



Legal Implications of the Sale of Inherited Land Without the Consent of All Heirs from the Perspective of Islamic Law and Positive Law

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Abstract: The research examines the legal implications of the sale of inherited land conducted without the consent of all heirs, viewed from the perspectives of Islamic law and positive law in Indonesia. The issue arises from the frequent occurrence of unilateral transactions over jointly owned inheritance property, which often leads to disputes due to a lack of legal awareness and improper understanding of the status of undivided inheritance. This research is positioned as a normative-empirical legal study, aiming to analyze both legal norms and their implementation in society. The discussion is carried out through a comparative approach between Islamic law, which emphasizes principles of justice, *maslahah*, and mutual consent (*ridha*), and positive law, particularly the Civil Code and agrarian regulations, which require agreement among co-owners for valid legal transactions. The findings indicate that, under Islamic law, such transactions are considered *fasid* (defective) and potentially invalid due to the absence of full authority and consent, while under positive law, they may be declared null and void or voidable, and can give rise to civil liability, including compensation claims. Both legal systems fundamentally uphold the principle of joint ownership and the necessity of collective approval, thereby highlighting the importance of legal certainty and protection for all heirs. This study also underscores the need for greater legal awareness and stricter supervision in land transactions involving inherited property.

Keyword: Legal Implications, Inherited Land, Heirs

Abstrak: Penelitian ini mengkaji implikasi hukum dari penjualan tanah warisan yang dilakukan tanpa persetujuan seluruh ahli waris, ditinjau dari perspektif hukum Islam dan hukum positif di Indonesia. Permasalahan ini muncul akibat sering terjadinya transaksi sepihak atas harta warisan yang dimiliki bersama, yang kerap menimbulkan sengketa karena kurangnya kesadaran hukum dan pemahaman yang tidak tepat mengenai status warisan yang belum dibagi. Penelitian ini merupakan penelitian hukum normatif-empiris yang bertujuan untuk menganalisis norma-norma hukum serta implementasinya dalam masyarakat. Pembahasan dilakukan melalui pendekatan perbandingan antara hukum Islam, yang menekankan prinsip keadilan, kemaslahatan, dan kerelaan bersama (*ridha*), dengan hukum positif, khususnya Kitab Undang-Undang Hukum Perdata dan peraturan agraria, yang mensyaratkan adanya persetujuan para pemilik bersama untuk sahnya suatu transaksi hukum. Hasil penelitian menunjukkan bahwa menurut hukum Islam, transaksi semacam ini dianggap *fasid* (cacat) dan berpotensi tidak sah karena tidak adanya

kewenangan serta persetujuan penuh, sedangkan menurut hukum positif, transaksi tersebut dapat dinyatakan batal demi hukum atau dapat dibatalkan, serta dapat menimbulkan tanggung jawab perdata, termasuk tuntutan ganti rugi. Kedua sistem hukum pada dasarnya menjunjung prinsip kepemilikan bersama dan pentingnya persetujuan kolektif, sehingga menegaskan pentingnya kepastian hukum dan perlindungan bagi seluruh ahli waris. Penelitian ini juga menekankan perlunya peningkatan kesadaran hukum dan pengawasan yang lebih ketat dalam transaksi tanah yang melibatkan harta warisan.

Kata kunci : *Implikasi Hukum, Tanah Warisan, Ahli Waris.*

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Introduction

The Indonesian land law system is founded upon the principles of legal certainty, legal protection, and the social function of land rights. These principles constitute the normative basis for regulating ownership, control, and transfer of land rights in order to ensure justice and legal order within society. The theory of legal certainty emphasizes that the law must provide clear, consistent, and predictable rules to guarantee the security of legal relations and protect individuals from arbitrary actions (Halilah & Arif, 2021). In the context of land law, legal certainty is realized through land registration, certification, and legal regulations governing land rights. Furthermore, the theory of legal protection asserts that the state has an obligation to safeguard the rights and interests of individuals through both preventive and repressive legal mechanisms (Prayoga dkk., 2023). The theory of legal protection views law as a means to protect the rights and interests of individuals from violations, whether by other parties or by the state (Gabriel Nugeraha Silalahi, 2024). Such protection is particularly important in preventing disputes arising from overlapping claims, unauthorized transfers, and violations of the rights of legitimate landowners and heirs. Accordingly, the regulation of land rights occupies a strategic position within the national legal system and requires comprehensive legal protection.

