

| Research Article |

Guardianship over the Inherited Property of Persons with Intellectual Disabilities under Islamic Family Law: A Case Study in Petobo Urban Village, South Palu

Salamiah Halimatusaadiyah^{1*}, Alfikrul Akbar², Sofyan Munawar³

^{1,2,3}Department of Islamic Family Law, Faculty of Islamic Studies, Universitas Darunnajah Jakarta, Indonesia

Received: 2026-09-05 / Accepted: 2026-09-15 / Published: 2026-09-30

Abstract: Guardianship over persons with intellectual disabilities is a form of protection for civil rights, and it becomes pressing when the person concerned inherits property and must manage it. This study analyzes the relevance of the concept of *al-ḥajr* to the management of inherited property belonging to persons with intellectual disabilities, examines how inheritance rights are protected in guardianship practice in Petobo Urban Village, South Palu, and identifies the measures that prevent guardians from misusing such property under Islamic family law. The research is qualitative and takes the form of field research. Data were gathered through observation, in-depth interviews, and documentation, with informants comprising guardians, family members, and urban village officials. The findings show that guardianship practice in Petobo is strongly relevant to *al-ḥajr*. Families restrict the management of property by heirs who cannot yet grasp the value of property or the legal consequences of an act, while ownership remains vested in the person with a disability as a lawful heir. Inheritance rights are protected through management by trusted relatives, the fulfillment of daily needs, and family deliberation. Misuse is prevented through family supervision, openness, the value of *amānah*, and use of the property oriented toward the owner's welfare. These arrangements nevertheless remain informal and rest on no court order or formal mechanism of accountability, so legal certainty is not yet optimal. The study argues for a three-layered model that adds administrative recording and recourse to formal legal mechanisms to the familial protection already in place.

Keywords: guardianship, inherited property, intellectual disability, *al-ḥajr*, Islamic family law



Copyright © 2026 by Author(s)

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

Introduction

Every human being holds a standing and a dignity that must be respected, and persons with intellectual disabilities are no exception. Intellectual limitation may leave a person unable to grasp the economic value of an object, to weigh the legal consequences of an act, or to manage his or her own interests independently. In the context of inherited property, this condition creates a need for protection so that rights already acquired as an heir are not lost, unlawfully transferred, or used for the benefit of others. This study treats guardianship as one instrument for protecting the property and the interests of persons with intellectual disabilities.

In normative terms, Islamic law recognizes the concept of *al-ḥajr*, that is, the restriction of a person's authority to perform certain acts over property because of a condition that may cause harm to that person or to the property. The concept is not meant to extinguish ownership but to prevent loss and to ensure that property continues to benefit its owner. Wahbah al-Zuhaylī defines *al-ḥajr* as a restriction upon a person's legal acts on account of particular conditions that carry a risk of harm. In the context of this study, the concept is relevant for reading how families manage inherited property when an heir has intellectual limitations.

One basis for such protection may be drawn from Sūrat al-Nisā' [4]: 5, which forbids handing property over to those who are not yet of sound judgment while commanding that their needs still be met out of that property. The provision indicates two things at once. It recognizes that property is attached to the protected party, and it restricts the management of that property for the sake of the party's welfare. Sūrat al-Nisā' [4]: 6 likewise treats capability, or *rushd*, in managing property as an important measure before property is handed over in full. This principle can serve as an analytical basis for distinguishing the right of ownership from the authority to manage.

The inheritance rights of persons with intellectual disabilities are not forfeited merely because of the limitations they bear. Sūrat al-Nisā' [4]: 11 determines shares of inheritance on the basis of kinship, not on the basis of a person's full capacity to manage property. Persons with intellectual disabilities are therefore still regarded as heirs entitled to their shares. What may be restricted is the manner in which that right is exercised or managed where a risk of loss exists. Distinguishing ownership from management matters, so that guardianship does not turn into an appropriation of property.

In Indonesian positive law, protection for persons with disabilities is likewise directed toward the recognition and protection of civil rights. Law No. 8 of 2016 on Persons with Disabilities provides a basis for respecting the standing of persons with disabilities as legal subjects. The mechanism of guardianship in civil law, for its part, concerns the appointment of a party authorized to assist or represent a person unable to manage his or her own interests. Substantive protection within the family therefore needs to be distinguished from formal legality, which supplies the limits of authority and the basis for accountability.

