

# Understanding of Generation Z Toward the Value of Justice in Maqāṣid Al-Sharī‘Ah Within Islamic Inheritance Law at Madrasah Aliyah Islamic Center of North Sumatra

Sakban Lubis, Tumiran, Charles Rangkuti, Ismail Mukhtar Nasution

## Abstract

The understanding of Generation Z regarding the value of justice in Islamic inheritance law has become an important issue in the context of modern Islamic education. As a generation that has grown up amid the advancement of information technology, globalization, and rapid social change, Generation Z tends to have a more critical, rational, and open mindset toward the idea of equality. However, such a perspective often creates a gap between the normative understanding of Islamic law and their perception of justice as a universal concept. In the context of Islamic inheritance law, justice is not merely mathematical in the distribution of wealth, but rather derived from the *maqāṣid al-syarī‘ah* the higher objectives of Islamic law which emphasize public welfare (*maṣlahah*), the protection of property (*ḥifẓ al-māl*), lineage (*ḥifẓ al-nasl*), and social justice. This study aims to explore the extent of Generation Z’s understanding at Madrasah Aliyah Islamic Center of North Sumatra regarding the value of justice contained in the *maqāṣid al-syarī‘ah* within Islamic inheritance law, as well as to identify the factors that influence their perspectives on the principles of *shar‘ī* justice. This study employs a descriptive-qualitative approach using observation, in-depth interviews, and document analysis. The research informants consist of *fiqh* teachers, students, and school administrators who are involved in the learning process of *Fiqh al-Mawāriṭh* (Islamic inheritance law). The results of the study indicate that most students understand Islamic inheritance law only in terms of its textual and numerical aspects of wealth distribution, without relating it to the *maqāṣid al-syarī‘ah* dimension as the philosophical foundation of justice in Islamic law. The factors influencing this limited understanding include: 1) the traditional and less contextual approach to *fiqh* learning; (2) the limited use of interactive digital media in teaching the concepts of inheritance law; and (3) the influence of modern Generation Z values, which tend to interpret justice in an egalitarian manner without considering the principle of proportionality within the *sharī‘ah*. This study recommends the need to reconstruct the learning model of Islamic inheritance law in madrasahs to be oriented toward the *maqāṣid al-syarī‘ah*, by integrating the values of justice, digital media, and the strengthening of spiritual character. This effort is expected to develop a more comprehensive understanding among Generation Z regarding justice in Islamic inheritance law, enabling them to grasp not only its formal aspects but also the ethical and social meanings embedded within it.

**Keywords:** Generation Z, Value of Justice, Maqāṣid al-Syarī‘ah, Islamic Inheritance Law, Madrasah Education.

Sakban Lubis<sup>1</sup>

<sup>1</sup>Bachelor of Islamic Religion Education, Universitas Pembangunan Panca Budi, Indonesia  
e-mail: [sakbanlubis882@gmail.com](mailto:sakbanlubis882@gmail.com)<sup>1</sup>

Tumiran<sup>2</sup>, Charles Rangkuti<sup>3</sup>, Ismail Mukhtar Nasution<sup>4</sup>

<sup>2,3,4</sup>Bachelor of Islamic Religion Education, Universitas Pembangunan Panca Budi, Indonesia

Email: [tumiran@dosen.pancabudi.ac.id](mailto:tumiran@dosen.pancabudi.ac.id)<sup>2</sup>, [charles@dosen.pancabudi.ac.id](mailto:charles@dosen.pancabudi.ac.id)<sup>3</sup>, [ismailnasution298@gmail.com](mailto:ismailnasution298@gmail.com)<sup>4</sup>

2nd International Conference on Islamic Community Studies (ICICS)

Theme: History of Malay Civilisation and Islamic Human Capacity and Halal Hub in the Globalization Era

<https://proceeding.pancabudi.ac.id/index.php/ICIE/index>

## Introduction

The development of the era, marked by advances in information and communication technology, has given rise to a new generation known as Generation Z, namely those born between 1997 and 2012. This generation is known for its characteristics of being technologically literate, critical-minded, and having a more open perspective toward global values. However, amid modernization and globalization, Generation Z's understanding of Islamic values particularly those related to Islamic inheritance law often experiences shifts in meaning and contextual challenges (Putra, 2020).

In the Islamic legal system, inheritance (*al-mīrāts*) is an important component of the social structure that functions to maintain balance and justice in the distribution of wealth after a person's death. The principle of justice in Islamic inheritance law is not measured merely by equal distribution, but is based on the *maqāṣid al-syarī'ah*, the noble objectives of Islamic law aimed at preserving religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (*al-Syāṭibī, al-Muwāfaqāt fī Uṣūl al-Syarī'ah*).

