

***Ḥadīd al-Baṣar* in the Thought of Ibn Ḥajar al-Haytamī and Its Implications for *Ru'yat al-Hilāl* Testimony in Indonesia**

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Abstract

The determination of the Islamic lunar month through *ru'yat al-hilāl* remains contested in Indonesia, particularly when individual testimony conflicts with established visibility criteria (*imkān al-ru'yah*). This study examines the concept of *ḥadīd al-baṣar* in the thought of Ibn Ḥajar al-Haytamī and its implications for moon sighting testimony in Indonesia. Using qualitative library research and Fazlur Rahman's double movement theory, this study reconstructs the historical background of Ibn Ḥajar's view and contextualizes it within contemporary practice. The findings show that his concept was shaped by *Shāfi'ī* legal methodology, early astronomical knowledge, and the absence of optical instruments. Testimony based on *ḥadīd al-baṣar* cannot serve as a general legal basis but may be personally binding. In Indonesia, such testimony is not institutionally accepted when it contradicts official visibility criteria.

Keywords: *ḥadīd al-baṣar*, *ru'yat al-hilāl*, moon sighting testimony, Islamic calendar, *imkān al-ru'yah*.

Penentuan awal bulan kamariah melalui *ru'yat al-hilāl* masih menjadi perdebatan di Indonesia, terutama ketika kesaksian individual bertentangan dengan kriteria visibilitas (*imkān al-ru'yah*). Penelitian ini mengkaji konsep *ḥadīd al-baṣar* dalam pemikiran Ibn Ḥajar al-Haytamī serta implikasinya terhadap kesaksian rukyat hilal di Indonesia. Metode yang digunakan adalah studi pustaka kualitatif dengan pendekatan teori double movement Fazlur Rahman untuk merekonstruksi latar historis pemikirannya dan mengaitkannya dengan konteks kontemporer. Hasil penelitian menunjukkan bahwa konsep tersebut dipengaruhi oleh mazhab Syafi'i, perkembangan awal astronomi, dan ketiadaan instrumen optik. Kesaksian berbasis *ḥadīd al-baṣar* tidak dapat menjadi dasar umum, tetapi berlaku secara personal. Di Indonesia, kesaksian tersebut tidak diterima secara institusional jika bertentangan dengan kriteria resmi.

Kata Kunci: *ḥadīd al-baṣar*, *ru'yat al-hilāl*, kesaksian rukyat hilal, kalender Islam, *imkān al-ru'yat*.

A. Introduction

Determining the beginning of the Islamic lunar month through *ru'yat al-hilāl* remains a contested issue in Indonesia, particularly when individual testimony conflicts with established visibility criteria (*imkān al-ru'yah*). This tension becomes evident when a single observer claims to have sighted the crescent, while broader observations and astronomical calculations indicate otherwise. Several studies have documented such controversies within the *isbāt* (the official moon-sighting determination meeting) process, highlighting the gap between individual claims and institutional validation.¹ This situation reflects a broader epistemological tension between sensory-based observation and scientifically grounded standards in determining the beginning of *Ramadan, Shawwal, and Dhū al-Ḥijjah*.

Within this discourse, a classical concept that warrants further examination is *ḥadīd al-baṣar*, as articulated by Ibn Ḥajar al-Haytamī in *Tuḥfat al-Muḥtāj*. The concept refers to individuals possessing exceptional visual acuity who may perceive the crescent moon when others cannot. Ibn Ḥajar maintains that such testimony cannot serve as a general legal basis, although it may remain valid at the individual level. This position raises critical questions regarding the authority of extraordinary perception in Islamic legal epistemology, particularly when confronted with collective verification mechanisms and modern scientific standards.²

Previous studies on *ru'yat al-hilāl* have generally developed along four main trajectories. *First*, astronomical and technological approaches focus on observational instruments and innovations, such as digital imaging and radio telescopes.³ *Second*, studies on visibility criteria examine physical parameters such as elongation, altitude, and visual acuity.⁴ *Third*, legal and institutional analyses explore the implementation of *imkān al-ru'yah* and the role of state authority in determining the Islamic calendar.⁵ *Fourth*, socio-religious studies investigate the dynamics of