Land as an object of ownership rights holds a highly fundamental position within the Indonesian legal system, both from economic, social, and juridical perspectives (Miftahul Jannah & Nabila Putri Fauziyah, 2025). From a legal standpoint, land is not only regarded as an asset with economic value but also as an object attached to various subjective rights that must be protected, with legal certainty guaranteed by the state (Roy & Adiwinarto, 2025). This is in line with the basic principles of national agrarian law as regulated under Law Number 5 of 1960 concerning Basic Agrarian Principles (UUPA), which positions land as a vital resource that has a social function and must be utilized to the greatest extent for the

welfare of the people (Soraya & Handayani, 2025). Therefore, every legal act related to land, particularly the transfer of rights, must be conducted carefully, transparently, and in accordance with applicable legal provisions in order to ensure legal certainty and prevent disputes.

In practice, legal issues concerning land often arise in the context of inheritance-based transfer of rights. According to (Dwi Ratna Kartika, 2021), inheritance is a legal event that occurs due to the death of a person, which automatically gives rise to legal consequences in the form of the transfer of the decedent's rights and obligations to the heirs. From the moment of death, the estate remains undivided, known as *onverdeelde boedel*, referred to in civil law as *mede-eigendom* (co-ownership), while in Islamic law it is known as *syirkah* (Fauzi dkk., 2025). In such circumstances, the inherited property becomes jointly owned by the heirs, meaning each heir has a proportional right over the entire estate but does not have the authority to unilaterally control or transfer the property without the consent of the other heirs.

The juridical consequence of such joint ownership is that any legal act over inherited property, including the transfer of rights through sale and purchase, must be based on the consent of all heirs as co-owners (Senoaji dkk., 2025). This principle reflects the fundamental values of justice and protection of individual rights over jointly owned property. However, empirical reality demonstrates that the sale of inherited land without the consent of all heirs remains a recurring issue in Indonesian society (Aulia, 2022). According to (Saptadi & Ramadhan, 2025) Such unilateral actions are often carried out by one or several heirs who consider themselves entitled to dispose of the property due to physical possession of the land, their dominant position within the family, or urgent economic needs. These practices frequently lead to conflicts among heirs, uncertainty regarding ownership status, and disputes involving third-party purchasers who acquire the property in good faith.

The complexity of such disputes is further heightened by the coexistence of multiple legal systems in Indonesia. On the one hand, Islamic law regulates inheritance and ownership based on principles of justice and proportional rights among heirs. On the other hand, positive law, particularly civil and agrarian law, provides formal requirements and legal mechanisms governing land ownership and transfer (Lusiana, 2022). The interaction between these legal systems raises important questions regarding the validity of transactions involving inherited land, the legal consequences arising from unauthorized transfers, and the extent of legal protection available to heirs and third parties affected by such transactions.

Previous studies have addressed the issue of inherited land transactions from different legal perspectives. (Pascalistya dkk., 2025) examined the sale of inherited property from the perspective of Islamic law and concluded that the sale of

undivided inherited property without the consent of all heirs is legally invalid. While this study provides a clear doctrinal analysis within Islamic jurisprudence, it does not evaluate the legal consequences of such transactions under Indonesia's positive legal system, particularly regarding the validity of land transfers and the protection of third-party purchasers. Similarly, (Kadir dkk., 2026) focused on informal land sale practices and their potential to generate legal uncertainty and disputes. However, the study primarily analyzed the legality of informal transactions and did not specifically address inherited land that remains under joint ownership of multiple heirs. Meanwhile, (Ekiawan & Lesmana, 2023) emphasized the principle of prudence in purchasing uncertified land, highlighting the risks of future disputes. Nevertheless, the research concentrated on the buyer's perspective and did not examine the position of co-heirs whose ownership rights may be affected by unauthorized transactions.

Although these studies contribute significantly to the discourse on inheritance and land transactions, they tend to examine the issue from isolated perspectives and do not comprehensively analyze the legal implications arising from the sale of inherited land without the consent of all heirs. More importantly, existing studies generally focus either on Islamic law or on particular aspects of positive law without conducting a systematic comparative assessment of both legal systems regarding the validity of transactions, legal consequences, and mechanisms of legal protection. As a result, there remains limited scholarly discussion concerning how Islamic law and Indonesian positive law converge or diverge in addressing unauthorized transfers of inherited land (Permadi, 2023). In addition, previous studies have not sufficiently evaluated which legal framework provides greater legal certainty, justice, and utility for heirs and third parties involved in such disputes.

