Jurnal El-Thawalib
Volume 7. No. 1. Februari 2026
E-ISSN : 2828-7231
https://jurnal.uinsyahada.ac.id/index.php/thawalib/index
DOI: https://doi.org/10.24952/el-thawalib.v7i1.19326

Digitalizing Faraidh: A Netnographic Study of Islamic Inheritance Applications in Indonesia

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Abstract

Digital transformation has reshaped Islamic religious practices, including the digitalization of Islamic inheritance law through mobile applications. Existing studies focus on technical development and quantitative user acceptance, neglecting users' interpretive practices, religious evaluations, and socio-cultural meanings in digital interactions. This study analyzes user experiences and perceptions of Islamic inheritance applications in Indonesia to understand how digital technology shapes and is shaped by Muslim users' religious practices. Employing netnography, this qualitative study examines 679 user reviews from eight Islamic inheritance applications on Google Play Store, scraped via Python on January 11, 2026. Analysis involved mapping application features into digitalization approaches, classifying reviews by sentiment, conducting thematic analysis, and examining fiqh-specific critiques to assess religious authority dynamics. Three digitalization approaches were identified: calculator-focused, educational, and multi-madhhab platforms. Positive themes included ease of use (29%), educational value (26%), fiqh accuracy (21%), methodological transparency (14%), and spiritual significance (10%), while negative dimensions covered fiqh errors (36%), feature limitations (24%), technical issues (17%), interface problems (11%), and monetization concerns (12%). Users demonstrate critical digital-religious literacy, evaluating applications against traditional religious authority rather than treating them as autonomous replacements, positioning these applications as mediators for informed negotiation at the intersection of technology, religious knowledge, and cultural values.

Keywords: Faraidh Digital, Netnography, Islamic Inheritance Law

Abstrak

Transformasi digital telah membentuk ulang praktik keagamaan Islam, termasuk digitalisasi hukum warisan Islam melalui aplikasi mobile. Studi yang ada berfokus pada pengembangan teknis dan penerimaan pengguna secara kuantitatif, mengabaikan praktik interpretatif, evaluasi keagamaan, dan makna sosial-budaya pengguna dalam interaksi digital. Studi ini menganalisis pengalaman dan persepsi

pengguna aplikasi waris Islam di Indonesia untuk memahami bagaimana teknologi digital membentuk dan dibentuk oleh praktik keagamaan Muslim. Menggunakan netnografi, studi kualitatif ini memeriksa 679 ulasan pengguna dari delapan aplikasi waris Islam di Google Play Store, yang dikumpulkan melalui web scraping berbasis Python pada 11 Januari 2026. Analisis mencakup pemetaan fitur aplikasi ke dalam pendekatan digitalisasi, klasifikasi ulasan berdasarkan sentimen, analisis tematik, dan pengujian kritik spesifik fiqh untuk mengkaji dinamika otoritas keagamaan. Tiga pendekatan digitalisasi teridentifikasi: platform berbasis kalkulator, edukatif, dan multi-mazhab. Tema positif meliputi kemudahan penggunaan (29%), nilai edukatif (26%), akurasi fiqh (21%), transparansi metodologis (14%), dan signifikansi spiritual (10%), sementara dimensi negatif mencakup kesalahan fiqh (36%), keterbatasan fitur (24%), masalah teknis (17%), masalah antarmuka (11%), dan kekhawatiran monetisasi (12%). Pengguna menunjukkan literasi digital-keagamaan yang kritis, mengevaluasi aplikasi berdasarkan otoritas keagamaan tradisional alih-alih menerimanya sebagai pengganti otonom, sehingga aplikasi ini berfungsi sebagai mediator negosiasi yang terinformasi di persimpangan teknologi, pengetahuan agama, dan nilai budaya.

Kata Kunci: Faraidh Digital, Netnografi, Hukum Waris Islam.

A. Introduction

Digital transformation has reshaped Muslim religious practice, expanding access to Islamic scholarship, enabling new forms of worship and muamalah, and creating virtual spaces for global Muslim interaction.[1] Islamic digitalization encompasses legal services, religious education, and da'wah dissemination through modern digital platforms.[2] Tools such as Qur'an applications, zakat calculators, and mobile-based inheritance systems offer significant opportunities for improving religious literacy.[3] However, these changes also raise critical

[1] Khadiq, "Transformation of Islamic Religious Practices in the Digital Era," *Jurnal Dakwah* 24, no. 2 (December 30, 2023), hlm. 70. https://doi.org/10.14421/jd.2023.24205.

[2] Natasha Constantin et al., "Relgious Transformation in Digital Era: Mediatization Impact on Religious Practice," *Eduvest - Journal of Universal Studies* 4, no. 10 (October 20, 2024): hlm. 8977, https://doi.org/10.59188/eduvest.v4i10.1313.

[3] M. Baihaqi Fadhlil Wafi, Nuzula Ilhami, and Taufiqurohman Taufiqurohman, "Transformasi Perilaku Beragama Masyarakat Muslim Kontemporer: Fenomena Al-Qur'an Di Era Digital," *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia* 11, no. 1 (January 28, 2022): hlm. 39, https://doi.org/10.14421/inright.v11i1.2503.

challenges: the validity of digital religious sources, authority in online spaces, and the erosion of traditional communal practices.[4]

Islamic inheritance law (faraidh in Arabic) is a crucial aspect of Islamic family law that governs the distribution of a deceased person's estate among heirs.[5] It encompasses three dimensions: theological (as Allah's commandment), juridical (regulating heirs' legal rights), and social (potentially triggering family conflicts if misunderstood).[6] The complexity of Islamic inheritance law, encompassing hijab, radd, 'aul, and ashlul scenarios, makes it difficult for many Muslims to understand and apply independently.[7] Thus, assistive tools like expert systems or digital applications are needed to help Muslims understand and apply Islamic inheritance law accurately.[8]

Responding to this complexity and limited public understanding, various mobile applications and digital platforms have been developed to calculate inheritance distribution based on Islamic law.[9] These applications function not only as calculators but also as educational media, providing explanations of fiqh rules, heirs' guides, and learning materials that enhance users' literacy in Islamic inheritance law.[10] This technological innovation has integrated traditional Islamicknowledge with modern digital solutions, including chatbot-based

[4] Chesnova Elena Nikolaevna, "Specificity of Islam Digitalization and IT-Halal," *Islamovedenie* 13, no. 3 (September 30, 2022): 26–41, https://doi.org/10.21779/2077-8155-2022-13-3-26-41.

[5] Clara Dian Permatasari and Dr. Winny Wiriani, S.H., MBA., M.Kn., "A Comparative Journal of Islamic Inheritance Distribution According to the Compilation of Islamic Law and the Civil Code," *International Journal of Social Science and Human Research* 08, no. 08 (August 30, 2025), hlm. 75. https://doi.org/10.47191/ijsshr/v8-i8-94.

[6] Sunarya Rahardja, "Proses Pembagian Harta Warisan Menurut Hukum Islam Bagi Jamaah Masjid Al-Haq Pondok, Condongcatur, Depok, Sleman, Yogyakarta," *ADARMA: Jurnal Pengabdian Masyarakat Universitas Janabadra* 10, no. 2 (January 9, 2024): hlm. 12, https://doi.org/10.37159/jad.v10i2.5.

[7] Choirul Kurniawan and Welas Listiani, "Menghitung Pembagian Faraid (Waris) Dengan Metode Kelipatan Persekutuan Terkecil (KPK) Dalam Perspektif Hukum Islam," *JURNAL JENDELA PENDIDIKAN* 2, no. 01 (February 20, 2022): 87–92, https://doi.org/10.57008/jjp.v2i01.131.

[8] Moch. Aufal Hadliq Khaiyyul Millati Waddin, "ILMU KEWARISAN ISLAM DALAM SEBUAH PENGANTAR," *Mabahits : Jurnal Hukum Keluarga Islam* 5, no. 01 (May 20, 2024): hlm. 8, https://doi.org/10.62097/mabahits.v5i01.1650.

[9] Muhammad Wahyu Pratama and Arif Marsal, "Aplikasi Hitung Waris Menurut Syariat Agama Islam Berbasis Android," *Indonesian Journal of Informatic Research and Software Engineering (IJIRSE)* 4, no. 1 (March 25, 2024): hlm. 39, https://doi.org/10.57152/ijirse.v4i1.1351.

[10] Fitra Septia Nugraha, "FARAIDH APLIKASI MOBILE UNTUK PENGELOLAAN HAK WARIS BERDASARKAN SYARIAT ISLAM," *Jurnal Informatika Dan Teknik Elektro Terapan* 12, no. 3S1 (October 12, 2024), hlm. 7. https://doi.org/10.23960/jitet.v12i3S1.5294.

systems.[11] Consequently, while digital tools enhance efficiency, transparency, and accessibility in applying Islamic inheritance law, users must remain critical of their limitations.[12]

Existing research predominantly focuses on system evaluation from developers' perspectives or quantitative user acceptance models,[13] emphasizing technical aspects such as Arabic ontology-based calculator systems,[14] mobile application design for inheritance law education,[15] or expert systems for special inheritance cases.[16] Despite significant progress in technical functionality and calculation accuracy, users' interpretive practices, religious evaluations, and socio-cultural meanings remain unexplored, as user reviews rich in fiqh critiques and religious expressions have not been analyzed as meaning-making processes within Indonesia's digital Islam context.[17] To address this gap, this study employs netnography an effective method for examining online interactions and meaning construction in digital communities to analyze user experiences and perceptions of Islamic inheritance applications in Indonesia.[18] The study pursues two objectives: understanding how users evaluate functionality, fiqh accuracy, and religious values; and mapping dynamics between digital technology and Islamic

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[11] Iman Hafizi Md Zin et al., "Faraid Distribution Calculation Using AI-Based Quranic Chatbot," *IAES International Journal of Robotics and Automation (IJRA)* 14, no. 3 (September 1, 2025): hlm. 393, https://doi.org/10.11591/ijra.v14i3.pp393-406.

[12] Shahbaz Ahmad Cheema, "Distribution of Inheritance under Islamic Law: An Appraisal of Online Inheritance Calculators," *SSRN Electronic Journal*, 2020, hlm. 53, https://doi.org/10.2139/ssrn.3674913.

[13] Nur Aksin, Rahmat Robi Waliyansyah, and Nugroho Dwi Saputro, "Sistem Pakar Pembagian Harta Waris Menurut Hukum Islam," *Walisongo Journal of Information Technology* 2, no. 2 (December 31, 2020): hlm. 115, https://doi.org/10.21580/wjit.2020.2.2.5984.

[14] Samia Zouaoui and Khaled Rezeg, "Islamic Inheritance Calculation System Based on Arabic Ontology (AraFamOnto)," *Journal of King Saud University - Computer and Information Sciences* (Elsevier, 2021), hlm. 81. https://doi.org/10.1016/j.jksuci.2018.11.015.

[15] Mudiana Mokhsin et al., "Design Requirements on Web-Based Ancestry Platform for Islamic Family Inheritance in Malaysia," *Journal of Advanced Research in Applied Sciences and Engineering Technology* 32, no. 3 (October 2, 2023): hlm. 32, https://doi.org/10.37934/araset.32.3.2642.

[16] Mu'tashim Billah, "COMPLETE AND INCOMPLETE CALCULATION: Expert Systems Apps on the Special Cases of Islamic Inheritance Law," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 16, no. 2 (October 12, 2023): hlm. 180, https://doi.org/10.14421/ahwal.2023.16201.

[17] Siddik Faruk Tiili and Umar Ibrahim, "Android-Based Islamic Inheritance Distribution System: A Shariah-Compliant Computational Approach," *International Journal of Integrative Research* 3, no. 10 (October 22, 2025): hlm. 753, https://doi.org/10.59890/ijir.v3i10.82.

[18] Yi Sheng Wang, "User Experiences in Live Video Streaming: A Netnography Analysis," *Internet Research* 29, no. 4 (August 5, 2019): hlm. 638, https://doi.org/10.1108/IntR-01-2018-0029.

inheritance law within Indonesia's socio-religious context. This contributes to understanding how digital technology not only facilitates religious practices but is also shaped by Muslim users' expectations and critiques.

