



E-NISN : 2614-2643  
P-NISN : 2541-7037

**Journal Equitable**

**Vol 9 No 1  
2024**

## **THE DEVELOPMENT OF SHARIA ECONOMIC LAW IN THE CONSTELLATION OF INDONESIAN NATIONAL LAW**

**Wiwin Sutoyo**

UIN Prof.K.H.Saifuddin Zuhri Purwokerto, Indonesia. stywiwin@gmail.com

**Luthfi Hamidi**

UIN Prof.K.H.Saifuddin Zuhri Purwokerto, Indonesia., alutfihamidi@gmail.com

**Nurinawati Kurnianingsih**

UIN Prof.K.H.Saifuddin Zuhri Purwokerto, Indonesia, nurinakurnianingsih@gmail.com

### **Abstract**

Islamic law is a living law that operates in the midst of society. Thus, Islamic law is a law that cannot be separated from Indonesian society, to build an economic system that is in accordance with existing norms and traditions. Starting in the 1940s and decades later, the concept of Sharia Economic Law began to emerge in various countries. The very high growth of sharia economic practices, sharia economic law legislation in Indonesia was born as a logical consequence of the dialogue and intersection of Islamic teachings with the social environment. Therefore, the formulation, characteristics and expression of sharia economic law legislation is realized by the diversity of local values (local policies) that surround the growth of sharia economic law. The historical development of sharia economic law legislation in Indonesia displays a dynamic character that is uniquely Indonesian. Socio-political and cultural values are important elements that influence the pace and direction of sharia economic law legislation in Indonesia. This article proves that Islamic economic law has appeared as a sub-system in the Indonesian national legal order with the birth of various instruments in the formation of laws. . law, as Indonesian national law. The Sharia economic system is in no way contradictory, let alone contrary to Indonesian National Law, in fact it is in harmony with Pancasila, especially "The Principles of Belief in One Almighty God," and is also in accordance with the Constitution of the Republic of Indonesia as stated in the Preamble ( preamble) include: By realizing social justice for all Indonesian people, " so that the birth of the Sharia Economic Law law becomes a legal umbrella for problems that arise related to sharia economics

**Keywords:** sharia economic law, Indonesian law

### **A. Introduction**

The State of Indonesia is a state of  
law including the science of law teaches

the existence of written and unwritten law.

However, in modern law this favors  
codified law rather than the practice of



uncodified law. So the formal application of Islamic law through national legislation has become a really appropriate need because the presence of the Islamic economic system is seen as the best solution in reorganizing the Indonesian economy considering the direction of the development of Indonesian national law in the future seems to refer more to written law or more precisely refers to laws and regulations. In Indonesia, Islamic law is a *living law*, running in the midst of society.

<sup>1</sup>

Soerjono Soekanto stated that law is a concretization of the value system that prevails in society and a condition that aspires is the compatibility between law and the value system. Thus, Islamic law is a law that cannot be separated from

Indonesian society. This is different from the positive law. Positive law is born because it is born by a powerful political force. Enter development with very rapid technological progress and the rise of nationalism and spirituality. Global culture is also with the transition to the "New Economy" (Islamic Economic Concept) and legal positions are increasingly needed to regulate it.<sup>2</sup>

Sharia Economics is the science of humans who believe in Islamic life values. Sharia Economics which not only studies social individuals but also humans with fitrah, the principle of its implementation based on Islamic values in its operations, according to the orders of the Qur'an and Sunnah. According to historical views, long before the Unitary

<sup>1</sup> Jazuni, Islamic Law Legislation in Indonesia, (Bandung, PT. Citra Daditya Bakti, 2005)

<sup>2</sup> Amir Syarifuddin, Breaking the Freeze of Ijtihad: Important Issues of Contemporary Islamic Law in Indonesia, (Jakarta: Ciputat Press, 2002), p. 22.



State of the Republic of Indonesia was formed, even long before the colonizers the territory of this country had been inhabited by a clear population religion, especially Islam which then came out as a single majority until now. At least in certain areas, Islamic economic law in its vast context once prevailed and at least some of it is still in force today. The profit-sharing system in the form of *paroan* / *memaro* and others in agriculture, animal husbandry and so on which is widely known in a number of regions, especially on the island of Java, is one of the concrete evidence for the validity or enactment of Islamic economic law in the archipelago in the past. Similarly, the symbols of trade transactions in a number of traditional markets that seem thick with schools of

jurisprudence known to the public.