These questions become concrete in Petobo Urban Village, South Palu District. The liquefaction event of 2018 altered social conditions and the control of property in the community, including family property that later became an object of inheritance. Some assets were damaged, lost, displaced, or changed in form as a result of the disaster, while inheritance rights over property already vested in heirs still had to be protected. The situation grows more complex when one of the heirs is a person with an intellectual disability who needs the help of family members in managing property.

The research found that the inherited property of Rizaldi and Dina is managed by family members on the basis of deliberation. Their families consider that neither is yet able to grasp the value of property or the legal consequences of managing it. In Rizaldi's case, the family entrusted management to Mrs. Indah Sari and her husband, while in Dina's case the family appointed Mrs. Anita Maharani. Even so, both families continue to acknowledge that the property belongs to the person with a disability as heir. The finding reveals a social practice that substantively resembles the function of guardianship but has not been carried through in formal legal procedure.

Earlier research has addressed the legal protection of persons with disabilities, the standing of heirs with disabilities, and the role of a guardian or curator in inheritance disputes. This study instead focuses on the management of inherited property belonging to persons with intellectual disabilities at the family level in Petobo Urban Village, and connects that practice to the concept of *al-ḥajr*, to the protection of inheritance rights, and to *maqāṣid al-sharī'ah*. Its novelty lies in reading the relationship between Islamic legal norms and the familial practice that lives within the community, and in identifying the weaknesses of formal legality and supervision.

On this basis the study poses three principal questions. First, how relevant is the concept of *al-ḥajr* in Islamic jurisprudence to the management of inherited property belonging to persons with intellectual disabilities? Second, how are the inheritance rights of persons with intellectual disabilities protected in guardianship practice in Petobo Urban Village? Third, what measures prevent guardians from misusing inherited property under Islamic family law? The study aims to answer these three questions on the basis of field data and analysis in Islamic family law.

Method

This is qualitative research carried out as field research. The qualitative approach was used in order to understand the guardianship of inherited property as it takes place in family and community life. The research site is Petobo Urban Village, South Palu District, and the study ran from August 2025 to July 2026. The research was directed toward understanding family experience, patterns of decision-making, and the values that underlie the management of property.

Primary data were obtained through direct interaction with those involved in guardianship practice, principally family members or guardians and officials of Petobo Urban Village. The main information comes from an interview with Mrs. Indah Sari, guardian of Rizaldi, on 16 May 2026, and an interview with Mrs. Anita Maharani, guardian of Dina, on 18 May 2026. Supporting data were obtained from

urban village officials, from observation, and from available documentation. Rizaldi and Dina were not interviewed directly, out of consideration for their intellectual limitations and for research ethics.

Data were collected through observation, in-depth interviews, and documentation. Observation served to examine social conditions and patterns of property management. Interviews were used to explore the reasons for appointing a guardian, the forms that management takes, the acknowledgment of ownership, supervision, and obstacles to legality. Documentation supplemented information about the families and the objects of the study. Purposive sampling was used to select informants regarded as knowledgeable about and directly involved in the matters under study.

Data analysis proceeded through data reduction, data display, and the drawing of conclusions. Relevant data were grouped according to the three research foci and then set against the concept of *al-ḥajr*, Islamic inheritance law, *maqāṣid al-sharī'ah*, and legal provisions on persons with disabilities. The validity of the data was strengthened through source and technique triangulation, member checking, prolonged engagement in the field, and comparison among interview data, observation, documentation, and the literature.

Result and Discussion

The Relevance of the Concept of *Al-Ḥajr* to the Management of Inherited Property

The research shows that families exercise guardianship because persons with intellectual disabilities are judged not yet able to understand the value of money and property, to distinguish advantageous acts from harmful ones, or to weigh the legal consequences of decisions about property. In Rizaldi's case, the family stated that granting him full control over the property would risk opening the way for others to take advantage of him. In Dina's case, the family deliberated in order to appoint the relative regarded as most responsible for managing the property.

This practice bears a clear relevance to the concept of *al-ḥajr*. In *fiqh*, *al-ḥajr* serves to restrict a person's acts over his or her property when those acts carry a potential to harm the person or the property. Sūrat al-Nisā' [4]: 5 establishes that the property of a person whose managerial capacity is not yet complete is not simply handed over, while that person's living needs continue to be met from it. A restriction of authority is therefore not identical to the extinction of ownership.

