

Maqasid Al-Syari'ah Analysis of Dualism of Authority in Determining the Beginning of The Lunar Month: A Study of The Isbat of the Ministry of Religious Affairs and The Ikhbâr of the Council of Tarjih Muhammadiyah

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Abstract: The phenomenon of dualism of authority in determining the beginning of the Hijri month in Indonesia, manifested through the Isbat of the Ministry of Religious Affairs and the Ikhbâr of the Tarjih Council of Muhammadiyah, has long been a source of differences in the implementation of Muslim worship. Although these two institutions have their own legitimacy and followers, the differences in their decisions have the potential to cause social friction. In addition, administratively, the government faces challenges in coordinating national holidays and activities related to Islamic holidays. This research uses a qualitative method with a literature study approach. The sources studied include official documents of both institutions, fiqh books, as well as scientific works related to Maqasid Al-Shari'ah. Data analysis was conducted using the Maqasid Al-Syari'ah framework as an interpretation instrument. The Maqasid Al-Syari'ah framework is used as an analytical lens to understand how this dualism of authority affects the objectives of sharia, especially in the context of religious protection and unity of the ummah. Maqasid Al-Syari'ah reveals the importance of finding common ground that considers aspects of the ummah's interests, the flexibility of Islamic law, and Indonesia's socio-cultural context. In addition, a more integrative and inclusive approach is needed in determining the beginning of the Hijri month, which respects the formal authority of the government while accommodating the diversity of religious understanding. Recommendations include increasing inter-institutional dialogue, developing a comprehensive methodology, and strengthening public education on the complexity of this issue, with the ultimate goal of realizing the greater good of the people in accordance with the principles of Maqasid Al-Syari'ah.

Keywords: Maqasid Al-Sharia, Beginning of the Hijri Month, Isbat, Ikhbar, Ministry of Religious Affairs of the Republic of Indonesia, Tarjih Council of Muhammadiyah.

Introduction

The determination of the beginning of the Hijri month, especially in the context of determining the beginning of Ramadan, Shawwal, and Dhul Hijjah, has become a complex and often controversial issue in Indonesia. The phenomenon of dualism of authority between the government through the Indonesian Ministry of Religious Affairs with its isbat method and the second largest Islamic mass organization in Indonesia, Muhammadiyah, through the Tarjih Assembly with its edicts, has long colored religious and social discourse in this

country. The different opinions and methods used by these two authorities have often caused confusion among the public.

The Ministry of Religious Affairs of the Republic of Indonesia, with its authority, issues isbat or official decrees regarding the beginning of the Hijri month based on isbat sessions involving various elements of society and experts.¹ On the other hand, the Muhammadiyah Tarjih Council, with a strong tradition of ijtihad and renewal of Islamic thought, issues Ikhbâr or the

¹ Ahmad Izzuddin, *Fiqh Hisab Rukyah* (Jakarta: Erlangga, 2007), 150-151.

announcement of the results of astronomical calculations (*hisab*) to determine the beginning of the month. These two methods, although both aim to accurately determine the beginning of the Hijri month, often produce different conclusions.

The Indonesian Ulema Council (MUI), as the authoritative institution in terms of religious fatwas in Indonesia, has issued Fatwa No. 2 of 2004 on the Determination of the Beginning of Ramadan, Shawwal, and Dhulhijjah. This fatwa stipulates two main points: first, the methodology for determining the beginning of the month must combine the methods of *rukyah* (direct observation of the moon) and *hisab* (astronomical calculation), which gave birth to the *imkanur rukyat* approach (the possibility of sighting the new moon); second, the authority to determine the beginning of these months rests with the Government of the Republic of Indonesia, specifically the Minister of Religious Affairs. The decree of the Minister of Religious Affairs applies nationally and is binding for all Muslims in Indonesia. Thus, this fatwa not only confirms the method used, but also strengthens the role of the government as the sole authority in determining the beginning of important months in the Hijri calendar in Indonesia.²

Hedar Nasir, Chairman of PP Muhammadiyah, explained that Muhammadiyah does not follow the government's decision (*ulil amri*) in determining the beginning of the Hijriyah month because it considers this an area of *ijtihad*. According to him, there is no universal agreement on the method and criteria for determining the beginning of the month among Muslims. Therefore, Hedar believes that the state should be neutral and not favor one particular method.³ The Muhammadiyah verdict underlines the concept of *ummatan wahidatan*, which means that Muslims are a unified whole as mandated in the Quran.