¹ Ahmad Izzuddin, "Dinamika Hisab Rukyat Di Indonesia," *Istinbath: Jurnal Hukum* 12, no. 2 (2015): 1–19; Ahmad Syifa'ul Anam, "Dinamika Sidang Isbat Di Indonesia Dari Tahun 1381-1441 H/1962-2020 M; Kajian Hukum, Siyasah Syari'yyah Dan Sejarah" (Universitas Islam Negeri Walisongo Semarang, 2022), <https://eprints.walisongo.ac.id/id/eprint/25139/>; Sugeng Aristya Rohmad, "Analisis Penolakan Laporan Isbat Kesaksian Rukyatul Hilal Oleh Kementerian Agama; Study Kasus Penolakan Laporan Isbat Kesaksian Jepara Dalam Penetapan 1 Syawal 1432 H/ 2011 M" (Universitas Islam Negeri Walisongo Semarang, 2020), <https://eprints.walisongo.ac.id/id/eprint/14513/>.

² Shihāb al-Dīn Abū al-Abbās Aḥmad ibn Muḥammad ibn 'Alī ibn Ḥajar Al-Haytamī, *Tuḥfat Al-Muḥtāj Bi Sharḥ Al-Minhāj* (Egypt: Muṣṭafā Aḥmad, n.d.), 3:372-373.

³ Riza Afrian Mustaqim, "Transformation Of Rukyatul Hilal Method; Postmodernism Analysis of Hilal Image Processing," *Al-Hilal: Journal of Islamic Astronomy* 1, no. 1 (April 30, 2019): 37–52, <https://doi.org/10.21580/al-hilal.2019.1.1.5238>; Fajrullah Fajrullah, Zikrullah Hadi, and Andi Evan Nisastra, "Rukyatul Hilal Instrument Design Based On Arduino," *Al-Hilal: Journal of Islamic Astronomy* 4, no. 1 (April 29, 2022): 17–40, <https://doi.org/10.21580/al-hilal.2022.4.1.11685>; Khairul Anaam, "Utilization Of Radio Telescopes In Determining The Beginning Of The Islamic Calendar," *Al-Hilal: Journal of Islamic Astronomy* 6, no. 2 (October 31, 2024): 177–98, <https://doi.org/10.21580/al-hilal.2024.6.2.23416>.

⁴ Muhammad Faishol Amin, "Ketajaman Mata Dalam Kriteria Visibilitas Hilal," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 3, no. 2 (December 30, 2017): 28–40, <https://doi.org/10.30596/jam.v3i2.1526>; Muh Rasywan Syarif, Sakirman Sakirman, and Muhammad Fazlurrahman Syarif, "A Semantic Literature Review on Crescent Visibility: Trends, Models, and Implications for the Islamic Calendar," *Al-Hilal: Journal of Islamic Astronomy* 7, no. 1 (2025): 67–88, <https://doi.org/10.21580/al-hilal.2025.7.1.26099>; Muhammad Rasywan Syarif et al., "The Transformation of Rukyah Al-Hilal: Integrating Digital Imaging Technology in Islamic Moon Sighting Practices," *Malaysian Journal of Syariah and Law* 13, no. 1 (April 30, 2025): 314–24, <https://doi.org/10.33102/mjssl.vol13no1.751>.

⁵ Holis, Ahmad Musadad, and Tri Pujiati, "The Role of Public Law in Determining the Islamic Calendar in Indonesia," *Al-Hilal: Journal of Islamic Astronomy* 7, no. 1 (April 21, 2025): 1–18, <https://doi.org/10.21580/al-hilal.2025.7.1.25485>; Novi Arisafitri et al., "Territory, Hilāl, and Sovereignty: Revisiting Indonesia's Maṭla'

testimony acceptance and the public controversy surrounding moon-sighting practices.⁶ However, these studies largely overlook the classical juristic discourse on *ḥadīd al-baṣār*, particularly its historical formation and its relevance to contemporary Indonesian practice.

This study addresses that gap by examining the concept of *ḥadīd al-baṣār* in the thought of Ibn Ḥajar al-Haytamī and analyzing its implications for the acceptance of moon sighting testimony in Indonesia. Employing Fazlur Rahman's double movement theory, this research reconstructs the historical background of Ibn Ḥajar's thought and recontextualizes it within the contemporary framework of *ḥisāb-rukyat* integration and institutional decision-making.⁷ In doing so, the study bridges classical *fiqh* discourse with modern astronomical standards.

