

Islamic Inheritance: A Sentiment Analysis On 80 Literatures

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This study tries to review Islamic Inheritance (Mawaris) research in Islamic economics and finance. It uses descriptive statistical analysis based on selected 80 article publications. The entire sample publications have published from 1976 to 2019. This study analyzes the number of publications based on journal and year, the top authors, the top-cited paper, and the sentiment analysis. The results show that the research of Islamic inheritance throughout the world has a high-positive sentiment of 1%, a positive sentiment of 24%, a negative sentiment of 44%, a high-negative sentiment of 0%, and the rest have a neutral sentiment of 31%. Also, the number of sentiments for these studies has increased in the world community, the largest number of high-positive sentiments occurred in 2014, the largest number of positive sentiments occurred in 2018, the largest number of neutral sentiments occurred in 2017 and 2018, and the largest number of negative sentiments occurred in 2017.

Keywords: Islamic Inheritance; Islamic Economics; and Finance; Sentiment Analysis

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1.1.

INTRODUCTION

The world's Muslim population is expected to increase by about 35% in the next 20 years, up from 1.6 billion in 2010 to 2.2 billion in 2030, according to new population projections by the Pew Research Center's Forum on Religion & Public Life. Muslims have the holy book Al-Quran, which is used to live. (Chebet et al., 2014) Among the cases regulated in the Koran are matters of inheritance distribution

Islamic inheritance (Mawaris) is a part of Islamic law. Islamic inheritance is a science that discusses the distribution of the inheritance of someone who dies by following per under the laws and provisions of the Shari'a. The discussion in the science of faith is about the relics of a deceased person who has died both in the form of material assets and rights, in terms of their distribution and explanation of the heirs.

The function of Islamic inheritance is one of the tools to realize economic stability in a society that began to be widely discussed and researched by Muslim scholars from the late 1960s to the end of 1980 (Zuleika & Desintha, 2014).

The development of inheritance law in the early days of Islam has not experienced significant changes, in which there are still additions that are more strategic connotations for the sake of da'wah or even political. The aim is to stimulate brotherhood for the struggle and success of the Islamic mission. The consideration was that the strength of Islam at that time was felt to be very weak, both as a national community and in the consolidation of its teachings, which were still in the dynamics of growth (Khisni, 2017).

Inheritance in Islam is one of the most common ways to transfer ownership of land or the right to use it. There is no specific definition of 'inheritance' in the Koran, but Muslim scientists have compiled several definitions to produce different definitions (Zubair et al., 2014).

Because of the many principles found in various religious and cultural sources of society, Muslims have conceptualized the rules of Islamic inheritance, which allow the systematic distribution of inheritance. This system is then based on the jurisprudence method. Therefore, the inheritance rules differ between some experts, and there are pros and cons in their implementation in the community.

Based on this background, this research was conducted to discuss the development of Islamic inheritance research over the past 43 years (1976-2019). Some of the benefits obtained from this research are knowing how far the portrait of the development of Islamic inheritance research in the world through selected publication articles. Also, this study looks at a sentiment map of research related to Islamic inheritance.

This study will try to map sentiments for research related to Islamic inheritance. Based on the

background described above, the formulation of the problem in this study is as follows. First, what are the journals that contain Islamic inheritance theme papers, how many articles per journal, how many articles per year. Furthermore, the top writers and citations for the past 43 years are provided. Some of these questions will be tried to answer this research.

METHODOLOGY

This study uses data from research journals and other research publications during the period 1976-2019 that have been published regarding Islamic inheritance in Islamic economic and financial research. These journals can be obtained or accessed online from published journals. The methodology used in this research is a qualitative method approach with descriptive statistics of literature studies on 80 publications related to Islamic inheritance in Islamic economics and finance. Qualitative research methods are based on post-positivist philosophy, which is used to examine natural conditions of objects (as opposed to experiments) where the researcher is a key instrument. Data collection techniques are carried out by triangulation (combined), data analysis is inductive/qualitative, and qualitative research results emphasize more on the meaning of generalization (Sugiyono: 2008).

