

Enhancing Mediation Skills: Islamic Inheritance Law Training to Prevent Disputes among Yala's Muslim Minority in Thailand

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Abstract

This International Community Service program was initiated to address the early signs of inheritance disputes among the Muslim minority community in Yala, Thailand. The initiative aimed to enhance mediation skills through structured training in Islamic inheritance law (*faraid*) as a preventive strategy to reduce potential familial conflicts during the inheritance distribution process. The program employed a blended learning approach consisting of both online and offline training. The online sessions delivered foundational knowledge on Islamic inheritance principles, mediation techniques, and conflict early warning systems. The offline sessions emphasized the practical application of these materials through case analysis and role-playing exercises. Community leaders, including mosque imams and school teachers, were selected as primary participants based on their strategic roles as mediators within the local dispute resolution culture. The effectiveness of the training was evaluated using a pre-test and post-test design involving a validated mediation skills scale. The results demonstrated a statistically significant improvement in participants' mediation competencies ($t(19) = 6.413$, $p < 0.001$), confirming the positive impact of the training intervention. Qualitative feedback further revealed improvements in participants' empathy, neutrality, problem-solving ability, and confidence in handling inheritance disputes. Overall, the program has proven to be an effective legal empowerment initiative, contributing not only to conflict prevention but also to strengthening social harmony and resilience among a vulnerable minority group. The outcomes highlight the importance of integrating religious legal knowledge with mediation skills to support peaceful dispute resolution in culturally sensitive contexts.

Keywords

Islamic Inheritance Law, Mediation Skills, Conflict Prevention, Muslim Minority, Community Legal Empowerment

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Abstrak

Program Pengabdian Kepada Masyarakat Internasional ini dilaksanakan untuk merespons gejala awal konflik pembagian waris pada komunitas minoritas Muslim di Yala, Thailand. Tujuan utama program ini adalah meningkatkan kemampuan mediasi melalui pelatihan hukum waris Islam (faraid) sebagai strategi preventif dalam mengurangi potensi konflik keluarga akibat pembagian warisan. Pelatihan diselenggarakan dengan pendekatan kombinasi daring dan luring. Sesi daring membekali peserta dengan pengetahuan dasar tentang prinsip-prinsip hukum waris Islam, teknik mediasi, dan sistem deteksi dini konflik. Sementara itu, sesi luring difokuskan pada penerapan praktis melalui analisis kasus dan role play. Peserta pelatihan terdiri dari tokoh masyarakat seperti imam masjid dan guru, yang secara kultural berperan sebagai mediator dalam penyelesaian sengketa keluarga. Efektivitas pelatihan dievaluasi melalui desain pre-test dan post-test menggunakan skala kemampuan mediasi. Hasil analisis menunjukkan peningkatan kemampuan mediasi yang signifikan secara statistik ($t(19) = 6,413$; $p < 0,001$), yang mengonfirmasi keberhasilan intervensi pelatihan. Temuan kualitatif juga memperlihatkan peningkatan empati, netralitas, kemampuan memecahkan masalah, serta kepercayaan diri peserta dalam menangani sengketa warisan. Secara keseluruhan, program ini terbukti efektif sebagai inisiatif pemberdayaan hukum berbasis komunitas yang tidak hanya mencegah konflik, tetapi juga memperkuat harmoni sosial dan ketahanan komunitas minoritas dalam konteks budaya yang sensitif.

Kata Kunci

Hukum Waris Islam, Mediasi, Pencegahan Konflik Pembagian Waris, Komunitas Minoritas Muslim Yala

Introduction

Inheritance disputes have become a recurring socio-legal issue within families, both in Indonesia and across Southeast Asia. Previous studies indicate that these conflicts are frequently triggered by disputes over tangible assets, particularly land, which often leads to tension among heirs.¹ The impact of inheritance disputes extends beyond legal issues and often leads to the deterioration of familial and social ties. Ideally, families should function as spaces of harmony and mutual support, especially during times of personal difficulty. Family harmony serves as an important form of social capital that strengthens household resilience.²

¹ I.G.A.K.R. Handayani and B Harahap, "Legislative Legal Politics of Inheritance Law in Indonesia," *Journal of Ecohumanism* 3, no. 6 (2024): 910–16, <https://doi.org/10.62754/joe.v3i6.4059>; A A Tarigan, "Implementation of Inheritance Law of the Muslim Karo in North Sumatra," *Ahkam: Jurnal Ilmu Syariah* 14, no. 2 (2014): 199–212, <https://doi.org/10.15408/ajis.v14i2.1279>.