Accordingly, this study aims to (1) analyze the conceptual framework of *ḥadīd al-baṣār* in Ibn Ḥajar's thought, (2) identify the historical factors that shaped this concept, and (3) evaluate its relevance and implications within the Indonesian system of determining the beginning of the lunar month. By integrating historical, juridical, and scientific perspectives, this study contributes to a more comprehensive understanding of the relationship between individual testimony, legal authority, and empirical verification.

B. Method

This study employs a qualitative library research design to examine the concept of *ḥadīd al-baṣār* as articulated by Ibn Ḥajar al-Haytamī and its implications for *ru'yat al-hilāl* testimony in Indonesia. The primary data consist of Ibn Ḥajar's statements in *Tuḥfat al-Muḥtāj bi Sharḥ al-Minhāj*, particularly passages on crescent sighting and the validity of testimonial evidence. Secondary data are drawn from classical *fiqh* literature, contemporary academic articles, and relevant studies on *ḥisāb-rukyat*, visibility criteria (*imkān al-ru'yah*), and institutional practices in Indonesia. Data were collected through systematic documentation by identifying, selecting, and reviewing sources relevant to the research problem.

Data analysis is conducted using Fazlur Rahman's double movement theory. The first stage (historical movement) involves analyzing the textual meaning of *ḥadīd al-baṣār* while reconstructing the socio-intellectual context that shaped Ibn Ḥajar's view, including legal affiliation, scientific development, and observational limitations. The second stage (contextual movement) reinterprets the concept within the contemporary Indonesian framework by comparing it with current astronomical standards and institutional policies in determining the beginning of the lunar month. The analysis proceeds through data reduction, categorization, and interpretative synthesis

under MABIMS' New Criteria," *Al-Hilal: Journal of Islamic Astronomy* 7, no. 1 (April 21, 2025): 19–36, <https://doi.org/10.21580/al-hilal.2025.7.1.25278>.

⁶ Rizalludin Rizalludin, "Penolakan Pengurus Besar Nahdlatul Ulama (PBNU) Terhadap Kesaksian Hasil Rukyat Di Bawah Imkan Al-Rukyah Dari Tahun 1998 - 2017" (Universitas Islam Negeri Walisongo Semarang, 2018), <https://eprints.walisongo.ac.id/id/eprint/12088/>; Muhamad Zainal Mawahib et al., "Astronomy and Local Culture Dialectics; Kiai Muḥammad Ṣāliḥ Darat's Idea in the Integration of the Hijriyah Calender" 29 (2019): 233–58, <https://doi.org/10.21580/ahkam.2019.29.2.4408>.

⁷ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), 6–7; Muhammad Umair and Hasani Ahmad Said, "Fazlur Rahman Dan Teori Double Movement; Definisi Dan Aplikasi," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (March 30, 2023): 71–81, <https://doi.org/10.58363/alfahmu.v2i1.26>.

to produce a coherent understanding of the relationship between classical juristic concepts and modern scientific practices.

C. Result and Discussion

1. Conceptualizing *Ḥadīd al-Baṣar* in Ibn Ḥajar al-Haytamī's Thought

In Ibn Ḥajar al-Haytamī's legal reasoning, *ḥadīd al-baṣar* refers to an individual with exceptional visual acuity who can perceive the crescent moon when others cannot. The concept emerges within the broader framework of crescent sighting (*ru'yat al-hilāl*) and the evaluation of testimonial validity. Ibn Ḥajar situates this notion not merely as a physiological advantage but as a juridical problem concerning the authority and scope of individual perception in determining communal religious obligations.⁸

al-Haytamī maintains that testimony based solely on *ḥadīd al-baṣar* cannot serve as a general legal basis for establishing the beginning of the lunar month. The primary reason is the absence of collective corroboration, a key requirement for ensuring legal certainty in matters affecting the wider community. At the same time, he opens the possibility that such testimony may retain validity at the individual level, particularly when the observer is personally convinced of the sighting. This distinction reflects a layered understanding of legal authority, differentiating between personal conviction (*yaqīn*) and public validation.⁹