B. Research Methods

This study employs a qualitative research design using netnography to analyze user experiences and perceptions of Islamic inheritance applications.[19] Netnography is a qualitative method adapted from ethnographic traditions to study culture and community in digital spaces through the analysis of online interactions as meaningful social practices.[20] The data source consists of user reviews from eight Islamic inheritance applications on the Google Play Store, identified through keyword searches for "waris". Table 1 presents the applications analyzed, representing diverse approaches to digitalizing Islamic inheritance law with varying levels of user engagement, from 1,000+ to 100,000+ downloads.

Table 1. Data Sources

Application	Download	Publisher	Reviews
Hitung Waris Islam (Faraid)	100rb+	Strukturkode Studio	283
Kalkulator Waris Syafi'iyah	50rb+	Toha Kepriben	341
In Waris	1rb+	DM Inovasi	7
Kalkulator Waris Islam	5rb+	e.mobileproduction	30
Kalkulator Waris SWC	1rb+	Abi Aswan	8
Kalkulator Harta Waris	1rb+	Hifdzi	2
Faraid - Hukum Waris Islam	10rb+	Emrah Demirci	2
Hitung Pembagian Waris	1rb+	pameffect	6
	Total		**679**

Source: Processed by Author, 2026

Data collection was conducted on January 11, 2026, using a Python-based Google Play scraper via Google Colab, extracting 679 publicly available user reviews through non-participant observation. Analysis proceeded in four stages: first, application features were systematically mapped to categorize digitalization approaches; second, reviews were classified into positive, negative, and out-of-category sentiments; third, thematic analysis identified dominant patterns in user

[19] Selvyana et al., "Netnography Analysis : Digital Society's Perception of The Influence of Local Revenue on The Development of Palu City," *Equivalent : Journal of Economic, Accounting and Management* 3, no. 2 (June 18, 2025): 721–28, https://doi.org/10.61994/equivalent.v3i2.1120.

[20] Anak Agung Gde Satia Utama, "Book Review: Doing Ethnographic Research Online," *Jurnal Sosioteknologi* 22, no. 1 (March 30, 2023), https://doi.org/10.5614/sostek.itbj.2023.22.1.12.

experiences including usability, educational value, and functional limitations; fourth, fiqh-specific critiques, madhhab references, evidence validation, and authority-related comments were analyzed to examine religious authority dynamics and technology-practice interactions. Manual coding was performed to trace key themes and representative quotes.

C. Discussion and Research Results

Mapping the Digitalization of Islamic Inheritance Law

Islamic inheritance law has been digitalized through mobile applications that transform complex fiqh calculations into accessible algorithmic systems. This study analyzes eight apps on the Google Play Store, classifying them into three categories: calculator-focused tools, educational apps with calculation features, and multi-madhhab platforms. First, calculator-focused apps such as Hitung Waris Islam (Faraid), Kalkulator Waris Syafi'iyah, and In Waris emphasize automatic computation, allowing users to input estate values and heir data for instant distribution results. They handle advanced cases including radd, ‘aul, jadd ikhwah (grandfather with siblings), akdariyah, and musytarokah. Kalkulator Waris Syafi'iyah explicitly follows Shafi‘i jurisprudence, while others apply general Sunni principles without specifying a madhhab.

Second, educational applications combine learning materials with calculation tools. Kalkulator Waris Islam offers doctrinal explanations, step-by-step tutorials, and scholarly opinions, while Kalkulator Waris SWC integrates Qur’anic verses and hadith evidence. Kalkulator Waris Syafi'iyah also features a “Kuis Tebak Siham,” gamifying inheritance learning and enhancing religious literacy. Third, multi-madhhab platforms are represented by *Faraid – Hukum Waris Islam*, which provides calculations based on the four major schools (Hanafi, Shafi‘i, Maliki, Hanbali). Addressing Indonesia’s jurisprudential pluralism, it allows madhhab selection and includes unlimited relative calculations, asset distribution systems, visual pie charts, and multilingual evidence display (Turkish, English, Arabic, Indonesian, Malay, Bengali).

The digitalization process translates traditional jurisprudence into algorithmic systems that handle heir categorization (ashhabul furudh and 'ashabah), fractional share calculations, blocking rules (hijab), and share adjustments ('aul and radd). This translation requires interpretive decisions: which madhhab methodology to follow, how to handle edge cases, and whether to incorporate contemporary provisions from Indonesia's Compilation of Islamic Law (KHI). Consequently, digitalization involves not merely technical translation

but jurisprudential choices shaping how Islamic inheritance law is understood and practiced.[21]

User Experience and Perception Analysis

Based on Table 3, positive reviews (74.1%) indicate strong user acceptance, emphasizing usability, educational value, and religious benefit. Negative reviews (18.1%), though fewer, provide focused critiques on accuracy, feature completeness, and system stability. Together, they offer a balanced assessment of application quality and future development needs.