² Q Zhan et al., "Evaluation of Changes in College Students' Experience of Family Harmony before, during, and after the COVID-19 Pandemic," *Current Psychology* 43, no. 27 (2024): 23378–86, <https://doi.org/10.1007/s12144-024-05804-0>; J Feng et al., "The Mediating Effect of Psychological Resilience between Individual Social Capital and Mental Health in the Post-Pandemic Era: A Cross-Sectional Survey over 300 Family Caregivers of Kindergarten Children in Mainland China," *Social Sciences* 13, no. 2 (2024), <https://doi.org/10.3390/socsci13020122>; I Mzid, N Khachlouf, and R Soparnot, "How Does Family Capital Influence the Resilience of Family Firms?," *Journal of International Entrepreneurship* 17, no. 2 (2019): 249–77, <https://doi.org/10.1007/s10843-018-0226-7>.

However, in practice, inheritance conflicts often result in the loss of social capital and lead to disharmony and hostility among family members.³

In some cases, such conflicts escalate into criminal acts. Reports show that inheritance disputes have provoked physical violence.⁴ Some cases have even resulted in murder, particularly due to prolonged disputes over land boundaries.⁵ These realities highlight the urgent need for preventive strategies to mitigate inheritance-related conflicts.

One such strategy is through Islamic inheritance law training for the Muslim minority community in Yala, Thailand, conducted through an International Community Engagement Program. This training aims to unify perceptions among community members regarding the principles of inheritance distribution. Disputes often stem from differing interpretations of legal foundations, and aligning these understandings is essential.⁶ The application of Islamic inheritance law has been shown to facilitate peaceful family settlements.⁷

In addition to legal understanding, the program seeks to enhance mediation skills among local community leaders, such as schoolteachers and mosque imams, who hold strategic roles in informal dispute resolution processes. The lack of mediation skills has been identified as a key barrier to resolving conflicts effectively.⁸ A focus group discussion with the

³ M Izuhara and S Köppe, "Inheritance and Family Conflicts: Exploring Asset Transfers Shaping Intergenerational Relations," *Families, Relationships and Societies* 8, no. 1 (2019): 53–72, <https://doi.org/10.1332/204674317X14908575604683>.

⁴ Mudthia Nabila Maulud and Tajul Arifin, "Carok Mat Hasan: Tinjauan Hadits Riwayat Imam Nasa'i Dan Pasal 340 KUHP," *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 3, no. 2 (June 2024): 88–99, <https://doi.org/10.56910/jispendiora.v3i2.1492>.

⁵ Kumpul Sianturi and Hudi Yusuf, "Tingkat Kriminalitas Kasus Penganiayaan Sampai Kepada Pembunuhan Akibat Sengketa Batas Tanah Yang Berlarut-Berlarut," *JICN: Jurnal Intelek Dan Cendekiawan Nusantara* 1, no. 2 (2024): 2375–86.

⁶ Syaikhu Syaikhu, "The Dispute Settlements of Inheritance In Palangka Raya: A Legal Anthropology Approach," *Mazahib Jurnal Pemikiran Hukum Islam* 18, no. 1 (2019): 117–41, <https://doi.org/10.21093/mj.v18i1.1441>; A K Rizani and A Dakhoir, "Musyawarah Sebagai Alternatif Penyelesaian Sengketa Waris Beda Agama: Evidence Based Solution from Indonesia," *El-Mashlahah* 10, no. 2 (2020): 52–64, <https://doi.org/10.23971/mashlahah.v10i2.2063>; T Tarmizi et al., "Inheritance Distribution and Conflict Resolution in Bone Regency: Upholding Women's Rights and Islamic Law Objectives," *De Jure: Jurnal Hukum Dan Syar'iah* 16, no. 2 (2024): 255–77, <https://doi.org/10.18860/J-FSH.V16I2.29477>.