From an epistemological perspective, the concept of *ḥadīd al-baṣar* illustrates the tension between sensory experience and legal verification. While Islamic law acknowledges direct observation as a legitimate source of knowledge, al-Haytamī emphasizes that not all forms of perception can be generalized into binding legal rulings. Extraordinary perception, in this case, does not automatically translate into universal legal authority. Instead, it must be evaluated within a framework that prioritizes reliability, consistency, and the avoidance of error in collective decision-making.¹⁰

Furthermore, al-Haytamī's treatment of *ḥadīd al-baṣar* implicitly positions it alongside other individualized epistemic authorities, such as personal certainty derived from calculation or inference. In this sense, the concept bridges empirical observation and rational consideration, while maintaining a clear boundary between individual and communal domains. Thus, *ḥadīd al-baṣar* should not be understood as a mechanism for establishing public rulings, but rather as a recognition of the limits of human perception within the structure of Islamic legal epistemology.¹¹

2. The Historical Formation of *Ḥadīd al-Baṣar*; *Fiqh* Tradition and Pre-Modern Astronomy

The formulation of *ḥadīd al-baṣar* in al-Haytamī's thought cannot be separated from the intellectual and legal environment in which he lived. As a prominent *Shāfi'ī* jurist, his reasoning

⁸ Al-Haytamī, *Tuḥfat Al-Muḥtaj Bi Sharḥ Al-Minhāj*, 3:272.

⁹ Al-Haytamī, 3:272.

¹⁰ Amin, "Ketajaman Mata Dalam Kriteria Visibilitas Hilal."

¹¹ Izzuddin, "Dinamika Hisab Rukyat Di Indonesia"; Ahmad Izzuddin, *Fiqh Hisab Rukyah* (Jakarta: Erlangga, 2007), 47.

reflects a methodological orientation that emphasizes textual authority and legal caution (*iḥtiyāṭ*) in matters of worship, particularly those with collective implications such as the determination of the beginning of the lunar month. This orientation is consistent with earlier *Shāfiʿī* positions that require reliability and corroboration in testimony, thereby limiting the acceptance of solitary claims in establishing communal obligations.¹²

In addition to legal considerations, the development of astronomical knowledge before al-Haytamī's time also played a significant role in shaping his perspective. Classical Muslim astronomers such as al-Fazārī and al-Khwārizmī had already produced works on celestial calculations, indicating that knowledge of lunar motion and the crescent moon could be inferred through computation.¹³ Although these developments did not yet replace observational practices, they provided an epistemic backdrop that enabled jurists to recognize the distinction between the crescent's existence and its actual visibility.

Another crucial factor is the absence of optical instruments during al-Haytamī's lifetime. Observations of the crescent moon were conducted solely with the naked eye, making them highly dependent on human visual capacity and environmental conditions. This limitation increased the potential for error, such as mistaking other celestial objects or atmospheric phenomena for the crescent moon. In such a context, the claim of an individual with extraordinary visual acuity could not be easily verified, thereby justifying a cautious legal stance toward its general acceptance.

Taken together, these factors (*Shāfiʿī* legal methodology, the early development of astronomical knowledge, and the technological limitations of observation) collectively shaped al-Haytamī's formulation of *ḥadīd al-baṣar*. Rather than rejecting the possibility of exceptional perception, he positioned it within a constrained legal framework that prioritizes certainty, verification, and communal coherence. This historical configuration explains why *ḥadīd al-baṣar* is acknowledged at the individual level while remaining insufficient as a basis for public legal determination.

3. Recontextualizing *Ḥadīd al-Baṣar* in Contemporary Indonesian *Ru'yat al-Hilāl* Practice

The relevance of *ḥadīd al-baṣar* in contemporary Indonesia can be analytically framed in terms of Fazlur Rahman's double movement theory, which bridges historical understanding and present-day application. The first movement situates al-Haytamī's concept within its original context, where naked-eye observation dominated, and verification mechanisms were limited, while the second movement reinterprets it within a modern institutional system characterized by scientific calculation and collective authority.¹⁴ This approach allows the concept of *ḥadīd al-baṣar* to be understood not as a static doctrine, but as a context-dependent legal construct.

In Indonesia, the determination of the beginning of the lunar month is part of an integrated system of *ḥisāb* and *rukyat*, institutionalized through the *ithbāt* session under the Ministry of

¹² Abu Abdillah Muhammad bin Idris al-Syafi'i, *Al-Umm* (Beirut: Dar al-Fikr, 2001), 103.

¹³ Fatia Rahmanita, Durrotun Nashihah, and Muhammad Fadli Ramadhan, "Al-Khawarizmi Serta Kontribusinya Untuk Perkembangan Sains Modern," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 13, no. 2 (October 24, 2023): 297–312, <https://doi.org/10.47200/ulumuddin.v13i2.2045>.

¹⁴ Fazlur Rahman, *Islam and Modernity; Transformation of an Intellectual Tradition* (Chicago: The University of Chicago Press, 1984), 6–7.

Religious Affairs. Within this framework, observational testimony must align with the *imkān al-ru'yah* criteria, such as minimum altitude and elongation thresholds, which function as objective parameters for validating crescent visibility. As a result, individual claims that contradict these criteria, including those that may be categorized as *ḥadīd al-baṣar*, are not recognized at the institutional level.¹⁵

Compared to previous studies, which largely focus on technological advancements in observation, visibility criteria, or legal-institutional frameworks, this study offers a different perspective by re-examining a classical juristic concept and situating it within contemporary practice. While earlier research emphasizes empirical validation and regulatory mechanisms, it often overlooks how classical epistemological constructs can be reinterpreted in light of modern scientific standards. This gap highlights the need for a dialogical approach between *fiqh* and astronomy.

Within this reinterpretative framework, *ḥadīd al-baṣar* undergoes a functional transformation. It no longer operates as a potential basis for communal legal determination, but is repositioned as an expression of individual religious experience. The Indonesian system demonstrates a shift from perception-based validation to system-based verification, in which authority derives from institutional consensus rather than individual certainty.¹⁶ This study thus argues that the contemporary relevance of *ḥadīd al-baṣar* lies not in its legal applicability at the public level, but in its epistemological value as a bridge between classical *fiqh* reasoning and modern scientific rationality.

4. Implications of *Ḥadīd al-Baṣar* for Moon Sighting Testimony; Between Personal Validity and Institutional Authority

The concept of *ḥadīd al-baṣar* refers to individuals with exceptional visual acuity who can perceive the crescent moon when it is not visible to the general observer. In the context of *ru'yah al-hilāl*, this notion raises a critical epistemological issue regarding the reliability of individual perception in determining the beginning of the lunar month. While, in theory, such individuals may have a higher probability of detecting the crescent, al-Haytamī situates this ability within a juridical framework that questions its general applicability as legal proof.¹⁷

From a historical perspective, this position is closely linked to the *Shāfi'ī* legal tradition, which emphasizes caution (*iḥtiyāt*) and the necessity of corroborative testimony in matters affecting the wider community. As reflected in the evolution of al-*Shāfi'ī*'s own view, from initial acceptance of single testimony to the requirement of multiple witnesses, legal certainty is

¹⁵ Muh. Ma'rufin Sudibyo, "Observasi Hilāl Di Indonesia Dan Signifikansinya Dalam Pembentukan Kriteria Visibilitas Hilāl," *Al-Ahkam* 24, no. 1 (April 23, 2014): 113–34, <https://doi.org/10.21580/ahkam.2014.24.1.136>; Izzuddin, "Dinamika Hisab Rukyat Di Indonesia"; Anam, "Dinamika Sidang Isbat Di Indonesia Dari Tahun 1381-1441 H/1962-2020 M; Kajian Hukum, Siyasaḥ Syari'yyah Dan Sejarah"; Siti Tatmainul Qulub and Ahmad Munif, "Urgensi Fatwa Dan Sidang Isbat Dalam Penentuan Awal Bulan Kamariah Di Indonesia," *Jurnal Bimas Islam* 16, no. 2 (December 29, 2023): 423–52, <https://doi.org/10.37302/jbi.v16i2.929>.

¹⁶ Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr Al-Suyūṭī, *Al-Ashbāh Wa Al-Nazā'ir Fī Qawā'id Wa Furū' Fiqh Al-Shāfi'iyyah* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1983), 176; Abdul Hamid Hakim, *Memahami Ilmu Ushul Fiqh Dan Kaidah Fiqh; Terjemah as-Sullam*, ed. Faizul Munir (Literasi Nusantara, 2020).

¹⁷ Al-Haytamī, *Tuhfat Al-Muhtaj Bi Sharḥ Al-Minhāj*, 3:273.

prioritized over individual claims.¹⁸ Within this framework, *ḥadīd al-baṣar* emerges as a recognition of exceptional perception, yet simultaneously as a limitation on its authority in collective legal determination.

In addition, al-Haytamī's formulation cannot be separated from the scientific conditions of his time. Although astronomical knowledge had developed through earlier works on celestial calculations, observational practice remained dependent on the naked eye. The absence of optical instruments increased the risk of perceptual error, such as misidentifying celestial objects or atmospheric phenomena.¹⁹ This context explains why al-Haytamī adopts a cautious stance. Although the crescent's existence may be determined by calculation, its visibility remains uncertain, thereby limiting the legal validity of solitary observation.

When recontextualized in contemporary Indonesia, the application of *ḥadīd al-baṣar* is situated within a fundamentally different epistemic framework. The determination of the beginning of the lunar month is institutionalized through the *ithbāt* session under the Ministry of Religious Affairs, which integrates *ḥisāb* and *rukyat* within standardized criteria of *imkān al-ru'yah*. These criteria serve as objective parameters to evaluate the plausibility of crescent visibility. Consequently, testimonies that contradict these criteria, including those categorized as *ḥadīd al-baṣar*, are not accepted at the institutional level.²⁰

This shift reflects a transformation from perception-based validation to system-based verification. In classical *fiqh*, sensory experience may generate individual certainty; however, in a modern nation-state context, legal authority is derived from collective procedures that ensure consistency, measurability, and public accountability. Within this framework, *ḥadīd al-baṣar* loses its potential function as communal evidence and is instead confined to the domain of personal religiosity. An individual may act upon their conviction, yet such a conviction does not possess normative force for the broader community.

Analytically, the concept of *ḥadīd al-baṣar* reveals both its enduring relevance and its structural limitations. Its strength lies in acknowledging variations in human perception and preserving the dimension of individual piety. However, its weaknesses are equally evident: subjectivity, lack of empirical verification, and incompatibility with collective decision-making. In the contemporary context, its significance shifts toward epistemological reflection, highlighting the need to balance sensory observation with scientific standards. Thus, *ḥadīd al-baṣar* should not be positioned as a legal basis for public determination, but as a conceptual bridge that illuminates the interaction between classical juristic reasoning and modern astronomical verification systems.

D. Conclusion

This study demonstrates that the concept of *ḥadīd al-baṣar* in Ibn Ḥajar al-Haytamī's thought represents a nuanced juridical position that distinguishes between individual certainty and collective legal authority. While exceptional visual acuity may justify personal religious

¹⁸ al-Syafi'i, *Al-Umm*, 103.

¹⁹ Yavuz Unat, *Alfraganus and the Elements of Astronomy* (Manchester: Foundation for Science Technology and Civilisation, 2007); Rahmanita, Nashihah, and Ramadhan, "Al-Khawarizmi Serta Kontribusinya Untuk Perkembangan Sains Modern."

²⁰ Anam, "Dinamika Sidang Isbat Di Indonesia Dari Tahun 1381-1441 H/1962-2020 M; Kajian Hukum, Siyashah Syari'yyah Dan Sejarah"; Izzuddin, "Dinamika Hisab Rukyat Di Indonesia."

conviction in crescent sighting, it cannot function as a general legal basis due to the absence of collective verification. Historically, this position was shaped by *Shāfiʿī* legal methodology, the early development of astronomical knowledge, and the limitations of naked-eye observation. When recontextualized within contemporary Indonesia, the concept undergoes a functional shift: from a potentially communal proof to an individual epistemic experience that holds no institutional authority within a system governed by *imkān al-ruʿyah* and state-regulated decision-making.

The main limitation of this study is its reliance on textual and conceptual analysis, without incorporating empirical field data on contemporary *rukyat* practices or observer behavior. In addition, the study focuses primarily on the *Shāfiʿī* perspective as represented by al-Haytamī, without extending comparison to other schools of Islamic law that may offer different approaches to testimonial validity. Future research is therefore recommended to integrate empirical observation, interdisciplinary methods involving astronomy and visual science, and comparative *fiqh* analysis across *māzāhib*. Such approaches would further strengthen the dialogue between classical Islamic jurisprudence and modern scientific frameworks in determining the Islamic calendar.

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