Sharia Oikonomia Law Journal, 2(3) – September 2024 221-232

E-ISSN 2988-5205
P-ISSN 2988-5191
Sharia Oikonomia Law Journal

The Influence of Islamic Economic Law on Sustainable Development in Developing Countries

Rini Ariyanti [1], Lucas Lima [2], Tiago Costa [3], Pedro Silva [4], Bambang Sucipto [5]

[1] *Universiti Sains Islam Malaysia, Malaysia*
[2] *Universidade São Paulo, Brazil*
[3] *Universidade Federal Rio Janeiro, Brazil*
[4] *Universidade Federal Santa Catarina, Brazil*
[5] *Universitas Bandung, Indonesia*

Corresponding Author: Rini Ariyanti, E-mail; tehrini.ariyanti@gmail.com

Article Information:
Received October 10, 2024
Revised October 19, 2024
Accepted November 1, 2024

ABSTRACT

In today's era of globalization, it is important for developing countries to achieve sustainable development. However, sustainable development requires consideration of social, cultural, and environmental perspectives in addition to economic ones. Islamic economic law emerges as an alternative solution amidst this complexity, offering principles that promote a balance between economic growth and social justice. This study aims to comprehensively analyze the impact of Islamic economic law on sustainable development in developing countries. This involves analyzing how the principles of the law are applied in the economic activities of these countries, as well as how they impact aspects of sustainable development such as social stability, poverty alleviation, environmental preservation, and inclusive economic growth. In this study, qualitative methods will be used to investigate the literature and analyze the comparison of developing countries that implement Islamic economic law at various levels. Data will be collected from primary and secondary sources, including financial reports, legal documents, and case studies on the implementation of Islamic economic law in certain countries. Studies show that the implementation of Islamic economic law benefits sustainable development in developing countries. Sustainability, justice, and economic and social balance have been shown to promote inclusive economic growth, improved social welfare, and more sustainable management of natural resources.

Keywords: *Economic Law, Sustainable Development, Developing Countries*

Journal Homepage https://journal.ypidathu.or.id/index.php/jiem

How to cite: Ariyanti, R., Lima, L., Costa, T., Silva, P & Sucipto, B. (2024). The Influence of Islamic Economic Law on Sustainable Development in Developing Countries. *Sharia Oikonomia Law Journal*, 2(3). 221-232. https://doi.org/10.70177/solj.v2i3.1404
Published by: Yayasan Pendidikan Islam Daarut Thufulah

INTRODUCTION

In achieving sustainable development in developing countries, Islamic economic law plays a very important role.(Shovkhalov & Idrisov, 2021). Sharia economic law, which is rooted in Islamic teachings, offers a broad framework that focuses on justice, balance and sustainability.(Hisam Ahyani et al., 2021). The principles of Islamic economics encourage a more equitable distribution of wealth, poverty alleviation, and social inclusion, which are essential components of sustainable development.(Bektas et al., 2022). This is crucial because of its ability to reconcile economic growth with social justice, a balance that is often difficult to achieve in conventional economic models.(Albarrak & El-Halaby, 2019).

In addition, sharia economic law places business morality and ethics at the core of economic activities.(Abasimel, 2023). By prohibiting unethical practices such as usury, speculation, and fraud, this law creates a more transparent, fair, and honest business environment.(Manan et al., 2023). This provides businesses and consumers with security and confidence, which drives sustainable economic growth.(Zada et al., 2022). In addition, the basis of sharia economics encourages financial inclusion and community economic empowerment.(Ibrahim & Salam, 2021). Sharia economic law creates a more inclusive financial system and helps the poor through institutions such as zakat (charitable donations), waqf (donations for the public interest), and the prohibition of riba (interest).(Lattanzio, 2022). This reduces social disparities and improves people's welfare.