Although the study of Islamic economics has been quite long, it is as old as Islam itself.<sup>3</sup>

Most of the foundations of Islamic economics are found in Islamic literature such as tafsir of the Qur'an, syarah al Hadith, and books of fiqh written by famous Muslim scholars, including Abu Yusuf, Abu Haneefah, Abu Ubaid, Ibn Khaldun, Ibn Taymiyah and so on. Islam as a religion embraced by the majority of the Indonesian population, certainly very influential on the lifestyle of the Indonesian nation. The behavior of its adherents cannot be separated from the

---

<sup>3</sup> Abdul Halim, Religious Justice in Legal Politics in Indonesia from Conservative to Democratic-

Responsive Configuration, (Jakarta: RajaGrafindo Persada, 2000), p.1.



shari'a in Islam, including in economic practice.<sup>4</sup>

Thus, the implementation of religious shari'a in the form of laws is one of the parameters of a person's obedience in practicing his religion. Public enthusiasm for the growth of sharia economic practices is very high, especially with the mushrooming establishment of Islamic financial institutions in the form of Bait at Tamwil, BPRS or Islamic banking. Sharia banking is a trusted forum for people who want to invest with a fair profit-sharing system according to shari'ah principles. The inclusion of Islamic elements (sharia economics) in Indonesian economic law does not mean directing the national

economy towards a particular religious economic ideology, but because the shari'ah economy has long lived and developed not only in Indonesia, but also in the world. The Shari'ah economic system is one of the other economic systems such as capitalism and socialism. According to Jimly Asshiddiqie, in the perspective of economic constitution, we do not need to get caught up in discussions about economic ideology. Sharia economics has a strong foundation both formally shari'i and formal constitution. Formally, the existence of Sharia economy has a strong postulated basis. In the context of the state, Islamic economics has a constitutional basis.<sup>5</sup>

## B. Problem Statement

<sup>4</sup> Ahmad SF, Amrullah. 1417/1996. Dimensions of Islamic Law in the National Legal System; Remembering 65 Years of Prof. Dr. H. Bustanul Arifin, S.H.Cet. 1. Jakarta: Gema Insani Press. Anwar,

Syamsul. 2007. Sharia Treaty Law. Jakarta: PT. King Grafindo Persada

<sup>5</sup> HABIBULLAH, Eka Sakti. Sharia Economic Law in the National Legal Order. Al-Mashlahah Journal of Islamic Law and Social Institutions, 2017, 5.09.



Based on the background of the above problem, the author provides an overview in answering the problem of sharia economic law in Indonesia with related themes.

### **C. Research Objectives**

The purpose of the research is the study of Sharia Economics which believes Islamic values in its operations towards the growth of Sharia economic practices in Indonesia

### **D. Research Methods**

This type of research data is qualitative and historical. This qualitative data is based on the content or quality of a fact, such as data and explanations in a parse manner based on books, as well as articles collected by the author related to the politics of Islamic banking law which

are then analyzed in order to answer existing problems. While historical data is based on past experiences that describe as a whole the truth of events or facts that rely on the activity of evaluating an object such as past events or figures viewed from a standard and cultural angle. What is meant by historical data here is data related to the development of Sharia Economic law in Indonesia.<sup>6</sup>

### **E. Research Results and Discussion**

Islamic law being the source of national law alongside western law and customary law, does not mean that it has to be formal law with its own exclusive form, except its nature is to serve (not impose imperatively) on what already prevails as consciousness in everyday life.<sup>7</sup>

---

<sup>6</sup> Journal of Islamic Economics and Finance Samsu Rizal Panggabean and Taufik Adnan Amal, The Politics of Islamic Sharia From Indonesia to Nigeria, (Jakarta: Pustaka Alvabet, 2004), p.119

<sup>7</sup> Ahmad SF, Amrullah. 1417/1996. Dimensions of Islamic Law in the National Legal System; Remembering 65 Years of Prof. Dr. H. Bustanul Arifin, S.H.Cet. 1. Jakarta: Gema Insani Press. Anwar,



Here the source of law must be interpreted as the source of material law in the sense of being the content material for the formal source of law. Moreover, Islamic law has long had a place in Indonesia in the context of its enforcement, for so long, both normatively, sociologically, and juridically formal. According to Amin Summa, the most important reason for the enactment of Islamic law in Indonesia is the reason of constitution *and the* reason of history *as well as* the need for Islamic law itself. Although indeed the formation of national law based on the teachings of shari'ah cannot be separated in the context of national legal politics, but in the context of practicing Islamic teachings in a *kaffah* (perfect) manner, Islamic legal legislation

is placed in the framework of the needs of Muslims themselves. Therefore, the law is really carried out consistently, because it is considered a form of practicing Islamic teachings that are *kaffah* even in the form of laws and regulations. Added to this is the theory of acceptance of legal authority (creed theory) whose principle asserts that Islamic law affirms that everyone and anyone who has declared himself to be a Muslim, by saying two sentences of *sahada*, he is bound to submit to Islamic law and teachings. Because after all, in order for the implementation of legislation aimed at reform to run as it should, it should be in accordance with the laws that live in society.

This is in line with N.J. Coulson's view that law is always alive and



developing in line with the pace of development of a society. The presence of Islamic / Sharia economic law in the Indonesian legal system, today is no longer just because of historical and population demands (because the majority are Muslim) as some people / parties assume; however, further than that, it is also due to the needs of the wider community after it is known and felt correctly how fair and equitable the Sharia economic system is in guarding the welfare of the people aspired by the nation and the Unitary State of the Republic of Indonesia. The position of Islamic / Sharia economic law as described earlier, will be stronger when it is related to the philosophy and constitution of the country, namely Pancasila and the 1945

Constitution of the Republic of Indonesia.

In short, the Sharia economic system does not contradict at all let alone violate Pancasila, especially the "Precepts of the One and Only God," nor at all contradict let alone contradict the Constitution of the Republic of Indonesia both the Preamble (preamble) in which among others the sentence is embodied: "... By realizing a social justice for all Indonesian people," as well as with its contents, especially those contained in Chapter XI (Religion) Article 29 paragraphs (1) and (2), as well as Chapter XIV Articles 33 and 34 which regulate the national economy and social welfare of Indonesia.<sup>8</sup>

The birth of KHES began with the issuance of Law No. 3 of 2006 concerning Amendments to Law No. 7

---

<sup>8</sup> Khursid Ahmad (ed.), *Studies in Islamic Economics* (Leicester: The Islamic Foundation, 1983), pp. xii-xvii.p.45.



of 1989 concerning Religious Courts (UUPA). Law No. 3 of 2006 expands the authority of the PA in accordance with legal developments and the needs of Indonesian Muslims today. With this expansion of authority, the PA is now not only authorized to resolve disputes in the fields of marriage, inheritance, wills, grants, endowments, and sadaqah only, but also handle applications for adoption and resolve disputes in zakat, infaq, and other property and civil rights disputes between fellow Muslims, and the Shari'ah economy.

Judging from the content of the Compilation of Sharia Economic Law above, out of 796 articles, a total of 653 articles (80%) are related to contracts or agreements, thus the most material of the provisions on Islamic economics is related to the law of engagement (akad).

If we consider the scope of chapters and articles in KHES, it can be said that the scope of sharia economics includes: ba'i, contracts of sale and purchase, shirkah, mudharabah, murabahah, muzara'ah and musaqah, khiyar, ististna', ijarah, kafalah, hawalah, rahn, wadi'ah, ghashab and itlaf, wakalah, shulhu, waiver, ta'min, mudharabah sharia bonds, capital market, sharia mutual funds, sharia bank Indonesia certification, Multi-service financing, QRD, sharia current account financing, sharia pesiun funds, zakat and grants, and sharia accounting. However, if we look at Law No. 3 of 2006 concerning amendments to Law No. 7 of 1989 concerning Religious Courts, the scope of Sharia Economy includes: Islamic banks, Islamic economic microfinance institutions, sharia reinsurance, sharia





mutual funds, sharia bonds and sharia medium-term letters, sharia securities, sharia financing, sharia pawnshops, pension funds, sharia financial institutions, and sharia businesses.<sup>9</sup>

The word law known in Indonesian comes from Arabic *hukm* which means verdict (*judgement*) or statute (*Provision*). In the encyclopedia of Islamic Law, law means to establish something over something or abolish it. As mentioned above, the study of Islamic economics is bound by Islamic values, or in everyday terms is bound by

1. Real sector. The consequences of this concept also lead to teaching productive and non-consumptive lifestyles;
2. Gharar Prohibition Rules: prioritize transparency in

transactions and other operations and avoid ambiguity.

