif Yuridis," *Muslim Heritage* 2, no. 1 (August 2017): 43, <https://doi.org/10.21154/muslimheritage.v2i1.1045>.

⁴ Sonny Dewi Judiasih and Efa Laela Fakhriah, "Inheritance Law System: Considering the Pluralism of Customary Law in Indonesia," *PADJADJARAN Jurnal Ilmu Hukum (Journal of Law)* 5, no. 2 (2018): 315–30, <https://doi.org/10.22304/pjih.v5n2.a6>.

⁵ *Badan Pusat Statistik Kabupaten Lombok Timur, Kabupaten Lombok Timur Dalam Angka 2018* (BPS Kabupaten Lombok Timur, 2018).

fairness and relevance of this mechanism within society. On the one hand, Islamic law and the KHI seek legal certainty through clear rules of distribution. On the other hand, the Suralaga community views justice as being measured not only by the size of the inheritance share, but also by taking into account social conditions, family members' contributions, economic needs, and efforts to maintain family harmony. This tension between normative provisions and social reality highlights the need for a model of inheritance dispute resolution capable of integrating the values of Islamic law, positive law, and local wisdom in a balanced manner.

It is in this context that the theory of limits (*Nazariyyat al Hudud*), developed by Muhammad Syahrur, is worth examining. Theoretically, Syahrur, through his theory of limits, views the provisions of Islamic law as minimum and maximum boundaries that allow for contextual *ijtihad* without violating the fundamental principles of Sharia. Syahrur offers a hermeneutic approach to the text of the Qur'an by emphasising the existence of minimum and maximum limits in the implementation of the law, including in matters of inheritance. According to him, Islamic justice is dynamic and can be adapted to the socio economic conditions of society provided it does not exceed the limits set by the *nash*. Thus, Syahrur's theory of limits opens up new interpretative space, allowing the distribution of inheritance to be understood in a more contextual and inclusive manner, without being trapped in numerical formalism. Furthermore, developments in Indonesian positive law through Supreme Court Regulation (Perma) No. 1 of 2016 on Mediation Procedures in Courts and regional regulations West Nusa Tenggara Provincial Regulation No. 9 of 2018 on the Mediation Centre (*Bale Mediasi*) provide legitimacy for the practice of mediation in dispute resolution, including inheritance disputes. Both regulations emphasise the importance of dispute resolution through consultation.

Previous studies have shown that inheritance disputes in Lombok are often resolved through family deliberation and customary mediation. Muhammad's research, which examined the resolution of inheritance disputes through the Bale Mediasi institution, revealed that in practice, such disputes are resolved through religious and customary approaches. The presence of religious figures (*tuan guru*) and traditional leaders as mediators is crucial to the dispute resolution process.⁶ Another research was conducted by Zainal Arifin Munir, which examined patterns of inheritance dispute resolution within the Sasak community's traditions. This study focuses on examining the resolution of disputes regarding delays in the distribution of inheritance within Sasak society. The findings indicate that there are three patterns of dispute resolution regarding delays in the distribution of inheritance: through the assistance of religious leaders (*tuan guru*) using a religious approach (*sulub*), through the assistance of traditional leaders using a local wisdom approach, and through formal state institutions via the courts.⁷

In addition, there is research by Hilman Syahril Haq on pluralism in inheritance law, which specifically examines the conflict between local and national law in inheritance disputes within the Sasak community. The findings of this study indicate that conflicts between local and national law in the field of customary inheritance within the Sasak community are triggered by court rulings that undermine the concept of customary inheritance in the Sasak community, which is patrilineal in nature. Furthermore, this study also highlights the importance of enhancing

⁶ Muhammad Muhammad, "Inheritance Dispute Settlement Through Mediation with the 'Bale Mediasi' of East Lombok," *Law Research Review Quarterly* 8, no. 4 (November 2022): 427–46, <https://doi.org/10.15294/lrrq.v8i4.61691>.

⁷ Zainal Arifin Haji Munir, "Analysis of Patterns for Inheritance Dispute Settlement in the Tradition of Sasak Community in Lombok," *Mazabib* 20, no. 2 (January 2022): 225–50, <https://doi.org/10.21093/mj.v20i2.3774>.

literacy regarding local wisdom as part of the approach to resolving inheritance disputes.⁸ Further research was conducted by Muhammad Syafi'i et al. on peace agreements in the distribution of inheritance within the Sasak Muslim community. The findings indicate that *suluh* in the distribution of inheritance among the Sasak Muslim community takes place both before and after the death of the deceased. The distribution mechanism is based on need, the contributions of the heirs, a peace agreement (*takbaruj/tasalub*), and the provision of compensation to specific heirs following family consultation.⁹

Some of these research are generally still limited in scope. Studies on community mediation using a conciliation approach tend to focus more on social and cultural aspects, without linking them to the Islamic inheritance law system, customary law and statutory law. Conversely, research on the theory of limits in relation to the resolution of inheritance disputes does not appear to have received much attention from researchers. Consequently, there remains a gap in research regarding how community mediation based on local wisdom can be integrated with Islamic law, customary law and statutory law, analysed through the perspective of the theory of limits in the context of inheritance dispute resolution.

