



Muhammadiyah's Uşūl Al-Fiqh in Determining the Beginning of Ramaḍān and Shawwāl Months

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Abstract: The different determination of the beginning of *Ramaḍān* and *Shawwāl* by Muhammadiyah which is frequently different from that by The Government has spark heat debat in Indonesian society. The difference stems from criteria used by both Muhammadiyah and Indonesian Government. Muhammadiyah emphasizes the use of the *hisāb* as solely media for determining the coming of new Hegira month, while Indonesian government sticks on *imkān al-ru'ya*, a mix between *hisāb* and *ru'ya*. As a renewal Islamic organization, Muhammadiyah do not belong to any traditional Islamic schools of law, rather it refers directly to Quran and prophet tradition. The use *hisāb*, however, is not explicitly stated by both sources, but it is inferred from various Quranic verses. This study aims to describe the *uşūl al-fiqh* of Muhammadiyah and and to reveal the use of it in validating the criteria for determining the coming of *Ramaḍān* dan *Shawwāl* months. The article is based on qualitative research from interview and literary sources. Data analysis was carried out through data condensation, data display and drawing conclusions and verification. This study shows that the *uşūl al-fiqh* of Muhammadiyah is contained in and is part of the Manhaj Tarjih. Manhaj Tarjih is not a configuration of *uşūl al-fiqh* rather a religious perspective of Muhammadiyah to deal with religious issues. *Uşūl al-fiqh* of Muhammadiyah has not been completely structured, but several basic elements of *uşūl al-fiqh* are already in it. The use of *hisāb* by Muhammadiyah, both in *wujūd al-hilāl* approach or the Integrated Global Hijri Calendar is based on the verses of the Qur'an, the scrutiny of 'illa (ratio legis/ legal reason) of *ḥadīth* on *ru'ya* and the application of *uşūl al-fiqh* principles of deductions. The *uşūl al-fiqh* employed by Muhammadiyah ini the determination of the coming of *Ramaḍān* and *Shawwāl* are based on conventional *uşūl al-fiqh* principles, but it chooses specific principles that that allow for adjustments to determine the beginning of *Ramaḍān* and *Shawwāl*.

Keywords: Determination of Ramadan and Shawwal; Hisab vs. Ru'yah; Manhaj Tarjih Methodology; Muhammadiyah's Uşūl al-Fiqh; Wujūd al-Hilāl and the Unified Global Hijri Calendar (UGHC)

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Abstrak: Perbedaan penetapan awal Ramaḍān dan Shawwāl oleh Muhammadiyah yang sering kali berbeda dengan penetapan Pemerintah telah memicu perdebatan hangat di masyarakat Indonesia. Perbedaan tersebut berakar pada kriteria yang digunakan oleh Muhammadiyah dan Pemerintah Indonesia. Muhammadiyah menekankan penggunaan hisab sebagai satu-satunya metode untuk menentukan datangnya bulan Hijriah baru, sedangkan Pemerintah Indonesia berpegang pada kriteria *imkān al-ru'ya*, yaitu perpaduan antara hisab dan rukyat. Sebagai organisasi Islam pembaru, Muhammadiyah tidak berafiliasi pada mazhab fikih tradisional tertentu, melainkan merujuk langsung kepada Al-Qur'an dan Sunnah Nabi. Penggunaan hisab memang tidak disebutkan secara eksplisit dalam kedua sumber tersebut, namun disimpulkan dari berbagai ayat Al-Qur'an. Penelitian ini bertujuan untuk mendeskripsikan uṣūl al-fiqh Muhammadiyah serta mengungkap penerapannya dalam memvalidasi kriteria penetapan awal bulan Ramaḍān dan Shawwāl. Artikel ini didasarkan pada penelitian kualitatif yang bersumber dari wawancara dan studi kepustakaan. Analisis data dilakukan melalui proses kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa uṣūl al-fiqh Muhammadiyah termuat dan menjadi bagian dari Manhaj Tarjih. Manhaj Tarjih bukanlah konfigurasi sistematis uṣūl al-fiqh, melainkan perspektif keagamaan Muhammadiyah dalam merespons persoalan-persoalan keagamaan. Uṣūl al-fiqh Muhammadiyah belum tersusun secara sepenuhnya sistematis, namun beberapa unsur dasar uṣūl al-fiqh telah terkandung di dalamnya. Penggunaan hisab oleh Muhammadiyah, baik dalam pendekatan wujud al-hilāl maupun dalam Kalender Hijriah Global Terpadu, didasarkan pada ayat-ayat Al-Qur'an, analisis terhadap 'illat (ratio legis/alasan hukum) hadis tentang rukyat, serta penerapan prinsip-prinsip deduksi dalam uṣūl al-fiqh. Uṣūl al-fiqh yang digunakan Muhammadiyah dalam penetapan awal Ramaḍān dan Shawwāl berlandaskan pada prinsip-prinsip uṣūl al-fiqh konvensional, namun memilih prinsip-prinsip tertentu yang memungkinkan adanya penyesuaian dalam menentukan awal Ramaḍān dan Shawwāl.