While Islamic values in the micro dimension require all funds obtained in the Islamic economic system to be managed with high integrity and very carefully. In order to implement halal-haram provisions, while the issue of halal-haram is one of the scopes of legal studies, it shows a close relationship between law, economics and sharia. The use of the word sharia as fiqh appears specifically in the inclusion of Islamic sharia as a source of legislation in several Muslim countries, Islamic banking, sharia insurance, sharia economics. From the point of view of Islamic teachings, the term sharia is the same as sharia (*Ta Marbuthoh* behind

---

<sup>9</sup> Samsu Rizal Panggabean and Taufik Adnan Amal, *The Politics of Islamic Sharia From Indonesia to Nigeria*, (Jakarta: Pustaka Alvabet, 2004), p.119



read with ha) whose understanding develops towards the meaning of fiqh, and not just verses or legal hadiths. Thus, what is meant by Sharia Economics is The main postulates on economics are found in the Qur'an and Hadith. This demands the Islamic community in Indonesia to create and implement an economic system and economic law based on the main postulates contained in the Qur'an and Hadith. Thus, these two terms, when referred to in short terms are as the Sharia Economic System or Sharia Economic Law.<sup>10</sup>

The Sharia Economic System on the one hand and Sharia Economic Law on the other hand are problems that must be built based on the mandate of

the Law in Indonesia. To build the Sharia Economic System, it requires the willingness of the community to implement the provisions of Fiqh in the economic field, while to build the Law

Sharia economics requires political will to adopt Fiqh law with adjustments to the situation and conditions of Indonesian society. Such adoption must be the *ijtihad* of the *fukoha*, scholars and the government, so that the law can be coercive as law. In the context of society, "Sharia Economic Law" means Islamic Economic Law extracted from the existing Islamic Economic system in society, which is the implementation of Fiqh in the economic field by the

<sup>10</sup> Muhyar Fanani, *Grounding the Sky Law of the Nationalization of Islamic Law and Islamization of*

*National Law After the Reformation*, (Yogyakarta: Tiara Wacana, 2008),



community.<sup>11</sup>

The implementation of the Economic System by the community requires law to regulate in order to create legal order and resolve disputes that inevitably arise in economic interaction. In other words, the Sharia Economic System requires the support of Sharia Economic Law to resolve various disputes that may arise in society.<sup>12</sup>

The concrete product of sharia economic law in Indonesia in particular can be seen from the recognition of the fatwa of the National Sharia Council, as the material law of sharia economy. Likewise, in the form of laws, such as Law No. 38 of 1999 concerning Zakat

Management, Law No. 21 of 2008 concerning Sharia Banking, and so on, it is expected to fill the void of legislation in the field of Islamic economics.

For the fields of insurance, mutual funds, bonds and Islamic capital markets as well as other Islamic financial institutions, of course, also require separate laws and regulations for their development, in addition to other pre-existing laws and regulations. The raw material of the law includes the study of fiqh from the fuqaha. In connection with the new authority of religious courts, the Supreme Court of the Republic of Indonesia stipulated

Some policies include: *first:*

<sup>11</sup> Mohammad Daud Ali, "Sharia Education in Filling the Needs of National Law" in *Mimbar Hukum* No. II Year IV 1993, (Jakarta: al-Hikmah and BITBINBAPERA Islam), .

<sup>12</sup> Muhyar Fanani, *Grounding the Sky Law of the Nationalization of Islamic Law and Islamization of National Law After the Reformation*, (Yogyakarta: Tiara Wacana, 2008),



improve the facilities and infrastructure of religious justice institutions, both matters concerning the physical building and matters concerning equipment, *second* : improve the technical capabilities of resources

Religious courts by collaborating with several universities to educate religious justice officials, especially judges in the field of sharia economics, *third* : form formal and material laws to serve as guidelines for religious justice officials in examining, adjudicating, and deciding sharia economic cases, fourth: fulfilling systems and procedures so that cases involving sharia economics can be carried out consciously, easily and at low cost. The four Supreme Court policies above are the main pillars of judicial

power in carrying out judicial functions mandated by article 24 of the 1945 Constitution jo. Law No. 4 of 2004 concerning judicial power. The birth of KHES began with the issuance of Law No. 3 of 2006 concerning Amendments to Law No. 7 of 1989 concerning Religious Courts (UUPA). Law No. 3 of 2006 expands the authority of the PA in accordance with legal developments and the needs of Indonesian Muslims today.<sup>13</sup>