This relevance becomes clearer in Sūrat al-Nisā' [4]: 6, which links the handing over of property to the presence of *rushd*, the capacity to manage property. In this study, Rizaldi and Dina have reached the age of majority, yet their families judge their managerial capacity to be inadequate. Management by family members can therefore be understood as a form of protection rather than a transfer of ownership. The principle accords with the purpose of *al-ḥajr*, which is to prevent harm and to safeguard welfare.

Field findings also show that families understand the boundary between owner and manager. Mrs. Indah Sari affirmed that the property remains Rizaldi's and is used for Rizaldi's needs. In Dina's case, Mrs. Anita explained that the family agreed to look after the property because Dina does not yet understand how to manage money and property well. These statements indicate that in practice the guardian's function is understood as that of a party who receives a trust to manage.

Although substantively aligned with the purpose of *al-hajr*, the practice is not yet fully equivalent to formal guardianship. Management rests on family agreement rather than on a court order. An aunt or uncle who manages the property therefore does not automatically hold formal authority by virtue of a family appointment alone. The distinction matters for preventing any expansion of the manager's authority and for ensuring that acts involving property of significant value rest on a clear basis of authority.

The concept of *al-hajr* can thus serve as an analytical lens for explaining the practice that has developed in Petobo. There is a need to restrict authority because capacity is limited, yet that restriction must remain directed toward protecting the owner of the property. In the perspective of *maqāṣid al-sharī'ah*, the practice relates above all to *hifẓ al-māl*, the preservation of property against loss, damage, or improper use.

The Protection of Inheritance Rights in Guardianship Practice in Petobo Urban Village

The research found that persons with intellectual disabilities are still acknowledged as lawful heirs. Families do not treat intellectual limitation as a ground for extinguishing or transferring inheritance rights. Property managed by a guardian is still regarded as belonging to Rizaldi and Dina. This acknowledgment is the most important aspect of the protection of rights, since guardianship ought to govern the manner of management rather than change the owner of the property.

The principle accords with Sūrat al-Nisā' [4]: 11, which fixes the rights of heirs according to the rules of inheritance. There is no basis for holding that intellectual disability extinguishes a person's right to receive an inheritance. Disability is better positioned as a condition that may call for support in exercising or managing a right, not as a ground for nullifying ownership.

Protection in family practice takes the form of using property for the needs of the person with a disability. In Rizaldi's case, the proceeds of the property go toward food, clothing, medical costs, and daily needs. The family also seeks to keep assets from being sold carelessly and sets aside proceeds not yet required for the future. In Dina's case, the guardian is responsible for managing expenditure, living needs, and medical care, and for ensuring that the property is not used for personal interests.

These findings reveal a distinction between the right of ownership and the authority to manage. The people of Petobo understand that distinction mainly through social practice and kinship relations rather than through formal legal education. This points to a *living Islamic law*, that is, Islamic legal values that live

within the practice of the community. The strength of such protection nevertheless still rests on the honesty and integrity of the guardian.

The principal weakness lies in the absence of formal legality and of adequate recording. Families consider deliberation sufficient so long as relations among relatives remain good. Under normal conditions the pattern can prevent conflict, because family members know and watch over one another. Should a dispute arise, however, or a change of guardian, a need to sell assets, or a claim by an outside party, the absence of formal documents can make authority and ownership difficult to prove.

Conditions in Petobo after the liquefaction also show the importance of identifying the objects of inheritance with care. Family property may change in form or location, suffer damage, or be replaced by another asset or by particular forms of aid. Such changes do not extinguish the rights of heirs, but they do call for recording, so that it can be established which property belongs to the person with a disability and who is responsible for managing it.

From the standpoint of Islamic family law, ideal protection cannot rest on good intentions alone. The value of *amānah* needs to be complemented by mechanisms that open management to examination and accountability. Familial practice in Petobo can therefore be retained as a social foundation, but it needs strengthening through recording, transparency, and recourse to formal legal mechanisms, above all where property is of significant value or carries high risk.

Table 1: Forms of Protection of Inheritance Rights in Guardianship Practice in Petobo

Aspect	Practice in the Field	Protective Value	Weakness
Ownership	Rizaldi and Dina are still acknowledged as owners of the inherited property	Inheritance rights are not transferred to the guardian	Not always supported by formal documents
Management	Carried out by an aunt or uncle on the basis of family deliberation	Property is managed for the owner's needs	Formal authority is not yet clear
Use	For food, health, clothing, daily needs, and the future	Oriented toward the owner's welfare	Recording of use is not yet systematic
Supervision	Known to and supervised by family members	Prevents concealed use	No institutional supervision as yet
Assets	Safeguarded against careless sale	Preserves the continuity of the property	Acts of significant value require a clearer basis of authority

Preventing the Misuse of Inherited Property by Guardians

Efforts to prevent the misuse of property in this study run mainly through family supervision. The management of property is not conducted in complete secrecy. Family members know where the property is and how it is used, and a form of social control takes shape as a result. In a community such as Petobo, where kinship ties are strong, informal supervision becomes the primary mechanism for keeping guardians acting in the interest of the person with a disability.