Qualitative research is descriptive. The data analyzed does not accept or reject the hypothesis (if any). The analysis results are in the form of descriptions of observed symptoms and do not have to be numbers or coefficients between variables (Subana and Sudrajat: 2005). According to Wijaya (2013), descriptive statistics is a field of statistical science that studies ways of collecting, compiling, and presenting research data summaries. The data must be summarized well and regularly, both in tables, diagrams, or graphic presentations, as a basis for various decision-making (Wijaya: 2013). This research was processed using Ms. Excel. To measure sentiment maps of Islamic inheritance research, researchers used SentiStrength software which is widely used in sentiment analysis research.

This study uses a purposive non-probability sampling method. A purposive sample is a sample that aims to understand certain information. This sample can be grouped into a decision sample (judgment) that selects members of the sample according to certain criteria based on records or research objectives to be achieved, and quota samples, i.e., samples are selected based on quotas or certain categories, which describe the dimensions of dimension (proportion) of the population (Wijaya: 2013). The criteria referred to in this study are 80 publications related to Islamic inheritance in Islamic economic and financial themes from 1976 to 2019.

RESULTS AND DISCUSSION

Paper classification based on journals

This section explains the publication of papers based on journals also carried out in this study. Studies conducted include various national and international journals. Of the 80 studies, most Islamic inheritance research is available in 4 Shariah-based journals, followed by AHKAM journals: Sharia Science Journal, Al-Ihkam journal: Law and Social Institution Journal, Asy-Syir'a journal Shari'ah Journal and Law, and de Jure journals: Sharia and Legal journals of 3 papers each. Subsequent journals that contain Islamic inheritance research are the Al-Ahkam journal: Journal of Shari'ah and Legal Sciences, Al-Ahwal journal: Journal of Islamic Family Law, Al-Manahij Journal of Islamic Law Studies, Asas journal of Sharia Economic Law Journal, Journal of Phenomena, and the Court journals: 2 journals of Islamic Legal Studies.

Table 1: Journal Classification

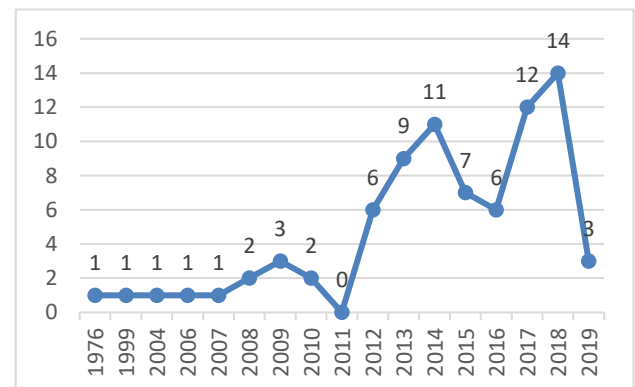
No.	Focus Study	Total
1	Asy-Syariah	4
2	AHKAM: Journal of Sharia Studies	3
3	Al-Ihkam: Journal of Law & Social Institutions	3
4	Asy-Syir'ah Journal of Sharia and Law	3
5	de Jure, Sharia Journal and Law	3
6	Al-Ahkam: Journal of Sharia and Law	2
7	Al-Ahwal: Journal of Islamic Family Law	2
8	Al-Manahij Journal of Islamic Law Studies	2
9	Principles of Sharia Economic Law Journal	2
10	Phenomenon	2
11	Court: Journal of Islamic Law Studies	2

Based on the table above, there is a tendency for the inequality of contributions from journals in articles discussing Islamic inheritance themes. However, the numbers above are still possible to change and have increased along with the development of science and increasing world economic and sharia financial trends in Indonesia, while the collection of articles in this study is still limited until the writing of this research namely June 2020.

Journal Classification by Year

Table 2: Number of Paper per Year

Year	Total
1976	1
1999	1
2004	1
2006	1
2007	1
2008	2
2009	3
2010	2
2011	0
2012	6
2013	9
2014	11
2015	7
2016	6
2017	12
2018	14
2019	3



Graph 1: Number of Paper per Year

Table 2 and Graph 1 above shows the percentage of the number of Islamic inheritance theme papers published in both national and international journals per year. The data show that papers on inheritance have started to be published since 1976 and continue to experience fluctuations. The lowest number was in 1976, 1999, 2004, 2006 and 2007 with one paper. In comparison, the highest number was in 2018, with 14 papers.

Journal Classification Based on Authors

Table 3 shows the top rankings of the authors of Islamic theme articles published in national and international journals.

