



[DOI: 10.6160/ajis.v4i1.1100](https://doi.org/10.6160/ajis.v4i1.1100)

ORIGINAL RESEARCH ARTICLE

The Position of Women in The Minangkabau Customary Inheritance System from The Mubadalah Perspective (A Study in Sidomukti Village, Gedung Aji Baru Subdistrict, Tulang Bawang Regency)

Muhammad Syauqi Al Mubarak*¹, Habib Sulthon Asnawi¹, Ahmad Muslimin¹, 

Universitas Ma'arif Lampung, Indonesia

Correspondence: muhammadsyauqialmubarak23@gmail.com

ABSTRACT

This study examines the position of women in the Minangkabau customary high inheritance (pusaka tinggi) system and the Islamic legal values reflected in its practice in Sidomukti Village, Tulang Bawang, employing the Mubadalah perspective. The research employs a qualitative method with a case study approach, collecting data through in-depth interviews, observation, and documentation. The findings reveal that normatively, women hold a strong position as the primary owners of high ancestral property within the matrilineal system. However, a gap exists between formal ownership and actual control, wherein men (mamak) dominate the management and decision-making processes. Inheritance practices reflect the values of justice (through deliberation), public interest (maslahah, based on needs), and responsibility (management by mamak), but the value of balance (tawazun) has not been fully achieved. The Mubadalah perspective recommends a relational reconstruction towards equal partnership, where women are not merely symbolic owners but active subjects. This study concludes that collective awareness is needed to achieve substantive and relational justice in Minangkabau customary inheritance practices.

Keywords: Minangkabau Customary Inheritance, Women's Position, Mubadalah, Gender Justice, Islamic Law.



ABSTRAK

Penelitian ini mengkaji kedudukan perempuan dalam sistem waris pusaka tinggi adat Minangkabau serta nilai-nilai hukum Islam yang tercermin dalam praktiknya di Kampung Sidomukti, Tulang Bawang, menggunakan perspektif Mubadalah. Metode yang digunakan adalah kualitatif dengan pendekatan studi kasus, mengumpulkan data melalui wawancara mendalam, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa secara normatif, perempuan berkedudukan kuat sebagai pemilik utama harta pusaka tinggi dalam sistem matrilineal. Namun, terdapat kesenjangan antara kepemilikan formal dan kontrol aktual, di mana laki-laki (mamak) mendominasi pengelolaan dan pengambilan keputusan. Praktik kewarisan mencerminkan nilai-nilai keadilan (melalui musyawarah), kemaslahatan (berbasis kebutuhan), dan tanggung jawab (pengelolaan oleh mamak), tetapi nilai keseimbangan (tawazun) belum optimal. Perspektif Mubadalah merekomendasikan rekonstruksi relasi menuju kemitraan setara, di mana perempuan tidak hanya sebagai pemilik simbolik tetapi juga subjek aktif. Penelitian ini menyimpulkan bahwa diperlukan peningkatan kesadaran kolektif untuk mewujudkan keadilan substantif dan relasional dalam praktik kewarisan adat Minangkabau.

Keywords: *Waris Adat Minangkabau, Kedudukan Perempuan, Mubadalah, Keadilan Gender, Hukum Islam.*

How to cite: Mubarak, M. S. A., Asnawi, H. S., & Muslimin, A. (2026). The Position of Women in The Minangkabau Customary Inheritance System from The Mubadalah Perspective (A Study in Sidomukti Village, Gedung Aji Baru Subdistrict, Tulang Bawang Regency). *Assyfa Journal of Islamic Studies*, 4(1), 278–290. <https://doi.org/10.61650/ajis.v4i1.1100>

1. INTRODUCTION

Islamic inheritance law constitutes one of the fundamental pillars of Sharia that regulates the transfer of property rights from the deceased to their heirs. These provisions are based on the principle of balanced justice (al-'adl al-muwāzan), wherein the difference in shares between males and females does not represent discrimination but rather reflects the greater financial responsibility borne by men in providing for the family (Jalal, 2025). The primary sources of Islamic inheritance law—the Qur'an, Hadith, and ijma'—have meticulously stipulated the portions of each heir with the objective of realizing public welfare (maslahah) (Muhibbin & Wahid, 2022). Unfortunately, this normative application often conflicts with the pluralistic social realities.