In addition, Islamic economic law has a significant influence on environmental sustainability and conservation.(Judge, 2019). Creating more sustainable consumption and production patterns is driven by principles such as the drive to conserve natural resources and the prohibition of environmentally damaging practices.(State Institute of Islamic Studies (IAIN) et al., 2021). This is in line with the sustainable development goals which emphasize the importance of wise resource management and environmental protection. In addition, for investors who consider the social and environmental impact of their investments, Islamic economic law provides credibility and appeal.(Szarota et al., 2021). The Islamic financial market can be an attractive option for investors seeking ethical and fair investments due to the growing interest in sustainable investments.(Hayati & Mujib, 2022). This can help expand access to capital for sustainable development projects in developing countries.

Sharia economic law has a significant and promising impact on inclusive economic growth in developing countries.(Cahyandari et al., 2023). Its emphasis on poverty reduction and wealth distribution is an important part of Islamic economic law.(Mahdi Syahbandir et al., 2022). A more inclusive economic system is based on principles such as zakat, which is charitable donation, and waqf, which is donation for the public good.(Hariyanto, 2022). They provide resources to people who need them and increase access to capital for marginalized sectors of the economy.(Ruslan et al., 2022). In addition, the prohibition of riba, or interest, in sharia economic law can encourage a more inclusive financial structure.(Hidayatullah & Fadillah, 2022). By reducing dependence on conventional financial systems, which often carry high interest rates, Islamic economic law provides underprivileged communities and the micro and small economic sectors with wider access to financing.(Yahya et al., 2023).

In addition, in an effort to achieve inclusive economic growth, Islamic economic law encourages closer cooperation and collaboration between the government, private sector and civil society.(Alidar et al., 2023). Business actors can share risks and profits more fairly through principles such as mudharabah (cooperation between capital and labor) and musharakah (cooperation in business ownership)(Widyastuti et al., 2020). This creates an environment that supports inclusive economic development.(Younus & Ahmad, 2021). In addition, through sustainable productive investment, sharia economic law also encourages the growth of the real sector of the economy.(Budiharto & Sismarwoto, 2020). By prioritizing investments that generate long-term social and economic returns, these principles encourage capital flows to sectors that have the potential to create jobs and inclusive economic growth.(Solehudin & Ahyani, 2024).

Through principles such as zakat (charitable donations) and waqf (donations for the public interest), Islamic economic law offers a framework that encourages a more equitable distribution of wealth.(Ismail et al., 2023). Zakat is an obligation for Muslims to donate part of their wealth to those in need, while waqf is a donation to social and economic development projects.(Hariyanto et al., 2023). Thus, the sharia economic law creates a redi system. Through principles such as the prohibition of riba (interest) and an emphasis on productive capital, Islamic economic law promotes financial inclusion and economic empowerment of communities.(Hidayati et al., 2022). By emphasizing the importance of avoiding usury and encouraging investments that focus on developing the real economy, Islamic economic law provides broader financial access to underprivileged communities, enabling them to start small businesses or obtain financing for their own businesses.(Andalusi, 2019).

In addition, sharia economic law encourages productive investment and the development of the real sector of the economy through the prohibition of speculation and an emphasis on investments that provide long-term social and economic benefits.(Thu, 2022). This creates an economic environment that encourages sustainable growth and job creation. Therefore, Islamic economic law reduces poverty through wealth distribution and provides greater economic opportunities for the community.(Renie et al., 2020). In addition, Islamic economic law places social justice and social responsibility as the main principles in economic activities.(Mustafa, 2023). By emphasizing the importance of respecting consumer rights and protecting the most vulnerable in society, this law creates a fairer economic environment and focuses on social welfare.(M. Huda et al., 2024).

Despite having great potential to drive sustainable growth, the implementation of Islamic economic law in developing countries also faces many challenges and obstacles that must be overcome.(Yusuf et al., 2024). One of the main problems is to match the principles of Islamic economics with the existing national legal system.(R. Huda, 2019).

Many developing countries do not have an adequate legal framework or support for the implementation of Islamic economic law, which can hinder the process.(Rahmaniah et al., 2023). In addition, the implementation of sharia economic law is hampered by the lack of supporting financial infrastructure.(Semarang Regency Religious Court & Saefuddin, 2019). In many developing countries, Islamic financial markets are often underdeveloped due to the lack of Islamic financial institutions and financial products that comply with Islamic economic principles.(Bustamin et al., 2022). This can cause difficulties in obtaining financing for individuals and companies wishing to implement sharia economics.(Moosa, 2020).