Alongside supervision, the value of *amānah* is an important factor. Mrs. Anita regards the management of Dina's property as a deposit that must be looked after responsibly. Mrs. Indah likewise affirmed that the family does not treat Rizaldi's property as their own. These views accord with the principle that everyone who receives a trust must account for what lies within their charge. *Amānah* thus works as an internal moral control on the guardian.

The use of property is also directed toward the welfare of the person with a disability. In practice, property goes toward daily needs, health, education, and future needs. This orientation can be analyzed through *maqāṣid al-sharī'ah*, in particular *ḥifẓ al-māl* and *ḥifẓ al-nafs*. *Ḥifẓ al-māl* requires that property be preserved and used properly, while *ḥifẓ al-nafs* directs the use of property toward securing the continuity and well-being of the protected party's life.

The research nevertheless identified a point of risk. Mrs. Anita disclosed that on certain occasions money had been used first for household needs and was to be replaced later. A practice of this kind indicates a potential for the property of the person with a disability to become mixed with the needs of the guardian's household. Although the research found no misuse that directly harmed the persons with disabilities, the situation shows the importance of financial recording and of keeping the use of property separate.

Amānah and family supervision should therefore be seen as an initial layer of protection rather than as the only mechanism. For property of significant value such as land, houses, vehicles, or savings of a substantial amount, protection would be stronger with documents of ownership, records of transactions, the appointment of an authorized party, and accountability open to examination. Formal mechanisms are not meant to replace the family but to reinforce the protection the family has already built.

From the standpoint of Islamic family law, the acts of a guardian must satisfy the principles of welfare, trust, justice, and non-harm to the person under guardianship. A guardian may not use the property for personal interests unconnected with the needs of the person with a disability. Where property is used for family purposes out of pressing need, there must be a defensible reason and a clear act of replacement, so that the arrangement does not turn into personal control over property belonging to the person under guardianship.

These findings show that protection in Petobo operates at the moral and social level but not yet fully at the administrative and juridical level. A more ideal model of

protection would integrate three layers: first, family trust and supervision; second, administrative recording at the urban village level; and third, recourse to court mechanisms where formal authority is required. Such integration can preserve familial values while raising legal certainty.

An Islamic Family Law Analysis: *Al-Ḥajr*, *Ahliyyah*, and *Maqāṣid al-Sharī'ah*

From the perspective of *ahliyyah*, a person with an intellectual disability retains the capacity to hold rights (*ahliyyat al-wujūb*), including the right to receive an inheritance. Limitation may affect *ahliyyat al-adā'*, the capacity to perform legal acts independently. The distinction helps explain why a person may remain the owner of property yet require the help of another in managing it. Within this framework, guardianship is an instrument for protecting the exercise of a right rather than for extinguishing the right itself.

Al-Ḥajr must also be applied proportionately. A restriction may not extend further than the need for protection requires. Its principal aim is to prevent harm, not to deprive a person with a disability of all room to be respected as a legal subject. Information about the property, simple communication about how it is used, and respect for the dignity of the person under guardianship therefore remain important. In Dina's case, the family explained in simple terms that she owns property inherited from her parents, so that she would still understand her position as its owner.

The perspective of *maqāṣid al-sharī'ah* reinforces this analysis. *Ḥifẓ al-māl* appears in efforts to keep assets and their proceeds from being lost or used improperly. *Ḥifẓ al-naḥs* appears in the use of property to meet needs for subsistence, health, shelter, and well-being. *Ḥifẓ al-'aql* relates to protecting persons with intellectual disabilities from manipulation and exploitation arising from their limited grasp of the consequences of legal acts.

The principle of *amānah* also bridges religious norm and social practice. A guardian is not a new owner but a party who receives a responsibility. The hadith that every person is a shepherd and will be called to account for those in his charge supplies an ethical basis for holding that authority must be accompanied by responsibility. A good guardian is therefore not merely someone the family trusts but someone able to account for the use of property in the interest of the person under guardianship.