Table 3: Top Writers

Author	Total
Adil, Mohamed Azam Mohamed	3
Noordin, Noraini	3
Shuib, Adibah	3
Zainol, Mohammad Said	3
Haries, Akhmad	2
Maimun	2
Susylawati, Eka	2
Zubair, Muhammad	2

Based on the above table, there are four writers whom each wrote three papers inheriting Islamic national and international journals, namely Adil, Noordin, Shuib, and Zainol, then four writers who wrote two papers, namely Haries, Maimun, Susylawati, and Zubair, while other authors, in addition to the two listed above, recorded only writing one article.

3.1. Paper Classification Based on Citation

The number of citations from each journal was obtained from Google Scholar on June 26, 2020. The paper classification based on the number of citations is shown in Table 4. 16 papers with the most citations. The first citation paper entitled "Proposed expert system for calculating inheritance in Islam" written by [Akkila & Abu Naser \(2015\)](#) was 115 citations. Other papers that fall into category 16, most citations are as follows:

Table 4: Classification of publications based on the number of citations

Citation	Paper Name	Year	C/Y
115	Proposed expert system for calculating inheritance in Islam	2015	19.17
41	Inheritance Rights of Women Under Jewish and Islamic Law	1999	1.86
30	Islamic principles on adoption: Examining the impact of illegitimacy and inheritance related concerns in the context of a child's right to an identity	2008	2.31
25	Succession in Family Businesses of Pakistan: Kinship Culture and Islamic Inheritance Law	2007	1.79
24	Islam and inheritance in Malaya: cultural conflict or Islamic revolution?	1976	0.53
22	Inheritance and Intergenerational Wealth Transmission in Eighteenth-Century Ottoman Kastamonu: An Empirical Investigation	2009	1.83
19	Review on issues and challenges in Islamic inheritance distribution in Malaysia	2012	2.11
15	Hukum Waris Islam Dipandang dari Perspektif Hukum Berkeadilan Gender	2013	1.88
15	The Implication of The Islamic Law of Inheritance: Ultimate Solution to Family Conflict	2013	1.88
12	Hukum Waris Islam	2017	3.00
12	The right of women in property sharing in Bangladesh: Can the Islamic inheritance system eliminate discrimination?	2016	2.40
12	Islamic real estate management: Review on issues and challenges in managing inheritance property in Malaysia	2015	2.00
12	Tracing Arab-Islamic inheritance in Madagascar: Study of the Y-chromosome and mitochondrial DNA in the Antemoro	2013	1.50
10	Analisis tentang Studi Komparatif antara Hukum Kewarisan Islam dan Hukum Kewarisan Adat	2014	1.43
10	Inter-generational transfer under The Islamic perspective	2014	1.43
10	Analyzing the Practice of Wasiyyah (Islamic Will) Within the Contextual Form of Islamic Estate Planning in Malaysia: Variations Across Control Variables	2012	1.11

3.2. Sentiment Analysis

The author tries to calculate the sentiments of Islamic inheritance throughout the world. Sentiment analysis is research that is commonly used to measure public sentiment on a theme. The tool used in this study is SentiStrength as a data processing aid. As a data source, selected 80 specific documents, both in articles and journals related to Islamic inheritance throughout the world that Scopus have indexed. The results of the sentiment analysis of the condition of

Islamic inheritance throughout the world can be seen in the following figure:

