

INTEGRATION OF ISLAMIC ECONOMIC PRINCIPLES IN MINANGKABAU HERITAGE AS A SOLUTION FOR POVERTY ALLEVIATION



Yuri Rahmi¹

Universitas Negeri Padang, Padang, Indonesia
yurirahmi@student.unp.ac.id

Nuri Latifannisa²

Universitas Negeri Padang, Padang, Indonesia
latifannisa1224@student.unp.ac.id

Zul Afdal³

Universitas Negeri Padang, Padang, Indonesia
zulafdal@fe.unp.ac.id

Abstract

This study explores the integration of Islamic economic principles within the Minangkabau inheritance system as a viable solution for poverty alleviation. Focusing on the collective inheritance structure, it examines the alignment of Minangkabau matrilineal practices with Islamic values to enhance social welfare. A qualitative approach was employed, involving an in-depth analysis of inheritance customs, particularly the communal assets such as tanah ulayat (communal land) and rumah adat (traditional houses). Through interviews with local adat leaders, the study investigates how these collective assets reflect Islamic principles of justice and equity. Findings reveal that the Minangkabau inheritance system supports social welfare by preventing asset fragmentation and ensuring shared benefits within the community. This alignment between Islamic values and local customs enhances economic stability, suggesting that collective inheritance models can play a significant role in poverty alleviation efforts. Additionally, the study introduces a model that integrates cultural heritage with Islamic economic principles, underscoring its relevance for community-centered economic development. By examining the Minangkabau inheritance system through an Islamic economic lens, this study offers a unique perspective on community-driven poverty alleviation strategies.

Keywords: Islamic Economics, Inheritance System, Poverty Alleviation, Minangkabau, Social Welfare

INTRODUCTION

Minangkabau is one of the ethnic groups in Indonesia that has a unique worldview, different from many other ethnic groups in the archipelago. This worldview is manifested in a customary system known as Minangkabau customs. The core of this custom is local wisdom that regulates social life, kinship, and even the legal system of its society. One of the distinctive features that differentiates the Minangkabau community is the matrilineal kinship system, where lineage is traced through the mother's side. (Sebastian, 2022). This affects many aspects of life, including inheritance distribution and the role of women in the family and society. In addition, Minangkabau customs are based on the philosophy of Adat Basandi Syara, Syara Basandi Kitabullah, which means that Minangkabau customs are grounded in Islamic law. (Amin, 2022). This philosophy shows that every custom or habit prevailing in society must follow Islamic teachings and must not contradict the Sharia.

The philosophy of Adat Basandi Syara, Syara Basandi Kitabullah carries profound meaning, emphasizing that customs and traditions must align with religious teachings. This becomes the main pillar in carrying out the daily life of the Minangkabau community. In other words, every activity, behavior, or norm that prevails in society must be examined through the lens of Sharia. If there are customs that do not align with Sharia, then those customs must be corrected or adjusted to be in accordance with Islamic teachings. This philosophy also reflects the harmonious relationship between customs and religion, where both complement each other in maintaining the social order of the community. This shows the flexibility of Minangkabau customs, which, although deeply rooted in tradition, are able to adapt to Islamic values without losing their local cultural identity.

In Minangkabau customs, there is the concept of Harato Pusako or Harta Pusaka, which refers to wealth or assets passed down from generation to generation. This concept is very important because it relates to the system of inheritance and family asset management. Inheritance is divided into two types: high inheritance and low inheritance. High heirlooms are the wealth collectively owned by all members of the clan (extended family) (Bariqy et al., 2023; Fitriyana, 2021). This wealth includes ulayat land, rumah gadang (traditional houses), and natural resources utilized by family members for the common good. Each family member has the right to use the high heirlooms, but private ownership is not recognized. The management and use of it are overseen by the Penghulu, the traditional leader responsible for

the welfare of the community (Ali & Ahmad, 2021; Ibrahim, 2020). High heirlooms cannot be sold or inherited individually, because their function is to preserve the continuity of the extended family and maintain the common welfare (Fitriyana, 2021).

On the other hand, low inheritance is property that is personal and individually acquired (Lilis, 2023). This wealth can come from parental inheritance with a clear and accountable origin, such as money, a private house, or other assets. Unlike high heirlooms, low heirlooms can be individually inherited by direct descendants and are not bound by customary rules regarding joint ownership. However, even though low inheritance is personal, its distribution must still follow the principles of inheritance in Islam, where heirs receive their shares according to Sharia (Majid et al., 2022; Setyawan & Kustiawan, 2021).

