dynamic starting from kingdom age, colonial age, old and new orders, and reform era. Legal products with Sharia dimension, starting from family law and muamalat fields, have developed in supporting the existence of Islamic law in Indonesia. Legalization process of Islamic law into national law is not yet perfect in terms of concept and practice, but it needs to be appreciated as an effort to support the development of law in Indonesia.

Relationship between State and Religion

Relation between religion and state is classified into three forms, namely unity, intersection, and separation. Secularism-based states have separated religion, though in various ways. Political secularism in certain fields actually occur in Muslim states, such as establishment of modern state institutions, establishment of the political parties, general election implementation as realization of democracy system, and so forth.

Muslim in fact still considers religion as a factor in nation and state life in terms of modernization, political secularization, and globalization. Characteristic of Islamic teaching is not separation between religion and state. The adopted secular system, namely democracy and human rights, in many aspects is applied by providing religious legitimation through ijtihad and certain adjustments. Ijtihad has been a part that modernizes the religious understanding, so Islamic teaching is still in the harmony with modern society without infringement to the Islamic teaching that is fundamental and absolute (*goth'*).

Religion Judicature (Court) System in Indonesia

Existence of Religious Court in Indonesia cannot be separated from the political struggle that is quite long. Religious Court in its history has passed a series of institutional transformation processes to strengthen the existence. Religious Court in the institutional context has the same position with other General Courts in the legal order in Indonesia. Religious Court has task and authority to investigate, decide, and resolve