This research seeks to address these gaps by conducting a comprehensive comparative analysis of the legal implications of selling inherited land without the consent of all heirs under both Islamic law and Indonesian positive law. The novelty of this study lies not merely in comparing the two legal systems, but in integrating the analysis of three interconnected aspects, namely the validity of the transaction, the resulting legal consequences, and the legal protection mechanisms available to affected parties. Unlike previous studies that examined these issues separately, this research evaluates them within a unified analytical framework, thereby providing a more comprehensive understanding of how both legal systems respond to unauthorized transfers of inherited land.

Furthermore, this study contributes theoretically to the development of inheritance law and land law by identifying points of convergence and divergence between Islamic law and positive law. From a practical perspective, the findings are expected to provide guidance for heirs, purchasers, legal practitioners, and policymakers in resolving disputes involving inherited land and preventing future

legal conflicts. By examining the issue through the lenses of justice, legal certainty, and utility, this research also seeks to evaluate the effectiveness of each legal system in protecting the rights and interests of the parties involved.

The discussion in this study begins with an analysis of the concept of joint ownership in Islamic law and positive law as a theoretical foundation. Subsequently, this research examines the validity of selling inherited land without the consent of all heirs, followed by an analysis of its legal implications, including contract invalidity, civil liability, and legal protection for the aggrieved party. Ultimately, this study evaluates the extent to which each legal system provides justice, legal certainty, and utility in resolving disputes arising from the unauthorized sale of inherited land. Through this approach, the study is expected to contribute both normative and practical solutions toward achieving legal order and justice in society.

Methods

This study employs a normative-empirical legal research method with a comparative approach to analyze the legal implications of selling inherited land without the consent of all heirs from the perspective of Islamic law and Indonesian positive law. The normative approach is used to examine legal principles, doctrines, and statutory regulations governing inheritance law and land law, particularly those related to co-ownership, the validity of agreements, and the transfer of land rights (Nugroho dkk., 2020). Meanwhile, the empirical approach is applied to examine how these legal norms are implemented in practice through an in-depth analysis of a specific inheritance land dispute occurring in Jakabaring, Palembang (Tamaulina dkk., 2024). The comparative method is utilized to identify similarities and differences between Islamic law and Indonesian positive law concerning the validity of legal acts, legal protection of heirs, and the resulting legal consequences. This study adopts a qualitative interpretative approach, viewing legal norms and empirical realities as interconnected and mutually influential.

The empirical component of this research is based on a single-case study involving the sale of inherited land conducted without the consent of all heirs. The case was selected purposively because it reflects the central legal issue examined in this study, namely the conflict between individual actions of one heir and the collective ownership rights of other heirs. The objective of selecting a single case is not to achieve statistical generalization but to obtain an in-depth understanding of how legal norms are interpreted, implemented, and contested in practice. Primary data were obtained through semi-structured interviews conducted between the parties directly involved in the dispute and individuals possessing relevant knowledge of the case. A total of five respondents participated in the study, consisting of one heir whose consent was not obtained (anonymized as Ahmad), one heir who conducted the sale transaction (Siti), the buyer of the inherited land (Bayu),

and two local community figures familiar with the chronology and social context of the dispute. Respondents were selected using purposive sampling based on their direct involvement or knowledge of the disputed transaction.

The interviews were conducted face-to-face using an interview guide containing open-ended questions concerning: (1) the chronology of inheritance ownership and land control, (2) the decision-making process preceding the sale, (3) the existence or absence of consent from all heirs, (4) the parties' understanding of their legal rights and obligations, and (5) the legal and social consequences arising from the transaction. Each interview lasted approximately 45–90 minutes and was documented through written notes and interview records with the respondents' consent. Secondary data consist of primary legal materials, including the Indonesian Civil Code, Law Number 5 of 1960 concerning Basic Agrarian Principles (*Undang-Undang Nomor 5 Tahun 1960 tentang Peraturan Dasar Pokok-Pokok Agraria*, t.t.), and the Compilation of Islamic Law. Secondary legal materials include scholarly books, journal articles, legal commentaries, and expert opinions relevant to inheritance law, land law, and comparative legal studies.

