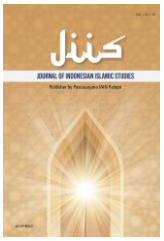
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The Recognition of Inheritance Rights of Sasak Customary Women in the Perspective of Hazairin's Bilateral Inheritance System: An Analysis of Court Decision No. 307/Pdt.G/2020/PA.Sel

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Abstract

This study examines the recognition of Sasak women's inheritance rights in Decision of the Selong Religious Court Number 307/Pdt.G/2020/PA.Sel through the perspective of Hazairin's bilateral inheritance theory. The research is motivated by the persistence of customary inheritance practices that tend to prioritize male heirs, potentially limiting women's rights. It aims to analyze the legal status of female heirs, the judges' legal reasoning, and the decision's conformity with Hazairin's theory. This normative conceptual, and case approaches, using data collected through library research of court decisions, legislation, books, and scholarly journals. The findings indicate that the court recognized female heirs based on blood relations and granted them inheritance shares in accordance with Islamic inheritance law. The decision reflects Hazairin's bilateral inheritance system, which acknowledges inheritance rights for both men and women. These findings underscore the importance of legal protection and recognition of women's inheritance rights within the Sasak customary community.

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Introduction

Islamic inheritance law recognizes both men and women as legal subjects who possess equal entitlement to inherit property. However, the social realities of various indigenous communities in Indonesia indicate that the fulfillment of women's inheritance rights has not been fully implemented in accordance with this principle. Within the Sasak customary community, inheritance distribution continues to be influenced by a kinship system that tends to prioritize men, particularly regarding the ownership of land, houses, and rice fields. Research conducted by Rosmita, Nurfiah, and Fatmawati found that, in Sasak inheritance practices, male children are given priority in inheriting land, houses, and rice fields, while female children generally receive only jewelry, clothing, household equipment, and woven fabrics. This condition demonstrates a disparity between women's inheritance rights as prescribed under Islamic law and the inheritance practices that have developed within Sasak customary society (Rosmita et al., 2025).

Similar findings have been reported in broader studies on legal pluralism in Indonesia, which argue that the coexistence of Islamic law, customary law, and state law often results in unequal implementation of inheritance rights, particularly for women (Bedner & Van Huis, 2018; Hooker, 2008). Furthermore, feminist scholarship on Islamic inheritance emphasizes that the unequal distribution of inheritance in many Muslim societies is more closely associated with patriarchal social structures and customary traditions than with the normative principles of Islamic law itself (Mir-Hosseini, 2006; Sonbol, 1996). In the Indonesian context, studies have also shown that customary inheritance systems frequently place women in a weaker position regarding ownership of productive assets despite formal legal recognition of their inheritance rights (Hazairin, 1964; Syukur & Ashari, 2024).

This phenomenon illustrates a gap between *das sollen* (what ought to be) and *das sein* (what actually is) in inheritance law. Normatively, Islam recognizes women's inheritance rights as explicitly stipulated in Qur'an Surah An-Nisa verse 7. However, empirical studies demonstrate that customary inheritance practices in Indonesia continue to privilege male heirs, particularly regarding ownership of productive assets such as land and family property. This disparity reflects the operation of legal pluralism, in which Islamic law, customary law, and state law interact in ways that may undermine the effective realization of women's inheritance rights (Sinaga et al., 2022; Suharsono et al., 2024).

Recent studies on Sasak customary law further reveal that patriarchal kinship structures continue to influence inheritance distribution despite the normative recognition of women's legal rights under Islamic inheritance law (Yusmita et al., 2024; Jinoto, 2025). These findings indicate that legal recognition alone is insufficient to guarantee substantive justice unless supported by changes in customary legal practices and social structures (Rosmita et al., 2025; Amar Alhaq et al., 2025).

Ideally, the distribution of inheritance within Muslim communities should be carried out based on the principles of justice, legal certainty, and the equal recognition of all heirs without gender discrimination. In this regard, Hazairin's theory of bilateral inheritance provides an important theoretical foundation. Hazairin argued that the kinship system envisaged by the Qur'an is bilateral, whereby family relationships are traced equally through both paternal and maternal lineages. Consequently, both men and women possess equal legal status as heirs according to their genealogical relationship with the deceased,

although the proportions of inheritance remain subject to the rules prescribed in Islamic law (Hazairin, 1964).