² Majelis Ulama Indonesia, "Fatwa Majelis Ulama Indonesia Nomor 2 Tahun 2004 Tentang Penetapan Awal Ramadhan, Syawal, dan Dzulhijjah," 2004, 216–20.

³ Suhardiman, "Kriteria Visibilitas Hilal Dalam Penetapan Awal Bulan Kamariah Di Indonesia," *Jurnal Khatulistiwa* 3, no. 1 (2013): 71–85, <https://jurnaliainpontianak.or.id/index.php/khatulistiwa/article/view/214>.

Literature Review

M. Nur Hidayat, Government Authority in Determining the Beginning of the Qamariyah Month in the Perspective of Fiqh Siyâsah Yusuf Qardhawi, This study concluded two main things. First, the government has the authority to determine the beginning of the Qamariyah month after analyzing various aspects, such as mechanisms and decisions applied. Second, because the determination of the beginning of the month is a matter of *ijtihad*, differences of opinion are natural. However, according to Qardhawi, when the government has made a decision, all parties must follow it. Organizations outside the government only have the right to inform, but should not precede the government's decision. For people who are unable to do *ijtihad*, they must follow the government's decision.⁴ Siti Tatmainul Qulub, Political Approach as a Strategy to Unify the Hijri Calendar in Line with the Gregorian Calendar. This research concludes that the Gregorian calendar is successful as a global calendar because it has a single authority, agreed criteria, and clear boundaries. In order for the Hijri calendar to be established, a similar step is needed, namely a single authority from the government. The government needs to play an active role by forming a law that regulates this calendar system. The issue of the Hijri calendar is not only a matter of science and sharia, but also requires political power.⁵ Nihayatur Rohmah, Indonesian Muslims' Obedience to the Determination of the Feast Day Between the Government's *Itsbat* and the Islamic Organization's *Ikhbâr*. This study found that differences in the determination of the beginning of the Islamic month often occur even though the government tries to unite through the *isbat* session. Many organizations continue to issue their own decisions. Public compliance with these decisions varies, from simply following for fear of sanctions to out of deep conviction. The level of compliance

⁴ M. Nur Hidayat, "Otoritas Pemerintah Dalam Penetapan Awal Bulan Qamariyah Perspektif Fiqh Siyâsah Yusuf Qardhawi," *Jurisdictie*, no. November (2012): 78–91, <https://doi.org/10.18860/j.v0i0.2177>.

⁵ Siti Tatmainul Qulub, "Pendekatan Politik sebagai Strategi Unifikasi Kalender Hijriyah Sejalan dengan Kalender Masehi," *Jurnal Bimas Islam* 10, no. No.3 (2017): 451–72.

based on intrinsic beliefs makes the rules more effective without the need for strict supervision.⁶ Fika Andriana, State Authority in Reformulating the Method of Determining the Beginning of the Qamariyah Month. The determination of the beginning of the qamariyah months, such as Ramadan, Shawwal, and Zulhijah, is a matter of *ijtihadiah*, where there is no absolute truth. The Prophet SAW taught that even if it is wrong in *ijtihad*, it still gets a reward. Maintaining the unity of the *ummah* (*ukhuwah*) is more obligatory and the benefits are greater than maintaining each other's *ijtihad*. Therefore, accepting the government as the sole authority for determining the beginning of the qamariyah month for the sake of the unity of the *ummah* is preferable to following the calendar criteria of each organization. This also supports the goal of realizing a well-established Islamic calendar.⁷

By analyzing this issue through the lens of *maqasid al-syari'ah*, this research will not only provide a new perspective in understanding the dualism of authority in determining the beginning of the Hijri month in Indonesia, but also has the potential to offer a more comprehensive and people-oriented solution. This is all the more important given the ever-changing socio-political dynamics and technological developments that demand a more adaptive and contextual approach to the application of Islamic law in Indonesia.

Research Methods

This research uses a qualitative approach by integrating the *maqasid shari'ah* perspective as the main analytical framework. In its implementation, this research is designed as a library research that relies on in-depth exploration of various relevant literature sources. The data collection process is carried out through searching and studying

various written documents, especially books and scientific journals that have relevance to the research topic.⁸

Results and Discussion

The *isbat* session in Indonesia reflects the principle of deliberation (*shura*) by presenting scholars, astronomers and related experts. This process is not merely procedural, but a comprehensive effort to produce decisions that are scientific, objective, and take into account the diversity of Islamic thought.