The focus of this research is to examine how the integration of Islamic economic principles in the inheritance of high heirlooms in Minangkabau serves as a solution for poverty alleviation. In the management of inheritance assets within the Minangkabau community, known as *harta pusaka tinggi*, it is characterized by being passed down through the matrilineal line and being collectively owned by the extended family (*kaum*). This tradition is very important because it not only preserves the cultural values of the Minangkabau, which are rooted in the matrilineal kinship system, but also serves as a guardian of economic stability for the clan.

High ancestral heritage includes assets such as communal land, traditional houses, and natural resources that are passed down from one generation to the next without individual ownership changes. The characteristics of this inheritance are very unique because it cannot be sold, but it can be mortgaged only under four specific conditions regulated by custom, namely: the death of a family member that requires expenses (*mayit tabujua di tengah rumah*), the damaged *rumah gadang* that needs repair (*rumah gadang katirisan*), the presence of unmarried adult girls (*gadih gadang alun balaki*), and the need to establish a new *penghulu* as the customary leader (*mambangkik batang tarandam*) (Fitriyana, 2021). This rule underscores the importance of preserving ancestral heritage for the continuity of life and the collective welfare of the community.

However, with the increasingly dynamic social and economic developments, new challenges have emerged in maintaining the relevance of the high heritage asset management system. Changes in lifestyle, modern economic needs, and significant migration of

Minangkabau family members to other regions (merantau) have shifted the management patterns of this wealth (Kahn, 1976). Conflicts among family members regarding the use of inheritance are also becoming more frequent, especially when individual interests clash with collective principles (Einsbie Grata Myn & Ahmad Yani, 2023; Rahmat & Budi NU, 2021). *Los conflictos entre los miembros de la familia respecto al uso de la herencia también son cada vez más frecuentes, especialmente cuando los intereses individuales chocan con los principios colectivos.*

To address these challenges, the principles of Islamic economics can offer relevant solutions. Sharia economics teaches values such as justice, transparency, social responsibility, and sustainability in managing wealth. By applying these principles, the management of high inheritance can be optimized to maintain a balance between collective and individual needs. For example, the principle of distributive justice in Sharia can be used to ensure that all family members, regardless of social status or gender, receive equal benefits from the high inheritance (Kasim, 2023; Mursal, 2017). On the other hand, transparency in the management of collective assets can help prevent conflicts among family members that often arise due to unclear or unknown rules regarding the utilization of those assets. Thus, this system can maintain its relevance while preventing the neglect of traditional values, prompting the author to further discuss the integration of Islamic Economics in Minangkabau inheritance as a solution to poverty alleviation.

The approach of John Rawls' Theory of Social Justice serves as a reference in this research, particularly concerning the idea that the distribution of wealth in society must ensure justice for all its members, including the most vulnerable. (Jamnik, 2022; McKean, 2023). In the context of high inheritance wealth, this theory emphasizes the importance of distribution mechanisms that consider the well-being of the community as a whole and ensure that collective assets do not fall only to a handful of individuals or specific generations. Rawls argues that the distribution of wealth and resources should be arranged in such a way that no group is systematically disadvantaged. (Mongin & Pivato, 2021). This is in line with the principle of managing high ancestral wealth that prioritizes the collective welfare of the community.

In addition, education and literacy in Sharia economics among the Minangkabau community need to be improved so that each individual has a sufficient understanding of

effectively managing inherited assets. With a good understanding of asset management based on Sharia principles, the Minangkabau community can not only preserve their collective assets but also enhance their own economic well-being. This literacy will provide family members with an understanding to make wise financial decisions, such as in the investment of ancestral property or the utilization of natural resources for sustainable, productive ventures. (Al Farisi et al., 2023; Khairisma et al., 2023). This step can impact poverty alleviation, as well-managed assets can become a source of livelihood for future generations.

Overall, the management of high inheritance in the Minangkabau community can be improved and remain relevant through an approach that integrates customary principles with Sharia economic values. Therefore, this research aims to explore the integration of Islamic economic principles into the Minangkabau inheritance system as one of the solutions for poverty alleviation. The focus of this research is on the collective inheritance system (*pusaka tinggi*) and its alignment with Islamic principles that emphasize social welfare and economic equity. With a qualitative approach, this research delves into the matrilineal inheritance practices of the Minangkabau through in-depth interviews with local customary leaders to understand how collective assets, such as *ulayat* land, reflect the values of justice and equality in Islam.