In addition, the implementation of Islamic economic law faces problems of skills and expertise.(My Bish, 2021). Perhaps the government, regulators, and business actors do not understand the concept and practice of Islamic economics.(Madina, 2021). This may hinder them from applying these principles effectively in their economic operations.(Udasmoro, 2022). In addition, harmonization and consistency can be obstacles to implementing Islamic economic law.(Shahpari & Hojjat, 2021). Islamic economic principles may conflict with conventional economic practices or policies, and reaching agreement on how best to integrate these principles can be a difficult challenge.(Hashimu Bawa, 2022).

RESEARCH METHOD

The first step in the research methodology is to conduct a thorough research of the literature on the subject under study. This involves collecting and reviewing reliable literature on the influence of Islamic economic law and sustainable development in developing countries.(Smaranda & Jacob, 2022). This literature research will help to gain a strong understanding of the conceptual framework and previous research results that are relevant to the research topic.

In addition, secondary data analysis can be used in this study. Secondary data analysis can include existing data from international organizations, governments, or non-governmental organizations, which include sustainable development indicators such as the human development index (HDI), economic growth, income inequality, access to basic services, and others. Secondary data analysis can provide useful insights into trends and patterns related to the influence of Islamic economic law on sustainable development in developing countries.(Azizah, 2023).

In addition, this case study can be used to improve our understanding of the impact of Islamic economic law on sustainable development in developing countries. This involves selecting several developing countries that represent different social, economic, and political contexts, and looking at how the application of Islamic economic law impacts sustainable development in the context of these countries.

Research can also involve interviews with key stakeholders, such as Islamic economic practitioners, economic legal experts, policy makers, and members of civil society in developing countries. By conducting these interviews, you can gain a deeper understanding of how they view, experience, and think about how Islamic economic law affects sustainable development. Focus groups can also be conducted to gain a broader understanding of different community groups.

Data obtained from the research can be analyzed using a combination of quantitative and qualitative approaches. The relationship between Islamic economic law and sustainable development indicators can be tested using quantitative statistical techniques, while qualitative analysis can involve narrative analysis of qualitative data obtained through interviews, case studies, or field observations.

RESULTS AND DISCUSSION

RESULTS

Studies show that the implementation of Islamic economic law benefits sustainable growth in developing countries. Inclusive, equitable and sustainable economic development can be achieved through the implementation of Islamic economic principles, which include things like equitable distribution of wealth, prohibition of usury and protection of the environment.

Principles such as community economic empowerment and financial inclusion help reduce economic disparities and increase community participation in the development process when Islamic economic law is applied to encourage inclusive economic growth. By encouraging a more equitable distribution of wealth and protecting the socio-economic rights of the less fortunate, Islamic economic law also helps to achieve social justice. Its collaborative approach and prohibition of usury help to create a more just and equitable economy.

Studies show that the implementation of Islamic economic law benefits sustainability and environmental preservation. Prohibiting environmentally damaging practices and encouraging environmentally friendly business practices minimizes adverse environmental impacts and encourages sustainable economic development. In addition, Islamic economic law encourages economic innovation by creating an environment that supports the creation of new goods and services that are sustainable and based on justice. Business models based on partnerships and investments based on social responsibility are important tools for encouraging economic innovation in developing countries.

Research shows that Islamic economic law has great potential to drive sustainable progress in developing countries. Islamic economic law can be a useful tool for building an inclusive, just and environmentally friendly economy because of its focus on inclusion, justice and sustainability. In the effort to achieve global development goals, the positive potential of Islamic economic law in driving sustainable growth must be considered, although there are still challenges that need to be overcome, such as lack of understanding and consistent implementation.