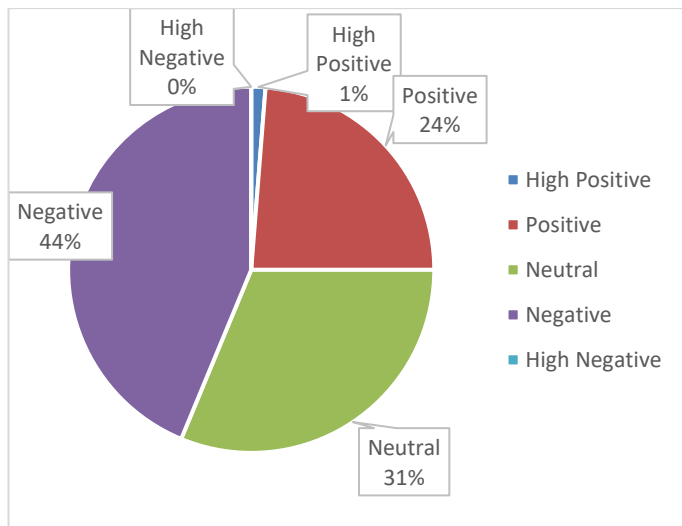


Figure 2: Analysis of Islamic Inheritance Sentiments in the World

From the picture above, we can see that the existence of Islamic inheritance throughout the world has a very good sentiment (high positive) of 1%, then good sentiment (positive) that is as much as 24%, bad sentiment (negative) as much as 44%, very bad sentiment (high negative) 0% and the rest have neutral sentiment (neutral) 31%. This means that most literature showing the existence of Islamic inheritance in the world has negative sentiments. Therefore, this situation must be addressed properly by operators, including associations. Social education for Islamic inheritance is facilitated with a system under the community's conditions.

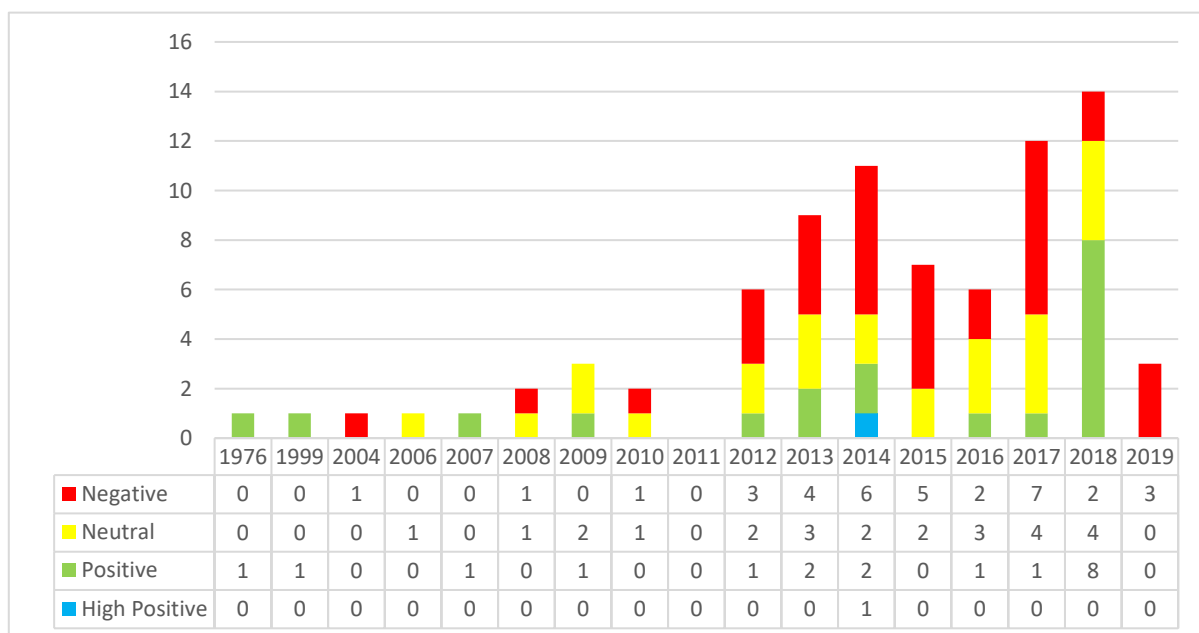
The article titled "Islamic Inheritance Law (Faraid) and its economic implication" written by

Zulaika & Desinthya (2014) is the only paper with very good sentiment values. This paper discusses the importance and benefits of applying Islamic heirs in Islam (Faraid) to the people. It is said that Faraid also played an important role in developing human science, which then had a positive impact on the economy and social welfare. This paper also aims to raise awareness of the importance of Faraid to the development of science and the wellbeing of the people.

Furthermore, the paper with the highest positive sentiment was obtained by three papers entitled "Inheritance Rights of Women Under Jewish and Islamic Law" written by Radford (1999), a paper entitled "Widows' Position in Indigenous Heirs in Parental Society" written by Susylawati (2009) and a paper entitled "Implementation of Benefits Distribution among Scholars in Samarinda City: An Analysis of the Sociological Normative Approach" written by Haries & Darmawati (2018).