This research shows that integrating Islamic values with Minangkabau customs not only strengthens economic stability but also has great potential to support poverty alleviation efforts. Based on the results of interviews and observations regarding the management of inheritance that combines Minangkabau cultural principles with Islamic economic principles, this research emphasizes the relevance of this approach for the economic development of society, particularly the Minangkabau community. This study also offers a new perspective on the Minangkabau inheritance system from the viewpoint of Islamic economics, which can be an effective strategy to address poverty in the Minangkabau community.

REVIEW OF LITERATURE

This research is based on the theory of wealth distribution in Islam and the theory of social justice. This theory emphasizes the importance of wealth distribution to reduce social and economic disparities. Islamic economics is an economic system based on Sharia, with a focus on justice, balance, and equitable distribution of wealth. The Qur'an teaches the

importance of sharing and helping others, as stated in Surah Al-Baqarah: 177, which emphasizes that goodness is not only found in ritual worship but also in social actions, including giving to those in need. (Hakim & Syaputra, 2020). In the Islamic view, poverty is seen as a condition that must be addressed to achieve social justice and the welfare of the community. (Mugni Muhit et al., 2023). Islam not only views poverty as an economic issue, but also as a moral, spiritual, and social problem that affects the harmony of society. (Gul Mazloun Yar & Ullah Nasih, 2023). The Qur'an and Hadith emphasize the importance of combating poverty through various mechanisms, such as zakat, infak, sedekah, and wakaf, which serve as tools for wealth redistribution to reduce social inequality.

RESEARCH METHOD

This research uses a qualitative approach aimed at producing descriptive data that includes analysis and interpretation in the form of words, both written and spoken, obtained from information from others or observed behavior (Falaq, 2023). This design is used to understand the practice of matrilineal inheritance in Minangkabau and how it integrates with Islamic economic principles, particularly the principles of justice and equity in poverty alleviation. This approach was chosen because it can delve deeper into the meanings of individual or group experiences, which cannot be expressed through quantitative methods (Denny & Weckesser, 2022; Lindgren et al., 2020).

The data collection method used involved interviews and participatory observation. Interviews were conducted with local customary leaders who have a deep understanding of collective inheritance practices (high heritage), particularly in managing assets such as communal land. This interview aims to understand how the inheritance of high heirlooms in Minangkabau reflects values of justice and equity in line with Islamic principles. Participatory observation was conducted to directly observe the implementation of the high inheritance system in the Minangkabau community. This observation includes the management and utilization of assets such as ulayat land (high heritage) for the common welfare.

Data analysis was conducted through a field study approach, where findings from interviews and document studies were categorized and mapped to identify key themes (Biak, 2020). This analysis will focus on the alignment between the practice of high inheritance in

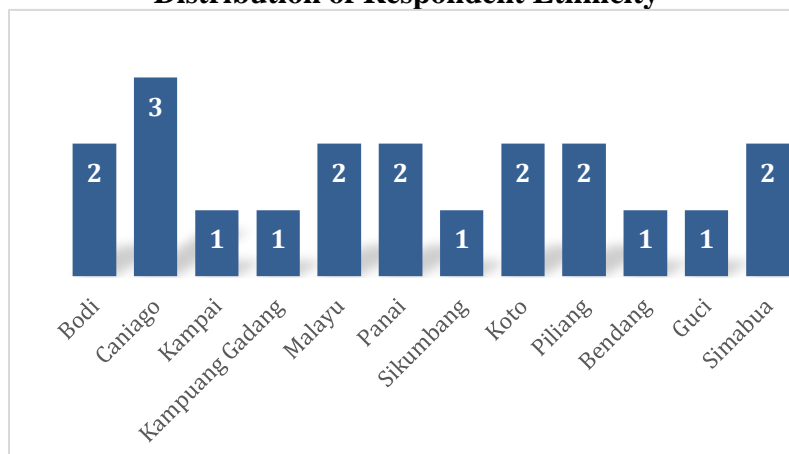
Minangkabau and Islamic economic principles related to justice and wealth distribution in poverty alleviation.

RESULTS AND DISCUSSION

Based on the distributed questionnaire, the resulting graph shows the variation in the number of respondents from various ethnic groups in the research area, as seen in Figure 1. The Caniago tribe has the highest number of respondents, with 3 people, followed by the Bodi, Panai, Sikumbang, Koto, and Simabua tribes, each with 2 respondents. Meanwhile, the Kampai, Kampuang Gadang, Melayu, Bendang, and Guci tribes each have only 1 respondent per tribe. No tribe has more than 3 respondents, which indicates that the distribution of respondents is relatively even without dominance from any particular tribe.