DISCUSSION

By emphasizing a more equitable distribution of wealth and wider access to finance, Islamic economic law promotes inclusive economic growth. Zakat, which is charitable donation, and waqf, which is donation for the public good, help reduce poverty by providing resources to the less fortunate and encouraging investment in sectors that produce better and more sustainable outcomes. Sharia economic law increases wealth equality in society. Zakat and waqf, for example, force the rich to give more money to the less fortunate, reducing the gap between the rich and the poor. This contributes to increasing economic equality and facilitating the participation of the less fortunate in the process of economic growth.

Through principles such as emphasis on productive capital and prohibition of riba (interest), Islamic economic law also encourages economic empowerment of the community. Thus, Islamic economic law creates an environment that supports the growth of community businesses and micro and small economic sectors. This allows more people to participate in economic activities and benefit from economic growth. In addition, the implementation of Islamic economic law benefits financial inclusion in developing countries. When Islamic economics is implemented, principles such as the prohibition of usury and the encouragement of lending based on the principle of mutual benefit (mudharabah) or profit sharing (musharakah) can help people who previously did not have access to formal financial institutions get more money. This provides them with capital to start or grow their businesses, broadening the base of economic participation and supporting inclusive economic growth.

Sharia economic law encourages inclusive economic growth that impacts the overall social welfare of society. By reducing poverty, increasing people's purchasing power, and empowering local economies, it creates better conditions for improving overall social welfare. This can be reflected in increased access to health services, education, housing, and other infrastructure necessary for everyone to live a decent life.

Social justice is a key principle in economic activities according to Islamic economic law. The emphasis on productive capital and the prohibition of riba (interest) and speculation help prevent the accumulation of unjust wealth and support a more equitable distribution of wealth in society. This can improve social welfare and reduce income inequality. By applying principles such as zakat and waqf, Islamic economic law encourages a more equitable distribution of wealth in society. As a religious obligation, Muslims are required to give a portion of their wealth to the less fortunate. This helps reduce economic disparities and improve the welfare of the less fortunate, creating a more solid foundation for sustainable progress.

In Islamic economic law, the principle of prohibition of usury is intended to avoid exploitation and injustice in financial transactions. Islamic economic law seeks to maintain justice and economic sustainability by avoiding the practice of usury, or interest, because it is considered a detrimental practice because it produces profits without real contribution in production or service provision. Partnership-based economic development and mutual benefit are also encouraged by sharia economic law, such as mudharabah and musharakah, where risks and profits are shared between the parties involved in the transaction. This reduces economic inequality and strengthens social ties in society. In addition, Islamic economic law pays special attention to the protection of vulnerable groups in society, such as children, women, and the poor. Principles such as the prohibition of usury and waqf are used to ensure that the vulnerable receive adequate protection and access to the economic resources needed to improve their living conditions.

The economic empowerment of society as a whole is the main objective of Islamic economic law. Islamic economic law creates more just and inclusive conditions for all by encouraging everyone to actively participate in economic activities. This creates social stability and sustainable economic growth. In addition, Islamic economic law benefits sustainability and environmental preservation. Islamic economic principles help create more environmentally friendly consumption and production patterns by prohibiting environmentally damaging practices and encouraging sustainable management of natural resources. This is essential to maintaining environmental balance and protecting natural resources for future generations.

The principles of Islamic economics emphasize the importance of maintaining the balance of nature and treating nature as a trust that must be well maintained. Therefore, Islamic economic law prohibits practices such as pollution, excessive exploitation of natural resources, and the use of toxic materials. Responsible and sustainable management of natural resources is driven by Islamic economic law. Theories such as waqf and hisbah, or stewardship, are used to ensure that natural resources are managed well and for the common good. This prevents over-exploitation and ensures that natural resources are available for future generations.

The development of an environmentally friendly economic model is driven by sharia economic law. The prohibition of usury and the emphasis on fair and transparent trade help to encourage fair and sustainable economic practices. This encourages businesses to adopt environmentally friendly production practices and reduce their negative impact on the environment. In addition, Islamic economic law encourages investment and development of renewable energy. To ensure that profits and risks are shared fairly between the parties involved in renewable energy investments, Islamic economic principles such as mudaraba and musharakah can be applied. This helps reduce our dependence on fossil fuels, which are detrimental to the environment, and encourages a shift towards a more sustainability-oriented economy.