This dynamic becomes increasingly complex in Indonesia, which adheres to legal pluralism in inheritance matters, encompassing Islamic law, Western civil law, and customary law (adat) (Nidal, 2024). These three systems coexist as legacies of colonial history, creating syncretic inheritance practices that depend on the socio-cultural background of communities. In this context, customary inheritance law, closely intertwined with kinship systems, plays a dominant role in many regions (Frisandia, 2024). The Minangkabau community, with its matrilineal kinship system, offers a unique model that distinguishes it from the generally patrilineal or bilateral systems.

Within the Minangkabau matrilineal system, there exists the concept of high ancestral property (pusaka tinggi), which constitutes the collective property of the clan (kaum) and is inherited through the maternal line (Indrasukma, 2021). The customary principle "pusaka dari niniak turun

ka mamak, dari mamak turun ka kamanakan" (ancestral property descends from elders to maternal uncles, and from maternal uncles to nephews) affirms that although women are the legitimate owners, men (mamak) act as managers and guardians of this property. This property cannot be freely bought or sold without the consent of the mamak and compliance with customary requirements. This system fundamentally differs from the individual and bilateral principles of Islamic inheritance law.

The arrival of Islam in Minangkabau has created a fascinating dialectic between custom and Sharia, famously encapsulated in the philosophy "Adat Basandi Syarak, Syarak Basandi Kitabullah" (Custom is founded upon Sharia, Sharia is founded upon the Book of God) (Amin, 2022). Nevertheless, fundamental differences persist, particularly regarding lineage (nasab) and individual inheritance rights. Islam adheres to a bilateral system, while Minangkabau custom for high ancestral property follows a collective matrilineal system. The convergence of these two systems in migrant regions, such as Sidomukti Village in Tulang Bawang, has given rise to hybrid practices that merit scholarly examination.

Preliminary observations in Sidomukti Village, a transmigration area with a heterogeneous population, reveal interactions and shifts in values. Inheritance practices no longer conform normatively to either customary or Islamic ideals. Several cases demonstrate that property distribution is influenced by economic factors and family agreements, not solely following the matrilineal line. The most prominent phenomenon is the disparity between women's formal ownership and actual control exercised by men (mamak). Women are frequently not involved in strategic decision-making regarding the utilization of ancestral property to which they are entitled (Lakburlawal, 2021).

Previous studies, such as those by Prayetno (2019) and Hayani (2018), have tended to focus on normative or descriptive aspects of the matrilineal system and its comparison with Islamic law. Eric's study (2019) highlighted the relationship between Islamic law and custom but did not thoroughly examine the unequal gender relations in practice. Meanwhile, studies on inheritance from a gender equality perspective, particularly employing the Mubadalah method, remain very limited, especially at the empirical level of migrant communities (Afrilia & Fauzan, 2025).

The research gap in this study lies in the scarcity of critical analysis of gender relational inequality in the practice of Minangkabau customary inheritance. The novelty (novelty) of this research is the application of Faqihuddin Abdul Kodir's Mubadalah perspective (Kodir, 2021) as an analytical framework. Mubadalah emphasizes the principles of reciprocity and partnership between men and women, offering a method of textual reinterpretation to achieve contextual gender justice. This research not only describes practices but also reconstructs them.

Therefore, this study aims to address two primary research questions: (1) What is the position of women in the Minangkabau high ancestral property inheritance system according to the Mubadalah perspective?; and (2) What forms of Islamic legal values are manifested in the customary inheritance practices in Sidomukti Village? Thus, this research is expected to contribute to the development of Islamic family law that is more gender-just and relevant to the social realities of the community.