The novelty of this research lies in the development of a concept for the integrative resolution of inheritance disputes that combines community-based mediation, principles of Islamic law and customary law within a single, comprehensive analytical framework. Furthermore, this study employs Muhammad Shahrur's theory of limits as an analytical tool to explain the relationship between the flexibility of Islamic law and local practices in the distribution of inheritance. Through this approach, this research not only explains the social practices that have developed within the Suralaga community, but also offers a model for resolving inheritance disputes that is adaptive, substantively just, possesses socio-cultural legitimacy, and remains within the normative framework of Islamic law and national law.

Based on this background, this research aims to examine an integrative model for resolving inheritance disputes in the Suralaga community by combining the dimension of local wisdom values in *suluh*, Muhammad Syahrur's theory of limits as a progressive theological approach to inheritance justice, and the formal legal framework. To this end, this study employs a socio legal approach that seeks to understand the law not only through normative analysis but also through the socio-cultural context of the community. Research data was obtained through observation and interviews with religious leaders, traditional leaders, and mediators. Thus, this study enables the researcher to uncover the role of community mediation in the resolution of inheritance disputes, whilst evaluating the challenges of its integration with the state legal system within the framework of realising justice

INTEGRATIVE MODEL OF INHERITANCE DISPUTE RESOLUTION BASED ON *SULUH* IN SURALAGA

Socio Cultural Context of The Suralaga Community

Suralaga is one of the subdistricts in East Lombok whose community continues to uphold Islamic values intertwined with local customs. The social structure of the community is built

⁸ Hilman Syahril Haq, "Legal Pluralism and Inheritance Rights: Resolving Conflicts Between Local Customs and National Law in Indonesia," *Kosmik Hukum* 25, no. 1 (January 2025): 148, <https://doi.org/10.30595/kosmikhukum.v25i1.23727>.

⁹ Muhammad Syafi'i, Abdullah Abdullah, et al., "Peace Agreement on Maslahah in Distribution of Inheritance in Sasak Tribe's Muslim Community," *Jurnal Hukum Islam* 23, no. 1 (June 2025): 73–104, <https://doi.org/10.28918/jhi.v23i1.03>.

upon kinship relations, religious life, and the charismatic leadership of religious figures (*tuan guru*). In dispute resolution, the tradition of *sulub*, known as a method of settlement through deliberation (community-based mediation). This mechanism plays a vital role in maintaining social harmony and cohesion, including in the distribution and resolution of inheritance disputes. According to *sulub* custom, inheritance is divided only after careful consideration. The distribution may take place either before or after the death of the heir.¹⁰ The process must be witnessed by all heirs; if any heir is absent, the inheritance cannot be distributed. Therefore, if an heir is unable to attend for certain reasons, they are expected to convey a message to their sibling as proof of consent, affirming that they accept any decisions made during the inheritance distribution meeting.

In the process of inheritance distribution through *sulub*, the objective conditions of each heir, such as family responsibilities and economic circumstances, are taken into consideration when determining the size of their share.¹¹ In *sulub* customary practice, the presence of a family elder or community leader is an essential element in the distribution process. When differences of opinion arise that may lead to disputes among heirs, elders or community figures usually play the role of providing input, advice, and mediation to ensure that deliberations continue in a spirit of kinship and harmony.

In Suralaga, inheritance distribution is generally carried out through deliberation (*musyawarah*). The heirs sit together in a familial atmosphere, express their respective views, and seek a middle ground acceptable to all. The primary purpose of this deliberative process is not merely to divide the estate, but to preserve good relations and harmony among family members. When consensus is reached, peace and mutual respect are maintained among the heirs. Conversely, if consensus is not achieved, the matter is still resolved within the spirit of kinship. In this process, each heir has an equal opportunity to present their perspective. A decision is considered valid only when all heirs agree, and the outcome of the deliberation is deemed to fulfill the sense of justice. This practice is known in the Suralaga community as *adat sulub*. Thus, inheritance deliberation in Suralaga reflects the values of consultation, willingness, and awareness of rights among heirs, which can be summarized in three main points:

1. Determination of inheritance shares is the central topic of each deliberation. The process is conducted openly, taking into account the views of all heirs until a collective agreement is reached.
2. The value of willingness (*kerelaan*) is a key aspect of *sulub*. Willingness is understood not merely as relinquishing one's right, but as an expression of sincerity in giving part of one's share to other heirs for the sake of family harmony. In some cases, willingness is manifested in requests for distribution beyond the *faraidh* provisions, yet still agreed upon collectively through deliberation.
3. Awareness of inheritance rights is preserved. Each heir recognizes their legitimate right to the estate of the deceased. However, in *sulub* practice, these rights are not abolished but managed through agreements that balance justice, kinship, and peace.