Data collection was conducted through a combination of library research and field research. Library research involved a systematic review of legislation, legal doctrines, court decisions, and academic literature. Field research included interviews and document analysis, particularly examination of supporting documents related to the dispute, such as inheritance certificates, proof of ownership, sale and purchase documents, and other relevant records. To ensure the validity and reliability of empirical findings, this study applied source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from different respondents, while method triangulation was carried out by cross-checking interview results against documentary evidence and relevant legal provisions. The credibility of the findings was further assessed through consistency checks among respondents' statements and verification of documentary authenticity. These procedures were intended to minimize bias and strengthen the trustworthiness of the empirical data.

Data analysis was conducted using a descriptive-analytical qualitative method. The collected data were first classified and organized according to their sources and legal relevance. The analysis then proceeded through four stages: (1) identification and categorization of legal issues emerging from the empirical case, (2) normative analysis of applicable legal rules under Islamic law and Indonesian positive law, (3) comparative analysis of both legal systems regarding transaction validity, legal consequences, and legal protection mechanisms, and (4) interpretative analysis integrating normative and empirical findings to determine the broader legal implications of selling inherited land without the consent of all heirs. Through this approach, the study seeks to provide a comprehensive understanding of the

interaction between legal doctrine and social reality in inheritance-related land disputes.

Results And Discussion

Results

The empirical findings of this study are derived from a case of inherited land sale in Jakabaring, Palembang, involving several heirs and a third-party purchaser. The dispute arose when one of the heirs (anonymized as Siti) sold a parcel of inherited land to a buyer (Bayu) without obtaining the approval of all other heirs. At the time of the transaction, the inherited property had not been formally divided among the heirs, and no written agreement authorizing the sale had been executed by all parties entitled to the inheritance.

Based on interviews conducted with the respondents, differing perceptions were found regarding authority over the inherited property. Ahmad, one of the heirs who objected to the transaction, stated that he had never been informed of the sale and had not given any form of consent. According to him, the sale was only discovered after the buyer began asserting rights over the land. Ahmad argued that the land remained part of the undivided inheritance and therefore could not be legally transferred without a collective agreement among all heirs.

In contrast, Siti explained that she considered herself entitled to sell the land because she had managed and maintained the property for several years after the death of the deceased. She further stated that the proceeds from the transaction were intended to address urgent family financial needs. The interview findings indicate that Siti perceived physical control and long-term management of the land as creating a legitimate basis for transferring the property, despite the absence of approval from the other heirs.

The interview with Bayu revealed that the purchase was conducted in good faith. Bayu stated that he assumed Siti possessed the authority to sell the land because she had been occupying and managing it for an extended period. He did not independently verify whether the other heirs had approved the transaction. Interviews with local community figures also suggested that similar situations frequently occur in practice, particularly where inherited property remains undivided for many years. In such circumstances, community members often equate physical possession with ownership authority, even though such assumptions may not reflect the legal status of the property.

These findings demonstrate that the dispute was not solely caused by a violation of legal norms but was also influenced by differing understandings of ownership rights and authority over inherited property. The empirical evidence indicates the existence of a gap between legal doctrine and social practice. While the law recognizes inherited land as joint property belonging to all heirs until formal

distribution occurs, some individuals continue to perceive physical control of the land as sufficient justification for transferring ownership.

From the perspective of Islamic law, the inherited land in this case constitutes *syirkah al-milk* (joint ownership) among all heirs (Nimah, 2019). Consequently, no individual heir possesses exclusive authority to transfer the entirety of the inherited property without the consent of the other co-owner (Chaterina & Djaja, 2024). The absence of approval from Ahmad and other heirs demonstrates that the transaction did not satisfy the principle of collective ownership recognized in Islamic inheritance law. Furthermore, the transaction fails to fully satisfy the requirements of lawful ownership authority (*al-milkiyyah*) and legal capacity (*ahliyyah al-ada'*) in relation to the transferred property (Megawati, 2022). Therefore, the sale may be regarded as legally defective and incapable of producing full legal consequences against the rights of non-consenting heirs.