Table 3. Review Sentiment Analysis Results

Category	Quantity	Percentage (%)
Positive Reviews	503	74,1
Negative Reviews	123	18,1
Out of Category (neutral, ambiguous, spam, short prayer)	53	7,8
Total	**679**	**100**

Source: Processed by Author, 2026

Table 4 reveals five key themes in positive user reviews, showing that satisfaction spans both functional-technical and educational-religious dimensions. Ease of use dominates, with users praising applications as "very simple and easy to use" and "easy to understand," confirming that intuitive design is critical for adoption among users without technical or fiqh backgrounds. Educational value emerges through comments like "It really helps us in learning faraidh science" and "useful for my learning," positioning apps as digital religious literacy tools. Fiqh accuracy earns trust, with users affirming results are "accurate and complete according to Islamic inheritance science "good accurate" and aligned with "the calculation according to what I learned the mondok time," establishing shari'i validity as a core credibility parameter especially among pesantren-educated users. Explanatory transparency is valued through appreciation for applications offering "the explanation is complete" and being "stronger with the foundations of evidence," indicating that scriptural grounding provides epistemic confidence beyond numerical outputs alone. Finally, a transcendent dimension emerges through phrases like "may it be charity jariyah," "barokallah," and "jazakumullah khairan," where users perceive applications as

[21] Intan Miftahurrahmi, "Konsep Munâsakhât (مناسخات) Dalam Hukum Kewarisan Islam Di Indonesia," *Islamic Law: Jurnal Siyasah* 9, no. 2 (December 24, 2024): hlm. 111, https://doi.org/10.53429/iljs.v9i2.1115.

acts of worship and sustainable good deeds. Collectively, these themes position Islamic inheritance apps as instruments that are functional, educationally valuable, religiously credible, epistemically transparent, and spiritually meaningful within Indonesia's Muslim society.

Table 4. Key Themes Identified in Positive User Reviews

No	Key Themes of Positive Reviews	Percentage (%)	Most Frequently Appearing Indicative Quotes
1	Ease of use and simple interface for laypeople	29	"Very helpful in inheritance settlement", "Alhamdulillah, very simple and easy to use application", "easy to understand".
2	Help learning and understanding the faraid knowledge practically	26	"It really helps us in learning faraid science", "Alhamduliah is very helpful, in calculating the distribution of inheritance", "useful for my learning".
3	Accuracy of calculation according to the rules of Islamic fiqh inheritance	21	"good accurate", "Accurate and complete according to Islamic inheritance science", "the calculation according to what I learned the mondok time", "according to sharia..."
4	Clarity of explanation, postulate, and transparency of the formula	14	"the explanation is complete", "Stronger with the foundations of the evidence", "The application is useful with the transparency of good fiqh formulas and rules.", "The explanations in it are also easy to understand"
5	Religious values and perception as digital charity	10	"may it be a charity of jariyah", "Barokallah", "Jazakumullah khairan", "may it be a blessing for the maker."

Source: Processed by Author, 2026

Table 5 maps five key themes in negative user reviews reflecting critical user awareness of fiqh accuracy, functional completeness, and user experience. Fiqh errors, with users identifying specific discrepancies "Not accurate, you can get 1/6 with one sibling, it should be 1/3," and "There is a bug in calculating, the wrong amount" demonstrating sufficient fiqh literacy to challenge shari'i validity. His feature limitations surface through comments like "grandchildren of sons not included" and "develop again with complex problems," revealing inadequate coverage of hajb, radd, 'aul, and non-standard heir combinations. Technical

instability, "can't open," "Fatal Error" "errors when logging in" undermines reliability for legally consequential purposes. Interface barriers, including "dark appearance" and "number not visible," disproportionately affect elderly and visually impaired users. Finally, monetization tensions emerge through complaints of " The ads can be eliminated better with the paid option." "must be online," and "can't go offline," exposing friction between free app business models and user expectations that religious applications should remain accessible without commercial disruption, especially given Indonesia's uneven internet infrastructure. Collectively, these five dimensions confirm that users evaluate shari'a-based applications against stricter standards fiqh accuracy, functional comprehensiveness, technical reliability, design inclusivity, and barrier-free accessibility than they would apply to general-purpose applications.