However, recent studies show that the younger generation's understanding of *maqāṣid al-syarī'ah* remains low, especially in the context of inheritance law. Many of them perceive Islamic inheritance law as irrelevant to modern principles of justice due to the differences in shares between men and women (Azhari, 2019). In fact, these differences actually reflect proportional justice, not gender inequality, because Islam takes into account social and economic responsibilities within the family system (Qardhawi, 2007).

Madrasah Aliyah, as an Islamic secondary educational institution, holds a strategic role in shaping both normative and contextual understandings of Islamic teachings. Therefore, it is important to examine how Generation Z at Madrasah Aliyah Islamic Center North Sumatra understands the concept of justice within *maqāṣid al-syarī'ah*, particularly in the field of Islamic inheritance law. This research is crucial because they are the future intellectuals and leaders who are expected to uphold the substantive values of Islamic justice amid dynamic social changes.

In resolving family disputes, the *maqāṣid* approach requires thorough consideration of the psychological, social, and economic impacts of a decision. For example, in determining child custody, the *maqāṣid* perspective obliges judges to prioritize the child's best interests, rather than relying solely on biological factors or economic capability. Likewise, in cases of financial support (*nafkah*), the *maqāṣid* approach considers a balance between the husband's ability and the long-term needs of the wife and children.

In this context, the *Maqāṣid al-Syarī'ah* approach becomes relevant to offer as an alternative. *Maqāṣid al-Syarī'ah* is a concept referring to the objectives of Islamic law, which focus on protecting five essential elements: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). The *maqāṣid* approach encourages legal practitioners, particularly judges, to view the law not merely as a textual command, but as an instrument to ensure the attainment of public benefit (*maṣlahah*) and the prevention of harm (*maḥsadah*).

In resolving family disputes, the *maqāṣid* approach requires deep consideration of the psychological, social, and economic impacts of a decision. For example, in determining child custody, the *maqāṣid* perspective obliges judges to prioritize the child's best interests, rather

than relying solely on biological factors or economic capability. Likewise, in cases of financial support (*nafkah*), the *maqāṣid* approach considers a balance between the husband's ability and the long-term needs of the wife and children. [Achmad Suhaili, 2025].

*Maqāṣid al-Syarī'ah* has become an attractive alternative and is increasingly regarded as a significant legal methodology within *Uṣūl al-Fiqh*. The purpose of legal determination commonly referred to as *maqāṣid al-syarī'ah* is one of the essential concepts in the study of Islamic law. Due to its importance, legal theorists consider *maqāṣid al-syarī'ah* as something that must be understood by a *mujtahid* who performs *ijtihad*. The core of the *maqāṣid al-syarī'ah* theory is to realize goodness while preventing harm, or to bring benefits and avert detriments. A term equivalent to this core principle is *maṣlaḥah*, because legal rulings in Islam must ultimately lead to achieving public welfare. [Paryadi, 2021]

Thus, this study aims to analyze the level of understanding, patterns of interpretation, and the factors that influence Generation Z's perspectives on the value of justice within *maqāṣid al-syarī'ah* in Islamic inheritance law. The findings of this research are expected to contribute to the development of fiqh education at the madrasah level and to strengthen the integration of intellectual, moral, and spiritual Islamic values in facing the challenges of the contemporary era.

## Literature Review

### 2.1 Maqasid Syari'ah

Linguistically, *maqāṣid al-syarī'ah* consists of two words: *maqāṣid* and *syarī'ah*. *Maqāṣid* means to intend or aim toward something (*qaṣada ilayhi*), while *syarī'ah*, according to the Indonesian Dictionary (KBBI), refers to "the straight path" [Ministry of Education and Culture, 2008]. The *syarī'ah* is the way of life for Muslims; it contains the provisions of Allah and the regulations of His Messenger, whether in the form of commands or prohibitions, encompassing all aspects of human life.