The view of government authority in determining the beginning of the Hijri month is contained in Surah An-Nisa Verse 59:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Meaning: O you who believe, obey Allah and obey His Messenger, and the rightful ruler among you.⁹

The verse confirms the fundamental principle of obedience in Islam, which contains a strict command to obey Allah, His Messenger, and leaders (*ulil amri*) from among Muslims themselves. In the context of determining the beginning of the Hijri month, the verse provides a normative basis for the role of the government as the authority authorized to issue policies. However, this obedience is not blind obedience, but obedience based on considerations of wisdom and prudence.

In the Islamic legal tradition, there is an important principle that governs the interaction between government authorities and the public, especially in matters of public interest. This principle is reflected in the *fiqh* rule that reads "Hukm al hakim ilzam wa yarfa' al khilaf"¹⁰, yang berarti keputusan pemerintah atau hakim bersifat mengikat dan menyelesaikan perbedaan pendapat.

⁶ Nihayatur Rohmah, "Ketaatan Muslim Indonesia terhadap Penetapan Hari Raya antara *Itsbat* Pemerintah dan *Ikhbar Ormas Islam*," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial* 6, no. 2 (2019): 127–41, <https://doi.org/10.36835/annuha.v6i2.331>.

⁷ Fika Andriana, "Otoritas Negara Dalam Mereformulasi Metode Penentuan Awal Bulan Qamariyah," *Politica: Jurnal Hukum Tata Negara dan Politik Islam* 6, no. 1 (2019): 112–43, <https://doi.org/10.32505/politica.v6i1.2730>.

⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2012), 23.

⁹ Tim Penyempurnaan Terjemahan Al-Qur'an, *Al-Qur'an Kementerian Agama RI, Al-Qur'an dan Terjemahannya*, Cet. I (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2015).

¹⁰ Duski Ibrahim, *Ushul Al-Fiqh (Dasar-Dasar Hukum Islam)* (Palembang: CV. Amanah, 2019), 35.

which means that the decision of the government or judge is binding and resolves differences of opinion.

وَأَمَّا قَوْلُ الشَّافِعِيِّ: "وَأَبَانَ بَيِّنُهُ وَبَيَّنَّ خَلْقَهُ بِمَا فَرَضَ عَلَيْهِمْ مِنْ طَاعَتِهِ" وِطَاعَةَ أَوْلِي الْأَمْرِ وَاجِبَةٌ لَوْجُوبِ طَاعَتِهِ قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (النساء: ٥٩) .

Imam Shafi'i said: "And He explains the difference between Himself and His creatures by the obligation that He has placed on them to obey Him," and the obligation to obey the rulers is part of the obligation to obey Him. Allah, may He be glorified and exalted, says (interpretation of the meaning): O you who believe, obey Allah, and obey His Messenger, and the rulers among you.¹¹

Ulil Amri refers to the leader or authority in Muslim society. In the Indonesian context, there is a debate over who is considered Ulil Amri in determining the beginning of the Hijri month, whether it is the Indonesian Ministry of Religious Affairs or Islamic organizations such as Muhammadiyah.¹²

In the book "*Fath al-Qadir*" by al-Syaukani (1250 AH): "*Ulil Amri*" means leaders, rulers, judges, and anyone who has shar'i authority, not unjust authority. What is meant is the obligation to obey them in what they command and forbid, so long as it is not an act of disobedience. Because there is no obedience to creatures in matters that are disobedience to Allah, as has been determined by the Prophet Muhammad. Jabir bin Abdullah and Mujahid said that "*Ulil Amri*" are people who have knowledge of the Qur'an and religious knowledge, and this opinion was also expressed by Imam Malik and al-Dhahhak. It was narrated from Mujahid that they were the companions of the

Prophet Muhammad. Ibn Kaysan said that they were people of reason and wise opinion. However, the stronger opinion is the first opinion.¹³

The Concept of Maqasid Al-Syariah

Maqāshid Shariah in scholarly terminology is defined as the goals, objectives, outcomes, and meanings brought about by Shariah and stipulated in its rulings. Sharia always strives to realize and achieve these goals at every time and place.¹⁴ Maqāshid sharia is classified into 3 (three), namely general (universal) maqāshid, specific maqāshid, and partial maqāshid.