Nevertheless, in matters of inheritance distribution, understandings often do not run in parallel. Problems arise when an heir feels treated unfairly during the division of the estate.

¹⁰ Muhammad Syafi'i, Abdullah, et al., "Peace Agreement on Masalahah in Distribution of Inheritance in Sasak Tribe's Muslim Community," *Jurnal Hukum Islam* 23, no. 1 (2025): 73–104, <https://doi.org/10.28918/jhi.v23i1.03>.

¹¹ Zainal Arifin Haji Munir, "Wealth Distribution among Sasak Communities Through Inheritance: A Quest for Justice," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (October 2023): 1627, <https://doi.org/10.22373/sjhk.v7i3.10835>.

Inheritance disputes typically concern the distribution of parental property, especially between sons and daughters, or between the wife and the extended family. Such conditions frequently lead to conflicts that eventually escalate into litigation among the heirs.

Pattern of Inheritance Dispute Resolution Through *Sulub*

Inheritance dispute resolution through *sulub* in community mediation within the Suralaga society represents a socio-cultural practice that integrates Islamic values, customary traditions, and state law into a participatory dispute resolution system. This pattern is rooted in the tradition of *sulub*, a deliberative forum aimed not only at resolving disputes but also at restoring family relationships that may have been damaged due to conflicts over inheritance distribution. In this context, *sulub* is not merely a space for negotiating material and property rights, but a process with social and spiritual dimensions intended to maintain balance, harmony, and a sense of justice within the community.¹² This dispute resolution model places social justice and reconciliation as its primary objectives. At the same time, formal legal aspects remain an important component, serving as supporting instruments to ensure the legal force and sustainability of the agreements reached.

In practice, *sulub* unfolds through several stages. It usually begins with an initiative from the disputing family, involving either a religious leader or a traditional elder. One of the religious leader said):¹³

“When inheritance disputes arise, people usually come to us for consultation first. We typically advise them to prioritize religious values, customary traditions, and legal principles as their guiding principles. However, in practice, the distribution of an estate is not always divided exactly according to the rules of Islamic inheritance law. We first explain the limits, and then the parties consult with one another to find a fair compromise.”

In Lombok, including Suralaga, religious leaders are commonly referred to as *tuan guru*. Within the Suralaga community, the *tuan guru* is regarded as a figure who provides religious guidance to disputing parties.¹⁴ In the context of inheritance resolution, the *tuan guru* is considered to have the authority to explain the principles of justice in Islam, the meaning of *ukhuwah* (brotherhood), and the moral responsibilities of heirs toward their family.¹⁵ This religious approach serves as the ethical and moral foundation of the *sulub* process, fostering spiritual awareness among the parties that inheritance disputes are not merely about dividing property, but also a test of faith and moral responsibility to preserve *ukhuwah* and unity. In this process, the *tuan guru* acts as a community mediator who emphasizes the values of *islah* (reconciliation) and

¹² Hilman Syahrial Haq et al., “Community Mediation-Based Legal Culture in Resolving Social Conflicts of Communities Affected by the COVID-19 Pandemic in West Nusa Tenggara, Indonesia,” *Studia Iuridica Lublinsensia* 31, no. 2 (June 2022): 11–32, <https://doi.org/10.17951/sil.2022.31.2.11-32>; Rahman Rahman et al., “Hadith Interpretation of Law and Justice and Its Implementation as an Alternative Solution Rule of Law Enforcement In Indonesian,” *Muslim Heritage* 8, no. 2 (December 2023): 293–308, <https://doi.org/10.21154/muslimheritage.v8i2.7214>.

¹³ TGH. Salehudin Syamsuddin, “Interview,” November 11, 2025.

¹⁴ Udin Udin, “Dynamics Dakwah Social Tuan Guru in Improving the Religion of the Religious People in the Lombok Community,” *SANGKEP: Jurnal Kajian Sosial Keagamaan* 3, no. 2 (July 2020): 159–68, <https://doi.org/10.20414/sangkep.v3i2.2263>.

¹⁵ S. Suprpto, “Religious Leaders And Peace Building: The Role of Tuan Guru and Pedanda in Conflict Resolution in Lombok – Indonesia,” *Al-Jami'ah: Journal of Islamic Studies* 53, no. 1 (June 2015): 225, <https://doi.org/10.14421/ajis.2015.531.225-250>.

maslahab (collective benefit), in accordance with the principles and objectives of mediation in Islamic law.¹⁶

In addition to the role of the *tuan guru* within the structure of community mediation, traditional leaders (*tokoh adat*) hold socio-cultural authority. Their presence in the *sulub* process serves to provide guidance and ensure that customary values and traditions are preserved. Traditional leaders are trusted to possess knowledge of family origins, kinship structures, and local wisdom regarding inheritance distribution, which often becomes the basis for deliberation.