This perspective rejects inheritance systems that monopolize succession rights based solely on a particular lineage or gender. Contemporary scholarship supports this interpretation by emphasizing that the objectives of Islamic inheritance law are to ensure justice, protect family rights, and prevent discrimination in property distribution (Sugianto et al., 2025). Furthermore, studies on legal pluralism in Indonesia demonstrate that the interaction between Islamic law, customary law, and state law frequently affects the realization of these normative principles, particularly in indigenous communities where patriarchal customs continue to influence inheritance practices (Sinaga et al., 2022; Suharsono et al., 2024). Accordingly, Hazairin's bilateral inheritance theory remains highly relevant as a conceptual framework for reconciling Islamic legal principles with contemporary demands for gender equality and equitable inheritance distribution in Indonesia.

One case that reflects this issue is the Decision of the Selong Religious Court Number 307/Pdt.G/2020/PA.Sel. In this case, a dispute arose concerning the estate of a deceased person that had been controlled for many years by male descendants under prevailing customary practices. Through its judgment, the panel of judges identified the lawful heirs and distributed the inheritance in accordance with the principles of Islamic inheritance law as codified in Indonesian religious court practice. This decision is particularly significant because it demonstrates the role of the Religious Court in safeguarding women's inheritance rights and ensuring that the distribution of inheritance complies with Islamic legal norms despite the persistence of patriarchal customary traditions.

The case also illustrates the practical operation of legal pluralism in Indonesia, where judges must reconcile Islamic law, customary law (*adat*), and national law to achieve substantive justice for all heirs (Sinaga et al., 2022; Suharsono et al., 2024). In this respect, the judgment represents not only the application of Islamic inheritance law but also an institutional effort to narrow the gap between normative legal principles (*das sollen*) and their implementation in society (*das sein*), particularly regarding the recognition of women's inheritance rights in customary communities (Jinoto, 2025; Yusmita et al., 2024).

Several scholars have examined the inheritance rights of Sasak women from different legal perspectives. Syukur and Ashari (2024) found that fundamental differences exist between Sasak customary law and Islamic inheritance law concerning the inheritance rights of daughters. Their study concluded that Islamic inheritance law provides clearer legal protection for daughters than certain customary inheritance practices that continue to prioritize male heirs. Likewise, Rosmita et al. (2025) analyzed the inheritance rights of Sasak daughters through the legal maxim *al-'adah muhakkamah* and concluded that the customary preference for sons in inheritance distribution cannot be fully justified under Islamic legal principles. Beyond the Sasak context, recent studies have similarly emphasized that legal pluralism the interaction of Islamic law, customary law, and state law often creates inconsistencies in the realization of women's inheritance rights in Indonesia (Sinaga et al., 2022; Suharsono et al., 2024). Meanwhile, Aniroh (2020) and Syahroni et al. (2025) focused on Hazairin's bilateral inheritance theory and highlighted its continuing relevance as a framework for promoting gender equality and balancing paternal and maternal lineage in Islamic inheritance law. Despite these valuable contributions,

previous studies have primarily concentrated on normative comparisons between Islamic law and customary law or on theoretical discussions of bilateral inheritance. Limited attention has been devoted to examining how the Religious Court applies these principles in resolving inheritance disputes involving Sasak customary communities. Therefore, this study addresses this gap by analyzing the implementation of women's inheritance rights in the Decision of the Selong Religious Court Number 307/Pdt.G/2020/PA.Sel through the perspective of Hazairin's bilateral inheritance theory, thereby offering a socio-legal understanding of the interaction between Islamic law, customary law, and judicial practice.

Existing studies on the inheritance rights of Sasak women have primarily focused on customary inheritance practices or on normative comparisons between Islamic inheritance law and Sasak customary law (Syukur & Ashari, 2024; Rosmita et al., 2025). Meanwhile, studies examining Hazairin's bilateral inheritance theory have largely remained conceptual, emphasizing its contribution to gender equality and the bilateral kinship system in Islamic inheritance law rather than its practical implementation in judicial decision-making (Aniroh, 2020; Syahroni et al., 2025). More broadly, recent scholarship on legal pluralism has explored the interaction between Islamic law, customary law, and state law in shaping inheritance practices in Indonesia but has not specifically examined how Religious Courts apply Hazairin's bilateral inheritance theory to resolve disputes involving Sasak customary communities (Sinaga et al., 2022; Suharsono et al., 2024; Jinoto, 2025).