2. RESEARCH METHODOLOGY

This research constitutes field research (field research) classified as empirical legal research or juridical-empirical research (Benuf & Azhar, 2020). The approach employed is qualitative, aiming to understand social phenomena holistically and contextually. This research also utilizes a sociological approach to analyze the social structure, customary roles, and gender relations within the Minangkabau community in Sidomukti Village, Gedung Aji Baru Subdistrict, Tulang Bawang Regency (Kusmayanti et al., 2024).

The data sources consist of primary and secondary data (Nasution, 2015). Primary data were obtained through in-depth interviews (in-depth interview) with key informants, including customary leaders (mamak), religious figures, village officials, and heirs (both male and female) directly involved in inheritance practices. Secondary data were derived from books, journals, village documents, and relevant legislation.

Data collection techniques were conducted through triangulation using three methods: (1) Participatory observation to directly observe the dynamics of inheritance deliberations and family interactions; (2) Semi-structured interviews to explore informants' understanding and experiences in depth (Sugiyono, 2013); and (3) Documentation to collect village profile data, activity records, and other supporting written archives (Usman & Akbar, 2022).

Data analysis followed the Miles and Huberman model encompassing three stages: data reduction, data presentation, and conclusion drawing/verification (Huberman & Miles, 1992). The analysis was descriptive-analytical, wherein field data were systematically described and subsequently analyzed using Islamic inheritance law theories and the Mubadalah perspective (Kodir, 2021).

Data validity was ensured through source and method triangulation (Moleong, 2014). Source triangulation was conducted by comparing information from customary leaders, religious figures, and heirs. Method triangulation was performed by comparing interview data with observational and documentary findings. This process ensures that the data obtained are credible and scientifically accountable.

3. RESEARCH AND FINDINGS

The findings

Research conducted in Sidomukti Village, a transmigration settlement with a population of 3,783 individuals (1,982 males, 1,801 females), the majority of whom work as farmers (2,693 individuals), reveals unique inheritance dynamics. The village is inhabited by diverse ethnic

groups, including Minangkabau, Javanese, and Lampungese, living harmoniously. The presence of the migrant Minangkabau community has given rise to adaptations in customary practices, including inheritance matters.

Finding 1: Women's Position. Normatively, informants from customary leaders (mamak) stated, "Ancestral property is indeed for women, because our lineage comes from the mother." This affirms women's strong position as legitimate owners of high ancestral property. However, interviews with female heirs revealed a different reality: "We indeed own the property, but usually it is the mamak or male relatives who manage it; we are rarely involved in decisions." A village official also added, "Going forward, there needs to be a change in perspective, so that women can also participate in determining matters, not merely as owners."

Finding 2: Value of Justice. Inheritance practices are always preceded by family deliberation. A customary leader explained, "In distributing ancestral property, we do not simply divide it outright but deliberate first so that everyone feels it is fair." Deliberation serves as the primary instrument for reaching consensus and avoiding conflict, reflecting procedural justice.

Finding 3: Value of Public Interest (Maslahah). Inheritance distribution is not always equal. An heir acknowledged, "Sometimes the distribution is not equal, but it is based on who is more in need or who has been caring for the parents." Consideration of economic needs and contribution to the deceased became determining factors, prioritizing the aspect of benefit (maslahah) over textual compliance.

Finding 4: Value of Responsibility. The role of the mamak as manager is highly dominant. A customary leader stated, "The mamak is tasked with preserving and managing ancestral property so that it remains intact and is not depleted, as it is for the nephews in the future." This demonstrates that the burden of management responsibility is borne by men, consistent with the principle of al-mas'uliyah.

Finding 5: Imbalance of Equilibrium (Tawazun). Although the above values emerge, there exists an imbalance between ownership rights (women) and management authority (men). A community informant stated, "Women indeed own the ancestral property, but usually the mamak or men manage it." Male dominance in decision-making indicates that the value of tawazun has not been optimally realized.