The interviews further reveal that the transaction generated not only legal consequences but also social consequences within the family. Ahmad expressed dissatisfaction with the unilateral decision, while local community figures confirmed that disputes of this nature often result in prolonged familial conflict. This finding reinforces the relevance of Islamic legal principles emphasizing justice (*al-'adl*), mutual consent (*al-ridha*), and public benefit (*al-maslahah*) as essential elements in resolving inheritance disputes (Febriansyah dkk., 2026).

Under Indonesian positive law, the inherited property remained part of an *onverdeelde boedel* (undivided estate) at the time of the transaction (Hamzah & Asmar, 2020). Since no formal distribution of inheritance had occurred, each heir retained an inseparable legal interest in the entire property (Haries, 2014). The empirical findings confirm that the consent of all heirs was not obtained before the sale took place. Consequently, the transaction raises questions regarding the fulfillment of the validity requirements stipulated in Article 1320 of the Indonesian Civil Code, particularly concerning consent and authority over the object of the agreement.

The study also finds that the legal implications extend to third parties acting in good faith. Although Bayu believed that Siti possessed lawful authority to transfer the land, the absence of consent from all heirs potentially exposes the transaction to legal challenges. This finding illustrates that good-faith purchasers may also face legal uncertainty when adequate verification of inheritance status and ownership authority is not undertaken prior to the transaction.

A significant empirical contribution of this study is the identification of information asymmetry and social perceptions of ownership as major factors contributing to inheritance land disputes. Previous studies have generally focused on the legal validity of unauthorized transactions, whereas the present findings demonstrate that disputes frequently arise because heirs and buyers rely on physical possession and informal social recognition rather than formal legal status (Hamidah

& Purwaningsih, 2024). In the examined case, long-term control of the land created an assumption of ownership authority, which ultimately conflicted with both Islamic legal principles and Indonesian positive law.

Accordingly, this study shows that the effectiveness of legal protection in inheritance land disputes depends not only on the existence of legal norms but also on public understanding of inheritance rights, transparency among heirs, and proper verification mechanisms before the transfer of inherited property. These findings provide a broader perspective on the implementation of inheritance and land law by highlighting the interaction between legal doctrine, social behavior, and practical realities within society.

Discussion

The findings demonstrate that both Islamic law and Indonesian positive law recognize undivided inherited property as joint ownership that cannot be transferred unilaterally by a single heir. At the doctrinal level, both legal systems provide strong protection for the rights of co-heirs and require collective consent before any disposition of inherited property may occur. However, the empirical findings reveal a significant gap between legal norms and social practice.

The case examined in this study illustrates that disputes over inherited land frequently arise not because legal norms are absent, but because the parties interpret ownership and authority differently. The interviews revealed that the heir who conducted the sale relied on physical control and long-term management of the land as a basis for exercising ownership rights. Similarly, the buyer assumed that possession and community recognition were sufficient indicators of legal authority. These perceptions conflict with both Islamic law and positive law, which require recognition of the collective ownership rights of all heirs. This finding suggests that inheritance disputes are often rooted in competing understandings of ownership rather than merely intentional violations of the law.

From the perspective of Islamic law, the principle of *syirkah al-milk* clearly prohibits one co-owner from transferring jointly owned property without the consent of other co-owners. Furthermore, the principles of *al-'adl* (justice), *al-ridha* (mutual consent), and *hifz al-mal* (protection of property) require that the rights of all heirs be respected (Jamrozi & Ponorogo, 2020). Nevertheless, a practical challenge arises when disputes involve third parties acting in good faith. While Islamic law prioritizes the protection of the rights of non-consenting heirs, the position of purchasers who genuinely believe that the seller possesses lawful authority may become uncertain. This creates a tension between protecting ownership rights and protecting transactional security.

A similar challenge can be observed within Indonesian positive law. Legally, inherited property remains part of an *onverdeelde boedel* until formal distribution occurs, and therefore no individual heir may unilaterally transfer ownership

(Hadlen dkk., 2023). However, the empirical findings indicate that unauthorized sales continue to occur despite the existence of clear legal rules. This situation demonstrates that legal certainty alone does not necessarily prevent disputes. In practice, weaknesses often emerge at the verification stage, particularly when purchasers rely on informal information, family representations, or physical possession without adequately verifying the status of inheritance rights. Consequently, legal disputes frequently arise only after the transaction has been completed (Sinaga dkk., 2026).