Based on the explanation above, *Maqāṣid al-Syarī'ah* refers to the purposes or objectives underlying the stipulation of Islamic legal rulings. In simple terms, *maqāṣid al-syarī'ah* is the intent and purpose behind the enactment of Islamic law, or the objectives of the Lawgiver (Allah SWT and the Messenger of Allah ﷺ) in establishing Islamic rulings. These objectives can be traced from the texts of the Qur'an and the Sunnah of the Prophet ﷺ as the logical foundations for formulating laws that are oriented toward the welfare (*maṣlaḥah*) of humankind. [Ministry of Education, 2008]

In Arabic grammatical studies, *maqāṣid* is a *maṣdar mīmī* derived from the verb *qaṣada–yaqṣidu–qaṣdan wa maqṣadan*; its plural form is *maqāṣid*, which means "to head toward," "to desire," or "to intend." For example, *qaṣada al-rajulu* means "a person intended or aimed for something." [Ziadatul Ulum, 2021]

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Meanwhile, the term *syarī'ah* linguistically, as seen in various dictionaries, means *a path* (*aṭ-ṭarīqah*), as stated by Allah SWT in the Qur'an, Surah Al-Mā'idah (5): 48:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا  
الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

“For each community among you, We have appointed a law and a clear path. Had Allah willed, He could have made you one single community. But He tests you through what He has given you. So strive with one another in doing good. To Allah you shall all return, and He will inform you about that which you used to differ over.”

According to Ibn Qayyim al-Jawziyyah, as cited in Jasser Auda, *syarī'ah* is a policy (*hikmah*) aimed at achieving protection for every individual in both worldly life and the Hereafter. *Syarī'ah* encompasses the entirety of justice, peace, wisdom, and goodness. Therefore, any rule that replaces justice with injustice, peace with conflict, goodness with evil, or wisdom with deceit is not considered part of the *syarī'ah*, even if it is claimed to be a correct interpretation. [Ika Yunia Fauzia, 2018].

The classical scholars agreed that the *syarī'ah* was revealed to establish the welfare of humankind in this world and the Hereafter, in life as well as in death, in the past as well as in the future. Ignorance of the *syarī'ah* and *maqāṣid al-syarī'ah* has led some people to reject the laws revealed by Allah. The welfare (*maṣlahah*) sought by the *syarī'ah* is general and universal. It is general in the sense that it applies not only to individuals personally, but also to all people collectively. It is universal in the sense that this welfare is not limited to a particular period of time, but applies throughout time and throughout human life. [Fauzia and Riyadi, 2020].

## 2.2 Legal Basis of Maqasid al-Shari'ah

It should be understood that Allah SWT as the *Shāri'* (the One who establishes the *sharī'ah*) did not create laws and regulations without purpose. Rather, these laws and rules were established with specific aims and objectives. Ibn Qayyim al-Jawziyyah, as quoted by Khairul Umam, states that the purpose of the *sharī'ah* is the welfare of the servants in this world and the Hereafter. The *sharī'ah* is entirely just, entirely merciful, and entirely full of wisdom. Any matter that deviates from justice, mercy, welfare, and wisdom is certainly not part of the *sharī'ah*. [Khairul Umam, 2021].

The study of *maqāṣid al-syarī'ah* in Islamic law is extremely important. The above opinion aligns with the views of Abdul Wahhab Khallaf and Wahbah al-Zuhaylī, who both emphasize the significance of *maqāṣid al-syarī'ah*. According to Abdul Wahhab Khallaf, the sacred texts (*al-nuṣūṣ al-syar'iyyah*) cannot be properly understood except by someone who knows the *maqāṣid al-syarī'ah*. Wahbah al-Zuhaylī also stressed that knowledge of *maqāṣid al-syarī'ah* is crucial for a *mujtahid* when understanding the texts and deriving legal rulings (*istinbāṭ al-ḥukm*), as well as for others in order to comprehend the deeper wisdom of the *sharī'ah*. [Ghofar Shidiq, 2009].

Thus, the basis for using *maqāṣid al-syarī'ah* can be understood by referring to the statement of al-Shāḥibī, a reformer in *uṣūl al-fiqh* who lived in the 8th century Hijri. He stated that the *sharī'ah* was established for no other purpose than the welfare of humankind in this world and the Hereafter. Although there are many verses of the Qur'an and Hadith that relate to this, some scholars have selected specific verses and hadiths as foundational references for *maqāṣid al-syarī'ah*. One of the relevant verses is found in Surah al-A'rāf, verse 157:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.

Meanwhile, in the Prophet's hadiths, there are also many explanations about the objectives of *maqāṣid al-syarī'ah*, which are none other than the welfare (*maṣlaḥah*) of the community and the facilitation (*taysīr*) of religious practice. Among them are:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَيَسِّرُوا، وَاسْتَعِينُوا

From Abu Hurairah, he said: "The Messenger of Allah (peace and blessings be upon him) said: *Indeed, this religion is easy, and no one makes it difficult upon himself except that it will overwhelm him. So be upright, be moderate, give glad tidings, make things easy, and seek help...*

The verses and hadith mentioned above generally illustrate that Islamic law is a law of ease and does not intend to create hardship in its practice. A Muslim is not burdened with anything except according to his capacity. Making Islamic law easy to practice and avoiding difficulty in its implementation constitute a form of *maṣlaḥah* (benefit). There is no provision in Islamic law that is meant to impose an unbearable burden on a person, because imposing on someone what they cannot bear is considered a form of *mafsadah* (harm).