Finding 6: Role of Religious Figures. Local religious figures serve as a bridge. In an interview, a religious leader stated, "In Islam, the inheritance distribution is clear, but in society it is still adjusted to custom as long as it does not create injustice." This involvement provides religious legitimacy to practices that have been contextually adapted.

Finding 7: Economic Factors. Economic pressure has become a driver of practical shifts. Some families sell or pawn high ancestral property that should not be traded, citing urgent needs. This indicates that economic survival often overrides the sacredness of custom.

Finding 8: Women's Education Level. Female informants with higher education levels tend to be more vocal and involved in deliberations. Conversely, women with lower education tend to be passive and accept the mamak's decisions. This demonstrates a correlation between individual capacity and bargaining position within the family.

Finding 9: Conflict and Harmony. Successful deliberations result in harmony, but in some cases latent conflicts emerge. An informant acknowledged that although there is no open conflict, there is a sense of dissatisfaction among some female heirs who feel their rights have not been fully accommodated.

Finding 10: Dynamics of Migration. Interaction with local culture and national law in transmigration areas has eroded the purity of customary practices. Some families have begun to adopt individual distribution patterns similar to Islamic law, especially for acquired property (gono-gini), but for high ancestral property they continue to adhere to collective matrilineal principles.

4. DISCUSSION

Analysis of Women's Position from the Mubadalah Perspective. The research findings reveal a dichotomy between women's normative status and actual power. Customarily, women are the center of the lineage (matrilineal), thus they are respected as property owners (Akbar & Cahyadi, 2025). However, the Mubadalah perspective critiques that this respect becomes inequitable when not balanced with management authority (Kodir, 2021). The principle of reciprocity demands that rights and obligations be distributed proportionally. In these findings, women receive ownership rights but lose management authority, while men (mamak) bear management responsibility but also accumulate excessive power.

Patriarchal social constructs have become deeply entrenched in society, wherein men are perceived as more rational in economic affairs (Nurseha & Arafat, 2024). This is reflected in statements that women are "rarely involved in decisions." Mubadalah offers a deconstruction of this view, considering that there is no scriptural evidence stating that economic decisions are exclusively men's prerogative. On the contrary, the Qur'an teaches the principle of deliberation (*wa amruhum syura bainahum*), which is universal for all family members (Khalid & Ningrum, 2025).

Furthermore, the Mubadalah method teaches that religious texts governing roles must be read contextually and reciprocally (Kodir, 2019). If there are hadiths or verses that position men as household leaders (*qawwamun*), these must be interpreted as protective responsibility, not absolute authority that eliminates women's participatory rights (Asnawi & Rahayu, 2026). In the context of inheritance, Mubadalah encourages collective management of ancestral property between the *mamak* and female heirs.

The social conditions of migrant communities such as Sidomukti actually open opportunities for this change (Badrudin, 2023). Interaction with a more egalitarian environment and economic demands that compel women to work in the public sphere have increased their capacity and independence (Aryani, 2017). Unfortunately, structural changes in inheritance have not kept pace with changes in women's socio-economic roles. Power relations within the family remain a primary obstacle (Nonci & Herman, 2024).

Current deliberative practices tend to be merely formalistic due to the dominance of the mamak's voice. Mubadalah emphasizes the need for procedural justice, not merely substantive justice (Maliki & Aimar, 2025). This means that the decision-making process must be equal and participatory. Women should not merely be present but must have their voices heard. If the process is imbalanced, even fair outcomes are difficult to achieve. This reconstruction requires a mindset change from all community members, especially men.

Thus, the Mubadalah perspective views the position of women in high ancestral property inheritance as still semi-strong: strong in customary legal-formal terms, yet weak in implementation and economic terms. The solution offered is not to dismantle the matrilineal system but to democratize its management. Women must transform from objects of inheritance into subjects who inherit and manage, in line with the spirit of partnership in Islam (Mustaqim, 2022).