They act as mediators to ensure that decisions reached do not create social problems in the future. They safeguard that the *sulub* process fulfills the principle of equality (*doe sopoq, bareng ngepe*) and the principles of kinship and harmony (*awak sopoq, saling peririq, saling angkat, saling ajinin, saling sedok*).¹⁷ In many cases, traditional leaders also play an important role in bridging communication between generations, for instance, between older and younger heirs, so that deliberations can proceed in an open and respectful atmosphere. In line with this, a traditional leader stated:¹⁸

“If there is an inheritance dispute, the family does not immediately take the matter to court. They go to a spiritual leader or a traditional leader to resolve the dispute through deliberation or reconciliation. Here, as traditional leaders, we gather all the heirs and invite them to a meeting. In this discussion, we don’t just talk about how much each person gets, but also consider who has been taking care of the parents and who is in need financially.”

The synergy between the *tuan guru* and traditional leaders in the *sulub* process is expected to create a balance between transcendental justice (Islam) and socio-cultural justice (custom). This makes *sulub* in community mediation a participatory dialogue space that produces collective agreements, leading to a hybrid form of justice that integrates transcendent values with the contextual realities of society.¹⁹

The crucial role of *tuan guru* and traditional leaders in the *sulub* (community mediation) process in Suralaga cannot be separated from several factors that demonstrate their significance in resolving disputes. These reasons can be identified as follows: First, Speed of resolution, Disputes are usually settled relatively quickly, often requiring only one day or a single meeting between the parties. Second, Emphasis on family values and deliberation, Kinship values and a consultative approach form the foundation for seeking solutions. Third, Preference for non-litigation, Parties tend to choose non-litigation methods with the assistance of *tuan guru* and traditional leaders, aiming to preserve family harmony and avoid the negative impacts of formal legal proceedings. Fourth, Local cultural norms of modesty – The community’s culture, which

¹⁶ Arminsyah, Vito Dasrianto, and Elva Mahmudi, “The Concept of Mediation in the Perspective of Islamic Law and Law in Indonesia,” *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (January 2025): 424–49, <https://doi.org/10.29240/ajis.v9i2.11995>.

¹⁷ Nasri Nasri et al., “Dispute Resolution of Sharia Cooperative Business Financing through Local Institutions of the Sasak Tribe Community,” *Kosmik Hukum* 25, no. 3 (July 2025), <https://doi.org/10.30595/kosmikhukum.v25i3.26099>.

¹⁸ H. Zainal Arifin, “Interview,” November 12, 2025.

¹⁹ Didik Sukriono et al., “Local Wisdom as Legal Dispute Settlement: How Indonesia’s Communities Acknowledge Alternative Dispute Resolution?,” *Legality: Jurnal Ilmiah Hukum* 33, no. 1 (April 2025): 261–85, <https://doi.org/10.22219/ljih.v33i1.39958>; Niswatul Hidayati, “Rekontruksi Hukum Waris Islam: Makna Kalalah David S. Power,” *Muslim Heritage* 2, no. 1 (August 2017): 177, <https://doi.org/10.21154/muslimheritage.v2i1.1051>.

highly values modesty (*rasa malu*), encourages disputes to be resolved privately so they do not become public matters. Fifth, Authority and trust, Community traditions continue to place *tuan guru* and traditional leaders as authoritative and trusted figures, making them respected mediators. Sixth, Economic efficiency, Dispute resolution through *suluh* is relatively inexpensive, often requiring minimal or no financial cost. Lastly, Flexible scheduling, Meetings with religious and traditional leaders can be arranged flexibly, as they live within the same community or neighborhood.

If the *suluh* process in community mediation reaches consensus, the agreement is formalized in a written document in the form of a peace settlement. The disputing parties are actively involved in jointly drafting the clauses of the settlement, ensuring that the agreement possesses social legitimacy. It should be noted that at this stage, the peace agreement does not yet have executorial force; its validity depends largely on the commitment of the parties (a gentleman's agreement). In this regard, a community leader stated:²⁰

“Once the disputing parties have agreed to settle their differences through mediation, there are usually no further issues. The parties typically abide by the terms of the agreement because it is a mutual agreement, not a decision imposed by the mediator. The most important aspect of this process is that family relationships remain intact. However, to prevent any unwanted complications in the future, it is advisable to formalize the agreement legally.”

Therefore, the role of the *tuan guru* and traditional leaders does not end with the deliberation process, but continues as witnesses who guarantee that the peace agreement is carried out with sincerity and responsibility.²¹ If the parties wish for the peace agreement to have executorial power, it can be submitted to the religious court to be ratified as a deed of settlement (*akta perdamaian*), as stipulated in Supreme Court Regulation No. 1 of 2016 concerning Mediation Procedures in Court.