The varied distribution of respondents indicates that the research results are not centered on just one ethnic group. Thus, the obtained sample reflects the ethnic diversity in the research area, which can enrich the analysis and produce more representative findings.

Figure 1
Distribution of Respondent Ethnicity

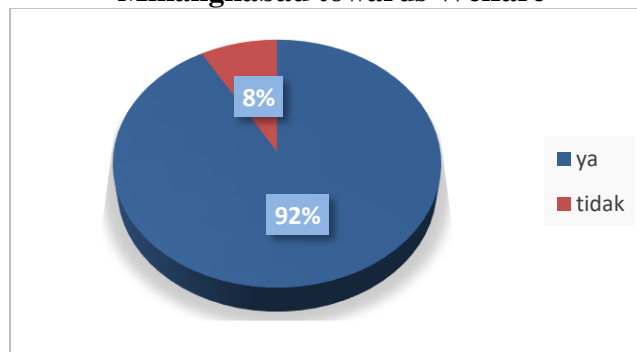


Source: Data from respondent interviews

Based on the interviews conducted, it was found that the respondents from the existing tribal representatives have a similar understanding of the inheritance concept in Minangkabau. Although there are differences in the details of implementation in each clan, they generally agree on the importance of inheritance as a tradition passed down through generations. This shows a common perspective that connects Minangkabau cultural values with the inheritance practices that take place in society.

Furthermore, in the aspect of integrating Islamic economic principles into the high inheritance system in Minangkabau, the interview results show a clear alignment between Islamic economic principles and the existing high inheritance system. The principle of justice in the distribution of inheritance, as one of the important values in Islamic economics, is also applied in the Minangkabau inheritance system. This reflects that Islam and Minangkabau culture can walk hand in hand and complement each other following the philosophy *Adat Basandi Syara, Syara Basandi Kitabullah*, providing a strong foundation for fair and sustainable heritage management.

Figure 2
Percentage of High Heritage Inheritance Role
Minangkabau towards Welfare



Source: Data from respondent interviews

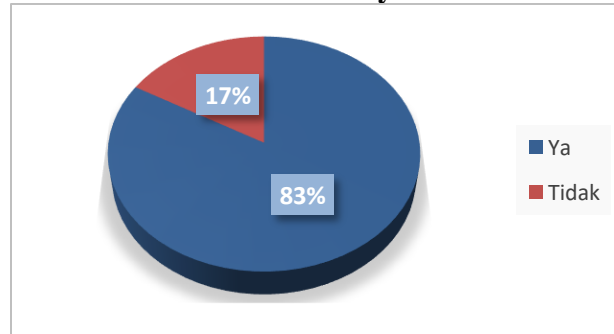
Based on Figure 2, it is known that 92% of respondents' answers indicate that inheritance in Minangkabau plays a significant role in improving the welfare of the community. This indicates that the majority of respondents believe there is a close relationship between the management of the inheritance system and the social and economic welfare of community members. They believe that good management of inheritance assets can have a positive impact on the overall welfare of the community.

Most respondents stated that inheritance in Minangkabau, managed collectively by clan members, provides equitable economic benefits. In this system, every member of the clan, whether male or female, has the opportunity to receive a fair share of the existing inheritance. With this equitable distribution, all members of the community can benefit from the inherited assets, which in turn can improve their welfare.

The application of the principle of togetherness in managing this inheritance is considered effective in reducing the poverty rate in the community. With a more equitable and well-managed distribution of wealth, the opportunities to improve the standard of living

for the community become more open. Therefore, good inheritance management can be one of the solutions to reduce economic disparity and improve the social welfare of the Minangkabau community, as shown in the following Figure 3.

Figure 3
Percentage of the Role of High Heritage Inheritance in Poverty Alleviation



Source: Data from respondent interviews

Analysis of the Alignment of Minangkabau Inheritance with Islamic Economics

The Minangkabau inheritance system, known as *Pusaka Tinggi* is one of the important elements in the Minangkabau matrilineal culture. This system is characterized by the inheritance of collective assets through the maternal line and involves ulayat land, the rumah gadang (traditional longhouse), and natural resources that are utilized collectively by the clan members. Although this inheritance system is customary and rooted in local traditions, there are several principal similarities between Minangkabau inheritance and concepts in Islamic economics. Both systems emphasize aspects of justice, communal ownership, as well as maintaining the welfare and sustainability of resources for future generations. So, the harmony between Minangkabau inheritance and Islamic economic principles can be seen through several key aspects, including the concept of ownership, wealth distribution, as well as the protection of women's rights and social welfare.