Analysis of Islamic Legal Values. The inheritance practices in Sidomukti demonstrate a living law that substantively integrates custom and Islam (Semman, 2024). The value of justice (*al-'adl*) is realized through deliberation, wherein communities prioritize concordia (harmony) over blind adherence to *faraidh* numerical formulas. This aligns with the principle of justice within *maqashid al-syari'ah*, which emphasizes the public welfare (*maslahah*) of the community (Mr & Noor, 2014). However, it must be noted that deliberations dominated by powerful parties may produce "pseudo-justice" that actually disadvantages the weaker parties (Idris et al., 2023).

The value of public interest (*al-maslahah*) serves as the primary consideration, prioritizing heirs who are most in need. This demonstrates the flexibility of Islamic law in responding to social conditions (Heriana et al., 2025). This practice can even be analogized with the concept of *ta'wil* or *takhsis* (specification) of general provisions, as long as it does not create harm (*mudarat*). However, this flexibility carries the risk of high subjectivity. Without clear parameters, distribution based on "need" can be misused to reduce the rights of other parties (Pratiwi & Muddin, 2023).

The value of responsibility (*al-mas'uliyah*) is reflected in the role of the mamak as a trustee (Kholishudin, 2025). In Islam, holding a trust (*amanah*) is an act of worship, and the mamak must be accountable for its management to clan members, especially the rights holders (women). Unfortunately, in field findings, mechanisms of control and accountability have not functioned optimally. The mamak tend not to openly report property management to female owners, resulting in power concentration (Sulfinadia et al., 2025).

This imbalance points to the unrealized value of equilibrium (*tawazun*). Islamic law highly upholds balance between rights and obligations, between individuals and society (Puspita et al., 2025).

In a system as imbalanced as this, the potential for conflict and structural injustice threatens. Mubadalah offers a solution by building a system of checks and balances within the family, for example by establishing an extended family forum that proportionally involves women's representatives (Kodir, 2021).

Socio-economic and educational factors serve as important determinants. Low levels of women's education are directly correlated with low participation rates (Lubis & Triadi, 2024). This is a

serious challenge that must be addressed through empowerment and legal literacy on family law. Religious figures play a strategic role in this regard (Fitrianingsih, 2022). They must be proactive in socializing that Islam upholds justice and deliberation, while critiquing customary practices that oppress, as earlier ulama have done (Amin, 2022).

This research also finds that inheritance practices are inseparable from their social function of maintaining stability (Istikomah, 2025). High ancestral property functions as a social safety net for clan members. However, this function will not be optimal if management lacks transparency. Ultimately, reconceptualization of "ownership" in the context of high ancestral property is required. If collective ownership is understood as participatory shared ownership, then women must be involved. Mubadalah provides the impetus for this reconstruction, offering a middle path between textual rigidity and excessive liberalization, toward a more just and progressive social construction.

5. CONCLUSION

Based on the research findings in Sidomukti Village, it can be concluded that there exists a significant gap between the normative and actual positions of women in the Minangkabau high ancestral property inheritance system. Normatively, women are the legitimate owners of property, yet in practice, control and decision-making are dominated by men (mamak). The inheritance practices in operation have integrated Islamic legal values such as justice (through deliberation), public interest (based on needs), and responsibility (management by mamak). However, the value of balance (tawazun) has not been optimally achieved due to male dominance in authority. The Mubadalah perspective assesses that these relations have not yet reflected principles of reciprocity and partnership, necessitating reconstruction toward relational justice in which women become active subjects in management.

This research recommends the enhancement of collective awareness among community members, especially customary and religious leaders, to transform patterns of gender relations in inheritance matters. Women must be encouraged to actively participate in deliberations and decision-making. Village officials should be facilitated to create transparent and participatory inheritance practices. For future researchers, it is recommended to expand research locations and employ quantitative approaches to measure the effectiveness of implementing Mubadalah values in other customary communities. Future scholarly development should be directed toward formulating practical guidelines for inheritance based on Mubadalah that can be adopted by Minangkabau migrant communities.