Table 5. Key Themes Identified in Negative User Reviews

No	Main Themes of Negative Reviews	Percentage (%)	Most Frequently Appearing Indicative Quotes
1	Errors or inconsistencies in results in certain fiqh cases	36	"Not accurate, you can get 1/6 with one sibling, it should be 1/3", "there is still something wrong in terms of ashlul problem", "There is a bug in calculating, the wrong amount."
2	Limitations of the heirs' features and complex scenarios	24	"For biological siblings, why is there no option in the list of heirs", "grandchildren from sons have not been included yet", "develop again with complex problems"
3	Technical issues of the application (bugs, errors, login, crashes)	17	"There is an error.", "can't open", "Fatal Error"", "There are often errors when logging in, please fix it. And why can't I enter offline mode now?"
4	Visual display, readability, and user experience	11	"The application does not look bright.", "the writing of the number is not visible", "Dark appearance, so it looks less attractive."
5	Ads, offline limitations, and app monetization	12	"It's a pity that you have to be online", "Can't go offline", "The ads can be eliminated better with the paid option."

Source: Processed by Author, 2026

Religious Authority and Validity of Digital Fiqh

User reviews reveal complex negotiations between trust in digital tools and traditional religious authority. Applications are not uniformly accepted as authoritative replacements for ulama but evaluated through users' existing fiqh knowledge particularly among pesantren-educated users who validated Kalkulator Waris Syafi'iyah as "accurate according to the book," positioning traditional Islamic education as the epistemic benchmark for digital outputs. Conversely, users with adequate fiqh literacy actively critiqued specific errors rather than passively accepting outputs, identifying discrepancies such as "Not accurate, you can get 1/6 with one sibling, it should be 1/3," targeting technical fiqh issues across distribution shares, ashlul problems, radd cases, and hijab rules. One user explicitly stated conditional trust: "I will not give a full rating until the error is corrected," reinforcing that applications function as tools requiring verification rather than autonomous authorities.

Users consistently valued epistemic transparency through Qur'anic evidence, hadith references, and clear calculation methodologies. Comments such as "the application is very useful with the transparency of good fiqh formulas and rules" indicate that transparency functions as a legitimacy marker. Users seek theological justification demonstrating that outputs align with scriptural foundations, not merely computational results. Applications lacking methodological transparency faced skepticism, with users questioning, "Is this sahih and can it be accounted for?" This pedagogical dimension transforms applications from black-box calculators into educational tools, enhancing religious literacy while maintaining scholarly oversight.[22]

The madhhab orientation of applications reveals both strengths and limitations. Explicit adherence to Shafi'i jurisprudence earned user trust through methodological consistency, yet potentially marginalizes those following different schools or requiring alignment with Indonesia's Compilation of Islamic Law (KHI). The critical stance among users reflects epistemic maturity in positioning technology as a fallible tool requiring human verification. Users treat applications as one reference among many alongside fiqh texts, ulama consultations, and pesantren knowledge, preventing technology-centrism and ensuring algorithmic outputs remain subject to scholarly oversight. This reveals that digitalization has

[22] Taufiq Iqbal, Bahruni Bahruni, and Fauzan Putraga Al-Bahri, "Development of a Cross-Platform Application for Islamic Inheritance Distribution Calculation Using Python and Streamlit," *Journal Dekstop Application (JDA)* 4, no. 2 (2025): 42–51, https://doi.org/10.59431/jda.v4i2.662.

not replaced traditional religious authority but created a layered authority structure where digital tools, classical texts, and living scholars collectively inform users' understanding of Islamic inheritance law.[23]

Interaction between Technology and Religious Practice

Islamic inheritance applications function not merely as computational tools but as mediators shaping users' understanding of Islamic inheritance law. User reviews indicate that applications serve dual roles: simplifying complex calculations while simultaneously educating users about Islamic inheritance law principles. Comments such as "It really helps us in learning fiqh knowledge," demonstrate that applications transform abstract fiqh rules into concrete, comprehensible formats. The educational dimension is particularly significant for users without formal Islamic education backgrounds, who stated the applications are "easy to understand" this accessibility democratizes knowledge previously requiring specialized religious training or ulama consultation.