Through this pattern, *suluh* becomes the moral core of the community mediation process, while community mediation itself serves as the legal instrument that connects the outcomes of communal agreements with the state legal system. Together, they form an integrative model of inheritance dispute resolution that combines religious, social, and juridical approaches within a single process. From a sociological perspective, this pattern highlights the role of religious and traditional leaders not merely as traditional mediators, but as social legal actors who safeguard the moral and social legitimacy of legal decisions. They bridge the logic of the community with the logic of the state, ensuring that the results of *suluh* are not only socially accepted but also legally recognized. Thus, inheritance dispute resolution through *suluh* in community mediation reflects the face of a “living law,” where religious and customary norms converge within the framework of national law to deliver justice that is contextual, participatory, and civilizational.

Application of Muhammad Syahrur's Theory of Limits in The Context of *Suluh* Within Community Mediation

²⁰ Lalu Haidar Ali, “Interview,” November 12, 2026.

²¹ Zainal Arifin Haji Munir, “Analysis of Patterns for Inheritance Dispute Settlement in the Tradition of Sasak Community in Lombok,” *Mazhab* 20, no. 2 (January 2022): 225–50, <https://doi.org/10.21093/mj.v20i2.3774>.

Before discussing the application of limit theory in the practice of mediation in the village of Suralaga, it is important to examine the characteristics of inheritance disputes as they occur in practice. Based on interviews with community leaders, it appears that disputes generally revolve around the division of family assets such as land, houses, and productive assets, which do not always strictly follow the rules of faraidh but are influenced by economic conditions, social roles, and the emotional closeness of the heirs. In this situation, *sulub* serves as a forum for deliberation that allows the parties to negotiate the division of the inheritance.²²) In this context, within the minimum and maximum limits of Islamic law as outlined in the theory of limits a balance is sought between normative provisions and a sense of local justice. Furthermore, from a sociocultural perspective, the practice of inheritance distribution in the village community of Suralaga demonstrates the strong role of local actors such as traditional leaders, religious teachers, and local mediators, who possess cultural legitimacy in facilitating the reconciliation process. They refer not only to the text of the Qur'an and fiqh but also to the Compilation of Islamic Law (KHI) as a formal reference, which is then interpreted contextually based on the socio-cultural conditions of the community²³

The theory of limits (*naẓariyat al-hudud*), also known as the boundary theory, was pioneered by Muhammad Syahrur. Through this theory, Syahrur offers a new method of understanding Islamic law by employing linguistic, mathematical, and contextual analysis of the Qur'an.²⁴ According to him, the Qur'an must be understood contextually so that it can serve as a solution to the various problems faced by society. This perspective is rooted in his conviction that the Qur'an is a sacred text that remains relevant across all times and places (*ṣāliḥ li kullī ẓamān wa makān*).²⁵ Furthermore, he explains this theory as God's command, contained in the Qur'an and Sunnah, to establish minimum and maximum boundaries in the application of law.²⁶ In contemporary contexts, the idea of these boundaries can assist in understanding and addressing issues that arise in the implementation of Islamic law, including matters of inheritance.²⁷

In line with the evolving conditions of society, various modern views and ideas have emerged, giving rise to different perspectives on Islamic inheritance. This situation has led to diverse interpretations in the distribution of inheritance. For instance, there are communities that do not strictly apply Islamic law and instead seek to equalize the distribution of inheritance between men and women, arguing that the 2:1 ratio does not reflect justice.²⁸ Theoretically, this phenomenon is intriguing because it bears similarities to Syahrur's theory of limits, which posits the highest boundary (*ḥadd al-a'la*) and the lowest boundary (*ḥadd al-adnā*). According to the

²² Arifin, "Interview."

²³ Ali, "Interview."

²⁴ Rahmat Agung Sedayu, "Muhammad Syahrur's Thoughts on Inheritance from the Maqasid Al-Shari'ah Perspective and Hermeneutics," *Jurnal Mabkamah: Kajian Ilmu Hukum Dan Hukum Islam* 7, no. 1 (June 2022): 1–14, <https://doi.org/10.25217/jm.v7i1.2330>.

²⁵ Fauzi Fauzan El Muhammadiyah, "Muhammad Shahrur's Hermeneutics: Interpreting Cultural Phenomena Through a Modern Islamic Lens and Contextual Linguistic Analysis," *Modern Islamic Studies and Sharia Research (MISRR)* 1, no. 1 (2025), <http://dx.doi.org/10.30983/MISRR>.

²⁶ Falakul Hidayah, Desi Erawati, and Nor Faridatunnisa, "The Meaning of Qawwam: (Analysis of Q.S An-Nisa [4]: 34 with Hudud Theory Muhammad Shahrur)," *Al-Insyiroh: Jurnal Studi Keislaman* 10, no. 1 (March 2024): 1–26, <https://doi.org/10.35309/alinsyiroh.v10i1.245>.

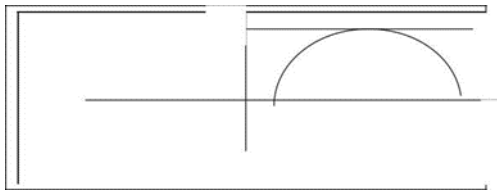
²⁷ Eka Yuhendri, "Muhammad Syahrur; Theory of Limit (Teori Batas)," *Tajdidukasi: Jurnal Penelitian Dan Kajian Pendidikan Islam* 9, no. 1 (January 2019): 29, <https://doi.org/10.47736/tajdidukasi.v9i1.17>.