Therefore, there remains a gap in the literature concerning the judicial recognition of the inheritance rights of Sasak customary women through the perspective of Hazairin's bilateral inheritance theory. To the best of the authors' knowledge, no previous study has specifically analyzed Decision Number 307/Pdt.G/2020/PA.Sel using this theoretical framework. By addressing this gap, the present study contributes to the literature by integrating the perspectives of Islamic inheritance law, legal pluralism, and Hazairin's bilateral inheritance theory to examine how judicial institutions recognize and protect the inheritance rights of women within the Sasak customary community.

This study has both academic and practical significance. Academically, it is expected to contribute to the development of Islamic inheritance law scholarship, particularly regarding the relevance of Hazairin’s bilateral inheritance theory in resolving contemporary inheritance disputes. Practically, this study is important in demonstrating the role of the religious courts in providing protection and recognition of women’s inheritance rights amid the strong influence of local customary traditions. Therefore, this research seeks to analyze the form of recognition accorded to women’s inheritance rights in the Decision of the Selong Religious Court Number 307/Pdt.G/2020/PA.Sel and to examine the extent to which the judges’ legal reasoning in the decision aligns with the principles of bilateral inheritance as formulated by Hazairin.

Method

This research employs a normative legal research method using both a conceptual approach and a case approach. The conceptual approach is utilized to analyze Hazairin’s theory of bilateral inheritance, while the case approach is employed to examine the Decision of the Selong Religious Court Number 307/Pdt.G/2020/PA.Sel as the primary object of the study (Marzuki, 2021; IRM & Wibowo, 2022).

The legal materials used in this study consist of primary and secondary legal sources. The primary legal materials include the Qur'an, the *Compilation of Islamic Law* (KHI), Decision Number 307/Pdt.G/2020/PA.Sel, and Hazairin's work *Bilateral Inheritance Law According to the Qur'an and Hadith* (1964). The secondary legal materials comprise books, scholarly journal articles, and research studies discussing bilateral inheritance, women's inheritance rights, and Sasak customary law (Aniroh, 2020; Syahroni et al., 2025; Rosmita et al., 2025; Syukur & Ashari, 2024). Legal materials were collected through library research and document analysis.

The legal materials were analyzed using a qualitative-descriptive method through several stages, namely inventorying, classification, interpretation, and evaluation of the judges' legal reasoning. Subsequently, the judges' considerations were examined through the lens of Hazairin's theory of bilateral inheritance to assess the form of recognition accorded to the inheritance rights of Sasak customary women and to determine the extent to which the decision aligns with the principles of justice and equality embodied in Islamic inheritance law (Marzuki, 2021; Hutchinson & Duncan, 2022).

Results

The Legal Position of Women's Inheritance Rights in Sasak Customary Law

The position of women's inheritance rights within Sasak customary society cannot be separated from the social structure, kinship system, and customary values that have evolved within the community. Traditionally, many Sasak customary communities continue to place men in a dominant position regarding the control of inherited land, houses, and other productive family assets. This practice is rooted in the perception that men are primarily responsible for maintaining family continuity, preserving ancestral property, and representing the family within the customary community. Consequently, sons are generally prioritized in inheritance distribution, particularly concerning immovable property that symbolizes family identity and economic sustainability (Syukur & Ashari, 2024; Rosmita et al., 2024). Similar patterns have been identified in recent scholarship on legal pluralism in Indonesia, which demonstrates that customary inheritance systems frequently coexist with Islamic law and state law, resulting in unequal implementation of women's inheritance rights despite their formal legal recognition (Sinaga et al., 2022; Suharsono et al., 2024; Jinoto, 2025).

From the perspective of legal pluralism, the coexistence of Islamic law, customary law (*adat*), and national law creates multiple normative frameworks that simultaneously regulate inheritance relationships. While Islamic inheritance law recognizes daughters as lawful heirs with predetermined inheritance shares, customary practices in several indigenous communities continue to prioritize male descendants in controlling productive family assets. According to Bedner (2013), Indonesian law cannot be understood solely through statutory provisions because legal practice is strongly influenced by social institutions, customary norms, and judicial interpretation. Likewise, Irianto (2024) argues that inheritance disputes involving women frequently illustrate the interaction between legal norms and patriarchal social structures, whereby formal legal recognition does not automatically guarantee substantive equality in practice. Consequently, the realization of women's inheritance rights depends not only on legal norms but also on the willingness of customary communities and judicial institutions to implement those norms consistently.

