



The role of Islamic organizations in Development and Enforcement of Islamic Law in Indonesia

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ABSTRACT

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Before the 1945 Constitution came into force, law marriage and inheritance already applied for Indonesian Muslims. Condition Islamic society in Indonesia which is the majority is very possible enforcement and enforcement Islamic law. With application expected Islamic law crisis multidimensional happening _ could handled by the State. order values Islamic law applies in a manner intact in society, then values that Islamic law must poured in form law. History records that presence Islamic organizations such as Sarekat Islam (SI), Muhammadiyah, Nahdhatul Ulama (NU) and MUI are very influential to birth sharia rules that have there is moment this. So this post discuss how role internal Islamic organizations implementation and development Islamic law in order to be able to enforced by the national Islamic society.

Keywords : Islamic Law, Islamic Community Organizations, Islamic Sharia

How to quot

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INTRODUCTION

Man is creature always social _ interact in something community (*zoon politicon*), in scope smallest community that like family . In a family there is head family as leaders and members family . Thereby case in organization there is distribution task and structure at its core consists from fellowship several people gathered in accordance with rules that have agreed for reach destination together .

In more scope _ large community Public could called Ormas , based on Law no RI No. 17 Year 2013 chapter 1 paragraph 1 Organization Next society _ called Ormas is organizations founded and shaped by society _ in a manner volunteer based on similarity aspirations , desires , needs , interests , activities , and goals for participate in development to achieve goals of the Unitary State Republic of Indonesia based on Pancasila. (Law No. 17 Concerning Community Organizations, 2013)

More explained, organization social is group of people who have vision, mission, ideology, and the same goals, have clear members, have structured management in accordance hierarchy, authority, and responsibility answer each in framework fight for members and their groups in the field / regarding / subject social like education, health, religion, youth, and others in a social sense wide. (Mardaningrum Wahyuningtias, 2018).

Organization Public formed in a manner volunteer based on destination for supports and sustains activity or interest public without mean take profit financial. Ormas is also legal organization law and must work without have dependency to government. In Indonesia sustainability ormas arranged in constitution and system legislation in Article 28 of the 1945 Constitution exists something guarantee for whole Indonesian citizens for associate and assemble Secrete thought good in a manner oral as well as writing. Everyone has the right for advance himself in fight for right in a manner collective for build society, nation and state (Utami, 2018). Existence Ormas guaranteed in state administration so that who just can establish association for reach scale goals national, included is Islamic organizations.

Organization often arise consequence exists pressure. Injustice and treatment discrimination from party other. this movement arrange strength for recruit all potential and match strength outside, so existence calculated. Especially in its influence on the development of Islamic law in Indonesia in particular (Kasim, 2016). standing Islamic organizations also leave from idea how enter Islamic law in reality order life Indonesian Muslims.

METHODS

In Study this, Type which used is Type Study Descriptive with a qualitative approach method. Types of research Qualitative is something study which aim for describe by systematic and accurate about facts and properties population on area certain. Qualitative research is research on research that is descriptive and tend to use analysis. Process and meaning (subject perspective) more highlighted in study qualitative. Base theory utilized as guide so that focus study in accordance with fact in field. Besides that The theoretical basis is also useful for providing an overview of the setting research and as material for discussion of research results. There is a difference fundamental Among role base theory in study quantitative with qualitative research. In quantitative research, research departs from theory towards the data, and ends in the acceptance or rejection of the theory used; whereas in study qualitative researcher leave from data, utilizing existing theory as explanatory material, and ends with a "theory".

RESULTS AND DISCUSSION

1. Indonesian Islamic Organization

Islamic organizations mean association unified society for fight for upholding the Islamic religion according to the guidance of the Koran and hadith as well as advance deep Islamic society various aspect life such as religion, education, politics, law, economy and health. Existence Islamic organizations in Indonesia are recognized has coloring history long nation this since beginning appeared in earlier times independence until moment this still permanent exist. standing Islamic organizations in Indonesia by Islamic figures with a purpose for fight for independence, preaching transmit, disseminate and purify Islamic teachings. There is worry to reality social inequality policy, injustice, violation, and ideology misleading as can be endanger the community is also reason founding Islamic organizations.

a. Sarekat Islam (SI)