In addition, the application of Islamic economic law has the potential to drive economic progress in developing countries. The development of new, more inclusive and sustainable business models can be driven by principles such as capital and labor partnerships in mudharabah (partnership between capital and labor) and musharakah (partnership in business ownership). The development of partnership-based business models, such as mudharabah and musharakah, is driven by sharia economic law. These models share risks and rewards between all parties involved in the transaction, thereby encouraging more innovation and collaboration to create new goods and services.

The development of sustainable and socially responsible goods and services is driven by Islamic economic law. Principles such as social justice and environmental sustainability encourage entrepreneurs to develop innovative solutions that are environmentally friendly and beneficial to society. Socially responsible investment practices are also encouraged by Islamic economic law. Theories such as waqf and zakat can be used to support innovative ideas that benefit society as a whole, such as the development of sustainable social infrastructure, education, and health. The development of sharia-based financial technology (fintech) can be driven by sharia economic law. The development of financial technology can accelerate economic growth and increase transaction efficiency by giving people more access to finance.

CONCLUSION

According to research, Islamic economic law plays a significant role in driving sustainable growth in developing countries. By emphasizing inclusion, justice, and sustainability, Islamic economics provides a strong foundation for sustainable and equitable economic development. By implementing sharia economic law, economic growth can be more inclusive because principles such as equitable distribution of wealth and community economic empowerment help reduce economic disparities and increase community participation in the development process.

By encouraging a more equitable distribution of wealth and protecting the weaker socio-economic groups, Islamic economic law helps create social justice. The partnership-based business approach and prohibition of usury also help create a more just and equitable economic environment. The implementation of sharia economic law also helps sustainability and the environment. Prohibiting environmentally damaging practices and encouraging environmentally friendly business practices minimizes adverse environmental impacts and encourages sustainable economic development.

In addition, Islamic economic law encourages economic innovation by creating an environment that allows for the creation of new goods and services that are sustainable and based on justice. Business models based on partnerships and investments based on social responsibility are important tools for encouraging economic innovation in developing countries.

REFERENCES

Abasimel, N.A. (2023). Islamic Banking and Economics: Concepts and Instruments, Features, Advantages, Differences from Conventional Banks, and Contributions to Economic Growth. Journal of the Knowledge Economy, 14(2), 1923–1950.https://doi.org/10.1007/s13132-022-00940-z

Albarrak, H., & El-Halaby, S. (2019). AAOIFI governance standards: Sharia disclosure and financial performance for Islamic banks. Journal of Governance and Regulation, 8(1), 19–37.https://doi.org/10.22495/jgr_v8_i1_p2

Alidar, E., Maulana, M., Syah, Y., & Usman, B. (2023). Juridical Provisions on Government Policies Towards Marginal Economic Actors in Indonesia in the Perspective of Islamic Law. Samarah: Journal of Family Law and Islamic Law, 7(1), 101.https://doi.org/10.22373/sjhk.v7i1.14621

Andalusi, ZA (2019). FUTURE PACKAGE FINANCING PRODUCTS WITH MURABAHAH AGREEMENT IN THE PERSPECTIVE OF SHARIA

ECONOMIC LAW. AHKAM: Jurnal Ilmu Syariah, 19(2).https://doi.org/10.15408/ajis.v19i2.11991

Azizah, SN (2023). The adoption of FinTech and the legal protection of the digital assets in Islamic/Sharia banking linked to economic development: A case of Indonesia. The Journal of World Intellectual Property, 26(1), 30–40.https://doi.org/10.1111/jwip.12257

Bektas, E., Elbadri, M., & Molyneux, P. (2022). Do institutions, religion and the economic cycle impact bank stability in dual banking systems? Journal of International Financial Management & Accounting, 33(2), 252–284.https://doi.org/10.1111/jifm.12146

