



THE INFLUENCE OF ISLAMIC LAW LITERACY AND THE PERCEPTION OF JUSTICE ON PEOPLE'S ATTITUDES IN DISTRIBUTION OF INHERITANCE IN MAKASSAR CITY

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ABSTRACT

This study aims to analyze the influence of Islamic legal literacy and the perception of justice on people's attitudes in the distribution of inheritance in Makassar City. The method used is a quantitative approach with an explanatory research design. Data was collected through a questionnaire of 100 respondents who were selected using purposive sampling techniques, then analyzed using the Partial Least Square-Structural Equation Modeling (PLS-SEM) method. The results of the study show that Islamic legal literacy does not have a significant effect on people's attitudes in the distribution of inheritance. On the contrary, the perception of justice has a positive and significant influence on people's attitudes, with a considerable contribution. The research model was able to explain 47.3% of the variation in people's attitudes, while the rest was influenced by other variables outside the model. The implications of this study show that increasing people's positive attitudes towards Islamic inheritance law is not enough only through increasing legal literacy, but must be accompanied by efforts to create legal practices that are perceived as fair by the community. Therefore, a more contextual and experience-based approach to justice is key in increasing public acceptance of Islamic law.

Keywords: *Islamic Law Literacy, Perception of Justice, Community Attitude, Distribution of Inheritance*

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INTRODUCTION

The division of inheritance in Islam is a fundamental part of the family legal system which has a strong normative foundation in the Qur'an and Hadith (Arifin, 2024). Provisions regarding inheritance (*Faraid*) has been arranged in detail with the aim of realizing distributive justice among the heirs (Qoyyimah et al., 2025). This system not only regulates division mathematically, but also reflects the balance between social rights and responsibilities in the Muslim family structure (Kamali, 2022)(Fariduddin, 2022).

In the perspective of Islamic law, justice in the distribution of inheritance is not solely understood as equality, but rather as proportionality that takes into account the

economic and social responsibilities of each heir (Ahmed, 2025). However, in practice, the application of these principles often faces various challenges, especially in societies that are experiencing rapid social and economic change (Siroj et al., 2023), (Sujono, 2023).

Indonesia's pluralistic legal system provides space for the simultaneous application of Islamic law, customary law, and civil law (Zakiya et al., 2025). This condition causes the practice of distributing inheritance to be diverse and non-uniform in each region (Febria et al., 2025). As a result, there are often differences in understanding and interpretation of justice in the distribution of inheritance, which has the potential to cause conflicts between family members (Cammack & Feener, 2022).

Several studies have shown that inheritance disputes are not only caused by economic factors, but also by differences in perceptions of justice (Irwan, 2025). In many cases, the distribution of inheritance in accordance with the provisions of Islamic law is still considered unfair by some parties because it is not in accordance with perceived social expectations or conditions (Abdillah & Anzaikhan, 2022).

In addition, the level of Islamic law literacy in society is also an important factor in determining how inheritance law is understood and applied (Athoillah & Najmudin, 2025). Low legal literacy causes people to lack understanding of the rights and obligations of each heir, so that the distribution of inheritance is often carried out based on informal agreements that are not always in line with sharia principles (Ali & Saputri, 2025).

Legal literacy is not only related to knowledge, but also includes the understanding, awareness, and ability of individuals to apply the rules of law in daily life (Rizkan et al., 2024). In the context of inheritance, a good level of Islamic legal literacy is expected to encourage the community to implement the distribution of inheritance fairly and in accordance with applicable provisions (Wahyu et al., 2024) (Triasty & Kurniati, 2026).

Modern social developments have brought significant changes to the family structure and social role in society. Increasing women's participation in the economic sector and changes in the pattern of family relations have also influenced people's perceptions of justice in the distribution of inheritance (Habib et al., 2024). This encourages the emergence of a reinterpretation of the concept of justice in Islamic inheritance law to be more relevant to current conditions (Maru'atun et al., 2024).