Another meaning that can be drawn from the verses and hadiths mentioned above is that the essence of Islamic teachings is oriented toward *maṣlaḥah* that is, bringing about benefit and preventing all forms of harm (*mafsadah*). Everything that can generate *maṣlaḥah* must be pursued, while anything that has the potential to cause loss, hardship, or danger must be eliminated. This is the conclusion that can be derived from the overall guidance of the revelation. Accordingly, the *maqāṣid al-sharī'ah*, which revolve around *maṣlaḥah*, possess a solid foundation both in their establishment and their development." (Busyro, 2019)

Of course, the evidences for deriving the *maqāṣid al-sharī'ah* are not limited to the few verses or hadiths mentioned above. Rather, when a certain ruling found in various other verses or hadiths is examined and shown to produce *maṣlaḥah*, and then other verses and hadiths are also reviewed and found to yield *maṣlaḥah*, an inductive (*istiqrā'*) conclusion is drawn that all Islamic legal rulings ultimately lead to *maṣlaḥah*. Therefore, to uphold this principle, scholars must make their utmost effort to ensure that every legal determination is aligned with the *maṣlaḥah* intended by Allah SWT." (Busyro, 2019).

## 2.3 The Objectives of Maqāṣid al-Sharī‘ah

According to Abu Zahrah, the objectives of *maqāṣid al-sharī‘ah* consist of three main purposes:

- 2.1 Educating the Individual (*Tahdhīb al-Fard*) This aims for every individual to become a source of goodness for society rather than the opposite. This is also considered an act of worship prescribed by Islam.
- 2.2 Establishing Justice (*Iqāmat al-‘Adl*), In Islam, justice is applied universally without discrimination toward any being, whether they are Muslim or not.
- 2.3 Achieving Welfare (*Jalb al-Maṣlahah*), The ultimate goal expected from Islamic law is *maṣlahah*. The *maṣlahah* intended by the law is not one that aligns with personal desires, but true *maṣlahah* that concerns the public interest, not the interests of individuals or particular groups. (Ari Munandar, 2021)

## 2.4 Forms of Maqāṣid al-Sharī‘ah

The forms of *Maqāṣid al-Sharī‘ah* generally refer to the fundamental objectives that Islamic law aims to achieve in protecting and realizing human welfare. Scholars such as al-Shāṭibī, al-Ghazālī, and Ibn ‘Āshūr classify them into several categories. The following is a concise and systematic explanation:

### 1. Preserving Religion (*Ad-Dīn*)

The meaning of preserving religion is that Allah SWT commands Muslims to continually uphold the symbols and practices of Islam such as performing prayer, fasting, giving zakat, performing the hajj pilgrimage, striving (jihād) against those who obstruct Islamic preaching, and other acts of devotion. (Annisah Jariah, 2021).

### 2. Preserving Life (*An-Nafs*)

Islamic law places great value on human life not only the lives of Muslims, but also the lives of non-Muslims or even those who commit wrongdoing. The legal threat of *qisās* serves as a safeguard, ensuring that taking a life unjustly is strictly prohibited. (Ahmad Sarwat, 2019). As stated in the Qur’an, Allah says in Surah al-Mā‘idah verse 32:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Therefore, We ordained for the Children of Israel that whoever kills a person unless it is in retaliation for another person or for spreading corruption on the earth it is as if he has killed all of humanity. And whoever saves a life, it is as if he has saved all of humanity. Indeed, Our messengers had come to them with clear evidences, yet after that many of them truly exceeded all bounds by committing corruption on the earth.

### 3. Preserving Intellect (*Al-‘Aql*)

Islamic law places great importance on the human intellect. Therefore, the consumption of intoxicants is prohibited so that a person does not become drunk, in order to preserve the soundness of the mind. As stated in Surah al-Baqarah verse 179:

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

And in *qisās* (legal retribution) there is life preservation for you, O people of understanding, so that you may become righteous.

The intellect is the fundamental source of human knowledge. Through intellect, humans are able to understand the commands of Allah SWT. It is also the intellect that distinguishes humans from other creatures, enabling them to serve as Allah's khalifah on this earth. When a person uses their intellect, conscience, and awareness, they will always feel secure, experience peace, and attain tranquility. (Annisah Jariah, 2021).