Sarekat Islam is the first modern organization that grew in the colonial period . Organization this born in the middle upheaval social great politics in the Dutch East Indies. standing Sarekat Islam (SI) is impact no direct from political ethics in the field education run by the Netherlands. Political ethical has awaken awareness nationalism of Indonesian youth and intellectuals at that time still very little the amount . Young people who get later Dutch education moved his heart for establish organization with Islamic inspiration . (Angriani , 2020)

SI struggle realized in core work program _ _ reject system capitalism as explained in various field : First , fields politics ; demand establishment of regional councils ; expansion right volksraad (people 's council) to Becomes institution legislature and deliver aspirations the people ; Beside SI is also demanding removed work force and system permission when want to traveling on pilgrimage. Second , fields education , SI demands deletion discriminatory regulations _ for acceptance of pupils in schools , improvement institution education and necessity plus amount school. Third , in the field of religion, SI demands removed all obstructing laws and regulations _ the spread of Islam; payment teacher and principal salaries are balanced with wages priest ; subsidy for institution Islamic education ; and confessions days big Islamic. (Ghofur , 2012)

b. Muhammadiyah

Organization muhammadiyah is organization social Islam which was established on 8 Dzulhijah 1330 H, in Yogyakarta or on 18 November 1912 M. Organization this pioneered by KH Ahmad Dahlan on the advice of his students and several members of Budi Utomo for establish institution characteristic education _ permanent . The founding of Muhammadiyah by KH Ahmad Dahlan was results experience active in the Bud Utomo organization , Jamiat Khair , and Sarekat Islam. he observe that not yet there is organization Public movement - oriented natives _ modernism islamic . (Aziz, n.d.)

Assembly Tarjih Muhammadiyah which was formed in 1927 based on decision Congress in Pekalongan is very important part from organization Muhammadiyah . Assembly this works study and issue fatwas about question Islamic law that causes disputes among _ Muslims . Fatwas of the assembly tarjih over first implemented at the level dream center before delivered to society Muhammadiyah and society general _

Muhammad indeed no participate in field political in a manner direct but Muhammadiyah administrators are political in a manner no direct with operate what are they call with high politics. Desire for politics in a manner practical start appear moment the collapse of the New Order and was replaced by the Reform Order. In 1998 Muhammadiyah wanted aspirations _ Muhammadiyah citizens can channeled with form Party National Mandate (PAN) on August 23 , 1998. Party this led by Amin Rais , ex chairman of the Muhammadiyah. On its journey , PAN is not again Becomes party Muhammadiyah members because in the 2009 elections appeared party who are also affiliated with Muhammadiyah, the Party Sun Nation (PMB). (Angriani, 2020)

c. Nahdlatul Ulama

Nahdlatul Ulama is a jam'iyyah diniyyah Islamiyyah (organization Islamic religion) which was established in Surabaya on 16 Rajab 1344H/31 January 1926 M. 1 Nahdhatul Ulama led by KH Hasyim Asy'ari as (Rais Akbar). KH Hasyim Asy'ari was born on February 14 , 1871 M/24 Dzulqa'dah 1287 H, and the founder of this NU died in the middle of the month July 1943. (Ahmad Zahro, 2004) .

standing Nahdlatul Ulama doesn't can released with effort maintain teachings *ahlus sunnah wal congregation* (aswaja). teachings this sourced from the Qur'an , Sunnah , Ijma ' (the decisions of the ' ulama ' before). And Qiyas (existing cases in story al - Qur'an and Hadith) as quoted by Marijan from KH Mustofa Bisri there is three substance , namely (1) in fields Islamic laws adhere to one teachings from four schools of thought (Hanafi, Maliki, Shafi'I , and Hanbali), deep in practice the NU Kyai adheres to it strong madhhab Shafi'i . (2) deep about monotheism (divinity), adhere to teachings of Imam Abu Hasan Al- Asy'ari and Imam Abu Mansur Al- Maturidzi . (3) deep field tasawwuf , embrace the basics teachings of Imam Abu Qasim Al Junaidi . (Ida, 2004) . In influence to Islamic law , NU organizations have a forum called with *Bahtsul Mail* this forum collect demanding issues _ certainty legal and issued in form decision or fatwas.

d. Islamic Union (Persis)

Establishment Islamic Unity (Persis) begins from discussions conducted by Zamzan and Yunus _ about religious matters . Among those discussed is content the original Al- Manar magazine from Egypt , and Al-Munir from Padang and the movement religion all around _ _ they , like showdown between Al- Irsyad and Jamiatul Khair , as well discussion about talks Mr Hasyim DS. Eventually Persis was founded September 21, 1923 or 1 Shafar 1342 H in Bandung. (Yon Machmudi, 2013)

From the start Exactly not base struggle on the aspect political but more on development preaching through Islamic education and publishing . Exactly reject the leaders parties nationalist and reject cooperate with secular parties . On the other hand , Persis is very supportive organization Islamic politics such as _ Sarekat Islam and Masyumi . (Yon Machmudi, 2013)

e. Ulema Council (MUI)

Indonesian Ulama Council was established on 7 Rajab 1395 H, coinciding with July 26 , 1975 in Jakarta, as results from meeting or deliberations of the scholars, scholars and zu'ama who came from various corner homeland . Among other things, it includes 26 clerics representing 26 provinces in Indonesia, 10 clerics who are elements of level Islamic organizations centers , namely , NU, Muhammadiyah, Sarekat Islam, Perti , Al- Wasliyah , Mathla'ul Anwar, GUPPI, PTDI, DMI, and Al- Ittihadiyah , 4 scholars from the Islamic Spiritual Service , and 13 figures / scholars who are figure individual . (Angriani , 2020)

Task tree The Ulema Council is charity *ma'ruf nahi evil* . National Conference I MUI has formulate in Article 4 guidelines basically mentioned _ that the MUI functions : 1. Gives fatwa and advice about problem religion and society to government and Muslims in general as *amar ma'ruf nahi munkar* , deep effort increase resilience national . 2. Strengthen brotherhood Islamiyah and implement harmony between people religious in realize union and oneness national . 3. Represent inside Muslims _ consultation between people religious . 4. Liaison of ulama and umara (government) as well so back translator _ Among government and people To use succeeding development national . 5. The Ulema Council is not political or not operational (Angriani, 2020)

2. Application of Islamic Law in Indonesia

In al-Quran surah al- Maidah Allah swt . Saying ;

And should you decided things in between them according to what God has revealed , and do not you follow air passion them . And be careful you against them , so that them no turn away you from part what has been God revealed to you . If they are turn away (from the law that has revealed by God), then know it that verily Allah wills will impose bad luck to them caused part sins them . And indeed most humans are wicked people . (QS. Al - Ma'idah verse 49)

In verse It seems clear how is Allah swt . Giving warning to Muslims that not __ follow air passion humans in judge besides God's law , like no receive law besides from the law of God and His Messenger, no looking for ideology besides from Islamic ideology and teachings . Nope follow and follow to law and faith besides from Islamic law and belief as well no help and fight law outside Islamic law .

Before the 1945 Constitution was valid in our homeland this law marriage and inheritance already apply for Indonesian Muslims . Which already apply that could shared two . First , Islamic law applies in a manner normative and secondly , applicable Islamic law formally juridically . _ what happened in a manner normative is part Islamic law has sanctions , depending on the strong weak awareness Muslim community against characteristic norms _ normative it . Applicable Islamic law in a manner normative which is not need help state officials for do it , like worship , fasting , prayer , zakat , and pilgrimage, such as unclean food or actions that are prohibited , obeyed , or nope depends faith and piety concerned . _ The Islamic law that applies is formal juridical is part governing Islamic law man with other people and things in society . This section of Islamic law Becomes law positive because designated by the Regulations Legislation , eg law marriage , inheritance , waqf . Islamic law field this has been in effect for a long time for Indonesian Muslims , and in 1991 with instructions president has born in form Islamic Law Compilation . (Djalil , 2017)

Applicability Islamic law against Muslims is constitutional because sourced from Constitution , namely the 1945 Constitution which philosophical sourced from Please First from Pancasila, that is Supreme Godhead _ One . Based on theory system Islamic justice , enforcement law and justice based on Islamic sharia law becomes duties and responsibilities answer Islamic court . (Wadi, 2021) . Islamic crime emerges to the surface as a resolution in various problem law faced by judges. Including in the religious court , in case pregnant out of wedlock and then made as reason for get marriage dispensation . Case similar many encountered and even already Becomes confidential general condition _ so increasingly dragged on caused no exists effect abundant for perpetrator . Adultery with _ easy given legality for marry without there is punishment a bit as ransom on his behavior . Whereas in law Islamic criminal law , adultery is imposed law whip or stoning . circumstances thereby Becomes base footing for see opportunities and challenges application law Islamic criminal law in frame National law , as solution on convoluted problem . _ (Massadi, 2019)

Islamic criminal law in the mass media always depicted with negative *framing* , cruel and not _ humane , though all that only limited assumption without proven with study as well as thorough understanding . _ Islamic criminal law is part from Islamic law , such as law cut hands and stoning in the Islamic law new could dropped after a number strict terms and conditions _ fulfilled .

In law known Islamic law a number of principles important like principle legality , principle no apply recede , basic presumption not guilty , no legit law because doubt , principle similarity in front of law . In relation with Thing this , experts law western criminal claims that the principles above originated from law criminal them and this considered no fair . it _ caused , more from 14 century law Islamic criminal law has Becomes pioneer in its application with valid basis , ie Quran and Sunnah of the Prophet Muhammad SAW. In history Muslims , a lot incident law practiced Islamic law (Massadi , 2019).

3. Islamic Law Opportunities in Indonesia

Legitimacy implementation Islamic law basically has poured in The Jakarta Charter that was formulated in Constitution . But because seven words in the Jakarta charter was abolished hence , effort enforcement Islamic law must started from beginning back . a number involved Islamic organizations blatantly push enforcement Islamic law in total in

Indonesia struggles make claim and submit endorsement Jakarta Charter to the Central Parliament. For them , deletion seven words in the Jakarta charter is form abuse and deprivation to rights Muslims .

Debate about opportunity application Shari'a (Islamic law) in Indonesia through Jakarta Charter , it seems is no polemic _ once ended since the BPUPKI/PPKI meeting in 1945. In the post- New Order period , the theme this appear return through debate about necessity amendment Article 29 of the 1945 Constitution which revolves around the Session MPR Annual in two year final this . Two fraction Islamic party viz Fraction Party Development Union (F-PPP) and Fractions Party Crescent Star (F-PBB) in view general they insist for enter return Jakarta Charter in Stem The body of the 1945 Constitution, in particular article 29. They confirm with he added seven words like in The Jakarta Charter no means will formation of an Islamic state. (Salim, 2022)

Islamic law still are in order ideals (*ius constituendum*) yet are in order application as law positive (*ius costitutum*). order values Islamic ethics and law apply in society , then values Islamic ethics and law _ must poured in form of law (Baharuddin, 2012) . So implementation Islamic law in Indonesia is heavily influenced by aid power in order a Country. as a majority country Muslim with presence Many Islamic organizations of course no impossible for Indonesian society applies Islamic Law in various line regulation as law national .

There is very related _ tight Among state power in one side with law on the other hand more because characteristics sharia that believed in himself as set total and comprehensive norms and values about life man down to the most detailed. In relation with implementation Islamic law by state, totality or *the comprehensiveness* sharia it , with adopted Price (1999), can sorted into five levels of application Islamic law as following :

1. Problems law family , like marriage , divorce and inheritance .
2. Affairs economics and finance , such as Islamic banking and zakat.
3. Religious (ritual) practices , such as obligation wear the headscarf Muslim women ; or prohibition official conflicting things _ with such as Islamic teachings alcohol and gambling .
4. Application law Islamic law , especially related with types sanctions imposed _ for violators.
5. The use of Islam as state and system basis government . (Salim, 2022)

Based on results research conducted by the University of Indonesia works same with the National Law Development Agency 1978 and 1979 at four mercy areas that are spread throughout the territory of Indonesia, shows that participants 80% of amount respondents who were asked show desire for enforced Islamic law . this fact prove that Islamic law as law that develops in the midst Public they looked at as law that can satisfy a sense of justice . There are four opportunity for enforced Islamic law as law national . (1) Islamic law which is stated and determined by regulations legislation could apply direct without must through law custom . (2) The Republic of Indonesia may arrange something problem in accordance with Islamic law , throughout Settings that only apply for Muslims , (3) Position Islamic law in system Indonesian law is same and equal with law Western customs and laws , because it (4) Islamic law also becomes source law formation law national will come on the side law custom , Western law and law others grow and develop _ within the Indonesian state. (Baharuddin , 2012)

Opportunity the development of Islamic law in Indonesia is also determined by the decisions and decisions of religious court judges and outsiders Religious courts that make Islamic Law as base the verdict . Development of Islamic Law to moment this show that values Islamic law can received with both in the implementation of law in Indonesia. its prosperous people Islam in practice Islamic teachings , orientation government to Islamic

organizations , institutions law Islam , wearing the headscarf, home Islamic hospital , education track boarding school , Giving autonomy special for operate Islamic law in Nangro Aceh Darussalam (NAD), Marriage Law , Inheritance , Zakat, Waqf , Grants , Islamic economics, institutions Islamic finance and other Islamic institutions show values and ethics Islamic law is applied by society Muslims up to finally could apply nationally for _ all Indonesian society .