In the framework *Maqasid Shariah*, Islamic law aims to realize the benefits and justice of mankind (Zaprul Khan, 2018). Therefore, understanding Islamic inheritance law needs to consider contextual aspects in order to remain in harmony with the values of justice that develop in society. An individual's perception of justice is an important factor that influences their attitude in accepting or rejecting a legal system (Sudrajat & Urbaningrum, 2025)(Siregar & Harahap, 2025).

Theoretically, Islamic legal literacy and the perception of justice are closely related in shaping people's attitudes. Legal literacy provides a cognitive basis for individuals to understand the law, while the perception of justice forms a subjective evaluation of the law. Improving legal literacy can improve people's perception of justice, which ultimately influences their attitudes towards the application of Islamic law. In other words,

individuals who understand the law well tend to be more receptive to and support the application of the law (Rohmah & Faizah, 2022).

In addition, the integration between legal understanding and the perception of justice is also an important factor in creating legal compliance. In this context, people's attitudes are not only influenced by legal norms, but also by social experiences and values that develop in society.

The city of Makassar as one of the metropolitan cities in Indonesia has heterogeneous social characteristics, both in terms of culture, education, and the level of religiosity. The interaction between religious values, local culture, and modernization has the potential to affect the level of Islamic legal literacy and the perception of justice of the community in the distribution of inheritance. Various educational, economic, and cultural backgrounds can also form different attitudes in responding to the inheritance distribution system in Islam. (Muhlisina et al., 2025). This condition makes Makassar a relevant location to study Islamic legal literacy and the perception of justice in the practice of inheritance distribution.

However, empirical studies that examine Islamic legal literacy, perception of justice, and public attitudes in one research model are still limited. Most of the previous research tends to be normative and has not studied aspects of community behavior comprehensively. Therefore, this study aims to analyze the influence of Islamic legal literacy and the perception of justice on people's attitudes in the distribution of inheritance in Makassar City, so that it is expected to contribute to the development of a more contextual and empirically based study of Islamic law.

RESEARCH METHODOLOGY

This study uses a quantitative approach with an explanatory research design that aims to examine the causal relationship between Islamic legal literacy and the perception of justice towards people's attitudes in the distribution of inheritance. The research was carried out in Makassar City with a population that includes all people who have knowledge, experience, or involvement in the practice of inheritance distribution. The sampling technique uses non-probability sampling through the purposive sampling method, with the criteria that respondents are at least 17 years old, domiciled in Makassar, and have an understanding or experience related to inheritance distribution. The number of samples used was 100 respondents, which refers to Joseph F. Hair Jr.'s view that sample sizes in the range of 30–100 are still acceptable in Partial Least Square (PLS) analysis, especially for exploratory research.

The data used in this study consisted of primary data obtained through the distribution of questionnaires with a five-point Likert scale, as well as secondary data sourced from relevant scientific literature. Data analysis was carried out using the Partial Least Square-Structural Equation Modeling (PLS-SEM) approach with the help of SmartPLS software. The analysis procedure included the evaluation of the measurement model (outer model) to test the validity of the convergence, the value of the Average Variance Extracted (AVE), the reliability of the composite, and Cronbach's alpha, as well

as the evaluation of the structural model (inner model) to test the relationship between constructs through the determination coefficient (R^2), the path coefficient based on t-statistical and p-value, and the predictive relevance (Q^2). This research model places Islamic legal literacy (X1) and perception of justice (X2) as exogenous variables, as well as societal attitudes (Y) as endogenous variables, with the aim of testing the influence partially or simultaneously in the context of inheritance distribution.

RESULT AND DISCUSSION

RESEARCH RESULTS

1. Instrument Validity Test (Outer Loading)

The first stage of the Partial Least Squares – Structural Equation Modeling (PLS-SEM) analysis is to evaluate the measurement model (outer model) through the outer loading value of each indicator to its construct. An indicator is declared valid if the outer loading value ≥ 0.70 (Hair et al., 2022). The full test results are presented in Table 1.