²⁸ Abu Hamzah, *Relevansi Hukum Waris Islam: Bias Isu Gender, Egalitarianisme, Pluralisedan HAM* (Jakarta: As-Sunah, 2005).

theory of limits (*ḥudūd*), the share or right of men in inheritance distribution represents the maximum boundary, while the share of women represents the minimum boundary, which can move upward to equal that of men.²⁹ This is what led Syahrur to believe that Islamic inheritance law needs to be reconsidered.³⁰

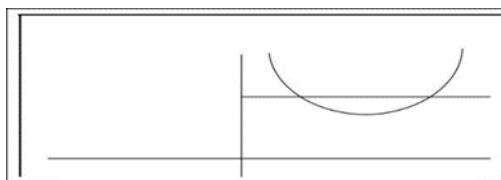
By employing various methods in examining Islamic inheritance law, Muhammad Syahrur formulated six typologies of God’s legal limits (*ḥudūd*):³¹

1. Ḥālāh al-ḥadd al-a‘lā (maximum boundary position)



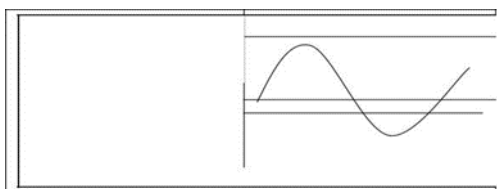
In these cases, *ijtihād* must not exceed the maximum boundary.

2. Ḥālāh al-ḥadd al-adnā (minimum boundary position)



In these cases, *ijtihād* must not go below the minimum boundary.

3. Ḥālāh al-ḥadd al-adnā wa al-ḥadd al-a‘lā ma‘an (minimum and maximum boundaries together)



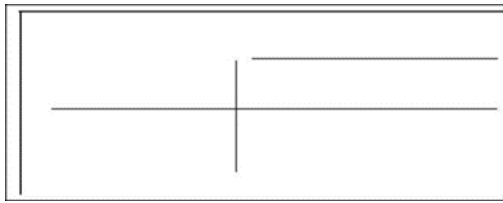
In these cases, *ijtihād* may operate freely as long as it does not exceed either the minimum or maximum boundary.

4. Ḥālāh al-ḥadd al-adnā wa al-ḥadd al-a‘lā ma‘an fī nuqṭah wāḥidah (minimum and maximum boundaries coincide at a single point)

²⁹ Ridwan, “Gender Equality in Islamic Inheritance Law: Rereading Muhammad Shahrur’s Thought,” *Al-Manahij: Jurnal Kajian Hukum Islam*, November 25, 2022, 181–92, <https://doi.org/10.24090/mnh.v16i2.6916>.

³⁰ Muhammad Syahrur, *Metodologi Fiqih Islam Kontemporer Alib Babasa Sabiron Syamsudin* (Jakarta: eLSAQ Press, 2004).

³¹ Muhammad Ali Murtadlo, “Keadilan Gender Dalam Hukum Pembagian Waris Islam Perspektif The Theory of Limit Muhammad Syahrur,” *Gender Equality: Internasional Journal of Child and Gender Studies* 4, no. 1 (2018), <https://doi.org/10.22373/equality.v4i1.4487>; Muhammad Šahrūr and Andreas Christmann, *The Qur’an, Morality and Critical Reason: The Essential Muhammad Shahrur*, Social, Economic and Political Studies of the Middle East and Asia 106 (Leiden: Brill, 2009), 121–209.



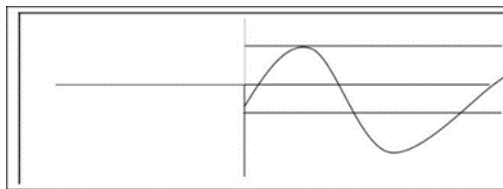
Since the maximum and minimum boundaries coincide, *ijtihad* cannot reduce or expand beyond that single fixed point.

5. **Hālah al-ḥadd al-a‘lā bi-kha muqārib li-mustaqīm dūna lamas bi al-ḥadd (maximum boundary approaching without touching)**



This refers to a condition where the maximum boundary tends to approach but does not intersect.

6. **Hālah al-ḥadd al-a‘lā mujāban wa al-ḥadd al-adnā ṣaliban (maximum boundary as positive, minimum boundary as negative)**



This describes a situation where the maximum boundary is positive, while the minimum boundary is negative.