Bishku, M. B. (2021). Nigeria and the Muslim Middle East: Historical, Political, Economic, and Cultural Ties. The Journal of the Middle East and Africa, 12(4), 361–383.https://doi.org/10.1080/21520844.2021.1924542

Budiharto, & Sismarwoto, E. (2020). Freedom of Contracts and Dispute Settlement Between Conventional Banking and Sharia Banking. International Journal of Economics and Business Administration, VIII(Issue 1), 285–291.https://doi.org/10.35808/ijeba/438

Bustamin, A., Azka Muthia, A., & Ivana Barus, S. (2022). The Protection of Spiritual Rights in the Sharia Banking Dispute Settlement: Overview of the Sharia Banking Law in Indonesia. PADJADJARAN Journal of Law, 9(3), 388–407.https://doi.org/10.22304/pjih.v9n3.a5

Cahyandari, R., Kalfin, Sukono, Purwani, S., Ratnasari, D., Herawati, T., & Mahdi, S. (2023). The Development of Sharia Insurance and Its Future Sustainability in Risk Management: A Systematic Literature Review. Sustainability, 15(10), 8130.https://doi.org/10.3390/su15108130

Hakim, SA (2019). ANALYTICAL FRAMEWORK FOR STUDY THE FATWAS OF SHARIA ECONOMICS. AHKAM: Journal of Sharia Science, 19(2).https://doi.org/10.15408/ajis.v19i2.12219

Hariyanto, E. (2022). Public Trust in the Religious Court to Handle Dispute of Sharia Economy. AHKAM: Journal of Sharia Science, 22(1).https://doi.org/10.15408/ajis.v22i1.26216

Hariyanto, E., Harisah, H., Hamzah, Moh., Mujib, F., Hidayatullah, H., & Marheni, CL (2023). In Search of Ummah Welfare Model: The Revitalization of Sharia Economic Law in Indonesia. Sriwijaya Law Review, 7(2), 244.https://doi.org/10.28946/slrev.Vol7.Iss2.1080.pp244-261

Hashimu Bawa, J. (2022). Religious Misconceptions and the Challenge of Development in Nigeria. In E. Spiegel, G. Mutalemwa, C. Liu, & L.R. Kurtz (Eds.), Peace Studies for Sustainable Development in Africa (pp. 29–40). Springer International Publishing.https://doi.org/10.1007/978-3-030-92474-4_6

Hayati, RF, & Mujib, A. (2022). Dispute Resolution on Muḍārabah Musytarakah Contract on Sharia Insurance in Indonesia: Between Regulation and Practice. El-Mashlahah, 12(1), 14–36.https://doi.org/10.23971/elma.v12i1.3795

Hidayati, T., Umar, M., & Azhari, F. (2022). Political Reorientation of Indonesian Sharia Economic Law: Legal Politics of Trade Law on Sharia Multilevel Marketing. Mazahib, 21(2), 245–290.https://doi.org/10.21093/mj.v21i2.4971

Hidayatullah, MS, & Fadillah, R. (2022). Economic and Legal Dimensions of Collateral Existence in Modern Mudhârabah Contracts: Understanding the Relationship between Risk Management, National Law, and Contemporary Fiqh. Al-Manahij:

Journal of Islamic Legal Studies, 223–238.https://doi.org/10.24090/mnh.v16i2.6860

Hisam Ahyani, Memet Slamet, & Tobroni. (2021). Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law. AL-IHKAM: Journal of Law & Social Institutions, 16(1), 121–151.https://doi.org/10.19105/al-lhkam.v16i1.4550

Huda, M., Sumbulah, U., & Nasrulloh. (2024). NORMATIVE JUSTICE AND IMPLEMENTATION OF SHARIA ECONOMIC LAW DISPUTES: QUESTIONING LAW CERTAINTY AND JUSTICE. PETITA: JOURNAL OF LEGAL AND SHARIAH SCIENCE STUDIES, 9(1).https://doi.org/10.22373/petita.v9i1.279