Kata Kunci: Hisab dan Rukyat; Manhaj Tarjih; Penetapan Ramadan dan Syawal; Uṣūl al-Fiqh Muhammadiyah; Wujud al-Hilāl dan Kalender Hijriah Global Tunggal (KHGT)

Introduction

The determination of the beginning of the month of *Ramaḍān* and *Shawwāl* by Muhammadiyah during the Reformation period has caused polemics due to difference criteria use by both. The government employes the *imkān al-ru'ya*, a criterium that combines *ru'ya* with *hisāb*. The criterium involved minimal degree of *hilāl* above horizon, elongation, and the length of *hilāl*, all of which have been agreed by ASEAN's Ministers of Religious Affairs (MABIMS). In other hand, Muhammadiyah uses *wujūd al-hilāl* criteria, and then substituted by the Unified Global Hijriyya Calendar (KHGT), that relies solely to *hisāb*. The different criteria are so far failed to be reconciled by Indonesian Government. Efforts to

achieve unification of opinion have been made by th despite of dialog, training and consultation held by it (Firdaus, Syarifudin and Zulkarnaini, 2022: 11, 16-17).

The Indonesian Government's efforts to find out common criteria for determining the beginning of the month of *Ramaḍān* and *Shawwāl* have hit a dead end (Azhari, 2015: 253-255) because democratic Government does not intervene directly in the religious idea held by citizens. The Government cannot impose one religious opinion because Indonesia recognizes the freedom of worship in the Constitution (Imron, 2014: 12-13). The suspicion that Indonesian Government take side to certain religious group lead to distrust and egoistic attitude of religious organizations (Maskufa, 2016: 201-202). The interference of ideological contestation, according to Hefni (2020: 75-116), affects the determination of the beginning of *Ramaḍān* and *Shawwāl*. Several Religious Organization treat the determination of the beginning of *Ramaḍān* and *Shawwāl* as the arena for religious commodification for pragmatic interests.

The sole reliance to *hisāb* by Muhammadiyah often spark heat polemics and draw ideological and political contestation to gain public acceptance (Hefni, 2019). The determination of Muhammadiyah to adopt *hisāb* draw criticism from internal as well as external individuals. Imron, Hadi, Anwar and Danarto (2015: 338-358) found variations in understanding regarding the determination of the beginning of *Ramaḍān* and *Shawwāl* within Muhammadiyah. There are Muhammadiyah's members that only accept *ru'ya* as legitimate method based on explicit instructions from the *ḥadīs*, and there are members who adhere completely to *hisāb*, as official stance the Organization which sometimes lead to the argument. In other hand, external critics goes around Muhammadiyah's criterium, *wujūd al-hilāl*, that they deem outdated (Azhari, 2015: 249), and having no adequate legitimation of *shar'ā* or astronomy. The harshest criticism was put forward by Thomas Djamaludin (2011), the head of The National Institute of Aeronautics and Space of Indonesia who questioned the *syar'ā* basis of Muhammadiyah's *wujūd al-hilāl* criterium and considered it having no precedent in Islamic teachings.

Similar criticism is also addressed by several researchers. