International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulfindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Gender Disparity Analysis In The Distribution Of Inheritance Assets In Pujut District: A Study On The Allocation Of Movable And Immovable Property

Suarjana
Sekolah Tinggi Ilmu Syariah Darussalam
Muhammad Hamdi
Sekolah Tinggi Ilmu Syariah Darussalam

Coresponding Author : suarjana292@gmail.com, muhammadhamdish87@gmail.com

Abstract

This study analyzes gender disparity in the distribution of inheritance assets among the Sasak ethnic community in Pujut District, Central Lombok, focusing on the allocation of movable and immovable property. Discriminatory inheritance practices against women have persisted intergenerationally, where men dominate ownership of strategic assets such as land and houses, while women are restricted to movable property including jewelry and vehicles. Employing a qualitative phenomenological approach with 25 informants selected through purposive and snowball sampling, data were collected through in-depth interviews, participant observation, and document review. Thematic analysis was conducted using Talcott Parsons' AGIL framework (Adaptation, Goal Attainment, Integration, Latency). Findings reveal that inheritance distribution operates informally outside state legal systems yet follows a highly structured pattern. Land and houses are inherited by male children due to concerns that assets would transfer to the husband's family, while movable property is allocated to daughters. Contributing factors include the patriarchal family structure positioning men as lineage successors, customary law (*awiq-awiq*) legitimizing gender-biased practices, and social sanctions against women claiming inheritance rights. The socio-economic implications include women's inability to access productive assets resulting in structural poverty, economic dependency on men, and extremely low bargaining power in family decision-making. This study concludes that the customary inheritance system in Pujut serves as a primary instrument for reproducing gender hierarchy and perpetuating patriarchal power relations through the controlled distribution of economic resources.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Keywords: **gender disparity, inheritance, movable property, immovable property, structural functionalism, Sasak community**

INTRODUCTION

The persistence of gender disparity in inheritance distribution within patrilineal customary systems represents a critical challenge to achieving gender equality in contemporary Indonesia (Bedner & Van Huis, 2020; Rahmawati, 2024). Despite constitutional guarantees of equal treatment and Indonesia's ratification of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) through Law No. 7 of 1984, discriminatory inheritance practices continue to marginalize women across numerous ethnic communities (Blackwood, 2021; Wibowo & Sulastri, 2023). This contradiction between *de jure* principles and *de facto* outcomes necessitates systematic investigation into the mechanisms through which customary inheritance systems perpetuate gender inequality (Mustafa & Hamid, 2024). Within Indonesia's pluralistic legal landscape—where Islamic law, customary (*adat*) law, and state law intersect and often conflict—the position of women regarding immovable property inheritance remains particularly precarious (Fitriani, 2025; Salim et al., 2024).

The Sasak ethnic community of Lombok, which adheres to a patrilineal kinship system, provides a compelling case for examining how customary inheritance practices reconstruct social hierarchies detrimental to women (Syukur, 2024; Yusmita et al., 2025). Recent scholarship has demonstrated that the structure of customary lineage remains the single most powerful determinant of women's land inheritance outcomes, an effect that state law has not superseded (Kusumawati & Hidayat, 2022). Fitriyanti et al. (2025), in their mixed-methods study comparing Batak and Minangkabau communities, found that only 32% of women in patrilineal systems inherited land compared to 88% in matrilineal systems, with Minangkabau women having over fourteen times the odds of inheriting land (OR = 14.72; 95% CI [7.15, 30.31], *p* < 0.001). These findings underscore how kinship structure fundamentally shapes women's access to strategic economic resources (Rachman & Sari, 2024).

Within the specific context of Sasak customary law, Yusmita et al. (2025) examine how deeply entrenched patrilineal traditions interact with Islamic inheritance law (*farā'iḍ*), which explicitly recognizes female heirs' rights (Hasan & Azizah, 2023; Zainuddin & Maulidya, 2024). Their socio-legal empirical research reveals that although patrilineal practice remains predominant, a discernible transformation is underway, particularly among younger generations and families with higher educational attainment (Prasetyo & Lestari, 2025). Socio-economic

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

change, modernization, and growing awareness of gender justice have collectively fueled this shift, even as resistance persists among traditional elders who regard patrilineal inheritance as an indispensable marker of cultural identity (Gunawan Salim et al., 2024; Wulandari, 2023). This dynamic tension between customary preservation and Islamic legal transformation exemplifies the inherent dynamism of legal pluralism, where customary law, Sharia, and state authority engage in an ongoing dialectical encounter (Abdullah & Nurhayati, 2025; Bowen, 2020).

The phenomenon of gender disparity in inheritance distribution carries profound socio-economic implications that extend beyond individual asset deprivation (Hanim & Zuhriah, 2023; Mulyani & Fatimah, 2024). Suharsono et al. (2024), applying Werner Menski's triangular concept of legal pluralism, demonstrate that customary law prioritizes family harmony in inheritance distribution but simultaneously enables systematic exclusion of daughters in patrilineal societies. Denial of inheritance rights to immovable property not merely strips away economic potential but systematically perpetuates the subordination and dependency of women (Nasution, 2022; Rahayu, 2025). This unequal social structure significantly marginalizes women from access to and control over strategic resources, creating a continuous cycle of disempowerment (Sofyan & Dewi, 2024). Limited access to productive assets such as land and houses hinders women from developing economic independence, affecting not only individual women but also influencing the overall social dynamics of families and communities (Afifah, 2023; Setiawan & Kurniawati, 2024). Thus, inheritance disparity becomes an instrument for reproducing complex and multidimensional gender inequality (Mahmudah, 2025; Utami & Handayani, 2024).

Previous studies have made significant contributions to understanding the complexity of the Sasak inheritance system. Syukur (2024) provides a comparative analysis between Islamic law and customary law, while Gunawan Salim et al. (2024), in their study on "The Implementation of Inheritance Distribution Based on Sasak Customary Law" in Rembitan Village, reveal systemic patterns of discriminatory practices (Firmansyah & Rohman, 2023). These studies demonstrate how traditional inheritance systems fundamentally perpetuate gender inequality, reconstructing social hierarchies detrimental to women and opening critical dialogue on transforming social structures toward greater egalitarianism (Hakim & Farida, 2025; Ningsih, 2024). However, despite this substantial theoretical and empirical foundation, important gaps remain. Existing scholarship has predominantly taken a regional or sectoral approach, and researchers have not yet found any study that specifically and comprehensively examines gender disparity in the context of movable and immovable property ownership within the Pujut District area (Pujiati & Wahyuni, 2025; Zuhro & Anwar, 2024).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

This study aims to conduct a comprehensive analysis of gender disparity in the distribution of inheritance assets in Pujut District, Central Lombok. The primary focus is to examine the existing mechanisms of inheritance distribution, identify factors influencing discriminatory practices, and explore the socio-economic implications for women's position in Pujut society (Nurhayati & Khasanah, 2025; Pradana, 2024). Specifically, this research addresses three problem formulations: first, what is the mechanism of inheritance distribution practiced in Pujut District, particularly concerning the ownership of movable and immovable property by men and women; second, what are the social, cultural, and structural factors influencing discriminatory practices against women in the inheritance distribution system of the Sasak ethnic community in Pujut District; and third, what are the socio-economic implications of gender disparity in inheritance distribution on women's position and access to economic resources in Pujut District (Rizki & Lestari, 2025; Suryani, 2024).

RESEARCH METHODS

This study employed a qualitative phenomenological design to explore the lived experiences and social constructions underlying gender-disparate inheritance practices among the Sasak ethnic community in Pujut District, Central Lombok Regency (Creswell & Poth, 2018; van Manen, 2023). Participants were selected using purposive and snowball sampling techniques, resulting in 25 informants comprising customary leaders, male and female heirs, and village officials (Palinkas et al., 2015; Parker et al., 2019). Data were collected through semi-structured in-depth interviews, participant observation, and document review (Flick, 2018; Bowen, 2009). Thematic analysis guided by Braun and Clarke (2006, 2022) was conducted, utilizing Parsons' AGIL framework (Adaptation, Goal Attainment, Integration, Latency) as a deductive analytical lens alongside inductive coding of emergent themes (Parsons, 1951; Lidz, 2020; Byrne, 2022). To ensure trustworthiness, strategies including prolonged engagement (three months), triangulation of data sources, member checking, and reflexive journaling were implemented following Lincoln and Guba's (1985, 2020) criteria (Korstjens & Moser, 2018; Nowell et al., 2017).

Ethical approval was obtained from the institutional review board of Sekolah Tinggi Ilmu Syariah Darussalam (STIS/EC/004/2025), and all participants provided written informed consent with guarantees of confidentiality and anonymity (Resnik, 2020; Israel, 2015). Special ethical consideration was given to female participants who might face retaliation from family members for discussing inheritance grievances (Banks et al., 2020; Hennink et al., 2020). Data were stored on encrypted devices accessible only to the research team, consistent with Indonesian data

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

protection norms (Zwitter et al., 2020; Markham & Buchanan, 2019). The combination of phenomenological depth and structural-functional analysis enabled a comprehensive examination of inheritance mechanisms, influencing factors, and their socio-economic implications for women in Pujut District (Neubauer et al., 2019; Sloan & Bowe, 2014; Tuffour, 2017).

Results and Discussion

To dissect a social reality into an evolving legal reality, one must first identify empirical social symptoms within legal values as both social facts and legal facts—an approach used in the sociology of law (Deflem, 2019; Travers, 2022). Soerjono Soekanto argues that the sociology of law is a perspective within the legal domain that integrates with community social activities, then analyzes and explains the realization of law, from its reasons for validity to its shifts, subsequently providing an account of which laws are suitable and unsuitable for the community (Soekanto, 2014; Rahardjo, 2021). Talcott Parsons' Structural Functional Theory offers a relevant theoretical framework to dissect this phenomenon (Parsons, 1951; Lidz, 2020). Parsons views society as a system comprising interdependent parts (structures), where each part contributes specific functions to the overall system's continuity and stability (Parsons & Smelser, 1956; Sciortino, 2021). A social system constantly strives to maintain a state of equilibrium (Holmwood, 2022). To achieve this, according to Parsons, every social system must fulfill four primary functional prerequisites, known as the AGIL scheme: Adaptation, Goal Attainment, Integration, and Latency or Pattern Maintenance (Parsons, 1971; Treviño, 2017; Barber, 2020).

Inheritance Distribution as a Social System in a Structural Functional Perspective

Talcott Parsons emphasizes that individual social action must be understood within the context of institutionalized systems of norms and values (Parsons & Shils, 1951; Joas & Knöbl, 2021). Within this framework, the practice of inheritance distribution in Pujut District is not a collection of random or case-by-case decisions but an established, structured social institution with specific functions in maintaining order within the local Sasak ethnic community (Turner, 2020; Archer, 2022).

Field data indicate that the inheritance process in Pujut occurs outside the formal mechanisms of state law (Bedner & Van Huis, 2020; Fitriani, 2025). There are no notarial deeds, court determinations, or complex administrative procedures. The process is informal, often based solely on oral agreements within the family led by the eldest male or a customary leader

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

(Gunawan Salim et al., 2024; Syukur, 2024). This reality indicates that the customary system has formed an autonomous social structure with its own legitimacy and authority, which in many respects has stronger binding force than positive law (Rahmawati, 2024; Wibowo & Sulastri, 2023). For Parsons, this condition is evidence of highly successful internalization of norms and values (Parsons, 1964; Bourricaud, 2019). Customary values regarding inheritance have become guides for action (pattern variables) that are collectively accepted and considered legitimate by almost all community members, resulting in patterned and predictable behavior (Munch, 2019; Robertson, 2020).

The patriarchal family structure, characteristic of Pujut society, functions as the primary unit of the social system (Blackwood, 2021; Kusumawati & Hidayat, 2022). Meanwhile, the inheritance system acts as a mechanism for reproducing this structure across generations (Yusmita et al., 2025; Fitriyanti et al., 2025). Gender-based asset distribution is a direct manifestation of a social construction that sharply differentiates male and female roles (Mahmudah, 2025; Ningsih, 2024). Men are positioned as primary actors in the public, economic, and familial representation spheres, while women are directed toward the domestic and reproductive spheres (Suharsono et al., 2024; Sofyan & Dewi, 2024). Thus, the allocation of economic resources (especially land) to men is not an end in itself but a means to ensure that those social roles and statuses can be performed effectively (Rachman & Sari, 2024; Mulyani & Fatimah, 2024). Land ownership provides both an economic base and social legitimacy for men to act as household heads and guardians of the extended family's survival (Hanim & Zuhriah, 2023; Nasution, 2022).

Within structural functional logic, the visible inequality in this distribution is not immediately seen as deviance or dysfunction (Parsons, 1951; Lidz, 2020). Rather, it is viewed as a functional mechanism contributing to the stability of the broader social system (Sciortino, 2021; Holmwood, 2022). This practice minimizes potential open conflict because every individual, through early socialization, has understood and ultimately accepted their respective roles and shares (Bourdieu & Passeron, 1990; Berger & Luckmann, 1966). Women's claims to land are often perceived as threats to the established order, thus eliciting resistance not only from men but also from other women who have internalized the same values (Wulandari, 2023; Utami & Handayani, 2024). System stability, in this view, is achieved through normative consensus that overrides individual interests (Turner, 2020; Archer, 2022).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Analysis of the Adaptation Function in the Customary Inheritance System

The Adaptation function (A) refers to the system's ability to adjust to external and internal environments and to manage its resources for system survival (Parsons, 1971; Barber, 2020; Jensen, 2021). In the Pujut context, inheritance practices favoring men can be interpreted as a clever and rational adaptive strategy responding to a deeply rooted patriarchal-patrilineal social structure (Blackwood, 2021; Fitriyanti et al., 2025).

Interviews with various informants revealed a classic reason: land is not given to daughters for fear that the asset would leave or transfer to the husband's family (exit the lineage) after the woman marries (Yusmita et al., 2025; Syukur, 2024). In a society practicing a patrilineal kinship system (tracing descent from the father) and patrilocal residence patterns (after marriage, the wife lives in the husband's family environment), this concern has a strong social reality basis (Kusumawati & Hidayat, 2022; Rachman & Sari, 2024). From the extended family system's perspective, keeping land within the sons' control is the most effective way to secure long-term control over the most vital productive resources (Mulyani & Fatimah, 2024; Setiawan & Kurniawati, 2024). Parsons would see this as the system's effort to "manage its environment" by creating resource distribution mechanisms aligned with the "logic" of its kinship structure (Parsons, 1971; Lidz, 2020; Holmwood, 2022).

This adaptation is systematic and institutionalized (Gunawan Salim et al., 2024; Salim et al., 2024). The system not only extracts resources from the environment (land) but also strictly regulates their distribution to ensure the reproduction of its own social structure (Bourdieu, 1986; Wulandari, 2023). However, this adaptation is clearly not neutral. It results in restricted access and control for women over economic resources (Suharsono et al., 2024; Nasution, 2022). Nevertheless, from a functionalist perspective, the "costs" borne by women are considered a necessary "trade-off" for maintaining the persistence and stability of the extended family and the broader customary community (Parsons, 1951; Sciortino, 2021; Turner, 2020).

The interesting finding regarding the granting of usufruct rights or profit-sharing to divorced or unmarried women indicates partial adaptation or flexible modification of the system (Hanim & Zuhriah, 2023; Sofyan & Dewi, 2024). This mechanism functions as a "safety valve," allowing women economic survival without fundamentally altering the patriarchal ownership structure (Mahmudah, 2025; Utami & Handayani, 2024). The customary proverb *"dendek beng dengan nine takakn laguk bengn isin"* (giving a little to women will not diminish shame) vividly reflects this compromise-oriented adaptive logic: women are given limited access to meet their basic needs, but full ownership rights and structural control remain with men (Yusmita et al., 2025;

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Ningsih, 2024). Thus, the system adapts to relieve potential tensions without sacrificing its core principles (Parsons, 1971; Barber, 2020; Jensen, 2021).

Goal Attainment Function: Inheritance as an Instrument for Achieving Social Goals

Goal Attainment is the system's function in determining collective goal priorities and mobilizing resources to achieve them (Parsons & Smelser, 1956; Treviño, 2017; Sciortino, 2021). For Pujut society, the inheritance system is a strategic instrument for achieving the primary social goal: maintaining and reproducing male dominance as the holder of economic, social, and symbolic authority within the family and community (Blackwood, 2021; Mahmudah, 2025).

Data show that male children are positioned not merely as asset recipients but as successors to the lineage (*tunggak titih*), guardians of the family name, and primary responsible parties for parents' welfare in old age and the continuity of customary rituals (Yusmita et al., 2025; Gunawan Salim et al., 2024). The unequal distribution of inheritance thus constitutes a symbolic and material investment to ensure these weighty social roles can be performed (Bourdieu, 1986; Rachman & Sari, 2024). Ownership of land and houses provides the material basis and social legitimacy for men to act as household heads and primary decision-makers (Hanim & Zuhriah, 2023; Setiawan & Kurniawati, 2024). This goal is not always explicitly formulated in customary charters but is deeply internalized as a "taken-for-granted value" directing action (Berger & Luckmann, 1966; Archer, 2022).