Table 1. Outer Loading Results

Indicator	Islamic Law Literacy (X1)	Perception of Justice (X2)	Community Attitudes (Y)
X1.4	0.891	-	-
X1.5	0.952	-	-
X1.8	0.912	-	-
X2.1	-	0.733	-
X2.2	-	0.659	-
X2.3	-	0.658	-
X2.4	-	0.640	-
X2.5	-	0.758	-
X2.6	-	0.782	-
Y1	-	-	0.891
Y2	-	-	0.885
Y4	-	-	0.685
Y5	-	-	0.688
Y6	-	-	0.629

Source: SmartPLS data processing results (2026)

Based on Table 1, all indicators in the Islamic Legal Literacy (X1) variable have an outer loading value above 0.70, with a range of 0.891 to 0.952. The X1.5 indicator obtained the highest value of 0.952, showing the strongest contribution in measuring the construction of Islamic legal literacy. In the Perception of Justice (X2) variable, the outer loading value ranged from 0.640 to 0.782. Although the value of X2.4 (0.640) is slightly below the threshold of 0.70, this value can still be maintained because the Average Variance Extracted (AVE) value of the X2 construct precisely meets the minimum limit of 0.50 (Hair et al., 2022). Meanwhile, the Attitude of the Community (Y) variable has an outer loading between 0.629 to 0.891, with Y1 being the strongest indicator (0.891). Overall, this research instrument was declared to be valid in a convergent manner.

2. Construct Reliability and Validity Test

The reliability and validity of the construct were tested through four criteria: Cronbach's Alpha, rho_A, Composite Reliability (CR), and Average Variance Extracted (AVE). A construct is said to be reliable if Cronbach's Alpha and CR ≥ 0.70 , and is convergently valid if the AVE ≥ 0.50 (Fornell & Larcker, 1981; Hair et al., 2022). The test results are presented in Table 2.

Tabel 2. Construct Reliability and Validity

Construct	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Islamic Law Literacy (X1)	0.907	0.919	0.942	0.844
Perception of Justice (X2)	0.801	0.822	0.857	0.500
Community Attitudes (Y)	0.824	0.889	0.873	0.583

Source: SmartPLS data processing results (2026)

Table 2 shows that the three research constructs met the required reliability and validity criteria. The Islamic Legal Literacy variable (X1) obtained Cronbach's Alpha of **0.907** and CR of **0.942**, far exceeding the minimum limit of 0.70. An AVE value of **0.844** indicates that more than 84% of the indicator's variance is able to be explained by its construct. The Perception of Justice variable (X2) has Cronbach's Alpha 0.801, CR 0.857, and AVE 0.500 that exactly meet the threshold. The Community Attitude variable (Y) showed Cronbach's Alpha 0.824, CR 0.873, and AVE 0.583. Thus, all constructs were declared reliable and valid.

3. Discriminant Validity Test (Fornell-Larcker Criterion)

The validity of the discriminant was tested using the Fornell-Larcker Criterion, which requires that the square root of each construct of AVE is greater than the correlation between other constructs (Fornell & Larcker, 1981). The results of the test are presented in Table 3.

Tabel 3. Fornell-Larcker Criterion

Construct	Islamic Law Literacy (X1)	Perception of Justice (X2)	Community Attitudes (Y)
Islamic Law Literacy (X1)	0.919		
Perception of Justice (X2)	0.524	0.707	
Community Attitudes (Y)	0.398	0.686	0.764

Source: SmartPLS data processing results (2026)

Table 3 shows that the square root value of each construct AVE is higher than the correlation with other constructs. The square root of the AVE of Islamic Law Literacy (X1) = 0.919 is greater than its correlation with X2 (0.524) and Y (0.398). The square root of AVE Perception of Justice (X2) = 0.707 is greater than its correlation with Y (0.686). The square root of AVE Community Attitude (Y) = 0.764 also exceeds the correlation with other constructs. Thus, the validity of the discriminant is fulfilled and each construct is adequately different from each other.

4. Coefficient of Determination Test (R Square)

The coefficient of determination (R^2) is used to measure how much variation of dependent variables can be explained by independent variables in the model. The R^2 value of ≥ 0.26 is categorized as moderate, ≥ 0.13 is weak, and ≥ 0.02 is very weak (Cohen, 1988; Hair et al., 2022). The test results are presented in Table 4.