6. REFERENCES

- Afrilia, E., & Fauzan, F. (2025). Metode Mubadalah Dalam Tafsir Kontemporer: Analisis Pendekatan Kesetaraan Gender Faqihuddin Abdul Qodir. *MAHABBAH: Jurnal Ilmu Ushuluddin Dan Pemikiran Islam*, 1(2), 153–161. <https://doi.org/https://doi.org/10.61104/alz.v3i4.1819>
- Akbar, H., & Cahyadi, T. D. (2025). Analisis Peran Perempuan Sebagai Ahli Waris Dalam Masyarakat Adat Minangkabau: Studi Kasus Tentang Penerapan Hukum Adat Dan Hukum Islam Di Kabupaten Agam. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 3(4), 3600–3614. <https://doi.org/https://doi.org/10.61104/alz.v3i4.1819>
- Amin, I. (2022). Implementasi Hukum Islam Dalam Falsafah Adat Basandi Syarak, Syarak Basandi Kitabullah Di Minangkabau. *Ijtihad*, 38(2). <https://doi.org/https://journals.fasya.uinib.org/index.php/ijtihad/article/view/140>
- Aryani, B. (2017). Peran Perempuan Dalam Membantu Ekonomi Keluarga Di Desa Tanjung Setia Kecamatan Pesisir Selatan Kabupaten Pesisir Barat. UIN Raden Intan Lampung. <https://repository.radenintan.ac.id/id/eprint/2719>
- Asnawi, H. S., & Rahayu, D. P. (2026). Gender Power Relations In Patriarchal Families: An Analysis Of Role Equality In Sriwangi Ulu Village , East OKU , South Sumatra From The Mubadalah Perspective. *Jurnal Gender, Islamic Law, And Sustainability*, 1(1), 14–29.
- Badruddin, S. (2023). *SOSIOLOGI KELUARGA: Dinamika Dan Tantangan Masyarakat Modern*. PT. Sonpedia Publishing Indonesia. <https://books.google.co.id/books?hl=en&lr=&id=cY3pEAAAQBAJ&oi=fnd&pg=PR1>
- Benuf, K., & Azhar, M. (2020). Metodologi Penelitian Hukum Sebagai Instrumen Mengurai Permasalahan Hukum Kontemporer. *Gema Keadilan*, 7(1), 20–33. <https://doi.org/https://doi.org/10.14710/gk.2020.7504>

- Eric, E. (2019). Hubungan Antara Hukum Islam Dan Hukum Adat Dalam Pembagian Warisan Di Dalam Masyarakat Minangkabau. *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni*, 3(1), 61–70. <https://doi.org/https://doi.org/10.24912/jmishumsen.v3i1.3532>
- Fitrianingsih, E. K. A. (2022). IMPLIKASI HUKUM PENGELOLAAN HARTA PENINGGALAN OLEH SALAH SATU AHLI WARIS DALAM PERSPEKTIF HUKUM ISLAM. UNIVERSITAS HASANUDDIN MAKASSAR. <https://repository.unhas.ac.id/id/eprint/46576/>
- Frisandia, M. S. (2024). Sistem Pewarisan Menurut Hukum Waris Adat Mengenai Sistem Kekerabatan Yang Berlaku Dalam Masyarakat Adat Indonesia. *Synergy: Jurnal Ilmiah Multidisiplin*, 1(04), 238–246.
- Hayani, N. (2018). 'Perempuan Dalam Kewarisan Pusako Adat Miangkabau (Studi Kasus Di Kabupaten Padang Pariaman, '. UIN Syarif Hidayatullah.
- Heriana, H., Talli, A. H., Halimang, S., Sultan, L., & Hamsir, H. (2025). Pembagian Harta Warisan Ampikale Dalam Konsep Masalahah Pada Masyarakat Bugis Bone. *SANGAJI: Jurnal Pemikiran Syariah Dan Hukum*, 9(1), 51–63. <https://doi.org/https://doi.org/10.52266/sangaji.v9i1.4421>
- Huberman, & Miles. (1992). Teknik Pengumpulan Dan Analisis Data Kualitatif. *Jurnal Studi Komunikasi Dan Media*, 02(1998), 1–11.
- Idris, I., Arief, A., & Saihu, M. (2023). Keadilan Sosial Dalam Perspektif Al-Qur'an. *Journal Of Creative Student Research*, 1(4), 57–75. <https://doi.org/https://doi.org/10.55606/jcsrpolitama.v1i4.2214>
- Indrasukma, A. (2021). Pengelolaan Harta Pusaka Tinggi Di Minangkabau: Studi Kasus Di Kubang Putih Kecamatan Banuhampu Kabupaten Agam Sumatra Barat. *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 14(1), 99–111. <https://doi.org/https://doi.org/10.14421/ahwal.2021.14108>
- Istikomah. (2025). Peran Nilai Kekeluargaan Dalam Penyelesaian Sengketa. *JUSTITIA: Journal of Justice, Law Studies, and Politic*, 1(3). <https://ejournal.hamjahdiha.org/index.php/Justitia/article/view/239>