The findings also highlight a conflict between substantive justice and procedural legal certainty. Islamic law tends to emphasize substantive justice by prioritizing the protection of the rights of all heirs, whereas positive law places greater emphasis on procedural requirements and administrative legitimacy (Habib dkk., 2025). Although these approaches are not inherently contradictory, they may lead to different practical outcomes in dispute resolution. For example, a transaction that appears administratively valid may still be regarded as unjust if it results in the exclusion of certain heirs from their lawful inheritance rights. Conversely, excessive focus on substantive justice without procedural safeguards may create uncertainty for third parties engaging in land transactions.

An important contribution of this study is the identification of information asymmetry as a major factor contributing to inheritance land disputes. The empirical findings indicate that both heirs and purchasers frequently lack adequate understanding of the legal consequences of undivided inheritance ownership. Previous studies have largely focused on the legal validity of unauthorized transactions, whereas this study demonstrates that disputes often emerge from deficiencies in communication, transparency, and verification processes among heirs and prospective buyers. Therefore, legal problems in inheritance land transactions cannot be resolved solely through doctrinal legal analysis but must also address the social realities influencing legal behavior.

Based on these findings, the harmonization of Islamic law and positive law should move beyond normative recognition and be translated into concrete legal mechanisms. First, mandatory verification of heirs should be strengthened before any transfer of inherited land is approved. Land Deed Officials (PPAT) and land registration authorities should require comprehensive documentation confirming the identity and consent of all heirs. Second, family-based mediation rooted in Islamic principles of deliberation (*musyawarah*) should be institutionalized as a preliminary dispute-resolution mechanism before litigation. Third, public legal education programs should be developed to improve understanding of inheritance rights and the legal consequences of unauthorized transactions. Fourth, greater coordination between inheritance administration, land registration institutions, and

dispute-resolution bodies is necessary to ensure that substantive ownership rights are adequately reflected in administrative procedures.

Through these mechanisms, harmonization can function not merely as an abstract legal ideal but as an operational framework that combines the substantive justice emphasized by Islamic law with the legal certainty provided by positive law. Such an approach would strengthen the protection of heirs' rights, reduce the risk of disputes involving good-faith purchasers, and promote a more effective system of inheritance land governance in Indonesia.

Ultimately, the findings suggest that neither Islamic law nor positive law independently provides a complete solution to inheritance land disputes. Rather, the most effective approach lies in integrating the ethical and justice-oriented principles of Islamic law with the procedural and institutional safeguards of positive law. Such integration offers a more balanced framework for achieving justice, legal certainty, and social utility in the resolution of disputes involving inherited land.

Conclusion

This study finds that the sale of inherited land without the consent of all heirs not only results in formal legal defects but also has serious implications for social relations and justice within the family. The most important finding of this research is that, although both Islamic law and positive law affirm the invalidity of such actions, in practice many transactions still occur due to the dominance of certain heirs, weak oversight of land administration, and low public legal awareness. This study also shows that even good-faith buyers are often placed in a vulnerable position because transactions that appear legally valid administratively may in fact, contain substantive defects due to the absence of consent from all heirs. This fact demonstrates a gap between legal norms and their implementation in practice.

From an academic perspective, this study confirms previous findings that the sale of undivided inherited property without the consent of all heirs constitutes an invalid legal act under both Islamic law and Indonesian positive law. However, this study also makes a novel contribution through a comparative-integrative approach that combines Islamic law and positive law within a single analytical framework. The study shows that Islamic law emphasizes substantive justice and the protection of heirs' rights, while positive law highlights legal certainty and administrative mechanisms. Thus, this study contributes to the perspective that the resolution of inheritance land disputes will be more effective if both legal systems are harmonized in a balanced manner.

This study has several limitations. First, it focuses only on cases of inherited land sales within a specific scope and therefore does not represent all practices occurring in various regions of Indonesia. Second, the number of respondents and cases studied is still limited, so the findings cannot be broadly generalized. Third, this research uses a normative-empirical qualitative approach with a scope limited

to Islamic law and positive law perspectives, and therefore does not deeply incorporate social, economic, or cultural analyses. Accordingly, further research is needed with a broader case scope, larger sample sizes, and a multidisciplinary approach to obtain a more comprehensive understanding of inheritance land disputes. With more in-depth and extensive research findings, it is expected that more appropriate legal policies can be formulated to provide protection, legal certainty, and justice for all heirs.

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