Nevertheless, women in Sasak customary society are not entirely excluded from inheritance. They continue to be recognized as members of the deceased's family and may receive a share of the estate, particularly with respect to jointly acquired marital property (*guna kaya*), movable assets, jewelry, or other family possessions. However, the realization of these rights largely depends on local customary norms, kinship relations, and collective consensus within each customary community, resulting in considerable variation across different regions of Lombok (Cahyowati, 2010; Salamah & Ziyad, 2023). Recent studies further demonstrate that this variation reflects the continuing operation of legal pluralism, in which Islamic legal norms are frequently negotiated with customary authority and local socio-cultural values in determining inheritance distribution (Amar Alhaq et al., 2025; Jinoto, 2025).

In Sasak customary inheritance practice, sons generally inherit land, houses, rice fields, and other productive assets, whereas daughters are more likely to receive jewelry, household equipment, woven fabrics, or symbolic gifts of comparatively lower economic value. This distribution pattern demonstrates that although women are formally recognized as heirs, such recognition is not always accompanied by proportional ownership of economically valuable property (Rosmita et al., 2024). Contemporary scholarship further argues that these disparities primarily originate from patriarchal social constructions rather than from the normative principles of Islamic inheritance law itself. Islamic inheritance law recognizes both men and women as legitimate heirs according to their prescribed shares, while unequal implementation often results from customary practices that privilege male authority over productive family property (Mir-Hosseini, 2006; Sugianto et al., 2025; Roslina et al., 2025).

The persistence of patriarchal inheritance practices also reflects broader socio-cultural assumptions concerning gender roles within indigenous communities. Sons are generally perceived as responsible for caring for elderly parents, preserving ancestral land, representing the family before customary institutions, and continuing the family lineage. Daughters, by contrast, are frequently regarded as becoming members of their husbands' families following marriage, thereby reducing their perceived entitlement to ancestral property. These cultural perceptions substantially influence inheritance distribution and often weaken women's access to productive assets despite their formal legal status as heirs (Syukur & Ashari, 2024; Jinoto, 2025; Yusmita, 2023).

From the perspective of Islamic legal reform, however, such customary practices should not override the normative principles of Islamic inheritance law. Hazairin argued that the Qur'anic inheritance system is fundamentally bilateral, recognizing both paternal and maternal lines of descent equally. Consequently, women possess the same legal capacity as men to become heirs based on their genealogical relationship (*nasab*) with the deceased, although the proportions of inheritance remain governed by the rules of *faraidh* (Hazairin, 1964). Contemporary studies likewise emphasize that Islamic inheritance law should be interpreted in light of its broader objectives (*maqāṣid al-sharī'ah*), namely justice, legal certainty, and the protection of family rights rather than patriarchal social traditions (Sugianto et al., 2025; Esposito & DeLong-Bas, 2001).

Accordingly, the position of women's inheritance rights in Sasak customary society illustrates the continuing interaction between Islamic law, customary law, and state law within Indonesia's plural legal system. Although customary practices continue to influence

inheritance distribution, recent developments in judicial practice and Islamic legal scholarship demonstrate an increasing commitment to strengthening women's inheritance rights through the consistent application of Islamic inheritance law, constitutional principles of equality, and the protection of human rights (Amar Alhaq et al., 2025; Irianto, 2024; Roslina et al., 2025).

Legal Reasoning of the Judges in Recognizing Women's Inheritance Rights in the Selong Religious Court Decision No. 307/Pdt.G/2020/PA.Sel

The judges' determination that heirship should be established based on genealogical relationship (*nasab*) rather than customary preferences is consistent with recent scholarship emphasizing that Islamic inheritance law recognizes blood relationship as the principal legal basis for inheritance rights regardless of gender (Sugianto et al., 2025). This approach also reflects the principle of legal certainty in inheritance adjudication and strengthens judicial protection for women whose inheritance rights are frequently restricted by customary practices (Jinoto, 2025).

The court's refusal to recognize customary practices that exclude daughters from inheritance is also consistent with recent studies on legal pluralism in Indonesia. These studies argue that Religious Courts have an important institutional role in harmonizing Islamic law, customary law, and state law to ensure that customary norms do not undermine constitutionally protected rights, particularly those of women (Sinaga et al., 2022; Suharsono et al., 2024).

Furthermore, the judges' application of the *faraidh* provisions demonstrates that gender differences in inheritance shares should not be interpreted as gender discrimination but rather as part of a balanced system of rights and responsibilities prescribed under Islamic law. Contemporary scholarship similarly argues that Islamic inheritance seeks to achieve distributive justice while safeguarding the economic rights of all heirs, including women (Sugianto et al., 2025; Amar Alhaq et al., 2025).