The application of the theory of limits in relation to Islamic inheritance law is most relevant to the third typology, which concerns legal provisions that simultaneously possess both upper and lower boundaries (*ḥālah al-ḥadd al-adnā wa al-ḥadd al-a‘lā ma‘an* or “conjoined upper and lower limits”).³² In the context of *sulub* within community mediation, the contextualization of Syahrur’s theory of limits represents an effort to bridge the normativity of Qur’anic texts with the dynamic social realities of society. According to Syahrur, the legal verses of the Qur’an, including those on inheritance, provide a dynamic range of justice, within which Muslims are granted flexibility to exercise *ijtihad* in determining legal positions between the lower and upper boundaries, depending on the context of time and place. From this perspective, inheritance law is not viewed as a rigid mathematical formula, but rather as a framework of proportional justice that must be adapted to the socio-cultural conditions of the community.³³

In the context of *sulub* within the Suralaga community, the theory of limits finds its empirical relevance. The process of resolving inheritance disputes through *sulub* in community mediation is not solely oriented toward textual distribution according to the *faraidh* ratios, but also considers other aspects such as moral obligations, social relations, and the living needs of the heirs. For example, in many cases, an heir who textually should receive a smaller portion may be granted a larger share because they bear family responsibilities or face weaker economic

³² Ṣaḥrūr and Christmann, *The Qur’an, Morality and Critical Reason*, 206.

³³ Musda Asmara, Rahadian Kurniawan, and Linda Agustian, “Teori Batas Kewarisan Muhammad Syahrur Dan Relevansinya Dengan Keadilan Sosial,” *De Jure: Jurnal Hukum Dan Syar’iah* 12, no. 1 (June 2020): 17–34, <https://doi.org/10.18860/j-fsh.v12i1.7580>.

conditions. Such practices reflect the application of Syahrur's theory of limits, in which the minimum and maximum boundaries of inheritance distribution are interpreted contextually, as long as they remain within the framework of justice taught by the Qur'an. In these circumstances, the *tuan guru* plays a crucial role in providing interpretive guidance, offering religious arguments that justify such proportional adjustments in inheritance distribution.

The theory of limits simultaneously provides a strong theoretical foundation for *sulub* as a form of social reinterpretation of the scriptural texts. Through deliberation led by religious and traditional leaders, normative texts on inheritance are not interpreted statically, but are revitalized within the context of community needs. This represents a concrete manifestation of *living ijtihad*, in which Islamic law operates as a system responsive to social change without losing its theological legitimacy. Thus, *sulub* functions as a space of interpretation, where dialogue occurs between the text, the interpreter, and social reality. Meanwhile, Syahrur's theory of limits serves as a methodology that enables this dialogue to take place rationally and openly.

Furthermore, the application of the theory of limits in community mediation strengthens the restorative and participatory character of inheritance dispute resolution. By employing a flexible range of justice, community mediation can adjust the outcomes of agreements in accordance with the principles of *maslahah mursalah* (public benefit) and *'urf* (local custom) that live within society. This means that inheritance distribution achieved through *sulub* is not merely a social compromise, but a concrete form of contextual justice rooted in Islamic values and local realities. This approach affirms that justice in Islam is not only about numerical equality, but about maintaining a balance between individual rights and social harmony.

In addition, the application of the theory of limits in the context of *sulub* carries important implications for strengthening the national legal system. By recognizing the outcomes of *sulub* as part of community mediation acknowledged by law, the values of flexibility and contextual justice proposed by Syahrur can be integrated into Indonesia's positive legal framework. This opens the way for the realization of a progressive model of Islamic law, one that does not stop at the normative level, but is capable of substantively addressing social challenges. Within the framework of legal pluralism, Syahrur's theory of limits serves as a bridge between normative Islamic law, living local customs, and the state legal system. Thus, the application of this theory through the practice of *sulub* in community mediation in Suralaga not only provides fair and dignified solutions to inheritance disputes, but also offers a new paradigm in the development of Islamic law: a law that is inclusive, adaptive, and oriented toward human welfare (*maslahah*).

Integrative Model of Dispute Resolution: Islamic Law, Theory of Limits, *Sulub* (Community Mediation), and Formal Law

The integrative model that combines Islamic law, Syahrur's theory of limits, *sulub* (community mediation), and the state's formal legal system is a conceptual construction aimed at presenting a contextual and just mechanism for inheritance dispute resolution. This model is rooted in an epistemological awareness that law must be viewed holistically—it cannot stand solely within the framework of normativity, but must interact with social realities and local wisdom that grow and develop within society.³⁴ In the Suralaga community, this integrative approach enables the establishment of a dispute resolution system that is not only legally valid, but also socio-culturally

³⁴ Zaen Pasya Ashsyafa et al., "Dynamics of Interaction Between Law and Socio-Culture In The Context of A Multicultural Society," *International Journal of Social Service and Research* 03, no. 04 (2024), <https://pdfs.semanticscholar.org/1550/1a0f6838d624ae9f945542b1331ecdb8b3ad.pdf>.

and religiously accepted. The model functions as both an epistemological and practical bridge between the theological dimension of Islam, Syahrur's hermeneutical rationality, the local wisdom of *sulub* (community mediation), and the legality of the state's formal law.