In Parsons' scheme, the social system directs its resources (in this case, inheritance assets) to actors considered most capable and legitimate to achieve collective goals (Parsons, 1951; Lidz, 2020). In Pujut, those actors are male children. Even when a family has no male children, the adaptive pattern is to transfer immovable property to the deceased's male siblings (e.g., uncles) rather than to daughters (Fitriyanti et al., 2025; Syukur, 2024). This pattern demonstrates how strongly the system is oriented toward the goal of "maintaining the male lineage" as asset holders, even overriding direct blood relations from the female side (Kusumawati & Hidayat, 2022; Ningsih, 2024).

Women, within this goal attainment context, are placed in a supportive role (Suharsono et al., 2024; Sofyan & Dewi, 2024). Their goals are directed toward supporting family stability through domestic and reproductive roles (Mulyani & Fatimah, 2024; Utami & Handayani, 2024). Women's efforts to claim equal inheritance rights are, by definition, considered dysfunctional because they disrupt and divert resources from the established collective goals (Parsons, 1971; Holmwood, 2022). Therefore, such actions often face severe social sanctions, such as ostracism, stigma

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

("greedy," "ungrateful"), or severance of family ties (Wulandari, 2023; Nasution, 2022). These sanctions function as corrective mechanisms to return the system to its primary goal path (Turner, 2020; Sciortino, 2021).

Integration Function: Inheritance as a Tool for Social Integration

Integration is the function of coordinating relationships among parts within the system, minimizing conflict, and creating solidarity (Parsons, 1951; Lidz, 2020; Barber, 2020). The customary inheritance system in Pujut, although outwardly discriminatory, actually functions as a highly effective tool for social integration within the internal community (Gunawan Salim et al., 2024; Salim et al., 2024).

Research indicates that open conflict regarding inheritance distribution is relatively rare (Syukur, 2024; Yusmita et al., 2025). This is due to strong normative consensus. Every family member, both male and female, has known from an early age the "script" to follow: who gets what, in what form, and when (Berger & Luckmann, 1966; Bourdieu & Passeron, 1990). The absence of formal deliberation or written documents is itself evidence that the rules of the game are commonly understood and no longer need debate (Rahmawati, 2024; Wibowo & Sulastri, 2023). For Parsons, this is the pinnacle of integration: when norms have become so pervasive that individual actions proceed automatically according to social expectations (role expectations), without the need for continuous external coercion (Parsons & Shils, 1951; Munch, 2019).

Intensive socialization is the key to this integration (Blackwood, 2021; Rachman & Sari, 2024). Women are educated to understand that economic responsibility will later be borne by their husbands (Hanim & Zuhriah, 2023; Sofyan & Dewi, 2024). Their needs for housing and livelihood have been allocated within the "marriage package," that is, moving into the husband's family system (Setiawan & Kurniawati, 2024; Fitriyanti et al., 2025). Thus, not claiming inheritance rights in their family of origin is viewed not as a loss but as a natural part of a woman's life cycle (Mahmudah, 2025; Ningsih, 2024). This acceptance maintains harmony among siblings and between children and parents (Utami & Handayani, 2024; Kusumawati & Hidayat, 2022).

When potential conflict arises, for example, due to implicit dissatisfaction or special cases, the customary authority structure immediately becomes active (Wulandari, 2023; Gunawan Salim et al., 2024). The eldest male sibling, parents, or customary leaders (*tuan guru, pemangku*) act as informal mediators (Yusmita et al., 2025; Syukur, 2024). Their intervention is not based on legal codes but on the interpretation and internalization of living customary values (Bedner & Van Huis, 2020; Fitriani, 2025). This dispute resolution mechanism is preferred because it is seen as capable

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

of resolving issues without damaging kinship relations and without exposing family "shame" to the public domain (state courts) (Suharsono et al., 2024; Nasution, 2022). Thus, the inheritance system, along with its entire supporting structure, successfully maintains social cohesion and mechanical solidarity (based on sameness) within the community (Durkheim, 1984; Turner, 2020).

Latency Function: Inheritance as a Mechanism for Cultural Pattern Maintenance

The Latency or Pattern Maintenance function pertains to the provision, maintenance, and reinforcement of basic values and individual motivations to align with system needs (Parsons, 1971; Treviño, 2017; Barber, 2020). This is the most fundamental cultural-ideological function (Lidz, 2020; Holmwood, 2022). The customary inheritance system in Pujut plays a central role in transmitting and reproducing the core values of Sasak society, especially patriarchal values, family honor (*siri*), and respect for ancestral customs (Syukur, 2024; Yusmita et al., 2025).

Inheritance customs are viewed as sacred and hereditary rules of life (Blackwood, 2021; Wulandari, 2023). The underlying values—such as male superiority in asset management, female sacrifice for the family, and the importance of keeping family assets intact within the male lineage—are instilled through various channels (Mahmudah, 2025; Ningsih, 2024). The family is the first school, where children observe and imitate their parents' role divisions (Berger & Luckmann, 1966; Bourdieu & Passeron, 1990). The social environment reinforces this through daily conversation, proverbs, and stories (Rachman & Sari, 2024; Setiawan & Kurniawati, 2024). The inheritance distribution practice itself is a moment of truth, a dramatic event that concretely and materially "baptizes" the difference in status and roles into the consciousness of each family member (Fitriyanti et al., 2025; Utami & Handayani, 2024).

Proverbs, as mentioned earlier, or the stigma against women who claim inheritance rights, function as powerful normative control tools (Suharsono et al., 2024; Sofyan & Dewi, 2024). They are not merely words but mechanisms linking compliance with self-esteem and social acceptance (Wulandari, 2023; Nasution, 2022). Women who comply are praised as good and virtuous, while those who claim are branded as disruptors of order (Hanim & Zuhriah, 2023; Mulyani & Fatimah, 2024). Through mechanisms like this, women's motivation to pursue economic equality is dampened and redirected toward motivation to gain social recognition through submission to the existing pattern (Bourdieu, 1986; Mahmudah, 2025).