#### 4. Preserving Lineage (*An-Nasab*)

Islam places great emphasis on strengthening regulations and safeguarding families from defects, weaknesses, and instability, while providing improvement and tranquility that ensure their well-being. Islam is extremely meticulous in establishing wise regulations and eliminating improper or corrupt practices that were adopted by previous religious laws in this matter. (Annisah Jariah, 2021)

Islamic law preserves matters of lineage by prohibiting adultery, for which the perpetrators are threatened with the punishment of flogging or stoning." (*Ahmad Sarwat, 2019*)

Allah says in Surah An-Nūr verse 2:

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَتَهُمَا عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

The woman who commits adultery and the man who commits adultery whip each of them one hundred lashes, and let no compassion for them prevent you from carrying out the law of Allah, if you truly believe in Allah and the Last Day. And let their punishment be witnessed by a group of the believers.

#### 5. Preserving Wealth (*Al-Māl*)

Wealth is a primary necessity for human beings, and humans cannot be separated from it. People strive to acquire wealth in order to sustain their lives and to increase their sense of material and spiritual well-being. However, all these motivations are restricted by three conditions: wealth must be acquired through lawful means, used for lawful purposes, and from that wealth one must fulfill the rights of Allah and the rights of the community in which one lives. [Annisah Jariah, 2021]. Allah says in Surah *Al-Mā'idah* verse 38:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

As for the man who steals and the woman who steals, cut off their hands as a recompense for what they have earned and as a punishment from Allah. And Allah is Almighty, All-Wise.

### 2.5 Methods of Understanding *Maqāṣid al-Sharī'ah*

Al-Shatibi explains that there are three methods used by scholars to understand *maqāṣid al-sharī'ah*, including:

- a. Considering the apparent meaning of the wording (*ẓāhir al-lafẓ*)

The literal meaning (*ẓāhir*) is the meaning understood from what is explicitly stated in the wording of religious texts, which serve as the primary basis for identifying the objectives of Islamic law (*maqāṣid al-sharī'ah*). [Syamsul, 2008]. The tendency to use this method arises from the assumption that *maqāṣid al-sharī'ah* is something abstract and cannot be known except through divine guidance expressed in the clear, literal wording of the texts. Such divine guidance does not require further investigation, as doing so would ultimately contradict linguistic intent. [Abu Ishaq al-Shatibi, 2000]. In other words, the true meaning

of a text must not be diverted (interpreted figuratively) toward a metaphorical meaning unless there is explicit evidence from the Lawgiver indicating that the intended meaning is implicit rather than literal. [Satria Effendi M. Zein, 1996].

This method was pioneered by Dawud al-Dhahiri, the founder of the al-Dhahiriyyah school. This school adheres to the principle that every legal ruling must be based on its true and explicit meaning the literal meaning of religious texts. According to this school, diverting the literal meaning of the texts of the Sharī'ah toward a figurative (metaphorical) meaning constitutes a deviation that must be corrected. [Amrullah Ahmad, 2000].

b. Considering the inner meaning and reasoning

The *inner meaning* (*bāṭin*) is the implicit meaning derived from a text of Islamic teachings. The use of this inner meaning as a basis for understanding *maqāṣid al-sharī'ah* is founded on the assumption that the objectives of Islamic law are not found in the literal wording, nor in the meanings indicated by the outward expressions of the sacred texts. [Syamsul Bahri et al., 2008].

According to al-Shāṭhibī, Allah SWT revealed the Sharī'ah (legal rulings) to bring about benefit (*maṣlaḥah*) and to prevent harm (*mafsadah*). Al-Shāṭhibī emphasizes that the laws revealed by Allah SWT are solely intended to realize the well-being of humanity. With regard to the benefits that must be achieved, when viewed from the perspective of their importance and strength, al-Shāṭhibī as well as other scholars divides them into three levels: *al-darūriyyāt* (essentials), *al-ḥājiyyāt* (needs), and *al-taḥsīniyyāt* (embellishments). Al-Shāṭhibī refers to the group that adheres to this method as the *al-Bāṭiniyyah* group, namely scholars whom he regarded as intending to undermine Islam.

c. Combining the literal meaning, inner meaning, and reasoning

This method is also called the *convergent* or *combined* method, which seeks to understand *maqāṣid al-sharī'ah* by integrating the two approaches without distorting the literal meaning or the content of the texts. Al-Shāṭhibī, as one of the scholars who developed this convergence method, viewed the consideration of the literal meaning (*ẓāhir*), inner meaning (*bāṭin*), and reasoning as interconnected in a symbiotic relationship. Several aspects are involved in understanding *maqāṣid al-sharī'ah*, including: analysis of the wording of commands and prohibitions, examination of the '*illah* (effective cause) of commands and prohibitions, analysis of the Sharī'ah's silence and the establishment of rulings on matters, and analysis of the essential (*ashliyah*) and natural (*ṭabī'ah*) objectives of all laws established by the Sharī'ah. [Abu Ishaq al-Shāṭhibī, n.d.].