From the perspective of legal pluralism, the present decision illustrates how Religious Courts function as mediating institutions capable of reconciling normative Islamic inheritance principles with customary practices that have developed within indigenous communities. Such judicial intervention is essential to reducing the gap between legal norms (*law in books*) and social practice (*law in action*), particularly in relation to women's inheritance rights (Jinoto, 2025; Yusmita et al., 2024).

Accordingly, Decision Number 307/Pdt.G/2020/PA.Sel not only provides legal certainty regarding the status and inheritance shares of female heirs but also represents a concrete example of judicial protection for women's property rights within Indonesia's plural legal system. This finding reinforces previous studies demonstrating that Religious Courts increasingly function as institutions promoting gender justice through the consistent application of Islamic inheritance law despite persistent patriarchal customary traditions (Sinaga et al., 2022; Suharsono et al., 2024; Amar Alhaq et al., 2025).

Discussion

The Recognition of the Inheritance Rights of Sasak Customary Women in Decision Number 307/Pdt.G/2020/PA.Sel from the Perspective of Hazairin's Bilateral Inheritance Theory

The recognition of women's inheritance rights in Decision Number 307/Pdt.G/2020/PA.Sel is reflected in the panel of judges' acknowledgment of the deceased's daughters as lawful heirs. In determining heirship, the judges relied primarily on the genealogical relationship (*nasab*) between the heirs and the deceased rather than on gender or customary inheritance practices. Accordingly, the daughters were recognized as legal subjects entitled to inherit alongside the sons in accordance with the principles of Islamic inheritance law. This judicial approach is particularly significant because inheritance practices within certain Sasak customary communities continue to place male descendants in a dominant position regarding the ownership and control of inherited land, houses, and other productive assets (Decision of the Selong Religious Court Number 307/Pdt.G/2020/PA.Sel, 2020; Syukur & Ashari, 2024). Recent empirical studies similarly demonstrate that patriarchal customary traditions remain one of the principal factors limiting women's effective enjoyment of inheritance rights despite their formal recognition under Islamic law (Yusmita et al., 2024; Jinoto, 2025).

From Hazairin's perspective, the judges' recognition of the deceased's daughters is fully consistent with the concept of bilateral inheritance. Hazairin argued that the Qur'an establishes neither a patrilineal nor a matrilineal inheritance system but rather a bilateral kinship system in which descent through both the father and the mother is accorded equal legal significance. Consequently, women cannot be excluded from the category of lawful heirs solely because of their gender (Hazairin, 1964). Contemporary scholarship reinforces this interpretation by arguing that Hazairin's bilateral inheritance theory remains an important framework for promoting gender equality within Islamic inheritance law while preserving the normative principles of *faraidh*. Rather than advocating equal numerical shares, Hazairin emphasized equal legal recognition of men and women as heirs on the basis of blood relationship (*nasab*) (Aniroh, 2020; Syahroni et al., 2025; Sugianto et al., 2025).

The facts established during the trial revealed that the deceased's estate had been controlled exclusively by male family members for many years due to customary beliefs that daughters were not entitled to inherit family property. Such practices reflect the continuing influence of patriarchal customary norms that prioritize men as successors responsible for preserving family assets. However, the panel of judges rejected these customary practices because they conflicted with the applicable principles of Islamic inheritance law. This judicial approach illustrates the operation of legal pluralism in Indonesia, where Religious Courts must reconcile Islamic law, customary law, and state law while ensuring that customary norms do not undermine the constitutional principles of equality and justice. Recent studies on Indonesian legal pluralism similarly conclude that Religious Courts increasingly function as institutions that harmonize competing legal systems and strengthen women's access to justice in inheritance disputes (Sinaga et al., 2022; Suharsono et al., 2024; Irianto, 2024).

From the perspective of progressive law, the judges' refusal to uphold discriminatory customary practices demonstrates that law should not merely preserve existing social

structures but should also function as an instrument for achieving substantive justice. Satjipto Rahardjo argued that law must protect vulnerable groups whose rights are threatened by unequal social relations. In the present case, the Religious Court fulfilled this protective function by restoring the inheritance rights of women who had previously been excluded from the enjoyment of family property due to patriarchal customary practices (Rahardjo, 2009). This judicial reasoning also corresponds with Adriaan Bedner's concept of *law in action*, according to which courts play an essential role in transforming normative legal guarantees into practical legal protection. By recognizing women as lawful heirs despite contrary customary practices, the judges narrowed the gap between legal norms (*law in books*) and social reality (*law in action*) (Bedner, 2013; Jinoto, 2025).