4. Actualization of the Role of Islamic Organizations in Development and Enforcement of Islamic Law in Indonesia

a. Islamic Law Update

Development Islamic law increasingly clear after the Indonesian scholars returned from centers fiqh in the Middle East, so understanding jurisprudence they the more deep . Another phenomenon of the 20th century that is not existed in centuries previously is happening update in level institutional organizations religious such as Muhammadiyah, Nahdlatul Ulama (NU), and the Islamic Association (Persis) . called as Indonesian Islamic modern movement . this _ aims so that the fiqh applied in Indonesia has an Indonesian personality or insightful to Indonesian . Sort of this clear different with reformers _ previously who still had “ Arabic personality ” (Rifyal Ka'bah, 2004) With thereby development thinking as well as influence internal Islamic organizations development Islamic law in Indonesia is very take effect because condition Islamic community in Indonesia who have pattern variety different cultures , so _ the problems that arise before society _ now this no existed in the Islamic era at the time of the Prophet Muhammad. So that every taking decision law that happened always see background behind as well as conditions experienced by a person with no left the Qur'an and Sunnah as Guidelines . (Kasim, 2016)

Update in Islamic law in Indonesia no only in field worship / religion (*diyâni*) through fatwas issued by the institution Islamic law each organization , but which are not lost important for scrutinized is development Islamic law in field *qadhâ'i* (judicial). How are the experts law and shari'ah formulate old fiqh and fiqh new in accordance with personality Indonesian nation with method transform rules Islamic law to in law positive . Because basically Islamic law exists in Indonesian National law and has authority law as national law . this _ could seen from various shades Islamic law that has set as national law . Existence Islamic law in order National law can also be marked with formation various institution . On the side that can also be proven with birth various rules and legislation written or not _ written . However update this no as well as immediately happened , however gradually in its application (Fitriyani, 2010) .

b. Formulation and Compilation of Islamic Law

Ulema Council, Muhammadiyah, Nahdatul Ulama and other Islamic circles follow involved in debate around discussion of the religious court bill . According to they religious court in Indonesia is not a novelty , because _ he has there is since the Dutch colonial era, as well no contrary with Pancasila, the 1945 Constitution and the Archipelago Insight , in fact on the contrary is study precept 1 of Pancasila and article 29 paragraph 1 of the 1945 Constitution. This law arrange position and power Religious Courts in Indonesia, complete Constitution RI Supreme Court No. 14 of 1985 RI Judicial Law General No. 2 of 1986 and the Republic of Indonesia Law on State Administrative Court 1986. (Abdul Azis Dahlan, 1996) . Formulation product Islamic legislation included effective step _ for enforceability Islamic law in Indonesia. Preparation Compilation of Islamic Law (KHI) involves good Ulama in a manner collective as well as personal origin from various organization religious such as MUI, NU, Muhammadiyah, and so on including outside _ organization those who have integrity

recognized science and morality society .

MUI as involving institutions _ whole Islamic organizations in Indonesia are very influential in put Constitution Islamic law can seen from existence existence During this always give fatwa, supervision as well as the programs that lead to its birth various Constitution sharia -based in the field Islamic economics , halal certification , endowments and others .