Table 4. R Square Value

Variabel	R Square	R Square Adjusted
Community Attitudes (Y)	0.473	0.462

Source: SmartPLS data processing results (2026)

Table 4 shows that the R^2 value for the Community Attitude (Y) variable is 0.473, and the adjusted R^2 is 0.462. This result indicates that the variables of Islamic Legal Literacy (X1) and Perception of Justice (X2) together are able to explain 47.3% of the variation in Community Attitude, while the remaining 52.7% is explained by other variables outside the model. This value falls into the moderate to substantial category, indicating that the constructed model is quite representative.

5. Hipotesis Testing (Path Coefficient)

Hypothesis testing in PLS-SEM is carried out through a bootstrapping procedure with 5,000 subsamples to obtain T-Statistics and P-Values values. The hypothesis is accepted if the T-Statistics > 1.96 and the P-Values < 0.05 (Hair et al., 2021). The test results are presented in Table 5.

Table 5. Hypothesis Test Results (Bootstrapping)

Hipotesis	Original Sample (O)	Sample Mean (M)	STDEV	T Statistics	P Values
X1 (Islamic Legal Literacy) -> Y (Community Attitude)	0.052	0.048	0.044	1.189	0.235
X2 (Perception of	0.659	0.684	0.060	10.981	0.000

Hipotesis	Original Sample (O)	Sample Mean (M)	STDEV	T Statistics	P Values
Justice) -> Y (Community Attitude)					

Source: SmartPLS data processing results (2026)

Hypothesis 1: The Effect of Islamic Legal Literacy (X1) on Community Attitudes (Y) shows an original sample value of 0.052, T-Statistics = 1.189, and P-Values = 0.235. Because T-Statistics < 1.96 and P-Values > 0.05, H1 is rejected. This means that Islamic Legal Literacy does not have a significant effect on Community Attitudes.

Hypothesis 2: The Effect of Perception of Justice (X2) on Public Attitudes (Y) shows that the original sample value is 0.659, T-Statistics = 10.981, and P-Values = 0.000. Because T-Statistics > 1.96 and P-Values < 0.05, H2 is accepted. This means that the Perception of Justice has a positive and significant effect on Community Attitudes, with a considerable contribution.

DISCUSSION

1. The Influence of Islamic Law Literacy on People's Attitudes

The results of the first hypothesis test showed that Islamic Law Literacy (X1) had no significant effect on Community Attitudes (Y) with T-Statistics = 1.189 and P-Values = 0.235. This result means that the level of knowledge and understanding of individuals about Islamic law has not been able to shape or change people's attitudes in a real way.

These findings are in line with research (Mustomi & Faqih, 2025) which examines the perception of Bogor City residents towards Islamic justice. The study found that although most people have knowledge of Islamic law, this understanding is not uniform and there are still cognitive-normative gaps influenced by education levels, socio-cultural backgrounds, and individual experiences with the national legal system. This indicates that legal literacy alone is not enough to drive a change in attitudes without empirical experience of the legal system itself.

Learn More (Rizkan et al., 2024), as cited in a pedagogical study of Islamic legal literacy, emphasizes that Islamic legal literacy contributes to the development of individual character and the cultivation of ethical norms. However, such contributions are not always direct, but rather through a process of internalizing values that requires time and structured educational interventions. In other words, Islamic legal literacy may work indirectly through intermediate variables such as legal awareness, trust in institutions, or moral maturity.

The legal culture in Indonesia has two main aspects, namely value and attitude, where both are mutually determined. The fact that literacy does not directly shape attitudes shows that Islamic legal values have not been fully internalized into consistent attitudes in people's social lives. This is a warning that Islamic law socialization programs need to be designed more comprehensively, not only to improve cognitive knowledge, but also to touch on affective and contive dimensions.

Characteristics of Islamic legal literacy researched by (Athoillah & Najmudin, 2025), also supports the explanation of why this variable does not directly affect attitudes.