From the explanation above, the convergence method for understanding *maqāṣid al-sharī'ah* is widely used by scholars, including in Indonesia among the NU and Muhammadiyah communities. [Fathurrahman Jamil, 1005]. Furthermore, in its application, this method is accepted by the *jumhūr* of scholars, including the scholars of the four madhhabs. [Syamsul Bahri et al., 2008].

## Research Methodology

The type of research used is empirical legal research. According to Abdulkadir Muhammad, empirical legal research is not based on written positive law as secondary data, but rather on actual behavior as primary data obtained from field research locations. In determining the research method, there are several types of research in the writing of this



scientific work; the author chose the qualitative research method. In addition, this study also employs library research. Library research is a type of research used to collect information and data in depth through various literature, books, notes, magazines, other references, and previous relevant research in order to obtain answers and theoretical foundations regarding the issues being studied specifically, the problem of inheritance rights of a husband who does not provide maintenance, from the perspective of *Maqāṣid al-Sharī'ah*.

## Results

The research entitled: *Understanding Generation Z's Perception of the Justice Values of Maqāṣid Al-Sharī'ah in Islamic Inheritance Law at Madrasah Aliyah Islamic Center, North Sumatra*, produced the following results:

In Islamic inheritance law, there are several factors that can influence who is entitled to receive an inheritance and the proportion each individual receives. This distribution is affected by factors such as the degree of closeness to the deceased, blood relationships, and social and economic roles within the family. For example, in traditional societies, men are often considered the backbone of the family, responsible for providing maintenance to their wives and children. Therefore, men are given a larger share in the distribution of inheritance, receiving two parts compared to one part for women. However, in more modern societies, where women also play a role in supporting the family's economy, some scholars argue that this distribution should be updated to reflect the changing social roles of women, who are also entitled to an equal share depending on their contribution to the family. [Mahyudin Raja Ritonga, 2024].

The importance of a broader understanding of *maqāṣid al-sharī'ah* in the context of inheritance is to ensure that the distribution of inheritance is considered not only from a legalistic perspective but also in terms of social justice and the protection of rights. This approach allows Islamic inheritance law to remain relevant within a constantly changing social context, without neglecting the primary objectives of the *Sharī'ah*, which are to safeguard the well-being of humanity. Therefore, although religious texts provide clear guidance on the distribution of inheritance, flexible and contextual interpretation is necessary to achieve a more comprehensive justice in the practice of inheritance distribution in contemporary society. [OK. Muhammad Al Fadli, 2021].

The *maqāṣidī* approach in this context encourages viewing inheritance as a social instrument that not only aims to distribute wealth proportionally but also to fulfill the needs of individuals within the family, particularly in terms of protecting *ḥifẓ al-naḥs* (life) and *ḥifẓ al-nasl* (lineage). For example, a woman who has significant responsibilities in educating and caring for children, or who contributes substantially to supporting the family's economy, should be granted a larger share of inheritance. This aligns with *maqāṣid al-sharī'ah*, which emphasizes the protection of life, health, and the well-being of individuals within the family. Thus, although traditional inheritance law may allocate two parts to men and one part to women, this distribution can be adjusted to accommodate the more complex needs of contemporary society, which views the economic and social roles of family members more dynamically. [Moch Aufal Hadliq, 2025].

With the *maqāṣidī* approach, Islamic inheritance law not only follows textual principles but also goes further to achieve a more inclusive justice. Therefore, the *maqāṣidī* perspective provides room for flexibility in understanding inheritance law, with the primary goal of

ensuring the well-being of all family members, regardless of gender or socio-economic status. This becomes particularly relevant in adapting inheritance law to contemporary developments, ensuring that the law remains just, relevant, and beneficial in the life of a more modern and dynamic society.