In the view of Islamic economics, the concept of private ownership is recognized, but some rules govern the fair and proportional distribution of wealth. Wealth is considered a trust given by Allah and must be managed wisely for the benefit of oneself and others. Then this concept is also found in the verses of the Qur'an that emphasize the importance of managing wealth for the benefit of the community and avoiding the practice of accumulating wealth that harms others. (QS. Al-Hashr: 7). This principle aligns with the concept of pusako

tinggi, where wealth is not private property, but rather a collective asset utilized together by all members of the community. In pusako tinggi, assets such as communal land cannot be sold or inherited individually, but are preserved for the common good. This was also conveyed by the informant Mr. Pakiah Marajo, in the interview, explaining that high heirlooms are inherited from generation to generation according to the matrilineal Minangkabau customary law and cannot be sold or owned by individuals, but are only used to support the needs of the clan members equally. This view is also in line with the research (Rahmi Putri, 2023), which states that the inheritance of high-value heirlooms in Minangkabau is conducted collectively based on the maternal lineage, with management typically carried out by women and men who manage high-value heirlooms.

Furthermore, the distribution of wealth in the Minangkabau inheritance system also shares similarities with the principles of justice in Islamic economics. In pusako tinggi, wealth is inherited through the maternal line and held by the eldest woman in the clan. Although at first glance this seems different from the inheritance system in Islamic law, which bases the division of inheritance on the verses of the Qur'an (such as QS. An-Nisa: 11), there is a fundamental similarity in the effort to protect women's rights and ensure family welfare. In Islam, women have the right to inherit, although their share is generally smaller than that of men. However, this is balanced by the obligation of men to provide for the women in their families. In the Minangkabau system, women are the primary guardians of high heirlooms because they are considered the successors of the lineage, and this reflects a high appreciation for the role of women in maintaining the continuity of the family and society. Both systems strive to ensure that women, as part of the family, receive protection and economic guarantees.

In addition, another alignment can be found in how the inheritance system and Islamic economic principles emphasize the importance of social sustainability and community welfare. In Islamic economics, the concept of *maslahah* or public welfare is highly emphasized, where everything related to the management of wealth and assets must be directed towards efforts to achieve the common good and prevent harm. This principle can also be found in the management of *pusaka tinggi*, where assets such as *ulayat* land are managed for the collective welfare of the community, in line with the research findings (Abdussalam & Shodiq, 2022) that the use of *pusako tinggi* is in accordance with Islamic

principles, where assets are used for the collective good. This is also in line with the results of an interview with the datuak of the Caniago clan, who stated that the management of pusaka tinggi aims for the welfare of the clan members. According to him, "Pusaka tinggi is a heritage that is not only personal property but also the collective property of the clan that must be managed for the common good." The main goal is to maintain the prosperity and sustainability of communal life, not just individual profit. Thus, this heritage becomes a tool to maintain the unity and social welfare of the community. High heirlooms such as ulayat land are often used for economic activities that support the needs of the community, such as agriculture or the utilization of other natural resources, without sacrificing their sustainability. Thus, the Minangkabau inheritance system emphasizes the importance of maintaining ancestral heritage to ensure its sustainability for future generations, in line with Islam

Furthermore, the harmony of inheritance in Minangkabau is also evident in the protection of vulnerable groups, including women, orphans, and less fortunate members of society. In Islamic economics, great emphasis is placed on protecting the rights of orphans and ensuring they receive a share of the inheritance (QS. An-Nisa: 10). In addition, zakat, as one of the pillars of Islamic economics, serves to reduce social inequality and help those in need. This principle is also reflected in the Minangkabau inheritance system, where the management of high heirlooms is not only intended for the benefit of the nuclear family but also involves the interests of all clan members. With the existence of this collective wealth, it is hoped that all members of the clan, including those who are less fortunate, will continue to receive support and equal opportunities in utilizing the available wealth. Both in Islamic economics and Minangkabau inheritance, there are efforts to prevent the concentration of wealth in one group and ensure an equitable distribution for the common good.

Based on the discussion regarding the alignment between Minangkabau inheritance and Islamic economics, there are many points of convergence in terms of justice, social welfare, and the protection of individual rights. Although the Minangkabau inheritance system is customary and has certain differences from Islamic law in terms of inheritance techniques, its basic principles align with the values taught in Islamic economics. Both systems emphasize the importance of maintaining collective welfare, protecting the rights of women and vulnerable groups, and ensuring that natural resources and wealth are utilized

fairly and sustainably. With these similarities, it can be said that the Minangkabau inheritance system aligns with Islamic economic principles in creating a just, prosperous, and sustainable societal order, which prioritizes not only individual profit but also collective welfare.