Huda, R. (2019). Construction Contract On Credit Card Products (Analysis Of Sharia Economic Laws). Sharia: Journal of Law and Thought, 19(1), 119.https://doi.org/10.18592/sjhp.v19i1.2041

Ibrahim, A., & Salam, AJ (2021). A Comparative Analysis of DSN-MUI Fatwas Regarding Murabahah Contract and the Real Context Application (A study at Islamic Banking in Aceh). Samarah: Journal of Family Law and Islamic Law, 5(1), 372.https://doi.org/10.22373/sjhk.v5i1.8845

Ismail, I., Busyro, B., Yenti, E., Amin, S., & Alwana, HA (2023). Legal Age Equality in Marriage According to Indonesian Positive Law in the Studies of Gender and Maqāṣid Al-Sharia. De Jure: Journal of Law and Sharia, 15(1), 67–81.https://doi.org/10.18860/j-fsh.v15i1.17696

Lattanzio, G. (2022). Beyond religion and culture: The economic consequences of the institutionalization of sharia law. Emerging Markets Review, 52, 100918.https://doi.org/10.1016/j.ememar.2022.100918

Madina, G. (2021). Customs and Rituals Related to Blood Feuds the Peoples of Mountainous Dagestan (19th—Early 20th Century). ISTORIYA, 12(10 (108)), 0.https://doi.org/10.18254/S207987840017094-2

Mahdi Syahbandir, Wais Alqarni, Dahlawi Maz, Abdul Hakim, & Bunyamin Muhiddin. (2022). State Authority for Management of Zakat, Infaq, and Sadaqah as Locally-Generated Revenue: A Case Study at Baitul Mal in Aceh. AL-IHKAM: Journal of Law & Social Institutions, 17(2), 554–577.https://doi.org/10.19105/al-lhkam.v17i2.7229

Manan, A., Wirianto, D., Kamarullah, K., & Fadhilah, MA (2023). Halal Tourism: A Proposed Sharia Model for Implementation. Peuradeun Scientific Journal, 11(1), 81.https://doi.org/10.26811/peuradeun.v11i1.784

Moosa, N. (2020). Debunking Prevailing Scholarly Views Pertaining to the Apostasy of Alleged Descendants of Shaykh Yusuf of Makassar. Al-Jami'ah: Journal of Islamic Studies, 58(1), 103–170.https://doi.org/10.14421/ajis.2020.581.103-170

Mustofa, I. (2023). TEXT AUTHORIZATION IN THE DEVELOPMENT OF SHARIA ECONOMIC LAW IN INDONESIA: Study of the Fatwa of the National Sharia Council of the Indonesian Ulama Council. JURISDICTIE, 13(2), 210–236.https://doi.org/10.18860/j.v13i2.18935

Semarang Regency Religious Court, & Saefuddin, S. (2019). Sharia Banking in State Economic Policy (Study on Politics and Sociology of Islamic Law towards the Enforcement of Law Number 21 of 2008 on Sharia Banking). Millah, 19(1), 1–22.https://doi.org/10.20885/millah.vol19.iss1.art1

Rahmaniah, A., Luthfi, F., & Haris, M. (2023). The Role of Digitalization in Enhancing Legal Competencies of Sharia Economic Law Graduates: A Case Study of graduate users in South Kalimantan. Syariah: Journal of Law and Thought, 23(1), 61–77.https://doi.org/10.18592/sjhp.v23i1.10077

Renie, E., Luth, T., Sihabbudin, & Hamidah, S. (2020). The Development of the Politics of Law in Indonesia's Sharia Economic Environment. IOP Conference Series: Earth and Environmental Science, 469(1), 012119.https://doi.org/10.1088/1755-1315/469/1/012119

Ruslan, R., Burga, M.A., & Noer, M.U. (2022). Theological belief towards Islamic spiritual belief: Evidence from South Sulawesi, Indonesia. HTS Teologiese Studies / Theological Studies, 78(4).https://doi.org/10.4102/hts.v78i4.8009