The court's legal reasoning further demonstrates that recognition of women as heirs should not be limited to formal acknowledgment of legal status but must also be reflected in the effective protection of their economic rights. After determining the lawful heirs, the judges allocated inheritance shares in accordance with the *faraidh* provisions stipulated in the Qur'an. Although the male heir received twice the share of each female heir, the court expressly recognized the daughters' entitlement to inherit and awarded them legally enforceable shares of the estate. Contemporary studies emphasize that the differentiation of inheritance shares under Islamic law should not be interpreted as discrimination but rather as part of a broader system of distributive justice that balances rights and responsibilities within the family. Consequently, judicial enforcement of women's inheritance rights constitutes an important mechanism for ensuring that legal recognition is accompanied by tangible economic protection (Sugianto et al., 2025; Amar Alhaq et al., 2025; Roslina et al., 2025).

This decision also reflects the continuing relevance of Hazairin's bilateral inheritance theory in the development of Indonesian Islamic family law. Hazairin sought to reinterpret Islamic inheritance law in a manner consistent with Indonesia's bilateral kinship traditions while remaining faithful to Qur'anic principles. His theory rejects inheritance systems that monopolize succession rights on the basis of either paternal lineage or gender and instead emphasizes equal legal recognition of all descendants. Contemporary legal scholars similarly argue that Hazairin's ideas continue to provide an important conceptual foundation for judicial efforts to reconcile Islamic legal principles with the realities of Indonesia's plural legal system and the growing demand for gender justice (Aniroh, 2020; Irianto, 2024; Jinoto, 2025).

Accordingly, Decision Number 307/Pdt.G/2020/PA.Sel satisfies the principal indicators of Hazairin's bilateral inheritance theory. First, the judges recognized women as lawful heirs solely on the basis of their genealogical relationship (*nasab*) with the deceased. Second, the judges rejected customary practices that denied women access to inheritance because such practices conflicted with Islamic inheritance law. Third, the judges awarded concrete inheritance shares to the deceased's daughters in accordance with the *faraidh* rules, thereby ensuring both legal certainty and substantive protection of women's economic rights. Therefore, the decision not only represents the consistent application of Islamic inheritance law but also illustrates how Religious Courts function as institutions capable of harmonizing Islamic law, customary law, and state law while strengthening the recognition and protection of women's inheritance rights within Sasak customary society.

Conclusion

This study demonstrates that women's inheritance rights in Sasak customary society are formally recognized under Islamic inheritance law and the Indonesian legal system. However, their implementation remains constrained by patriarchal customary practices that prioritize male descendants in controlling productive family assets, particularly land and houses. This condition reflects the persistence of legal pluralism, whereby the interaction between Islamic law, customary law, and state law continues to create disparities between normative legal protection and the actual realization of women's inheritance rights (Syukur & Ashari, 2024; Rosmita et al., 2024; Sinaga et al., 2022; Suharsono et al., 2024).

Decision Number 307/Pdt.G/2020/PA.Sel illustrates the Religious Court's commitment to applying Islamic inheritance law by determining heirship based on genealogical relationship (*nasab*) rather than gender or discriminatory customary practices. The judges recognized the deceased's daughters as lawful heirs and awarded inheritance shares in accordance with the *faraidh* rules, thereby providing legal certainty and substantive protection for women's inheritance rights while rejecting customary norms inconsistent with Islamic law (Decision of the Selong Religious Court Number 307/Pdt.G/2020/PA.Sel, 2020; Aniroh, 2020; Jinoto, 2025).

The decision is also consistent with Hazairin's bilateral inheritance theory, which recognizes both men and women as lawful heirs based on blood relationship rather than paternal lineage or gender. By affirming women's legal status and granting them enforceable inheritance shares, the court translated normative recognition into substantive legal protection, demonstrating the practical relevance of Hazairin's theory within Indonesia's plural legal system (Hazairin, 1964; Syahroni et al., 2025; Sugianto et al., 2025).

These findings highlight the important role of Religious Courts in promoting gender justice by harmonizing Islamic law, customary law, and national law through judicial interpretation. Strengthening women's inheritance rights therefore requires not only consistent judicial protection but also greater public awareness and collaboration among customary leaders, religious scholars, and government institutions to align customary inheritance practices with the principles of justice embodied in Islamic inheritance law. Future socio-legal research should further examine the implementation of Religious Court decisions within Sasak customary communities to assess their effectiveness in transforming inheritance practices and improving women's access to inherited property.

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