However, technology's pedagogical role simultaneously introduces potential for oversimplification. Users with deeper fiqh literacy identified gaps in handling complex scenarios, noting that "this inheritance calculator is quite good for those who have a foundation in inheritance, but for ordinary people who do not have a foundation in inheritance science, there needs to be calculation until the final result." this reveals tension between simplicity and comprehensiveness: user-friendly interfaces attract lay users but may inadequately prepare them for non-standard heir combinations, contemporary family structures, or contextual factors requiring jurisprudential interpretation beyond algorithmic capability. Digitalization thus shapes users' understanding by privileging calculable scenarios while potentially marginalizing edge cases requiring human scholarly judgment.[24]

Users actively negotiate between digital outputs and traditional practices, treating applications as starting points rather than definitive solutions. Several reviews emphasized applications "basic foundation" requiring subsequent verification, with one advising, "can be used for reference in portions for heirs

[23] wahyu Amaldi, Noppy Hadisuwarno, And R. Hudan Muchtadi, "Perancangan Aplikasi Perhitungan Ahli Waris Dalam Islam Menggunakan Framework Ci 4," *Jurnal Satya Informatika* 9, no. 1 (May 29, 2024): hlm. 60, https://doi.org/10.59134/jsk.v9i1.634.

[24] Manswab Mahsen Abdulrahman and Abdul Hafiz Musa Walusimbi, "Artificial Intelligence Use in the Issuance of Inheritance Fatwas: Evaluating GPT-3.5 Compliance with Islamic Legal Principles," *Asy-Syari'ah* 26, no. 2 (December 31, 2024): hlm. 137, https://doi.org/10.15575/as.v26i2.37666.

according to Sharia." this positions applications within broader decision-making processes involving family deliberation, ulama consultation, and local customs (adat), as one user acknowledged: "Indonesia, especially Java, is cultural in nature, and customs are sometimes also solutions for mutual agreement (taradhi) among heirs to maintain family harmony." The requested sharing feature "if possible, the share button should be at the end of the calculation so that many can use this app" further facilitates collective deliberation, positioning applications as mediators enabling informed negotiation rather than imposing rigid outcomes. The digitalization of Islamic inheritance law is a socio-religious process reshaping how Indonesian Muslims implement inheritance while preserving space for human agency, scholarly oversight, and contextual adaptation.[25]

D. Conclusion

This netnographic study of 679 user reviews examined Islamic inheritance applications in Indonesia, revealing three digitalization approaches: calculator-focused, educational, and multi-madhhab platforms that translate jurisprudence into algorithmic systems. Satisfaction stems from usability, educational value, fiqh accuracy, transparency, and spiritual significance, while criticisms target calculation errors, feature limitations, technical issues, interface barriers, and monetization. Users evaluate applications against fiqh knowledge from ulama, pesantren education, and classical texts rather than accepting them as autonomous religious authorities, creating layered authority structures where digital tools mediate informed negotiation rather than impose deterministic solutions. Ultimately, Islamic inheritance law digitalization emerges as a socio-religious process shaped by critical digital-religious literacy, democratizing knowledge while maintaining scholarly oversight. Methodologically, manual coding introduces subjectivity and reliance on Google Play Store reviews excludes non-public feedback; future research should employ computer-assisted tools (NVivo, ATLAS.ti, MAXQDA), comparative studies across Muslim-majority countries, and investigation of developer-user dialogues and application evolution to deepen understanding of religious technology co-construction.

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[25] Tendri Hardiyansyah, Benyy Djaja, and Maman Sudirman, “Transforming Inheritance Law in the Digital Era: Challenges, Opportunities, and Adaptive Strategies for Indonesia,” *Jurnal Al-Hakim: Jurnal Ilmiah Mahasiswa, Studi Syariah, Hukum Dan Filantropi*, December 9, 2024, hlm. 243, https://doi.org/10.22515/jurnalalhakim.v6i2.10174.

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