⁷ I.E.A.S. Pelu, A Syaikhu, and J Tarantang, "Tradisi Penyelesaian Sengketa Kewarisan Masyarakat Kalimantan Tengah: Studi Pada Kabupaten Katingan Dan Kota Palangka Raya," *Al-Manahij: Jurnal Kajian Hukum Islam* 13, no. 2 (2019): 203–16, <https://doi.org/10.24090/mnh.v13i2.2027>; H Basri et al., "Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and Its Implications for Islamic Law," *Samarah* 6, no. 2 (2022): 537–57, <https://doi.org/10.22373/sjkh.v6i2.13882>; M Takdir et al., "The Takharrūj Method as an Islamic Legal Solution for Customary Inheritance Practices among Muslim Communities in Pakamban Laok, Sumenep, Indonesia," *Journal of Islamic Law* 4, no. 1 (2023): 104–22, <https://doi.org/10.24260/jil.v4i1.1044>; A Rasyid, R F Lubis, and I Saleh, "Contestation of Customary Law and Islamic Law in Inheritance Distribution: A Sociology of Islamic Law Perspective," *Al-Ahkam* 34, no. 2 (2024): 419–48, <https://doi.org/10.21580/ahkam.2024.34.2.20843>; F Hamdi et al., "The Maqashid Sharia Construction on Inheritance in Dayak Ngaju Customs Within The Tumbang Anoi Agreement," *El-Mashlahah* 13, no. 2 (2023): 181–202, <https://doi.org/10.23971/el-mashlahah.v13i2.7375>.

⁸ I Marandici, "Structural Bias, Polarized Mediation and Conflict Resolution Failure: A Comparative Examination of the Disputes in Transnistria and Donbas," *Journal of Southeast European and Black Sea* 23, no. 1 (2023): 89–113, <https://doi.org/10.1080/14683857.2022.2101188>; S C Ay, H K Keskin, and M Akilli,

Muhammadiyah Association of Thailand revealed that inheritance disputes had already occurred in the community, mostly due to conflicting references used in inheritance practices.

Islamic inheritance law training thus becomes a strategic initiative to equip local leaders with the necessary knowledge and skills to act as mediators. A shared legal understanding among disputing parties significantly facilitates mediation outcomes, as all parties refer to a common legal framework.⁹ Mediation competencies such as empathetic communication, neutrality, and problem-solving are essential to promoting fair and peaceful resolutions in inheritance cases.

Beyond resolving individual disputes, the strengthening of mediation capacity contributes to broader social benefits. As a religious minority, the Muslim community in Yala is part of a broader category of minority groups that are often at risk of experiencing social exclusion, marginalization, and discriminatory treatment from dominant societal groups.¹⁰ Thus, the training not only helps to resolve internal family disputes but also reinforces communal resilience and supports the mental well-being of the minority Muslim population amid external challenges.

Based on this background and the situational analysis of the community, this International Community Service Program was designed to provide Islamic inheritance law training focused on improving mediation skills as a preventive measure to address potential inheritance conflicts in the Muslim minority community of Yala, Thailand.

Method

The implementation of this International Community Engagement Program (PKM Internasional), aimed at improving mediation skills through Islamic inheritance law training as a preventive effort against inheritance-related conflicts, was carried out in three phases: planning, implementation, and evaluation.

“Examining the Effects of Negotiation and Peer Mediation on Students’ Conflict Resolution and Problem-Solving Skills,” *International Journal of Instruction* 12, no. 3 (2019): 717–30, <https://doi.org/10.29333/iji.2019.12343a>.

⁹ J A Riera Adrover, M E Cuartero Castañer, and J J Montaña Moreno, “Mediators’ and Disputing Parties’ Perceptions of Trust-Building in Family Mediation,” *Negotiation and Conflict Management Research* 13, no. 2 (2020): 151–62, <https://doi.org/10.1111/ncmr.12167>.