In the end, the research shows a substantive correspondence between family practice in Petobo and the aims of Islamic family law. What needs correcting lies chiefly in formality, documentation, the limits of authority, and mechanisms of supervision. By strengthening these aspects, the protective practice already living within the community can acquire legal certainty without giving up the culture of family deliberation.

Implications and a Stronger Model of Protection

The findings carry practical implications for families. First, families need to separate the property of the person with a disability clearly from the household property of the guardian. Second, every receipt and expenditure sourced from the

inherited property should be recorded. Third, decisions that may alter the status of an asset, especially sale or transfer, should be discussed with the family and pursued through the appropriate legal mechanism.

For the urban village administration, the implication is the importance of data collection and legal education. The administration can help families understand that family deliberation is valuable social capital, but that protection over the long term needs the support of proof of ownership and of information about guardianship mechanisms. Data collection does not mean taking property over, but rather creating a starting point for administrative supervision.

For judicial institutions, the implication is the need for accessible information about guardianship mechanisms and about authority over the management of property. Families in Petobo stated that they had not known a formal guardianship order to be necessary. This reveals a gap between legal norms and public knowledge. Outreach and accompaniment can narrow that gap.

Conceptually, the model of protection this study offers consists of three layers. The first is family protection through trust, deliberation, and supervision. The second is administrative protection through the recording of the identity of heirs, the objects of property, the sources of property, and its use. The third is juridical protection through the appointment of an authorized party and mechanisms of accountability where property is of significant value or carries the potential for dispute. The model joins the social values of the community to legal certainty.

Conclusion

The concept of *al-ḥajr* in Islamic family law is strongly relevant to the management of inherited property belonging to persons with intellectual disabilities in Petobo Urban Village. Families restrict management because Rizaldi and Dina are judged not yet able to understand the value of property or the legal consequences of an act. Although the property is managed by family members, ownership remains with the persons with disabilities as lawful heirs. The practice accords with the purpose of *al-ḥajr* and with the principle of *ḥifẓ al-māl*.

The protection of inheritance rights in guardianship practice in Petobo already operates through acknowledgment of the status of persons with disabilities as heirs, through the use of property for their needs, and through family supervision and deliberation. That protection nevertheless remains social and familial in character. The absence of a court order, of records of management, and of formal accountability leaves legal certainty short of optimal.

Misuse of property is prevented through family supervision, openness, the value of *amānah*, and the use of property according to the welfare of the person with a disability. In the perspective of *maqāṣid al-sharī'ah*, the practice relates to *ḥifẓ al-māl*, *ḥifẓ al-naḥs*, and *ḥifẓ al-'aql*. Although no direct misuse harming Rizaldi and Dina was found, risk remains, particularly where property becomes mixed with the needs of the guardian's household or where acts are taken over assets of significant value.

More optimal protection needs to join the culture of kinship to formal mechanisms. The family can remain the basis of supervision, while the urban village takes a role in recording and legal education, and court mechanisms are used where formal authority over the management of property is required. Protection would then rest not on the personal trustworthiness of the guardian alone but also on stronger certainty, transparency, and accountability.

References

- Abdurrahman. (2022). *Kompilasi hukum Islam di Indonesia* [Compilation of Islamic law in Indonesia]. Akademika Pressindo.
- Aini, N., & Taufik, M. (2022). Peran keluarga dalam perlindungan hak penyandang disabilitas perspektif hukum Islam [The role of the family in protecting the rights of persons with disabilities from the perspective of Islamic law]. *Jurnal Al-Ahwal*, 15(2).
- Ali, Z. (2022). *Hukum perdata Islam di Indonesia* [Islamic civil law in Indonesia]. Sinar Grafika.
- Ali, Z. (2023). *Metode penelitian hukum* [Legal research methods]. Sinar Grafika.
- Anshari, M. (2024). Penghormatan, perlindungan, dan pemenuhan hak penyandang disabilitas dalam perspektif maqasid al-syariah [Respect for, protection of, and fulfillment of the rights of persons with disabilities in the perspective of maqāṣid al-sharī'ah]. *Al-Mashlahah: Jurnal Hukum Islam dan Pranata Sosial*, 12(1).
- Az-Zuhaili, W. (1996). *Al-fiqh al-Islami wa adillatuhu* [Islamic jurisprudence and its evidences] (Indonesian trans.). Dewan Bahasa dan Pustaka.
- Az-Zuhaili, W. (2021). *Tafsir al-Munir*. Gema Insani.
- Badan Pusat Statistik. (2024). *Potret penyandang disabilitas di Indonesia: Hasil long form sensus penduduk 2020* [A portrait of persons with disabilities in Indonesia: Results of the 2020 population census long form]. Badan Pusat Statistik.
- Bastomi, A. (2022). *Pembagian hak waris bagi anak berkebutuhan khusus (disabilitas) dalam perspektif hukum Islam dan KUHPerdata* [The distribution of inheritance rights for children with special needs (disabilities) in the perspective of Islamic law and the Indonesian Civil Code] [Undergraduate thesis, Universitas Islam Malang].
- Hidayah, N. (2021). Peran keluarga dalam perlindungan penyandang disabilitas intelektual [The role of the family in protecting persons with intellectual disabilities]. *Jurnal Sosiologi Reflektif*, 15(2).
- Hikam, A. B., & Arifin, M. Z. (2023). Legalitas transaksi finansial penyandang disabilitas mental dan disabilitas intelektual dalam perspektif Islam [The legality of financial transactions by persons with mental and intellectual disabilities in the Islamic perspective]. *Jurnal Ekonomi dan Bisnis Islam*, 7(2).