In the perspective of Maqasid al-Syariah, Ibn 'Asyur asserts that the wisdom and purpose of worship is to achieve human benefit .

أن الحكمة والغاية من العبادات إنما هي تحقيق مصلحة الإنسان¹⁵ .

This understanding becomes an important foundation in classifying maslahat based on the strength of its influence, known as al-munasib al-haqiqi. At the highest level, Maslahat Dharuriyah is defined as a benefit that is absolutely necessary for the people, both collectively and individually, without which the life system will not run properly.

وهي التي تقوم عليها حياة الناس الدينية والدنيوية.

The absence of this maslahat will result in disruption of the order of life, damage to people's interests, widespread chaos, and threat to their existence by danger and destruction.

وإذا فقدت هذه المصالح الضرورية اختل نظام الحياة، وفسدت مصالح الناس.

At the next level, Ibn 'Assyria places Maslahat Hajiyah as a necessity needed by the people to obtain benefits and organize affairs properly, although its absence does not damage the system of life but will cause the system to run irregularly.

¹¹ Al-Mawardi, *Al-Hawi al-Kabir*, Edisi I (Beirut: Dar al-Kutub al-Ilmiyyah, 1999), 9.

¹² One of the fundamental roles of humans on earth is as caliphs, as affirmed in surah al-Fathir which states "*Huwa 'lladzi ja' alakum khalâifa al-ardh*" (It is He who makes you caliphs on earth). This position carries great implications and responsibilities, where the leader is given special authority by sharia as the successor to the mission of the Prophet Muhammad SAW. In his capacity as caliph, the leader has two main tasks that are inseparable: maintaining the purity of religion and building the welfare of the world. Abdul Mun'im Salim, *Fiqh Siyâsah Konsep Kekuasaan Politik Dalam Al Qur'an* (Jakarta: Raja Grafindo Persada, 1994), 110.

¹³ Abdullah Asy-Syaukânî, *Fathul Qadir*, Edisi I (Beirut: Dār al-Kalim ath-Thayyib, 1993), 556.

¹⁴ Wahbah Al-Zuhayli, *Maqasid al-Shariah al-Islamiyah*, Jilid 1 (Beirut: Jāmi' al-Kutub al-Islāmiyyah, 1998), 1.

¹⁵ Al-Zuhayli, 12.

While Maslahat Tahsiniyah is at the last level, functioning to perfect the state of the people in the system so that they can live safely and serenely.

Principle of Public Good (Maslahah 'Ammah)

This principle emphasizes the importance of making decisions that bring the greatest benefit to the people. In the case of dualism in the authority to determine the beginning of the Hijri month, it is necessary to consider how the decision taken can provide the greatest benefit for Muslims in Indonesia.

ولأن القاضي لم يتولَّ لمصلحة الإمام بل لعامة مصلحة المسلمين.

*and a judge is appointed not for the benefit of the imam, but for the general benefit of the Muslims.*¹⁶

كما أن فقهاء الشريعة الإسلامية اتفقوا على أن تصرفات الإمام (الحاكم) منوطة بالمصلحة، أي: إن جميع تصرفات الحكام مرتبة بتحقيق مصالح الناس، فإن خرجت من المصلحة إلى المفسدة كانت باطلة، ويتعرض أصحابها إلى المسؤولية في الدنيا والآخرة .

Meaning: "The fuqaha that every policy of the leader (al-imam/al-hakim) must always be tied to the benefit (manūthun bil mashlahah). That is, all decisions and actions of the ruler must be oriented to realize the benefit of society. If the policy actually causes damage (mafsadah), then the policy is considered void, and the makers will be held accountable both in this world and in the hereafter.¹⁷

In the context of determining the beginning of the Hijri month, this principle emphasizes that government decisions must be based on considerations of the benefit of the people, not just formal authority. The policy taken must be able to realize the objectives of sharia, especially in maintaining the harmony and unity of Muslims.

The position of the Indonesian Ministry of Religious Affairs and Islamic organizations in the structure of religious authority in Indonesia

The Indonesian Ministry of Religious Affairs has formal authority in determining the national Hijri

calendar through the process of sidang isbat. Meanwhile, Islamic organizations such as Muhammadiyah also have significant influence in society and often issue their own decisions (ikhbar) regarding the beginning of the Hijri month.