One of the key elements in this approach is *hifz al-māl* (protection of wealth), which in the context of inheritance should be interpreted as a fair distribution that also takes into account the actual needs and social roles of family members within the existing social structure. In the traditional Islamic inheritance system, distribution is based on established laws, where men receive twice the share of women. This division is based on men's obligation to provide for the family, while women are not subjected to the same duty. However, in the modern world, where women's roles in the family economy are increasingly significant, the *maqāṣidī* approach allows room to reconsider this distribution, with the aim of ensuring that inheritance law is not only fair textually but also relevant in today's context. [Moch Aufal Hadliq, 2025].

Generation Z's Understanding of the Justice Values in Maqāṣid al-Sharī'ah within Islamic Inheritance Law at Madrasah Aliyah Islamic Center, North Sumatra can be observed from the interview results as follows:

### 1. Interview with the Fiqh Teacher (Ustadzah S., M.A.)

Ustadzah S. explained that Generation Z students' understanding of Islamic inheritance law is generally good in terms of basic theory, such as recognizing the terms *ashābah*, *dhawī al-furūd*, and the shares of the heirs. However, when asked about the value of justice from the perspective of *maqāṣid al-sharī'ah*, most students still view inheritance law merely as a fixed mathematical division without exploring the underlying objectives of the Sharī'ah behind these rulings.

According to her, when it was explained that the wisdom behind men receiving twice the share of women is related to their financial responsibilities, the students then understood that *maqāṣid* emphasizes proportional justice, not numerical equality. She added that Generation Z tends to view everything from the perspective of *equality*, so they need to be guided toward the concept of *equity* within the framework of *maqāṣid*.

### 2. Interview with a 12th-Grade Student (R.A., 17 years old)

R.A. stated that he knows the basic principles of inheritance law from Fiqh class, especially regarding who is entitled to receive an inheritance. However, regarding *maqāṣid al-sharī'ah*, he admitted that he did not understand it well until the teacher explained that the purpose of inheritance distribution is to maintain family stability after the death of the head of the household.

According to him, the inheritance shares that appear "unequal" between men and women are often questioned by his peers. After receiving an explanation that men bear the financial responsibility, he realized that "the justice of the Sharī'ah does not mean equal portions, but portions based on needs and responsibilities." R.A. stated that the *maqāṣid* approach makes inheritance law feel more logical and relevant for the younger generation.

### 3. Interview with an 11th-Grade Student (N.F., 16 years old)

N.F. explained that at first he viewed Islamic inheritance law as a rigid set of rules, but after learning the concepts of *hifz al-māl*, *hifz al-nasl*, and *hifz al-'ird*, he understood that the

purpose of the Sharī'ah is to preserve the continuity of the family and the dignity of each heir. He gave an example: the differing inheritance shares for a mother and father depending on the family's situation actually have strong Sharī'ah-based reasons behind them.

According to N.F., many of his peers who are active on social media are often influenced by Western ideas of gender equality. Therefore, he believes that the explanation of *maqāṣid al-sharī'ah* greatly helps them realize that inheritance law does not discriminate against women, but rather protects their rights.

#### **4. Interview with an 11th-Grade Student (N.F., 16 years old)**

N.F. explained that at first he viewed Islamic inheritance law as a rigid set of rules, but after studying the concepts of *ḥifẓ al-māl*, *ḥifẓ al-nasl*, and *ḥifẓ al-'ird*, he understood that the purpose of the Sharī'ah is to preserve the continuity of the family and the dignity of each heir. He gave an example: the differing inheritance shares for a mother and a father depending on the family situation actually have strong Sharī'ah-based reasons.

According to N.F., many of his peers who are active on social media are often influenced by Western ideas of gender equality. Therefore, he believes that explanations about *maqāṣid al-sharī'ah* greatly help them realize that inheritance law does not discriminate against women, but instead protects their rights.

#### **5. Interview with the Vice Principal for Curriculum Affairs**

He explained that Generation Z's understanding of justice within Islamic law is strongly influenced by their critical thinking patterns and their extensive access to digital information. Nevertheless, this rational orientation actually becomes an opportunity in the educational process. When the concept of *maqāṣid al-sharī'ah* is presented contextually and linked to real-life situations, students are better able to understand that Islamic rulings contain inherent flexibility and profound wisdom.

He added that the school plans to strengthen discussion-based and case study-based learning methods to help students view the application of justice in Islamic inheritance law more realistically, proportionally, and practically. Through this approach, it is expected that students will understand that justice in *maqāṣid al-sharī'ah* is not always identical to numerical equality, but rather to substantive justice that aligns with context, responsibilities, and the broader welfare that Islamic law seeks to achieve.