- Jalal, L. A. (2025). Rekonstruksi Argumen Keadilan Berimbang Hak Laki-Laki Dan Perempuan Dalam Waris Islam. *Tasyri': Journal Of Islamic Law*, 4(1), 111–148. <https://doi.org/https://doi.org/10.53038/tsyr.v4i1.153>
- Khalid, I. I., & Ningrum, S. (2025). REINTERPRETASI GENDER DALAM HUKUM ISLAM: ANALISIS KRITIS TERHADAP KEPEMIMPINAN PEREMPUAN, POLIGAMI, DAN KEWARISAN. *El-Waroqoh: Jurnal Ushuluddin Dan Filsafat*, 9(2), 255–275. <https://doi.org/https://doi.org/10.28944/el-warqoh.v9i2.2411>
- Kholishudin, K. (2025). Nilai Filosofis Tanggung Jawab; Etika Dan Moral Dalam Perspektif Islam. *Journal of Sharia Economics*, 7(1), 34–52.
- Kodir, F. A. (2019). *Manual Mubadalah*. Ircisod.
- Kodir, F. A. (2021). *Qira'ah Mubadalah*. Ircisod.
- Kusmayanti, H., Mulyanto, D., Yuanitasari, D., & Assalihee, M. (2024). Contradiction Implications Of The Receptie A Contrario Theory In Minangkabau Inheritance. *Justicia Islamica*, 21(2), 247–266. <https://doi.org/https://doi.org/10.21154/justicia.v21i2.8859>
- Lakburlawal, M. A. (2021). KEDUDUKAN PEREMPUAN DALAM SISTEM PEMERINTAHAN DESA ADAT (Suatu Kajian Keadilan Gender Dalam Hukum Adat). Universitas Hasanuddin. <http://repository.unhas.ac.id:443/id/eprint/6194>
- Lubis, R., & Triadi, I. (2024). Menganalisis Kesetaraan Gender Dalam Perspektif Konstitusi (Studi Tentang Perlindungan Hak Asasi Manusia). *Indonesian Journal Of Law And Justice*, 1(4), 1–12. <https://doi.org/10.47134/ijlj.v1i4.2687>
- Maliki, I. A., & Aimar, Q. (2025). Rekonsepsi Amicable Divorce (Cerai-Damai) Berbasis Paradigma Mubadalah: Upaya Mewujudkan Keadilan Gender Dalam Hukum Perceraian Indonesia. *Syakhshiyah Jurnal Hukum Keluarga Islam*, 5(2), 191–216. <https://doi.org/https://doi.org/10.32332/n3tg7n90>
- Moleong, L. J. (2014). *Metode Penelitian Kualitatif*.
- Mr, G. N. K., & Noor, H. (2014). Konsep Maqashid Al-Syari'ah Dalam Menentukan Hukum Islam (Perspektif Al-Syatibi Dan Jasser Auda). *Al-Iqtishadiyah: Ekonomi Syariah Dan Hukum Ekonomi Syariah*, 1(1), 50–69. <https://doi.org/http://dx.doi.org/10.31602/iqt.v1i1.136>