In this context, the fiqh rule applies which reads :

تقدم الأحكام المشروعة للمصالح الضرورية على الأحكام المشروعة للمصالح الحاجية والتحسينات.

Meaning: "The rulings prescribed for the benefit of emergency take precedence over those prescribed for the benefit of necessity and refinement".¹⁸

Based on this rule, the unity of the ummah (wihdatul ummah) is an emergency interest that must be prioritized. The methodological differences in determining the beginning of the month can be categorized as a matter of hajiyat (secondary needs). Therefore, harmonization between the formal authority of the government and the socio-religious role of Islamic organizations needs to be pursued for the common good.

Scholars' Opinions Regarding the Determination of the Beginning of the Hijri Month

ومعلوم قطعاً أن اثبات أول الشهر من الشهور لا سيما رمضان و شوال حق من حقوق القاضي أو وزير الشؤون الدينية. فليس لأحد من الناس و لا هيئة من الهيئات حق الإثبات وان سموه بإسم الإخبار. ولا يجوز لأحد مختلفة ذلك لما فيه من إيقاع الفتنة و التفرق بين المسلمين في أمور دينهم.

According to Maimun Zubair Dahlan, it is explicitly stated that the determination of the beginning of the month, especially Ramadan and Shawwal, is the absolute right of the government or the minister in charge of religious affairs. No one or institution has the right to determine the beginning of the month, even if they call it an "announcement" (*ikhbar*). He emphasized that disagreement in this matter is not permissible, because it can lead to fitnah and division among Muslims in their religious matters.¹⁹

¹⁶ Ibn Ashur, *Maqashid al-Shariah al-Islamiyah*, Jilid II (Qatar: Kementerian Wakaf dan Urusan Islam, 2004), 511.

¹⁷ Al-Zuhayli, *Maqasid al-Shariah al-Islamiyah*, 10.

¹⁸ Al-Zuhayli, 21.

¹⁹ Maimun Zubair Dahlan, *Nushushul Akhyar fil Shaumi wal Ifthar* (Sarang: PP. Al-Anwar, 2019), 4.

وقال الدكتور القرضاوي: "إذًا أصدرت السلطة الشرعية المسؤولة عن إثبات الهلال في بلد إسلامي - المحكمة العليا، أو دار الإفتاء، أو رئاسة الشؤون الدينية، أو غيرها - قرارها بالصوم أو بالإفطار، فعلى مسلمي ذلك البلد الطاعة والالتزام؛ لأنها طاعة في المعروف، وإن كان ذلك مخالفا لما ثبت في بلد آخر، فإن حكم الحاكم هنا رجح الرأي الذي يقول: إن لكل بلد رؤيته

Yusuf Al-Qardhawi asserts that when the sharia authority responsible for the determination of the new moon in an Islamic country - be it the Supreme Court, the Fatwa Council, the Ministry of Religious Affairs, or a related institution - issues a decision regarding fasting or breaking the fast, Muslims in that country are obliged to obey and comply. This is considered obedience in goodness, even if the decision is different from other countries. Al-Qardhawi underlined the principle that each region has the right to conduct its own rukyat (observation), which means that differences in the determination of the beginning of the month between regions are acceptable as long as they are decided by the official authority authorized to do so.²⁰

وأما إذا كانت الدعوة والإرشاد والتعليم من كبار القدر والمكانة بين الناس من ولاية الأمر من الأمراء والعلماء والوزراء، فإن الكثير من الرعية سوف يتبعونهم ويستجيبون لنصحهم، وهذا هو المشاهد في الواقع، فليس دعوة من بيده السلطة والقدرة في البلاد، كمن لا سلطة له ولا قدرة.

Whereas if da'wah, guidance and education come from people who have a great position and standing in society, such as leaders, princes, scholars and ministers, then most people will follow them and accept their advice. This can be seen in the fact that a call from a person who has power and authority in a country is not the same as a call from a person who does not have power and ability.²¹

وقال المدابغي : والمعنى في ثبوت رمضان بالواحد الاحتياط للصوم ، ومثله سائر العبادات كالوقوف بالنسبة لهلال ذي الحجة اهـ ، ورجح ابن

حجر اختصاص ذلك برمضان فقط قال : ولا بد أن يقول الحاكم : ثبت عندي هلال رمضان أو حكمت بثبوته وإلا لم يجب الصوم اهـ