According to Rifyal Kaaba , MUI and organizations big a kind of NU and Muhammadiyah, in set law no release self from view sect as well as fiqh in new Indonesia understood in context Islamic law that is diyâni . Scholars personally or _ collective from time to time always issue the required fatwas society , however not yet realize necessity involvement they for publish fatwa that can used by state judges in decide matters civil or crimes found in court . _ Neither _ there is enough attention _ to various bills from among scholars and experts Islamic law _ particularly with regard to legal reform national leave from view of Islam (Rifyal Kaaba, 2004) .

c. Build Connection Strong with Government

Moment this ormas is receptacle distributor aspirations most effective society . Islamic organizations in essence have commitment for could guard unity , oneness , and benefit nation . So , it's important for guard harmony relationship , fine Among Islamic organizations with government . Islamic organizations are needed in bridge aspirations Public in a manner constructive with good way . _ Besides as distributor aspirations community , Islamic organizations also have role as partners strategic government . (Holy , 2022) . In history of the collected scholars in ormas follow meritorious escort government save Pancasila and the Republic of Indonesia. They involved direct in discussion and acceptance of Pancasila as base state ideology as well follow set appropriate form of unitary state with Indonesia, no amazed when position Islamic organizations in Indonesia should calculated in respond issues community , democracy , and nationality , p that because Islamic organizations are form from representation ummah .

In Islam policy government known by term Politics Shar'iyah as defined by experts as authority ruler / ruler for do policies referring politics _ to benefits through the rules are not opposite by religious principles , though no there is arguments specifically for that . (Muhammad Iqbal, 2014) . Broadly speaking _ space scope *politics shar'iyah* divided above three , that is *politics industry* (politics law), politics dauliyah (politics abroad) and *politics maaliyyah* (politics finance) .

Based on theory circle concentric showing _ how he said tightly relationship between religion, law and state. Therefore , with _ the majority Muslim population, of course Thing the could made parameter how is the Indonesian state in development future law . _ With Thus , the opinion that separates religion from the state is contrary with values *sunatullah* (law nature) . As a country based on philosophical law _ pancasila protecting religion and giving guarantee for people religion , run syari'at religion , even attempted for enter Islamic religious teachings and law in life nation and state . Like statement proclaimer Mohammad Hatta, that RI law state regulations , Islamic shari'ah based on the Qur'an and Hadith can made regulation Indonesian legislation so that Muslims have system appropriate shari'a _ with Indonesian conditions . (Baharuddin , 2012).

d. Take the Parliament Path

The position of Islamic law in Indonesia is equal with law legacy Dutch East Indies and Customary law . The majority of Indonesia 's population Muslim , Islamic law is source in coaching law national . Islamic law will Becomes law national determined at discretion government as *legal policy* . Politicians , Muslim intellectuals and practitioners Islamic law really has role in enforcement Islamic law to be National law (Baharuddin , 2012) Enactment sharia Islamic law can embodied with optimism and struggle , through track parliament Becomes effective thing _ especially circles Muslims will _ cash out content legislation that including law definite Islamic punishment need decisions big politics _ in system state administration .

e. Unity Islamic Community Organizations and Education

Islamic organizations in his efforts enforce Islamic law in Indonesia must started with union so you can fought for together besides that Islamic organizations must To do education society so they can return to the complete nature of Islam in field education , da'wah , social and economic . Community need get comprehensive education and understanding _ to values Islamic law and how essence that Islamic law could create a prosperous and just Islamic society .

After the reform era, democracy faucets open width . this _ give great opportunity _ for development Islamic law . Legal reform opportunities this naturally must used by Muslims , in particular Islamic organizations with permanent reflect character that Islamic law own character _ elastic and universal that leads to achievement *Maqashid Shari'ah* that is benefit people (Fitriyani , 2010).

CONCLUSION

Existence Islamic organizations are very influential in development and enforcement Islamic law in Indonesia. The efforts of Islamic organizations to implement Islamic law in society could seen from the movement as well as formation Fatwa and sharia institutions from a number ormas as in Muhammadiyah and NU . Existing Islamic Law Products moment this no free from influence ormas in formulation especially MUI. However _ still many problem laws that need to be adopted in legislation _ _ like law Islamic criminal . Actualization of the Role of Ormas in Development and Enforcement of Islamic Law can conducted with update Islamic law , formulation and compilation law islam , building connection tight with government , through track parliament as well as unite Islamic organizations .

its prosperous people Islam in practice Islamic teachings , orientation government to Islamic organizations , institutions law Islam , wearing the headscarf, home Islamic hospital , education track boarding school , Giving autonomy special for operate Islamic law in Nangro Aceh Darussalam (NAD), Marriage Law , Inheritance , Zakat, Waqf , Grants , Islamic economics, institutions Islamic finance and other Islamic institutions show values and ethics Islamic law is applied by society Muslims up to finally could apply nationally for _ all Indonesian society .

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