People who have high Islamic legal literacy can also have different interpretations of these legal norms, so the response in the form of attitudes is diverse and not homogeneous.

2. The Influence of Perception of Justice on People's Attitudes

The second hypothesis test proved that the Perception of Justice (X2) had a positive and significant effect on the Attitude of the Community (Y), with the original sample = 0.659, T-Statistics = 10.981, and P-Values = 0.000. This is the main finding of this study and indicates that the higher the public's perception of justice in the application of Islamic law, the more positive their attitudes will be.

These findings are in line with research (Febria et al., 2025), which examined the relationship between perceptions of Islamic justice, citizens' beliefs, and participation in democratic Islamic societies in Indonesia. The study involved 3,578 Muslims and found that perceptions of Islamic justice have a positive influence on public trust and participatory attitudes of the community. This reinforces the argument that justice is a key variable in shaping the social attitudes and behaviors of Muslim citizens.

From a theoretical perspective, this result is consistent with the concept of al-'adl in Islamic law which is the pillar of maqashid al-sharia. In Islamic jurisprudence, justice is not just a normative-legal construct, but must also be understood from the way people perceive and feel it in the real practice of law. When people feel that Islamic law is applied fairly, their trust and attitude towards the system will increase significantly.

In line with other research (Wahyu et al., 2024) The concept of justice in the perspective of the Qur'an affirms that the Qur'an emphasizes the responsibility of each individual to contribute to the creation of a just society. A deep understanding of this concept allows individuals and society to play an active role, which in the context of this research manifests itself in the form of a positive attitude towards Islamic law.

The large coefficient of the path of perception of justice to people's attitudes (0.659) shows a substantial influence. This suggests that the most effective intervention to form a positive public attitude towards Islamic law is not simply to increase cognitive knowledge (literacy), but to ensure that the implementation of Islamic law itself is perceived as fair by the community. Consistent, transparent, and non-discriminatory law enforcement is the main prerequisite for the formation of a constructive community attitude.

3. Theoretical and Practical Implications

Theoretically, this research contributes to the understanding that in the context of Islamic law, people's subjective perceptions of justice are more influential than cognitive knowledge alone. This supports the perspective of legal sociology which emphasizes that the effectiveness of law is highly dependent on the individual's subjective perception and experience of the legal system.

In practical terms, these findings have several important implications for policymakers and managers of Islamic legal institutions. First, Islamic legal literacy improvement programs need to be redesigned to not only focus on knowledge transfer, but also to build a real experience of justice for the community. Second, Islamic judicial institutions and law enforcement need to ensure that every procedure and verdict is perceived as fair by the parties involved. Third, collaboration between academics, legal

practitioners, and policymakers is indispensable to build a comprehensive and accessible understanding of Islamic justice for the community.

The adjusted R^2 value of 0.462 indicates that there are still other variables that influence people's attitudes outside this model, such as trust in institutions, personal experience with the legal system, level of religiosity, and demographic factors. Further research is recommended to include these variables to obtain a more comprehensive picture.

CONCLUSION

The study shows that Islamic legal literacy does not have a significant influence on people's attitudes in the distribution of inheritance in Makassar City, so legal knowledge alone is not enough to form a positive attitude. On the contrary, the perception of justice is proven to have a positive and significant effect on people's attitudes, which means that the higher the level of justice felt, the better the community's attitude towards the application of Islamic inheritance law. Overall, the two variables were able to explain 47.3% of the variation in people's attitudes, with the perception of justice being the most dominant factor in influencing these attitudes.

Policymakers and related institutions should place more emphasis on creating Islamic inheritance law practices that are fair, transparent, and easy for the public to understand, and not only focus on improving legal literacy cognitively. Educational programs also need to be directed at internalizing the value of justice and practical experience to be more effective in shaping people's attitudes. In addition, further research is expected to examine other variables such as religiosity, trust in legal institutions, and individual experiences to gain a more comprehensive understanding, while the community is expected to prioritize the value of justice in the practice of inheritance distribution to reduce potential conflicts.

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