#### **6. Interview with the Aqidah–Akhlak Teacher (Ustadz M.H., Lc., M.A.)**

Ustadz M.H. explained that Generation Z students' understanding of the value of justice in Islamic law, particularly in inheritance, is often influenced by modern ways of thinking that demand absolute equality. According to his observations, some students question why the inheritance share for women appears smaller, as they are accustomed to digital discourses on gender equality.

However, after the concept of *maqāṣid al-sharī'ah* is clarified especially *ḥifẓ al-māl* (protection of wealth) and *ḥifẓ al-nasl* (protection of lineage) students begin to understand that inheritance law is not merely about the distribution of material wealth, but a mechanism in Islam to preserve family harmony. He stated that Generation Z actually possesses a strong sense

of curiosity, making explanations based on the wisdom of the Sharia highly effective in building their understanding of Islamic justice.

### **7. Interview with Grade XII Student (F.F., 18 Years Old)**

F.F. stated that he understands Islamic inheritance law as a set of rules established by the Qur'an, but he only became familiar with the concept of *maqāṣid al-sharī'ah* when he was in Grade XI. He admitted that at first he viewed inheritance law as a system that benefits men. However, after his teacher explained the concept of men's financial responsibilities within the family, F.F. realized that "justice in Islam does not mean giving equal portions, but placing everything according to its proper function."

He also added that many of his peers who do not study religious subjects deeply often misunderstand inheritance law because they are influenced by social media. According to F.F., if *maqāṣid*-based explanations are strengthened in classroom instruction, the younger generation will find it easier to understand the wisdom behind Allah's laws.

### **8. Interview with Grade X Student (M.A., 15 Years Old)**

M.A. explained that he has only begun learning the basics of Islamic inheritance law in the introductory *fiqh* material, so his understanding is not yet very deep. Nevertheless, he feels that the concept of justice in Islamic law is very logical. When asked about the different inheritance portions for men and women, he responded that "maybe it's because men have responsibilities at home," an initial awareness that he said he only understood after a group discussion in class.

M.A. mentioned that students of his generation need explanations that are brief, visual, and straight to the point. Therefore, if the concept of *maqāṣid* is presented through family case examples and infographics, students will find it easier to understand its value of justice. He also stated that digital media-based approaches are very helpful.

### **9. Interview with the Head of the Madrasah**

The Head of the Madrasah explained that Generation Z students in their institution tend to be critical, rational, and responsive to issues of social justice. Therefore, teachers are required to provide instructional approaches that are not limited to memorization, but also include problem-solving and case analysis.

He emphasized that the value of justice within *maqāṣid al-syarī'ah* is highly relevant in shaping students' perspectives on Islamic inheritance law. By understanding the objectives of the Sharia, students not only accept the law but also comprehend the philosophical and social reasons behind it. According to him, this forms an essential foundation so that Generation Z is not easily influenced by external views that interpret inheritance law in a partial or misleading manner.

### **Conclusion**

Based on the findings of this study, it can be concluded that the understanding of Generation Z at Madrasah Aliyah Islamic Center of North Sumatra regarding the value of justice in Islamic inheritance law grounded in *Maqāṣid al-Syarī'ah* is categorized as fairly good, though not yet comprehensive. The students generally understand the basic concepts of inheritance distribution as outlined in the Qur'an and Sunnah, but they have not fully developed

the ability to relate these stipulations to the principles of *maqāṣid*, particularly those concerning *ḥifẓ al-māl* (protection of wealth), *ḥifẓ al-nasab* (protection of lineage), and *taswiyah* (proportional justice).

Generation Z demonstrates a strong inclination toward substantive justice values such as balance, equality, and family welfare. However, their perceptions are often influenced by contemporary discourses on gender equality and individual rights, leading some students to believe that Islamic inheritance law needs to be reinterpreted through the lens of *maqāṣid* in order to respond to modern challenges without deviating from the framework of the Shari'ah.

The teaching of *Fiqh Mawaris* in the madrasah has made a positive contribution, yet a more contextual, dialogical, and applied instructional approach is still required so that students may understand that the provisions of Islamic inheritance law are not merely normative, but are deeply embedded with universal justice values that remain relevant across generations. The integration of *maqāṣid al-syarī'ah* into the curriculum has proven effective in helping students grasp the philosophical and moral dimensions underlying inheritance law.

Thus, this study affirms that enhancing Generation Z's understanding of justice within Islamic inheritance law must be carried out through strengthening *maqāṣid al-syarī'ah* literacy, adopting adaptive teaching methods, and emphasizing the wisdom behind the provisions of the Shari'ah. These steps are essential in shaping a generation that not only masters the textual aspects of inheritance law but also comprehends the spirit of justice that constitutes the core objective of Islamic law.

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