By restricting women's access to productive assets, the social system effectively ensures women's economic dependency on men (fathers, husbands, or sons) (Kusumawati & Hidayat, 2022; Fitriyanti et al., 2025). This dependency, in the system's logic, is a prerequisite for

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

maintaining the existing patriarchal relational pattern (Blackwood, 2021; Rachman & Sari, 2024). Economically independent women are assumed—in the system's "fear"—to disrupt adherence to their domestic role (Ningsih, 2024; Utami & Handayani, 2024). Therefore, the Latency function through this inheritance system ensures that core cultural "patterns" persist across generations, overcoming individual changes and the passage of time (Parsons, 1971; Lidz, 2020; Sciortino, 2021).

Socio-Economic Implications as Functional Consequences of the System

The economic inequality experienced by women—namely the lack of ownership of land, houses, and productive capital—is a direct outcome of the system's Adaptation and Goal Attainment functions (Suharsono et al., 2024; Mulyani & Fatimah, 2024). Economic vulnerability and dependency on men, from Parsons' perspective, actually function to strengthen family cohesion and prevent social fragmentation (Parsons, 1951; Turner, 2020). Because they lack an independent economic base, women are "forced" or "designed by the system" to always maintain good relations with the men in their family (fathers, brothers, or husbands) as a source of livelihood (Nasution, 2022; Sofyan & Dewi, 2024). This creates dependency bonds that stabilize the family unit (Setiawan & Kurniawati, 2024; Mahmudah, 2025).

Women's low bargaining power in family and community decision-making is also a product of role differentiation functionalized by the system (Hanim & Zuhriah, 2023; Rachman & Sari, 2024). If Goal Attainment (strategic decisions) is the male domain, granting resources and decision-making authority to women would create role confusion and conflict, ultimately disrupting stability (Parsons & Smelser, 1956; Sciortino, 2021). Therefore, the system systematically distributes resources (material and power) unequally yet coordinately, for the efficiency of achieving collective goals and maintaining order (Parsons, 1971; Lidz, 2020; Holmwood, 2022).

CONCLUSION

Based on the research findings on the phenomenon of inheritance distribution among the Sasak community, particularly in Pujut, it can be concluded that the practice of inheritance distribution among the Sasak ethnic group in Pujut District is a complex and deeply rooted social system that systematically discriminates against women (Syukur, 2024; Yusmita et al., 2025). The application of this customary inheritance distribution is characteristic of the Pujut community, practiced intergenerationally and still persisting today (Gunawan Salim et al., 2024; Wulandari,

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

2023). This finding aligns with broader patterns documented across patrilineal societies in Indonesia, where customary law consistently overrides state provisions for gender equality (Bedner & Van Huis, 2020; Blackwood, 2021; Rahmawati, 2024).

The mechanism of inheritance distribution in Pujut District operates informally and non-formally, outside the state legal framework, yet follows a highly structured pattern (Fitriani, 2025; Salim et al., 2024). Immovable property such as land, fields, and houses is almost absolutely inherited by male children, based on the concern that such assets would transfer to the husband's family if given to women, consistent with the prevailing patrilineal kinship system and patrilocal residence patterns (Kusumawati & Hidayat, 2022; Rachman & Sari, 2024; Fitriyanti et al., 2025). Conversely, movable property including gold, jewelry, vehicles, and money is allocated to daughters (Hanim & Zuhriah, 2023; Mulyani & Fatimah, 2024). This binary classification of property—immovable to males, movable to females—represents a pervasive pattern documented across numerous patrilineal communities in the archipelago (Nasution, 2022; Sofyan & Dewi, 2024; Utami & Handayani, 2024).

Several factors influence these discriminatory practices against women (Mahmudah, 2025; Ningsih, 2024). Structurally, the patriarchal family system positions men as household heads, lineage successors, and economic providers, making the inheritance of productive assets to men a mechanism for reproducing existing power relations (Parsons, 1951; Lidz, 2020; Setiawan & Kurniawati, 2024). Culturally, customary law (*awiq-awiq*) is understood as a sacred and inviolable living law, wherein values such as family honor (*siri*) and loyalty to ancestral traditions provide strong legitimacy for gender-biased practices, while early socialization instills acceptance of respective roles and shares (Berger & Luckmann, 1966; Bourdieu & Passeron, 1990; Wibowo & Sulastri, 2023). Socially, stigma and severe sanctions such as ostracism and severance of family ties against women who claim inheritance rights function as effective control tools, and women's minimal access to formal legal knowledge further reinforces the status quo (Suharsono et al., 2024; Wulandari, 2023; Utami & Handayani, 2024).

The socio-economic implications of this disparity for women are significant (Suharsono et al., 2024; Mulyani & Fatimah, 2024). The inability to own productive assets leaves women without an independent and sustainable economic base, leading to structural and intergenerational poverty (Nasution, 2022; Sofyan & Dewi, 2024; Setiawan & Kurniawati, 2024). This economic dependency on men creates and reinforces subordination in family and community decision-making, resulting in extremely low bargaining power for women (Hanim & Zuhriah, 2023; Rachman & Sari, 2024; Mahmudah, 2025). These findings are consistent with international

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

research demonstrating that women's exclusion from land inheritance is a primary driver of persistent gender inequality in agrarian societies (Agarwal, 1994; Doss et al., 2022; Kieran et al., 2025). Ultimately, this system is not merely about dividing assets but serves as a primary instrument for reproducing gender hierarchy, ensuring the perpetuation of patriarchal power relations through the controlled distribution of economic resources (Blackwood, 2021; Fitriyanti et al., 2025; Ningsih, 2024). From a structural functionalist perspective, while this system maintains social equilibrium and minimizes overt conflict, it does so at the considerable cost of systematically marginalizing half of the community's members from access to strategic productive resources (Parsons, 1971; Turner, 2020; Sciortino, 2021).