Analysis of the Relationship Between Inheritance Distribution and Poverty Reduction

Based on the results of the interview conducted with Mr. Datuak Pangulu Rajo, he emphasized the importance of integrating Islamic economic principles in the management of pusako tinggi as part of the solution to poverty alleviation among the Minangkabau community. According to him, good management of pusako tinggi is not only related to the preservation of cultural heritage but can also serve as a solid economic foundation for the common welfare. The great potential of pusako tinggi lies in its ability to meet the basic needs of community members, such as housing and agricultural land, and to serve as productive economic capital. Thus, this inheritance is not only utilized for consumption purposes but also sustainable economic activities, such as agribusiness, joint ventures, or land use for other productive activities.

Mr. Datuak Pangulu Rajo also explained that the management of the pusako tinggi must be carried out alternately or collectively by the clan members, in accordance with the principles of justice upheld in Islamic economics. This allows each family member to utilize the shared assets without causing jealousy or conflicts of interest. In the context of poverty alleviation, pusako tinggi offers an important solution because it prevents society from becoming dependent on the system of private ownership, which often limits access to economic resources for less fortunate community members.

Moreover, this collective system directly reduces the inequality of asset ownership, which often becomes a problem in modern society that tends to be individualistic. With transparent and fair management, all members of the community can enjoy the benefits of these productive assets without having to own property individually. This is in line with the principles of Islamic economics that emphasize equitable wealth distribution, social justice, and shared responsibility. In the long term, if the management of high heritage is done well, this system not only plays a role in poverty alleviation but also strengthens solidarity among community members and encourages sustainable economic development for the entire community.

This is in line with the research conducted by (Sarjito, 2024; Mohammad Haikal & Musradinur, 2023; Alawiyah & Setiawan, 2021) which explains that collective asset management can prevent fragmentation and ensure shared benefits within the community, in accordance with the principles of Islamic economics that emphasize social justice and equitable wealth distribution. Based on this, the inheritance system in Minangkabau not only functions as an asset management mechanism but also as a tool to strengthen social solidarity and encourage community participation in decision-making related to shared assets.

Furthermore, research by (Indrasukma, 2021) reveals that the management of high heirlooms in Nagari Kubang Putihah not only serves as customary heirlooms but also has the potential to enhance community welfare. This research shows that good management of high heritage assets can provide economic benefits to the community, especially in terms of increased income through the utilization of existing resources. Furthermore, research by (Poespasari, 2019) emphasizes the importance of the role of 'mamak kepala waris' in the management of high heirlooms. The chief heir has the responsibility to manage and oversee the inherited high heirloom property, so that it can be utilized for the common good. Thus, effective management of high heirlooms can serve as a tool to empower communities and reduce poverty, as these assets can be used for investments in education, health, and productive enterprises. Furthermore, research by (Lilis, 2023) shows that the division of high and low inheritance in Minangkabau has significant implications for community welfare. High ancestral property, which is inherited through generations, not only provides economic security for the heirs but also serves as a collective asset that can be utilized for the benefit of the community. Thus, the existence of high heirlooms can help create economic and social stability within the Minangkabau community.

CONCLUSION

Based on the results of the research and interviews conducted, it can be concluded that the inheritance system in Minangkabau, particularly in the management of high heirlooms, is in harmony with the principles of Islamic economics, especially in aspects of justice, social welfare, and protection of individual rights. On the sustainability side, it shows that the Minangkabau inheritance system plays an important role in reducing poverty. Through the shared management of high heirlooms, the community not only gains access to

productive assets but also avoids individual ownership practices that often lead to inequality. Inheritance in Minangkabau also ensures protection for vulnerable groups, including women and orphans. Overall, the Minangkabau inheritance system through high heirlooms is not just a cultural practice, but also an effective instrument for reducing poverty and achieving social justice in society. Further research is recommended to conduct a more in-depth study on the development of the role of digital platforms based on customs to record and manage shared assets, as well as to provide accurate information access for all relevant parties. It not only modernizes the management of high heritage, but also further reviews the sustainability of culture and Islamic economic values.