Shahpari, H., & Hojjat, T. A. (2021). Revisiting Companionship and the Socio-Economy of the Islamic Guilds: Sufism, the Guilds' Vertical and Horizontal Structure of Communication, and the Islamic Economic System. In IR Management Association (Ed.), Research Anthology on Religious Impacts on Society (pp. 112–147). IGI Global.https://doi.org/10.4018/978-1-7998-3435-9.ch006

Shovkhalov, S., & Idrisov, H. (2021). Economic and Legal Analysis of Cryptocurrency: Scientific Views from Russia and the Muslim World. Laws, 10(2), 32.https://doi.org/10.3390/laws10020032

Smaranda, O.E., & Jacob, I.U. (2022). Reformation of the Nigerian Legal and Regulatory Framework for the Islamic Banking Sector: Lessons from the UK and Malaysia. 2022 International Conference on Sustainable Islamic Business and Finance (SIBF), 175–181.https://doi.org/10.1109/SIBF56821.2022.9940041

Solehudin, E., & Ahyani, H. (2024). LEGAL COMPLIANCE ON SHARIA ECONOMICS IN HALAL TOURISM REGULATIONS. PETITA: JOURNAL OF LEGAL AND SHARIAH STUDIES, 9(1).https://doi.org/10.22373/petita.v9i1.224

State Institute of Islamic Studies (IAIN), Hadi, R., Sochimin, State Institute of Islamic Studies (IAIN), Basit, A., & State Institute of Islamic Studies (IAIN). (2021). Sharia strategic economic model on digital zakat technology in Indonesia. Economic Annals-XXI, 187(1–2), 82–89.https://doi.org/10.21003/ea.V187-08

Szarota, P., Rahman, E., & Cantarero, K. (2021). Globalization, Sharia law, and cultural hybridity: A case of marriage preferences of young Bangladeshis. Social Psychological Bulletin, 16(1), e3889.https://doi.org/10.32872/spb.3889

Thu, H. N. (2022). Sharia Law: The understanding and application of the behavior and sharing of economic benefits in the Cham Muslim community in Vietnam. Contemporary Islam, 16(2–3), 209–223.https://doi.org/10.1007/s11562-022-00488-4

Udasmoro, W. (2022). Women's labor force participation in insurgency and ethno-religious conflict: The cases of Aceh and Ambon. International Feminist Journal of Politics, 24(3), 395–414.https://doi.org/10.1080/14616742.2022.2084138

Widyastuti, U., Febrian, E., Sutisna, S., & Fitrijanti, T. (2020). Sharia Compliance in Sharia Mutual Funds: A Qualitative Approach. International Journal of Economics and Business Administration, VIII(Issue 3), 19–27.https://doi.org/10.35808/ijeba/483

Yahya, A., Yusri, Y., Adwani, A., Adli, M., & Jafar, M. (2023). Legal Study of Building Sharia-based Investment in Aceh: The Challenges After the Enactment of the Qanun of Sharia Financial Institution. Samarah: Journal of Family Law and Islamic Law, 7(2), 959.https://doi.org/10.22373/sjhk.v7i2.17653

Younus, TS, & Ahmad, R. (2021). Zakat Management and Economic Sustainability: United Arab Emirates Model. In A. Sarea (Ed.), Advances in Electronic Government, Digital Divide, and Regional Development (pp. 108–119). IGI Global.https://doi.org/10.4018/978-1-7998-3452-6.ch008

Yusuf, N., Harun, N., Syarifuddin, & Mursyid, S. (2024). EXAMINING THE BASIS OF MAQASHID SYARIAH IN RENEWAL OF ISLAMIC LAW IN INDONESIA. PETITA: JOURNAL OF LEGAL AND SYARIAH STUDIES, 9(1).https://doi.org/10.22373/petita.v9i1.258

Zada, K., Windy Triana, Nur Hidayah, Ummi Kultsum, & Fathudin. (2022). Muslim Youth Under Sharia Regime in Aceh: From Accommodation to Resistance. AL-IHKAM: Journal of Law & Social Institutions, 17(2), 412–433.https://doi.org/10.19105/al-lhkam.v17i2.7262