Madabighi argues that the determination of the beginning of Ramadan can be done based on the testimony of one person as a form of caution in worship. He added that this principle also applies to other acts of worship, such as determining the time of wukuf in relation to the new moon of Dhul-Hijjah. However, Ibn Hajar has a different view. He emphasized that this provision only applies specifically to Ramadan. Furthermore, Ibn Hajar emphasized that a judge must make an official statement by saying "The new moon of Ramadan has been fixed before me" or "I decide that the new moon is fixed". Without this official statement, the obligation to fast cannot be enforced.²²

When the new moon is sighted and determined in one area, this determination applies to all areas under the authority of the judge who determined it, even if these areas are far apart. However, this applies on condition that the mathla' or place of rising is the same. If the mathla' is different, then there is no absolute obligation to fast or break the fast, even if the judge is the same. In a situation where the mathla' is the same but the area is beyond the control of the judge who made the ruling, the obligation to follow the ruling applies only to those who believe in their hearts that the judge's ruling is correct.²³

Harmonization Strategy

In the context of protecting religion (hifdz al-din), the dualism of authority in determining the beginning of the Hijri month between the Indonesian Ministry of Religious Affairs and the Muhammadiyah Tarjih Council reflects the complexity that needs to be harmonized in accordance with Islamic leadership principles. Referring to the rule:

قد تقرّر من دين الأمة قاطبة أن الغرض من الإمامة جمع الآراء المتشكّنة، وارتباط الأهواء المتفاوتة

²⁰ Yusuf al-Qaradawi, *Al-Hisab al-Falaki wa Itsbat Awa'il asy-Syuhur*, n.d., <http://saaid.net/book/index.php>.

²¹ Ali bin Naif Al-Syahud, *Al-Muhadzdzab fi Al-Fiqh Siyayah Syariah*, Edisi I, 2012, 415.

²² Husain bin Umar Ba'alawi, *Bughyatul Mustarsyidin fi Talkhisi Fatawa Ba'dhil A-immatil Muta-akhkhirin*, Jilid I (Beirut: Darul Fikr, 2012), 12.

²³ Ba'alawi, 223.

which asserts that the purpose of leadership is to unite separate opinions and connect different tendencies, the Indonesian Ministry of Religious Affairs through the Isbat mechanism functions as a وسائل تلقي الدين (means of religious acceptance) that provides formal legitimacy for determining the beginning of the month. Meanwhile, the Muhammadiyah Tarjih Council through Ikhbar contributes to حماية البيضة (protection of existence) by providing scientific methodological alternatives. Harmonization of both can be achieved through dialogue and deliberation strategies, integration of methods, and flexibility in application that provides space for differences of opinion while maintaining the unity of the people in celebrating Islamic holidays.²⁴

From the perspective of Maqashid Sharia, this harmonization effort touches three interrelated levels of maslahat. At the Dharuriyah level, the main focus is the preservation of religious principles (أصول الدين القطعية) through certainty of worship times and validity of implementation. The Hajyah aspect is reflected in the development of the methodology for determining the beginning of the month and strengthening the system of religious authority that considers the integration of methods as a middle way. While at the Tahsiniah level, attention is paid to the development of astronomical methods and harmonization efforts between institutions through constructive dialogue. The harmonization strategy that includes dialogue, integration of methods, and flexibility in application is a concrete manifestation of the principle of Islamic leadership in uniting different opinions (جمع الآراء المتشقة), while maintaining the comprehensive benefit of the people.²⁵

Conclusion

The authority to determine (itsbât) the beginning of the Qamariyah month in Indonesia legally and shar'i is in the hands of the government through the Ministry of Religious Affairs, while Islamic community organizations only have the authority

to announce (ikhbâr/maklumat). Consequently, the government's decision in this case is binding and must be followed by Muslims who do not have their own ijihad capacity in determining the beginning of the Hijri month.

This study also shows the importance of harmonization efforts between government authority and the role of Islamic organizations in maintaining the unity of the ummah. Based on Maqasid Al-Shari'ah analysis, it is suggested that inter-institutional dialogue and methodological integration are needed to achieve mutual benefit. This strategy aims to ensure that decisions related to determining the beginning of the Hijri month can provide maximum benefits for Muslims in Indonesia, while maintaining harmony and unity in the implementation of worship.

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²⁴ Ashur, *Maqashid al-Shariah al-Islamiyah*, 230.

²⁵ Al-Juwayni, *al-Burhan fi Usul al-Fiqh* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1997), 230.

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