REFERENCES

- Abdussalam, & Shodiq, A. (2022). Maqashid As-Syariah Perspektif Imam Al-Ghazali; Studi Literasi Masalah Mursalah. *Moderasi : Journal of Islamic Studies*, 2(2), 139–159. <https://doi.org/10.54471/moderasi.v2i2.32>
- Al Farisi, M. S., Riyanto, S., Herawati, E., Usman, U., & Syaeful, W. (2023). Meningkatkan Literasi Ekonomi Syariah Melalui Kegiatan Festival Ramadan Di Kampus STEBIS Bina Mandiri Bogor. *Jurnal Peradaban Masyarakat*, 3(3), 111–117. <https://doi.org/10.55182/jpm.v3i3.273>
- Alawiyah, T., & Setiawan, F. (2021). Pengentasan Kemiskinan Berbasis Kearifan Lokal pada Masyarakat Desa. *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)*, 15(2), 131–154. <https://doi.org/10.24815/jsu.v15i2.22392>
- Ali, M., & Ahmad, R. (2021). The Roles of Penghulu on Small Estate Distribution. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, 12(3), 1122–1128. <https://doi.org/10.17762/turcomat.v12i3.853>
- Amin, I. (2022). Implementasi Hukum Islam Dalam Falsafah Adat Basandi Syarak, Syarak Basandi Kitabullah Di Minangkabau. *Ijtihad*, 38(2).
- Bariqy, A. R., Efendi, A., Ihsan, S., & Datmi, M. A. R. (2023). Harta Pusaka Minangkabau Dalam Prespektif Al-Quran (QS. An-Nisa: 11). *Innovative: Journal Of Social Science Research*, 3(2), 12807–12816.
- BIAK, I. Y. (2020). *Penerapan Studi Lapangan Dalam Meningkatkan Kemampuan Analisis Masalah (Studi Kasus Pada Mahasiswa Sosiologi Iisip Yapis Biak) Implementation Of Field Studies To Improve Problem Analysis Ability (Case Study In The Student Sociology)*.
- Denny, E., & Weckesser, A. (2022). How to do qualitative research? *BJOG: An International Journal of Obstetrics & Gynaecology*, 129(7), 1166–1167. <https://doi.org/10.1111/1471-0528.17150>
- Einsbie Grata Myn, & Ahmad Yani. (2023). Conflict Management Strategies: A Case Study

- of Sharing Family Inheritance. *Formosa Journal of Applied Sciences*, 2(8), 1927–1946. <https://doi.org/10.55927/fjas.v2i8.5510>
- Falaq, Y. (2023). Nilai-Nilai Sosial Tradisi Gusjigang Sebagai Sumber Belajar Ilmu Pengetahuan Sosial. *JIPSINDO : Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia*, 10(1), 57–68. <https://doi.org/10.21831/jipsindo.v10i1.53199>
- Fitriyana, A. (2021). *Kewarisan Harta Pusaka Tinggi Perspektif Hukum Islam (Studi di Jorong Koto Tuo Kecamatan Salimpaung Kabupaten Tanah Datar Provinsi Sumatera Barat)*. UIN FAS BENGKULU.
- Gul Mazloun Yar, F., & Ullah Nasih, I. (2023). Poverty and the Role of Islam in Reducing Poverty. *Journal of World Science*, 2(11), 1914–1926. <https://doi.org/10.58344/jws.v2i11.518>
- Hakim, L., & Syaputra, A. D. (2020). Al-Qur'an dan Pengentasan Kemiskinan. *Jurnal Ilmiah Ekonomi Islam*, 6(3), 629. <https://doi.org/10.29040/jiei.v6i3.1310>
- Ibrahim, E. (2020). PERANAN PENGHULU TERHADAP HAK ULAYAT DI MINANGKABAU. *JCH (Jurnal Cendekia Hukum)*, 6(1), 161. <https://doi.org/10.33760/jch.v6i1.296>
- Indrasukma, A. (2021). PENGELOLAAN HARTA PUSAKA TINGGI DI MINANGKABAU: Studi Kasus Di Kubang Putih Kecamatan Banuhampu Kabupaten Agam Sumatera Barat. *Al-Ahwal Jurnal Hukum Keluarga Islam*, 14(1), 99–111. <https://doi.org/10.14421/ahwal.2021.14108>
- Jamnik, A. (2022). Rawls' Theory of Justice as Fairness. *Bogoslovska Smotra*, 91(5), 1037–1058. <https://doi.org/10.53745/bs.91.5.3>
- Kahn, J. S. (1976). "Tradition", matriliney and change among the Minangkabau of Indonesia. *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia*, 132(1), 64–95. <https://doi.org/10.1163/22134379-90002655>
- Kasim, A. (2023). Prinsip-Prinsip Hukum Islam Dalam Kegiatan Bisnis Islam. *Al-Aqdu Journal of Islamic Economics Law*, 3(1), 58. <https://doi.org/10.30984/ajiel.v3i1.2297>
- Khairisma, K., Raza, H., Marina, M., Mursidah, M., & Yoesrizal, Y. (2023). *Pemberdayaan Ekonomi Masyarakat Melalui Pelatihan Bisnis Berbasis Syariah "Successful Business With Allah SWT."* 2(2), 31. <https://doi.org/10.29103/jpes.v2i2.13299>
- Lilis, L. (2023). Tradisi-Tradisi Dalam Pembagian Harta Warisan Di Masyarakat Minangkabau. *Siwayang Journal: Publikasi Ilmiah Bidang Pariwisata, Kebudayaan, Dan Antropologi*, 2(1), 7–14.
- Lindgren, B.-M., Lundman, B., & Graneheim, U. H. (2020). Abstraction and interpretation during the qualitative content analysis process. *International Journal of Nursing Studies*, 108, 103632. <https://doi.org/10.1016/j.ijnurstu.2020.103632>
- Majid, M. M. A., Elatrash, R. J., & Shkokani, N. N. (2022). Depriving Males of Inheritance between Sharia and Social Custom: The Minang Kabau Community in West Sumatra