- Muhibbin, M., & Wahid, A. (2022). *Hukum Kewarisan Islam: Sebagai Pembaruan Hukum Positif Di Indonesia (Edisi Revisi)*. Sinar Grafika.
- Mustaqim, D. Al. (2022). DUALISME PEREMPUAN DALAM KESEJAHTERAAN RUMAH TANGGA PERSPEKTIF QIRA'AH MUBADALAH FAQIH ABDUL QODIR DAN MAQASHID SYARIAH. *Equalita: Jurnal Studi Gender Dan Anak*, 4(2), 191–203. <https://doi.org/https://doi.org/10.24235/equalita.v4i2.12904>
- Nasution, A. (2015). *Metodologi Penelitian: Metodologi Penelitian Skripsi*. Rake Sarasin, 36.
- Nidal, A. (2024). Tinjauan Hukum Islam Terhadap Pengaturan Warisan Dalam Sistem Hukum Positif Di Indonesia. *Jurnal Al-Nadhair*, 3(01), 64–72. <https://doi.org/https://doi.org/10.61433/alnadhair.v3i01.51>
- Nonci, N., & Herman, D. (2024). PERAN GENDER DALAM PENGAMBILAN KEPUTUSAN PADA MUSAWARAH PERENCANAAN PEMBANGUNAN (STUDI KASUS KECAMATAN MAIWA KABUPATEN ENREKANG). *GOVERNANCE: Jurnal Ilmiah Kajian Politik Lokal Dan Pembangunan*, 10(4). <https://doi.org/https://doi.org/10.26740/kmkn.v10n3.p743-757>
- Nurseha, I., & Arafat, F. (2024). Ketimpangan Gender Dalam Keputusan Rumah Tangga: Studi Interseksi Ekonomi, Pendidikan, Dan Konstruksi Sosial. *MASADIR: Jurnal Hukum Islam*, 4(02), 947–967. <https://doi.org/https://doi.org/10.33754/masadir.v4i02.1343>
- Pratiwi, A. N., & Muddin, A. A. (2023). Mawaris Dan Pembagian Harta Bersama: Solusi Untuk Menghindari Konflik Keluarga. *Equality Before The Law*, 3(2). <https://doi.org/https://doi.org/10.36232/equalitybeforethelaw.v3i2.462>
- Prayetno. (2019). *Pembagian Harta Warisan Dalam Adat Minangkabau (Tela'ah Penafsiran Buya Hamka Pada Surah An-Nisa' Ayat 11-12)*. UIN Sulthan Thaha Saifuddin.
- Puspita, I. S., Amelia, A. P., & Junaidi, A. (2025). PRINSIP KEADILAN DAN KESEIMBANGAN DALAM HUBUNGAN INDSTRITIAL: TINJAUAN HUKUM ISLAM. *Jurnal Media Akademik (JMA)*, 3(7). <https://doi.org/https://doi.org/10.62281/czx3tn73>

- Semman, M. (2024). Dialektika Hukum Islam Dan Hukum Adat Banjar Pada Tradisi Badamai Dalam Pembagian Waris. *Multidisipliner Knowledge*, 2(2), 78–90. <https://e-journal.stai-almaliki.ac.id/index.php/mk/article/view/202>
- Sugiyono, D. (2013). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*.
- Sulfinadia, H., Roszi, J. P., Puspita, M., Fadli, A., Fadli, A., & Nursaldi, M. F. (2025). *Kewarisan Matrilineal Pada Harta Pusaka Rendah Di Minangkabau*. Deepublish. <https://books.google.co.id/books?hl=en&lr=&id=TepMEQAAQBAJ&oi=fnd&pg=PP1>
- Usman, H., & Akbar, P. S. (2022). *Metodologi Penelitian Sosial (Edisi Ketiga)*. Bumi Aksara.