The most influential sentiment in the world was the five papers entitled "Islamic Law of Inheritance: Ultimate Solution to Social Inequality against Women" written by Bello (2015), a paper entitled "Wasiyyah (Islamic Will) Adoption and the Barriers in Islamic Inheritance Distribution among Malaysian Muslims" by Ghul, et al. (2015), a paper entitled "Analyzing the Practice of Wasiyyah (Islamic Will) Within the Contextual Form of Islamic Estate Planning in Malaysia: Variations Across Control Variables" by Alma'amun (2012), a paper entitled "Implication of Islamic Law of Inheritance: Ultimate Solution to Family Conflict" by Bulbul (2013) and a paper entitled "Proposed expert system for calculating inheritance in Islam" by Akkila & Abu Naser (2015).

Intertemporal Analysis of Islamic Inheritance Sentiments



Graph 2: Intertemporal Analysis of Islamic Inheritance Sentiments in The World

Based on Graph 2 above, we can see the world's development of research related to Islamic inheritance. With the development of research related to Islamic inheritance, the number of sentiments for these studies is very volatile and has increased in the world community. As shown in the figure, from 2012 to 2018, there was an increase in the number of sentiments from the public, both positive, positive, neutral, and negative. The highest number of high-positive sentiments occurred in 2014 with one publication article sentiment. Then the largest number of positive sentiments occurred in 2018, as many as eight published article sentiments. The largest number of neutral sentiments occurred in 2017 and 2018, which were four published article sentiments, and the largest number of negative sentiments occurred in 2017, which was seven published article sentiments.

FINDINGS

The purpose of this sentiment analysis study is to discern how literary attitudes are grouped in response to the existence, development, and execution of Islamic inheritance. The positive sentiment expressed in published journals about Islamic inheritance is typically upbeat in its approach to addressing the presence of Islamic inheritance and supporting its implementation. A negative sentiment refers to adverse views on Islamic inheritance expressed in published publications, which are gloomy about the future of Islamic inheritance and assert that Islamic inheritance cannot be widely employed for various reasons.

The positive sentiment shows a pleasant feeling that is enthusiastic and optimistic about the Islamic heritage and supports its progress. They assert that Islamic inheritance is the most equitable form of succession and fosters trust. Meanwhile, some argue that Islamic inheritance cannot be employed for various reasons. Many people continue to employ the adat-based inheritance system because it has been practiced for generations. Nonetheless, it was shown that the negative sentiment is far greater than the positive response, which is a significant finding. As a result, those involved in Islamic economic literacy and education must continue to improve this condition. Islamic inheritance is similar to a component of sharia financial and economic education that must be taught in a manner that is appropriate for the community.

When a Muslim man or female dies, their close relatives must ensure that the deceased's estate/property is distributed among the rightful heirs following Islamic Law as enunciated in the Holy Qur'an and Sunnah. The emphasis here is on the inherited rights and duties provided by Shariah law (Zubair et al., 2014). In many instances, inheritance law is applied following the source of customary law prior to the acceptance of religious law. Customary law

experts have performed research in these areas of customary law, resulting in diverse variants and an attempt to identify areas of customary law. Several countries, like Indonesia, have implemented inheritance law through a combination of adat and sharia. This appears to be an ambivalent position held by the Muslim community, which on the one hand, wishes to follow Islamic inheritance law based on sharia law's inheritance principles, but on the other maintains reliance on customary law (Komari, 2015; Voyce, 2018).

On the other hand, the Islamic inheritance system includes a complex distributive framework that extends beyond the immediate familial circle. The difference in shares received is determined by each individual's responsibilities. However, there is widespread bias against women's societal roles. Thus, a woman's inheritance becomes important when she has the right to use it (Bello, 2015). Thus, it may be concluded that Islamic inheritance is equitable and offers equal property-sharing rights for women, taking into account their various roles and duties. Men are accountable for their wives' and children's maintenance. In an Islamic community, men should shoulder the cost of marriage (Abdullah et al., 2014; Khan et al., 2016). To reflect gender-just inheritance law, that is, the law that considers the rights of both men and women, it is necessary to adhere to Islamic justice values, specifically justice, to accomplish comprehensive justice (Amien, 2014; Bachtiar, 2013).

There is also the takharuj principle in Islamic inheritance, which is provided within the framework of Islamic inheritance law as a practical alternative for resolving inheritance distribution disputes among Muslims. Islamic inheritance law is critical since a beneficiary's share must be withdrawn or surrendered within the stipulated limits and rates. The takharuj concept creates an environment conducive to beneficiaries obtaining the optimum solution for inheritance distribution to protect the *maslahah* (interests) and rights of inheriting beneficiaries (Ahmad et al., 2017).