With this expansion of authority, the PA is now not only authorized to resolve disputes in the fields of marriage, inheritance, wills, grants, endowments, and sadaqah, but also handles applications for adoption and resolves disputes in zakat, infaq, and other property and civil rights disputes

---

<sup>13</sup> Muchsin, , "The Future of Islamic Law in Indonesia", Depok, Thursday, December 7, 2006,



between fellow Muslims, and the Shari'ah economy. The relationship with the PA's new authority, in Article 49 of the UUPA was changed to The contents of KHES are authorized to examine, decide and settle cases in the first instance between persons of Muslim faith in the following areas:<sup>14</sup>

1. Marriage
2. Heirs
3. Testament
4. Grant
5. Endowments
6. Zakat
7. Infaq
8. Shadaqah and
9. Shari'ah economics.

What is meant by shari'ah economy is actions or business activities carried out according to shari'ah principles, which include:

1. Sharia bank
2. Sharia microfinance institutions
3. Shari'ah insurance
4. Shari'ah reinsurance
5. Shari'ah mutual funds
6. Shari'ah medium-term bonds and securities
7. Shari'ah securities
8. Shari'ah financing
9. Pawnshops shari'ah pension funds shari'ah financial institutions and,
10. Shari'ah business.

After Law No. 3/2006 was promulgated, the Chairman of the Supreme Court formed a KHES Preparation Team based on Decree Number: KMA/097/SK/X/2006 dated October 20, 2006 chaired by Prof. Dr. H. Abdul Manan, S.H., S.I.P., M.Hum. The task of the Team is to compile draft manuscripts, organize discussions and

<sup>14</sup> Ramdlon Naning, "Dispute resolution in Islam", In the journal *Varia Advokat*, VI, 2008, pp.29-30. See:

Law on Religious Courts No. 3 of 2006 concerning Amendments to Law No. 7 of 1989.



seminars that review the draft manuscripts with institutions, scholars and experts, perfected the manuscript, and reported the results of the preparation to the Chairman of the Supreme Court of the Republic of Indonesia.<sup>15</sup>

In order to meet and anticipate possible opportunities, the "law" should be able to provide solutions that are in accordance with the development of the business world. In this context, the legal studies needed are economic law studies and business law studies combined with Islamic principles. Thus, it is expected that economic law / business law, in essence, can also always and is able to develop according to the needs of the times.

## **F. Concluding**

National legal politics places a strong alignment on Islamic legal legislation, both in institutional aspects, as well as the substance of its regulation. This also confirms that the existence of Muslims as the majority of the Indonesian population is given good legal protection by the state. On the other hand, the debate over whether Islam should be laid as the basis of the state, while making Islamic law a positive law is not necessary, because substantially various Islamic laws can be made part of our national positive law.

See reality in Indonesia, the inclusion of Islamic elements (sharia economics) in the ideals of Indonesian economic law, does not mean directing the

---

<sup>15</sup> Ramdlon Naning, "Dispute resolution in Islam", In the journal *Varia Advokat*, VI, 2008. Badilag and the



national economy towards a certain religious economic ideology, but because the shari'ah economy has long lived and developed not only in Indonesia, but also in the world. The Shari'ah economic system is one of the other economic systemssuch as capitalism and socialism.