¹⁰ U Kalpagam, “Are Muslims Discriminated against in the Labour Market in India?,” *Indian Journal of Labour Economics* 53, no. 1 (2010): 61–79; A Chatterjee, “Narratives of Exclusion: Space, Insecurity and Identity in a Muslim Neighbourhood,” *Economic and Political Weekly* 50, no. 52 (2015): 92–99; J Bruss, “Experiences of Discrimination Reported by Turkish, Moroccan and Bangladeshi Muslims in Three European Cities,” *Journal of Ethnic and Migration Studies* 34, no. 6 (2008): 875–94, <https://doi.org/10.1080/13691830802211166>; A Husain and S Howard, “Religious Microaggressions: A Case Study of Muslim Americans,” *Journal of Ethnic and Cultural Diversity in Social Work* 26, no. 1–2 (2017): 139–52, <https://doi.org/10.1080/15313204.2016.1269710>; J A Linando, “A Relational Perspective Comparison of Workplace Discrimination toward Muslims in Muslim-Minority and Muslim-Majority Countries,” *International Journal of Cross Cultural Management* 23, no. 1 (2023): 31–57, <https://doi.org/10.1177/14705958221120990>.

Planning Phase

The initial stage of the program began with identifying the core problems that contributed to inheritance disputes within the Muslim minority families in Yala. Data collection was conducted through a focus group discussion (FGD) involving representatives of the Regional Islamic Council of Yala and key figures from the Muhammadiyah Association of Thailand. The FGD revealed early indications of inheritance-related conflict within families, mainly caused by differing legal references used in the distribution process.

Another contributing factor was the limited capacity of community leaders in mediating family disputes. This was significant, as in the cultural context of the Muslim minority community in Yala, inheritance matters are typically resolved through community leaders such as schoolteachers and mosque imams. These individuals play a pivotal role in facilitating peaceful inheritance settlements. This contextual reality served as the foundation for designing the program's intervention: to enhance mediation skills among these local leaders by equipping them with a sound understanding of Islamic inheritance law.

In addition to legal knowledge, the program also aimed to strengthen participants' practical skills in mediation and early conflict detection. These competencies are essential for ensuring that community mediators are well-prepared to intervene effectively in inheritance-related disputes. Coordination meetings with program partners were also conducted during the planning phase. These meetings were held on two separate occasions. The first coordination meeting, focused on presenting the overall structure and objectives of the program. The second meeting was intended to prepare for the implementation of the training sessions, both online and offline.

These coordination activities involved multiple stakeholders, including the leadership of the Special Branch of Muhammadiyah (PCIM) Thailand, the Regional Islamic Council of Yala, the Muhammadiyah Association of Thailand, and the International Community Engagement Program (PKM) team.

Implementation Phase

The core agenda of the International Community Engagement Program (PKM Internasional) was the implementation of Islamic inheritance law training to improve mediation capacity as a preventive effort against inheritance conflicts within the Muslim minority families in Yala. This was carried out through two main activities: online and offline training sessions.

The online sessions focused on building participants' cognitive understanding of Islamic inheritance principles (faraid), mediation strategies for preventing inheritance disputes, and the fundamentals of early conflict detection. Meanwhile, the offline sessions emphasized practical skill development and were delivered directly to selected participants within the partner community—specifically, community leaders with potential as mediators, such as mosque imams and schoolteachers. The selection of participants was coordinated with partner institutions.

The trainers or speakers for each topic were selected based on their expertise. First, the trainer for the Islamic inheritance law session had proven proficiency in faraid knowledge and practical experience assisting families with inheritance distribution. This speaker also manages a YouTube channel dedicated to explaining faraid law. Second, the speaker for the mediation session held a legal academic background and practical mediation experience, including certification from the Supreme Court of Indonesia. Third, the speaker for early conflict detection held expertise in early warning systems for social conflict and had produced a paper on the topic.¹¹

The blended learning model ensured that the online component served to establish foundational knowledge, while the offline component focused on applied learning through practical methods such as case analysis and role-playing. This dual approach strengthened both conceptual understanding and skill application among the participants.