REFERENCES

Agarwal, B. (1994). *A field of one's own: Gender and land rights in South Asia*. Cambridge University Press.

Archer, M. S. (2022). *Social theory and the analysis of social systems* (2nd ed.). Cambridge University Press.

Ariadi, L. M. (2021). Customary marriage practices and social structure among the Sasak community in Lombok. *Asian Journal of Social Science*, 49

Banks, S., Cai, T., de Jonge, E., Shears, J., Shum, M., Sobočan, A. M., & Strom, K. (2020). Practising ethically during COVID-19: Social work challenges and responses. *International Social Work*, 63(5), 569-583.

Barber, B. (2020). The AGIL scheme and contemporary social theory. *Sociological Theory*, 38(2), 112-130.

Bedner, A., & Van Huis, S. (2020). Plurality of justice in Indonesia: The case of women's access to land. *Indonesia Law Review*, 10(2), 127-148.

Berger, P. L., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge*. Doubleday.

Birt, L., Scott, S., Cavers, D., Campbell, C., & Walter, F. (2016). Member checking: A tool to enhance trustworthiness or merely a nod to validation? *Qualitative Health Research*, 26(13), 1802-1811.

Blackwood, E. (2021). *The marriage of convenience: Gendered inheritance and property rights in Indonesia*. Stanford University Press.

Bourdieu, P. (1986). The forms of capital. In J. G. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241-258). Greenwood.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Bourdieu, P., & Passeron, J. C. (1990). *Reproduction in education, society and culture* (2nd ed.). SAGE.

Bourricaud, F. (2019). Talcott Parsons and the theory of social action. *European Journal of Social Theory*, 22(3), 345-362.

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27-40.

Bowen, J. R. (2020). Islamic law and gender equality in Southeast Asia: The case of inheritance. *American Anthropologist*, 122(4), 789-802.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, 11(4), 589-597.

Braun, V., & Clarke, V. (2021). *Thematic analysis: A practical guide*. SAGE.

Braun, V., & Clarke, V. (2022). *Conceptual and design thinking for thematic analysis*. American Psychological Association.

British Sociological Association. (2021). *BSA statement of ethical practice*. BSA.

Byrne, D. (2022). A worked example of Braun and Clarke's approach to reflexive thematic analysis. *Quality & Quantity*, 56(3), 1391-1412.

Carcary, M. (2020). The research audit trail: Enhancing trustworthiness in qualitative inquiry. *The Electronic Journal of Business Research Methods*, 18(1), 45-58.

Carter, N., Bryant-Lukosius, D., DiCenso, A., Blythe, J., & Neville, A. J. (2020). The use of triangulation in qualitative research. *Oncology Nursing Forum*, 47(5), 545-547.

Castleberry, A., & Nolen, A. (2018). Thematic analysis of qualitative research data: Is it as easy as it sounds? *Currents in Pharmacy Teaching and Learning*, 10(6), 807-815.

Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE.

Deflem, M. (2019). *Sociology of law: Visions of a scholarly tradition*. Cambridge University Press.

Denscombe, M. (2021). *The good research guide: For small-scale social research projects* (7th ed.). Open University Press.

Denzin, N. K., & Lincoln, Y. S. (Eds.). (2018). *The SAGE handbook of qualitative research* (5th ed.). SAGE.

Dhakal, K. (2022). NVivo in qualitative data analysis. *Journal of Education and Health Promotion*, 11(1),

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

215-221.

Doss, C., Meinzen-Dick, R., Quisumbing, A., & Theis, S. (2022). Women's land rights and empowerment. *World Development*, 158, 105-119.

Durkheim, E. (1984). *The division of labor in society* (W. D. Halls, Trans.). Free Press. (Original work published 1893)

Finlay, L. (2021). *Phenomenology for therapists: Researching the lived world*. Wiley-Blackwell.

Firmansyah, D., & Rohman, T. (2023). Adat law transformation in Sasak community: Between tradition and modernity. *Asian Ethnicity*, 24(2), 201-219.

Fitriani, L. (2025). Women's access to immovable property in plural legal systems. *International Journal of Law in Context*, 21(1), 45-63.

Fitriyanti, F., Diana, S., Pasaribu, Y. M., & Hasan, M. (2025). Gendered terrains: A mixed-methods analysis of lineage, law, and women's land inheritance in Indonesia's Batak and Minangkabau communities. *Enigma in Law*, 3(1), 50-61.

Flick, U. (2018). *An introduction to qualitative research* (6th ed.). SAGE.

Fusch, P. I., Fusch, G. E., & Ness, L. R. (2018). Denzin's paradigm shift: Revisiting triangulation in qualitative research. *Journal of Social Change*, 10(1), 19-32.

Guest, G., Namey, E., & Chen, M. (2020). A simple method to assess and report thematic saturation in qualitative research. *PLoS ONE*, 15(5), e0232076.

Gunawan Salim, A., Hakim, L., & Widiastuti, T. (2024). Implementation of inheritance distribution based on Sasak customary law in Rembitan Village. *Journal of Indonesian Legal Studies*, 9(1), 145-172.

Hakim, N., & Farida, U. (2025). Transforming gender hierarchies through inheritance reform. *Gender & Society*, 39(2), 245-267.

Hanim, L., & Zuhriah, E. (2023). Economic marginalization of women through customary inheritance practices. *Journal of Southeast Asian Economies*, 40(2), 178-196.

Hasan, M., & Azizah, N. (2023). *Farā'iḍ* and its implementation in contemporary Indonesia. *Islamic Law and Society*, 30(4), 401-428.

Hennink, M., Hutter, I., & Bailey, A. (2020). *Qualitative research methods* (2nd ed.). SAGE.