Islamic law experts have identified five elements of Islamic inheritance. First, inheritance is determined by blood relations and marriage. Second, a disregard for gender, in the sense that it does not refer to the features of masculinity or fatherhood, womanhood or motherhood, or childhood or adulthood. Third, no one is slain, let alone aborted, of the right to inherit under any circumstances or conditions, even if its existence may alter or even modify the relationship between one and the other. Fourth, brothers and sisters have no inheritance rights because both parents exist. Fifth, when a group of heirs consists of men and women, the male heirs receive multiples of the female portion (Suma, 2012).

The fundamental contribution of Islamic inheritance law to its society's economic structure is

that it opposes the concentration of wealth in a few hands. In Islam, no horizon goes beyond the lifetime of the benefit of the wealth holder (Ismail et al., 2014). Because humans, according to Islam, must control and manage their desires, this can result in Maslahah rather than Mudarat in this life and the next. At the same time, desire arises from thought or an objective recognition of the necessity to obtain life's advantages. Thus, all products and services that contribute to Maslahah (welfare) are considered to be human requirements. Or, all human behaviors aimed at ensuring his and future generations' wellbeing that have an effect on Maslahah are a form of need compliance, with inheritance being one of them.

The socio-economic culture of the society imposes restrictions on women's consumption of heirloom properties. Apart from these, individuals are becoming increasingly greedy due to a lack of sufficient religious/ethical instruction. This inclination results in social upheaval. Suppose individuals wish to resolve such conflicts and develop a peaceful environment. In that case, they should study the religious precepts governing every aspect of life, the Islamic laws governing society, and the law of inheritance (Bulbul, 2013; Cammack, 2013; Toktas & O'Neil, 2015).

Thus, the Islamic inheritance law provides economic and social justice to all Muslims regardless of seniority or gender. Whether consanguineous or affinities, close relatives are given priority to obtaining access to the deceased's property. Orphans and others may inherit portions of a legacy through bequests (Ilhami, 2016; Sukarti & Rais, 2017). As a result, a single Sharia-compliant network architecture should be created that can educate consumers by offering explicit guidance for the processes and beneficiaries engaged in the distribution and inheritance process (Noordin et al., 2012).

CONCLUSION

Based on the analysis of written texts, articles, and journals on Islamic inheritance throughout the world, it can be concluded that the results indicate that there are fluctuations in the number of articles of Islamic inheritance publications in Islamic economic and financial research during the research period especially the last 43 years.

The publication of Islamic inheritance theme papers in Islamic economic and financial research is dominated by Asy-Sharia journals with a total of 4 papers, followed by AHKAM journals: Sharia Sciences Journal, Al-Ihkam journals: Law Journal & Social Institutions, Asy-Syir'ah journals Science Journal Shari'ah, and Law, and the journal de Jure: Sharia and Law Journal with three papers each.

The number of Islamic inheritance theme papers published per year has fluctuated, the lowest number being in 1976, 1999, 2004, 2006, and 2007 with a total

of 1 paper. In contrast, the highest number was in 2018, with 14 papers. The most productive writers include Adil, Noordin, Shuib, and Zainol. Then the most citations are papers entitled "Proposed expert system for calculating inheritance in Islam" by Akkila & Abu Naser (2015) of 115 citations.

Related to sentiment analysis, assessment of Islamic inheritance throughout the world has a very good sentiment (highly positive) of 1%, then good sentiment (positive) that is as much as 24%, bad sentiment (negative) as much as 44%, very bad sentiment (high negative) 0% and the remainder have a neutral sentiment of 31%.

Along with the development of research related to Islamic inheritance, the number of sentiments for these studies has also increased in the world community, the highest number of high-positive sentiments occurred in 2014, the largest number of positive sentiments occurred in 2018, the largest number of neutral sentiments occurred in 2017 and 2018, and the largest number of negative sentiments occurred in 2017.

Therefore, stakeholders and related parties need to utilize and develop Islamic inheritance research to be a solution for socio-economic problems and provide benefits to the community. It is also important to pay close attention to criticism and input related to the issue of this Islamic inheritance.

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