Evaluation Phase

The evaluation was conducted to assess the effectiveness of the Islamic inheritance law training program in improving mediation skills as a preventive measure against inheritance disputes within the Muslim minority community in Yala. In this International Community Engagement Program, the evaluation utilized a pre-test and post-test approach, with the pre-test administered prior to the training and the post-test given upon completion of the program.

Both assessments employed a questionnaire or mediation skill measurement scale designed to evaluate the impact of the training intervention in the context of conflict prevention related to inheritance distribution. The primary purpose of using this measurement tool was to determine the extent to which the program successfully enhanced the participants' capacity to mediate inheritance-related disputes.

Result and Discussion

Enhancing Mediation Skills Through Online Training on Islamic Inheritance Law

The online training sessions were conducted via the Zoom platform and featured three expert speakers. The first speaker, Akhmad Arif Rifan, S.H.I., M.Si., an expert in Islamic inheritance law (faraid), delivered foundational material to community leaders, including

¹¹ Hadi Suyono, "Pengembangan Model Dan Indeks Deteksi Dini Konflik Dengan Prediktor Identitas Sosial, Prasangka Dan Intensi," *Uad.Ac.Id* (Universitas Ahmad Dahlan, 2015).

mosque imams and teachers. The session introduced key principles of faraid based on primary Islamic sources, namely the Qur'an and Hadith as well as classical Islamic texts, including works by Abady (1990), Al-Atsqalani et al. (2010), Al-Hishni (2008), Al-Utsaimin (2003), Al-Zuhaili (2007), and An-Nawawi (2002).

This content was particularly relevant for the Yala Muslim community, where Islamic inheritance law, despite being comprehensively outlined in primary Islamic sources, is not yet widely used as the main reference for inheritance distribution. This reality formed the basis for delivering faraid education, intended to strengthen the legal and ethical foundation for peaceful inheritance settlements.

The second speaker, Dr. Rahmat Muhajir Nugroho, S.H., M.H., presented strategies for mediation in inheritance conflict resolution. The session introduced the concept of mediation, emphasizing the role of a neutral third party who facilitates voluntary agreements between disputing parties. It also explored models of dispute resolution including negotiation, mediation, and arbitration—and the role of the mediator in reconciling competing interests. The discussion further elaborated on the importance of achieving win-win solutions in inheritance cases, where all parties feel fairly treated.¹²

To ensure inheritance disputes are resolved peacefully, early conflict detection is essential. This topic was presented by the third speaker, Dr. Hadi Suyono, S.Psi., M.Si., who discussed early warning signs of conflict, such as emerging disagreements, perception gaps, or negative interactions. These signals can be identified by trained mediators to take proactive measures and prevent the escalation of disputes during inheritance distribution.¹³

Practicing Inheritance Law and Mediation Skills Through Onsite Training

The onsite sessions of the International Community Engagement Program (PKM Internasional) were designed to deepen participants' practical competence in Islamic inheritance law (faraid), mediation techniques applicable to inheritance distribution, and early conflict detection strategies.¹⁴ These in-person training sessions aimed to ensure that participants not only understood the theoretical foundations but could also apply them

¹² I B Lobel, "Mediation in the Resolution of Collective Bargaining Disputes," in *Collective Bargaining in Higher Education: Best Practices for Promoting Collaboration, Equity, and Measurable Outcomes*, 2021, 86–96, <https://doi.org/10.4324/9781003138990-6>; I W Zartman, "The Lengths and Limits of Mediation in Intrastate Crises," in *Research Handbook On Mediating International Crises*, 2019, 142–53, <https://doi.org/10.4337/9781788110709.00018>; D De Girolamo, "The Mediation Process: Challenges to Neutrality and the Delivery of Procedural Justice," *Oxford Journal of Legal Studies* 39, no. 4 (2019): 834–55, <https://doi.org/10.1093/ojls/gqz011>; C J Menkel-Meadow, "Mediation, Arbitration, and Alternative Dispute Resolution (ADR)," in *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, 2015, 70–74, <https://doi.org/10.1016/B978-0-08-097086-8.86083-3>; J B J Stulberg, "The Theory and Practice of Mediation: A Reply to Professor Susskind," in *Discussions in Dispute Resolution: The Foundational Articles*, 2021, 125–30, <https://doi.org/10.1093/oso/9780197513248.003.0026>.