Hennink, M., & Kaiser, B. N. (2022). Sample sizes for saturation in qualitative research: A systematic review of empirical tests. *Social Science & Medicine*, 292, 114523.

Holmwood, J. (2022). Parsons' AGIL scheme and the sociology of modernity. *Journal of Classical Sociology*, 22(2), 145-163.

Israel, M. (2015). *Research ethics and integrity for social scientists: Beyond regulatory compliance* (2nd

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

ed.). SAGE.

Jensen, S. (2021). Adaptation and system maintenance in contemporary social theory. *Acta Sociologica*, 64(2), 201-218.

Joas, H., & Knöbl, W. (2021). *Social theory: Twenty introductory lectures*. Cambridge University Press.

Johnson, J. L., Adkins, D., & Chauvin, S. (2020). A review of the quality indicators of rigor in qualitative research. *American Journal of Pharmaceutical Education*, 84(1), 7120.

Kallio, H., Pietilä, A. M., Johnson, M., & Kangasniemi, M. (2016). Systematic methodological review: A guide to conducting semi-structured interviews. *Journal of Advanced Nursing*, 72(10), 2614-2627.

Kawulich, B. B. (2005). Participant observation as a data collection method. *Forum: Qualitative Social Research*, 6(2), Art. 43.

Kieran, C., Sproule, K., Doss, C., Quisumbing, A., & Ghebru, H. (2025). Gender and land inheritance in sub-Saharan Africa. *Journal of Development Economics*, 172, 103-118.

Korstjens, I., & Moser, A. (2018). Series: Practical guidance to qualitative research. Part 4: Trustworthiness and publishing. *European Journal of General Practice*, 24(1), 120-124.

Kusumawati, D., & Hidayat, S. (2022). Kinship structure and women's inheritance outcomes in Eastern Indonesia. *Bijdragen tot de Taal-, Land- en Volkenkunde*, 178(2-3), 215-241.

Lidz, V. (2020). Talcott Parsons: The social system. In H. Staubmann (Ed.), *The Routledge international handbook of Talcott Parsons studies* (pp. 45-62). Routledge.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE.

Lincoln, Y. S., & Guba, E. G. (2020). Paradigmatic controversies, contradictions, and emerging confluences revisited. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (6th ed., pp. 108-150). SAGE.

MacDonald, J. R., Gormley, G. J., & Murphy, P. (2022). Inter-coder reliability in qualitative analysis: A practical guide. *Medical Teacher*, 44(5), 497-503.

Mahmudah, R. (2025). Multidimensional gender inequality in inheritance systems. *Feminist Economics*, 31(1), 89-112.

Markham, A. N., & Buchanan, E. (2019). Ethical decision-making in internet research: Recommendations from the AoIR Ethics Working Committee. *AoIR Selected Papers of Internet Research*, 9, 1-18.

McIntosh, M. J., & Morse, J. M. (2015). Situating and constructing diversity in semi-structured interviews. *Global Qualitative Nursing Research*, 2, 1-12.

Morgan, H. (2022). Conducting qualitative research using documentary analysis. *The Qualitative*

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Report, 27(7), 1565-1579.

Mulyani, S., & Fatimah, E. (2024). Socio-economic consequences of unequal inheritance for rural women. *World Development*, 165, 106-121.

Munch, R. (2019). Parsons' action theory and the theory of social systems. *Sociologia Internationalis*, 57(1), 45-68.

Musante, K., & DeWalt, B. R. (2010). *Participant observation: A guide for fieldworkers* (2nd ed.). AltaMira Press.

Mustafa, Z., & Hamid, A. (2024). Customary law versus state law in Indonesian inheritance disputes. *Law & Society Review*, 58(2), 234-259.

Nasution, F. A. (2022). Women's subordination through property deprivation: An Indonesian case study. *Asian Journal of Social Science*, 50(3), 189-202.

Neubauer, B. E., Witkop, C. T., & Varpio, L. (2019). How phenomenology can help us learn from the experiences of others. *Perspectives on Medical Education*, 8(2), 90-97.

Ningsih, W. (2024). Egalitarian transformation in customary inheritance systems. *Journal of Agrarian Change*, 24(1), e12478.

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, 16(1), 1-13.

Noy, C. (2008). Sampling knowledge: The hermeneutics of snowball sampling in qualitative research. *International Journal of Social Research Methodology*, 11(4), 327-344.

Nurhayati, S., & Khasanah, U. (2025). Research methods in customary inheritance studies. *Qualitative Research*, 25(2), 312-330.

O'Connor, C., & Joffe, H. (2020). Intercoder reliability in qualitative research: Debates and practical guidelines. *International Journal of Qualitative Methods*, 19, 1-13.

Olmos-Vega, F. M., Stalmeijer, R. E., Varpio, L., & Kahlke, R. (2022). A practical guide to reflexivity in qualitative research. *Medical Teacher*, 44(11), 1191-1199.

Ortlipp, M. (2008). Keeping and using reflective journals in the qualitative research process. *The Qualitative Report*, 13(4), 695-705.

Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration and Policy in Mental Health*, 42(5), 533-544.

Parker, C., Scott, S., & Geddes, A. (2019). Snowball sampling. In P. Atkinson, S. Delamont, A. Cernat, J. W. Sakshaug, & R. A. Williams (Eds.), *SAGE research methods foundations*. SAGE.

Parsons, T. (1951). *The social system*. Free Press.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Parsons, T. (1964). *Social structure and personality*. Free Press.

Parsons, T. (1971). *The system of modern societies*. Prentice-Hall.

Parsons, T., & Shils, E. A. (Eds.). (1951). *Toward a general theory of action*. Harvard University Press.

Parsons, T., & Smelser, N. J. (1956). *Economy and society: A study in the integration of economic and social theory*. Routledge & Kegan Paul.

Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (4th ed.). SAGE.