Conceptually, Islamic law serves as the normative and ethical foundation for the entire process of inheritance dispute resolution. Principles such as *'adl* (justice), *ibsan* (benevolence), *islah* (reconciliation), and *rahmah* (compassion) constitute the spirit of the system as a whole.³⁵ With these principles, Islamic law is not understood as a closed system limited only to the normative text of *faraidh*, but rather as a value system open to contextual interpretation. This is where Syahrur's theory of limits plays an important role. Syahrur emphasizes that Islamic law must be read within the framework of *hudud*, the minimum and maximum boundaries of justice derived from the Qur'an. This principle provides flexibility for communities to adapt inheritance practices to their social, economic, and cultural conditions, without departing from the core principle of Islamic justice. In other words, the Theory of Limits functions as a hermeneutical methodology that bridges the normative text with the ever-changing social reality.

The reinterpretation of Islamic values and the theory of limits is practically realized through the mechanism of *sulub*, a community mediation forum based on deliberation and local wisdom. *Sulub* functions as a space of social transformation, where the values of Islamic justice are translated into restorative and participatory dispute resolution practices. Within this forum, religious leaders (*Tuan Guru*) and traditional leaders collaborate to mediate between disputing parties, emphasizing principles of togetherness, mutual respect, and the restoration of family relationships. *Sulub* is not merely a means of negotiating material rights, but also a venue for moral and spiritual reconciliation. The principles of the Theory of Limits are concretely applied in *I*through deliberation that balances normative rights with social needs, thereby producing agreements that reflect proportional justice.

Subsequently, the outcomes of *sulub* are formalized through the mechanism of community mediation, which serves as a stage of social legalization and a bridge to the state's formal legal system. Through community mediation, the agreements reached in *sulub* are documented in written form, signed by the parties, and witnessed by religious leaders, traditional leaders, and village government officials. This process provides social validity while also opening the possibility of juridical recognition. If necessary, the results of community mediation may be submitted to the religious court to obtain legal ratification in accordance with Supreme Court Regulation No. 1 of 2016 on Mediation Procedures in Court, or under the principles of Alternative Dispute Resolution (ADR) as stipulated in Law No. 30 of 1999.

The final stage of this model is formal law, which functions to provide legitimacy and legal certainty to the outcomes of community mediation. Formal law is not positioned as a force that imposes its will, but rather as a protective instrument that ensures the socially agreed justice can be recognized and safeguarded juridically. Thus, state law serves as a normative umbrella that strengthens the results of *sulub*, rather than negating them.

Overall, this integrative model represents a dynamic form of legal pluralism, in which Islamic law, customary law, and state law do not negate one another, but instead reinforce each other in achieving substantive justice. The integration of religious values, hermeneutical rationality, social wisdom, and formal legality produces a comprehensive dispute resolution system: spiritually just, intellectually rational, socially harmonious, and legally valid. In other

³⁵ Sana Akhter, Fatima Mahr, and Anoosha Imtiaz, "Exploring Restorative Justice: An Alternate Dispute Resolution Mechanism in Islamic Law and Customary Law," *Journal of Law & Social Studies* 5, no. 4 (December 2023): 625–36, <https://doi.org/10.52279/jlss.05.04.625636>.

words, this model constitutes a concrete manifestation of contextual Islamic justice within the framework of the Pancasila rule of law, which acknowledges the diversity of legal sources and places human welfare (*maslahah*) as the ultimate goal of law enforcement.

CONCLUSION

The integrative model of inheritance dispute resolution based on *sulub* (community mediation), through the approaches of Islamic law, Muhammad Syahrur's theory of limits, and formal law, represents a legal innovation and breakthrough at the community level. This model emphasizes that dispute resolution should not stop at the application of textual law, but must open space for contextual reinterpretation, social participation, and recognition of local values that live within society. Through this integrative approach, Islamic law is understood not merely as a rigid normative system, but as an ethical system oriented toward *maslahah* (public good) and proportional justice, as emphasized in Syahrur's theory of limits, which provides elasticity between the minimum and maximum boundaries of justice.

The practice of *sulub* in community mediation demonstrates that Islamic values and local wisdom can effectively synergize in managing inheritance conflicts. Deliberation, willingness, and balance of rights become social mechanisms capable of restoring family harmony while ensuring substantive justice for the parties involved. The outcomes of *sulub*, subsequently formalized through community mediation and recognized by state law, reveal synchronization between religious law, customary law, and positive law, thereby strengthening both social and juridical legitimacy of dispute resolution.

Thus, this integrative model not only offers a more humanistic and contextual alternative for dispute resolution, but also enriches the discourse of legal pluralism in Indonesia. The integration of Islamic norms, hermeneutical rationality, and local wisdom within the framework of state formal law constitutes a step toward a legal system that is inclusive, adaptive, and socially just. In the context of the Suralaga community, this model has proven effective in reviving the spirit of *islah* (reconciliation), strengthening social solidarity, and restoring the function of law as a healing instrument rather than merely a mechanism for adjudication.

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