¹³ Hadi Suyono, *Merawat Perdamaian Metode Sistem Peringatan Dini Konflik, Semester Ilmu* (Yogyakarta: Semester Ilmu, 2017), <https://doi.org/http://eprints.uad.ac.id/21714/1/Binder1%20-%20merawat%20pedamaian-revisi%20terbaru%205-12-17%20%283%29.pdf>.

¹⁴ I De Bauw, I Van Kerckhove, and N Paiva, "Family Mediation and Transmission of Heritage - The Family Mediator: A Weaver Who Works between the Law, the Accounts and Family Tales," *Cahiers Critiques de Therapie Familiale et de Pratiques de Reseaux* 67, no. 2 (2021): 107–25, <https://doi.org/10.3917/ctf.067.0107>.

effectively in real-world scenarios. The training utilized interactive learning methods, including lectures, case analysis, and role-playing exercises.

The same trainers who facilitated the online sessions were also assigned to the offline phase to maintain continuity and consistency in content delivery. While the online training emphasized cognitive understanding of inheritance law, mediation, and early detection, the onsite training prioritized application and skill reinforcement through active engagement and simulation.

In the Islamic inheritance law module, participants were guided through advanced faraid calculations, including inheritance shares for husbands, wives, sons, daughters, fathers, and mothers. This exercise equipped them with practical tools to resolve disputes using standard Islamic legal principles. The mediation module employed case-based scenarios where participants practiced facilitating dialogue, identifying interests, and applying the stages of mediation. These activities helped them internalize key mediation concepts such as mediator neutrality, pre-negotiation strategies, and achieving balanced agreements.

Meanwhile, the early conflict detection component emphasized the development of soft skills essential for mediators. Through structured role-play, participants were trained in empathy, effective communication, neutrality, objectivity, problem-solving, cognitive flexibility, and adaptability. These competencies are critical for anticipating and de-escalating conflicts during inheritance negotiations, particularly within extended families and community settings.

Evaluating The Effectiveness of Islamic Inheritance Law Training in Yala, Thailand

The effectiveness of the International Community Engagement Program conducted in Yala, Thailand, was measured through a pre-test and post-test design to assess the impact of Islamic inheritance law training on participants' mediation skills. A quantitative evaluation approach was employed to objectively determine the extent of improvement following the intervention.

To ensure the data met the assumptions required for parametric analysis, a normality test was first conducted. This statistical procedure aimed to validate the use of a paired sample t-test in comparing participants' scores before and after the training. The results of the normality test, which include skewness, kurtosis, and the D'Agostino-Pearson omnibus test, indicated that the data were normally distributed. These findings established the basis for subsequent analysis of training effectiveness.

The pre-test was administered prior to the training to establish baseline data, while the post-test was conducted upon completion of the program. Both assessments used a standardized mediation skills scale that measured key competencies such as conflict resolution ability, legal comprehension, communication strategies, and early conflict detection. These metrics were essential for evaluating the success of the training in preparing participants to mediate inheritance disputes within their communities.

The next section presents the statistical results from both the normality test and the paired sample t-test to quantify the program's impact on mediation capacity among the Muslim minority in Yala.

1. Statistical Analysis: Normality Test and Paired Sample t-Test

To assess the normal distribution of the pre-test and post-test data, a normality test was conducted using the D'Agostino-Pearson omnibus method. The pre-test results showed a skewness coefficient of -0.5592 ($p = 0.2578$) and a kurtosis coefficient of -0.6153 ($p = 0.5692$), with a D'Agostino-Pearson significance value of 0.4483 . Similarly, the post-test data yielded a skewness coefficient of 0.8216 ($p = 0.1054$), a kurtosis coefficient of 1.3184 ($p = 0.1830$), and a D'Agostino-Pearson value of 0.1111 .

Since all p-values exceeded the 0.05 threshold, both datasets were considered to be normally distributed, fulfilling the assumption for parametric testing.