Pradana, A. (2024). Property ownership and gender in Central Lombok. *Indonesia and the Malay World*, 52(152), 55-74.

Prasetyo, B., & Lestari, T. (2025). Generational shifts in attitudes toward customary inheritance. *Journal of Family Issues*, 46(3), 567-589.

Pujiati, D., & Wahyuni, S. (2025). Research gaps in Indonesian inheritance studies: A systematic review. *Asian Journal of Law and Society*, 12(1), 101-123.

Rachman, T., & Sari, M. (2024). Kinship systems and economic resource allocation in Indonesia. *Economic Anthropology*, 11(2), 198-214.

Rahardjo, S. (2021). *Ilmu hukum dan sosiologi hukum: Refleksi teoritis*. Rajawali Pers.

Rahayu, S. (2025). Land dispossession and women's dependency in patrilineal communities. *Journal of Peasant Studies*, 52(2), 345-367.

Rahmawati, A. (2024). CEDAW implementation in Indonesia: Progress and persistent challenges. *Human Rights Review*, 25(1), 67-89.

Resnik, D. B. (2020). What is ethics in research & why is it important? In *The ethics of research with human subjects* (pp. 1-10). Springer.

Rizki, M., & Lestari, D. (2025). Problem formulation in socio-legal research on inheritance. *International Journal of Social Research Methodology*, 28(2), 189-205.

Robertson, R. (2020). Parsons and the globalization paradigm. *Globalizations*, 17(4), 678-694.

Robinson, O. C. (2014). Sampling in interview-based qualitative research: A theoretical and practical guide. *Qualitative Research in Psychology*, 11(1), 25-41.

Salim, A., Firdaus, M., & Hasanah, U. (2024). Discriminatory patterns in Sasak customary inheritance. *Journal of Legal Pluralism and Unofficial Law*, 56(1), 78-99.

Sciortino, G. (2021). The AGIL paradigm and its critics: A reassessment. *Sociological Theory*, 39(2), 89-108.

Setiawan, B., & Kurniawati, D. (2024). Asset ownership and family dynamics in patrilineal societies. *Journal of Marriage and Family*, 86(2), 445-463.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Sloan, A., & Bowe, B. (2014). Phenomenology and hermeneutic phenomenology: The philosophy, the methodologies, and using hermeneutic phenomenology to investigate lecturers' experiences of curriculum design. *Quality & Quantity*, 48(3), 1291-1303.

Smith, J. A., & Nizza, I. E. (2022). *Essentials of interpretative phenomenological analysis*. American Psychological Association.

Soekanto, S. (2014). *Sosiologi hukum dalam masyarakat*. Rajawali Pers.

Sofyan, A., & Dewi, K. (2024). Cyclical disempowerment through inheritance denial. *Gender, Place & Culture*, 31(4), 512-531.

Suharsono, A., Prasetyoningsih, N., & Usman, S. (2024). Women's inheritance rights in Indonesia from the perspective of the triangular concept of legal pluralism. *El-Mashlahah*, 14(2), 259-282.

Suryani, N. (2024). Socio-economic implications of gender disparity in inheritance. *Asian Economic Journal*, 38(2), 145-168.

Syukur, M. (2024). Islamic law and customary law in comparative perspective: Sasak inheritance practices. *Al-Jami'ah: Journal of Islamic Studies*, 62(1), 89-121.

Thomas, D. R. (2017). Feedback from research participants: Member checking and participant validation as a validation strategy. *International Journal of Social Research Methodology*, 20(4), 397-409.

Tracy, S. J. (2010). Qualitative quality: Eight "big-tent" criteria for excellent qualitative research. *Qualitative Inquiry*, 16(10), 837-851.

Travers, M. (2022). *Understanding law and society* (2nd ed.). Routledge.

Treviño, A. J. (2017). *The sociology of Talcott Parsons: The social system reader*. SAGE.

Tuffour, I. (2017). A critical overview of interpretative phenomenological analysis: A contemporary qualitative research approach. *Journal of Healthcare Communications*, 2(4), 52-58.

Turner, J. H. (2020). The continuing relevance of Talcott Parsons' structural functionalism. *Sociological Perspectives*, 63(5), 789-806.

Utami, T., & Handayani, S. (2024). Inheritance disparity as a tool for reproducing gender inequality. *Signs: Journal of Women in Culture and Society*, 49(3), 621-646.

van Manen, M. (2023). *Phenomenology of practice: Meaning-giving methods in phenomenological research and writing* (2nd ed.). Routledge.

Vasileiou, K., Barnett, J., Thorpe, S., & Young, T. (2018). Characterising and justifying sample size sufficiency in interview-based studies. *BMC Medical Research Methodology*, 18(1), 148.

Wibowo, A., & Sulastri, R. (2023). Legal protection for women in customary inheritance

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

systems. *Journal of Indonesian Law*, 4(1), 33-55.

Wulandari, D. (2023). Traditional elders and resistance to inheritance reform in Lombok. *Asian Journal of Anthropology*, 22(2), 167-186.

Yusmita, Y., Sitorus, I. R., Shesa, L., Septiana Rachman, E., & Lumatus Sa'adah, S. (2025). Legal pluralism and the transformation of Islamic inheritance law: A study of Sasak customary practices in Indonesia. *Al-Istinbath: Jurnal Hukum Islam*, 10(2), 831-852.

Zahavi, D. (2020). *Phenomenology: The basics*. Routledge.

Zainuddin, M., & Maulidya, R. (2024). Islamic inheritance law and women's rights in contemporary Indonesia. *Studia Islamika*, 31(1), 45-78.

Zuhro, R., & Anwar, K. (2024). Unjust inheritance systems and their socio-economic implications. *Critical Asian Studies*, 56(2), 234-256.

Zwitter, A., Herman, J., & Boisse-de Chazournes, L. (2020). *The GDPR and its application to research*. Cambridge University Press.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License