### Bibliography

- Abdul Gafur Anshori, Religious Court in Indonesia After Law N0.3 of 2006 (History, Position and Authority), (Yogyakarta: UII Press, 2007),
- Abdul Halim, Religious Justice in Legal Politics in Indonesia from Conservative to Democratic-Responsive Configuration, (Jakarta: RajaGrafindo Persada, 2000), p.1. (IEF) Trisakti University Position of Sharia Economic Law Compilation in Indonesia", Dr. Mardani, , Tuesday, May 4, 2010.
- Ahmad SF, Amrullah. 1417/1996. Dimensions of Islamic Law in the National Legal System; Remembering 65 Years of Prof. Dr. H. Bustanul Arifin, S.H.Cet. 1. Jakarta: Gema Insani Press. Anwar, Syamsul. 2007. Sharia Treaty Law. Jakarta: PT. King Grafindo Persada.
- Amir Syarifuddin, Breaking the Freeze of Ijtihad: Important Issues of Contemporary Islamic Law in Indonesia, (Jakarta: Ciputat Press, 2002)
- HA. Hafizh Dasuki, Encyclopedia of Islamic Law, PT Ichtiar Baru van Hoeve, Jakarta, FIK-IMA,
- HABIBULLAH, Eka Sakti. Sharia Economic Law in the National Legal Order. Al-Mashlahah Journal of Islamic Law and Social Institutions, 2017, 5.09.
- Husain and Suanto (Ed), op. cit., p. 101 Other Implementation in the Indonesian State of Law, (Jakarta: RajaGrafindo Persada, 2004).
- Jazuni, Islamic Law Legislation in Indonesia, (Bandung, PT. Citra Daditya Bakti, 2005),
- Jimly Asshiddiqie, Economic Constitution, (Jakarta: Buku Kompas, 2010),
- Journal of Islamic Economics and Finance Samsu Rizal Panggabean and Taufik Adnan Amal, The Politics of Islamic Sharia From Indonesia to Nigeria, (Jakarta: Pustaka Alvabet, 2004)
- Karnaen Perwataatmaja, et al., Islamic Banks and Insurance in Indonesia, (Jakarta: Kencana, 2005),
- KARSAYUDA, M. Rifqinizamy. National Legal Politics Sharia EconomicLawLegislation. De Jure: Journal of Law and Shar'iah, 2015, 7.1



- Khursid Ahmad (ed.), *Studies in Islamic Economics* (Leicester: The Islamic Foundation, 1983)
- Khursid Ahmad (ed.), *Studies in Islamic Economics* (Leicester: The Islamic Foundation, 1983).
- Law no. 3 of 2006 article 49 letter I and its explanation CONCERNING AMENDMENTS TO LAW NO. 7 OF 1989 CONCERNING RELIGIOUS COURTS.
- Mardani, (Postgraduate lecturer in Islamic Economics & Finance (IEF) Trisakti University), "The Position of Sharia Economic Law Compilation in Indonesia", journal of Islamic Economics & Finance (IEF) Trisakti University, Tuesday, May 4, 2010.
- Mohammad Daud Ali, "Shari'a Education in Filling Needs
- Mohammad Daud Ali, "Sharia Education in Filling the Needs of National Law" in *Mimbar Hukum* No. II Year IV 1993, (Jakarta: al-Hikmah and BITBINBAPERA Islam), .
- Muchsin, , "The Future of Islamic Law in Indonesia", Depok, Thursday, December 7, 2006,
- Muhammad Amin Suma, *Association of Islamic Civil Law and Other Implementing Regulations in the State of Indonesian Law*, (Jakarta: RajaGrafindo Persada, 2004).
- Muhyar Fanani, *Grounding the Sky Law of the Nationalization of Islamic Law and Islamization of National Law After the Reformation*, (Yogyakarta: Tiara Wacana, 2008), Abdul Gafur Anshori, *Religious Courts in Indonesia After Law NO.3 of 2006 (History, Position and Authority)*, (Yogyakarta: UII Press, 2007),
- Position of the Compilation of Economic Laws See: Article 29 of the 1945 Constitution, article 33 and article 34 .
- Ramdlon Naning, "Dispute resolution in Islam", In the journal *Varia Advokat*, VI, 2008, pp.29-30. See: Law on Religious Courts No. 3 of 2006 concerning Amendments to Law No. 7 of 1989.
- Ramdlon Naning, "Dispute resolution in Islam", In the journal *Varia Advokat*, VI, 2008. Badilag and the Civil Religious Working Group Do KHES Book Review
- Sharia in Indonesia", Dr. Mardani, journal of Islamic Economics & Finance (IEF) Trisakti University, Tuesday, May 4, 2010.
- Suhrawardi K. Lubis, *Islamic Economic Law*, Jakarta: Sinar Grafika, 2000)
- Suhrawardi K. Lubis, *Islamic Economic Law*, Jakarta: Sinar Grafika, 2000)
- TENRIPADANG, Andi. The relationship of international law to national law. *DICTUM: Journal of Sharia and Law*, 2016, 14.1