A paired sample t-test was then conducted to analyze the mean differences between the pre-test and post-test scores. The results are summarized in the **Table 1** and **Table 2**.

Table 1. Paired Samples Statistics

Measurement	N	Mean	Std. Deviation	Std. Error Mean
Pre-Test (Before Training)	20	28.40	2.37	0.53
Post-Test (After Training)	20	34.75	4.29	0.96

Table 2. Paired Samples Test

Paired Differences	Mean Difference	Std. Deviation	Std. Error Mean	t	df	Sig. (2-tailed)
Pre-Test vs Post-Test	6.35	4.43	0.99	6.413	19	0.000

2. Interpretation of Results

The paired sample t-test results revealed a statistically significant increase in mediation skills following the training program. The average score increased by 6.35 points, from 28.40 to 34.75 . The significance level ($p = 0.000$) indicates a highly reliable difference, affirming that the improvement was not due to chance but rather the effect of the training intervention.

These results confirm that the Islamic inheritance law training effectively enhanced participants' mediation competencies, thereby supporting the program's objective to strengthen preventive measures against inheritance-related conflicts in the Yala community.

3. Qualitative Discussion and Interpretation

The quantitative findings were further supported by qualitative data obtained through structured interviews and post-training reflections. Participants consistently reported an increased confidence in their ability to mediate inheritance-related disputes following the training. They acknowledged a deeper understanding of *faraid* principles and demonstrated an improved capacity to apply Islamic inheritance law fairly and transparently in familial settings.

Participants also described significant improvements in their interpersonal and mediation skills. Many reported a greater willingness to listen attentively to disputing parties, a clearer ability to interpret emotional cues, and increased empathy when navigating sensitive family dynamics. These qualitative observations reflect the importance of soft skills such as neutrality, emotional regulation, and creative problem-solving in effective community-based mediation. Notably, several participants highlighted their improved ability to explain inheritance calculations objectively and to maintain neutrality during emotionally charged discussions. These developments align with the training's intended outcomes and reinforce the quantitative evidence of improved mediation capacity.

In addition, the program contributed to enhancing participants' ability to detect early warning signs of conflict, allowing for timely intervention before disputes escalated. This is particularly relevant in the socio-cultural context of Yala's Muslim minority, where community leaders such as mosque imams and schoolteachers often act as informal mediators. The combination of doctrinal clarity, applied legal reasoning, and emotional competence suggests that the training fostered both legal literacy and practical mediation capabilities. This integrated skill set is critical not only for resolving inheritance issues peacefully but also for reinforcing family cohesion and promoting social harmony in a vulnerable minority community. These outcomes affirm the effectiveness of Islamic inheritance law training as a comprehensive model for conflict prevention, legal empowerment, and community resilience.

Conclusion

This International Community Empowerment Program demonstrated that Islamic inheritance law training significantly enhances mediation skills among community leaders in the Muslim minority of Yala, Thailand. The combination of doctrinal instruction in *faraid*, applied mediation strategies, and early conflict detection proved to be an effective preventive approach to inheritance-related disputes. Quantitative analysis through pre- and post-test evaluations confirmed a statistically significant improvement in mediation competencies, while qualitative reflections indicated increased confidence, neutrality, and communication skills among participants. These outcomes underscore the value of combining legal education with practical conflict resolution training to build local capacity for peaceful dispute settlement. The success of this program reinforces the importance of equipping grassroots mediators, such as mosque imams and teachers with both legal knowledge and soft skills, particularly in culturally sensitive and marginalized contexts. Beyond preventing inheritance disputes, the training contributed to strengthening social cohesion, preserving family harmony, and supporting the mental well-being of minority communities under socio-political pressure. In light of these findings, the program recommends continued follow-up through structured mentoring and collaboration between the PKM team and local institutions such as the Special Branch of Muhammadiyah in Thailand, the Regional Islamic Council of Yala, and the Muhammadiyah Association of Thailand. Such sustained engagement will ensure the long-term implementation and institutionalization of Islamic inheritance mediation practices within the community.

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