- Kamil, N., et al. (2023). Memahami anak berkebutuhan khusus: Down syndrome [Understanding children with special needs: Down syndrome]. *Murhum: Jurnal Pendidikan Anak Usia Dini*, 4(2).
- Kementerian Agama Republik Indonesia. (2022). *Al-Qur'an dan terjemahannya* [The Qur'an and its translation]. Lajnah Pentashihan Mushaf Al-Qur'an.
- Kurniawan, M. I., Tawakal, M. G., Astuti, D. S., & Mufid, A. (2026). Regulating The Metaverse: Sharia Compliance, Digital Assets, And The Evolution Of Islamic Economic Law In Indonesia. *Muwafaqat: Journal of Islamic Law*, 2(1), 1-13.
- Mahkamah Agung Republik Indonesia. (2022). *Pedoman mengadili perkara disabilitas di pengadilan* [Guidelines for adjudicating disability cases in court]. Mahkamah Agung Republik Indonesia.
- Mardani. (2022). *Hukum waris Islam* [Islamic inheritance law]. Kencana.
- Moleong, L. J. (2018). *Metodologi penelitian kualitatif* [Qualitative research methodology]. Remaja Rosdakarya.
- Nindito, S. (2005). Fenomenologi Alfred Schutz: Studi tentang konstruksi makna dan realitas dalam ilmu sosial [Alfred Schutz's phenomenology: A study of the construction of meaning and reality in the social sciences]. *Jurnal Ilmu Komunikasi*.
- Pemerintah Kelurahan Petobo. (2024). *Profil Kelurahan Petobo tahun 2024* [Profile of Petobo Urban Village 2024]. Kantor Kelurahan Petobo.
- Qal'aji, M. R. (1990). *Mu'jam al-fiqh al-hadits* [Dictionary of modern jurisprudence]. Mu'assasah al-Risalah.
- Qardhawi, Y. (2021). *Fiqh maqashid syariah* [The jurisprudence of the objectives of sharia]. Pustaka Al-Kautsar.
- Republik Indonesia. (n.d.). *Kitab Undang-Undang Hukum Perdata (Burgerlijk Wetboek)* [Indonesian Civil Code], Article 433.
- Republik Indonesia. (1991). *Instruksi Presiden Nomor 1 Tahun 1991 tentang Penyebarluasan Kompilasi Hukum Islam* [Presidential Instruction No. 1 of 1991 on the dissemination of the Compilation of Islamic Law].
- Republik Indonesia. (2016). *Undang-Undang Nomor 8 Tahun 2016 tentang Penyandang Disabilitas* [Law No. 8 of 2016 on Persons with Disabilities].
- Shihab, M. Q. (2021). *Tafsir Al-Misbah*. Lentera Hati.
- Sugiyono. (2023). *Metode penelitian kualitatif, kuantitatif, dan R&D* [Qualitative, quantitative, and R&D research methods]. Alfabeta.
- Syarifuddin, A. (2021). *Hukum kewarisan Islam* [Islamic inheritance law]. Kencana.
- Tutik, T. T. (2022). *Hukum perdata dalam sistem hukum nasional* [Civil law within the national legal system]. Prenadamedia Group.