- as a Model. *Al Hikmah International Journal of Islamic Studies and Human Sciences*, 5(2), 198–227. <https://doi.org/10.46722/hkmh.5.2.22i>
- McKean, B. (2023). Book Review: Review Essay: Rawls’s Untimely Meditations, or On the Use and Abuse of Rawlsianism for Life In the Shadow of Justice: Postwar Liberalism and the Remaking of Political Philosophy , by Katrina Forrester. *Political Theory*, 51(2), 436–442. <https://doi.org/10.1177/00905917211052601>
- Mohammad Haikal, & Musradinur, M. (2023). Peran Zakat Dalam Pengentasan Kemiskinan Masyarakat di Aceh. *AT-TASYRI’: JURNAL ILMIAH PRODI MUAMALAH*, 15(2), 245–258. <https://doi.org/10.47498/tasyri.v15i2.2362>
- Mongin, P., & Pivato, M. (2021). Rawls’s difference principle and maximin rule of allocation: a new analysis. *Economic Theory*, 71(4), 1499–1525. <https://doi.org/10.1007/s00199-021-01344-x>
- Mugni Muhit, Rani Mariana, & Mohamad Anton Athoillah. (2023). Distributive Justice Perspective of Sharia Economic Law in Indonesia. *Apollo: Journal of Tourism and Business*, 1(3), 97–103. <https://doi.org/10.58905/apollo.v1i3.58>
- Mursal, M. (2017). IMPLEMENTASI PRINSIP-PRINSIP EKONOMI SYARIAH: Alternatif Mewujudkan Kesejahteraan Berkeadilan. *Jurnal Perspektif Ekonomi Darussalam*, 1(1), 75–84. <https://doi.org/10.24815/jped.v1i1.6521>
- Poespasari, E. D. (2019). The Position of Mamak Kepala Waris in High Ancestral Inheritance in Minangkabau Indigenous Community. *Jurnal Dinamika Hukum*, 19(1), 1. <https://doi.org/10.20884/1.jdh.2019.19.1.2214>
- Rahmat, D., & Budi NU, S. (2021). INHERITANCE CONFLICT IN ISLAMIC LAW. *Wacana Hukum*, 27(2), 54–58. <https://doi.org/10.33061/1.wh.2021.27.2.5810>
- Rahmi Putri, M. (2023). Inheritance of Property in Minangkabau: Review of Customary Law and Islamic Law. *GIC Proceeding*, 1, 387–395. <https://doi.org/10.30983/gic.v1i1.151>
- Sarjito, A. (2024). Efektivitas Kebijakan Sosial dalam Mengurangi Ketimpangan Pendapatan dan Angka Kemiskinan. *Jurnal Ilmu Sosial Politik Dan Humaniora*, 6(2), 1–12. <https://doi.org/10.36624/jisora.v6i2.90>
- Sebastian, A. (2022). Matrilineal practices among muslims: An ethnographic study of the Minangkabau of West Sumatra. *Ethnography*. <https://doi.org/10.1177/14661381221147137>
- Setyawan, R., & Kustiawan, M. T. (2021). Najmuddin Al-Tūfi’s Thoughts on The Dynamics of Inheritance Law 2:1 Perspective of Maṣlaḥah. *AL-HUKAMA’*, 11(2), 85–114. <https://doi.org/10.15642/alhukama.2021.11.2.85-114>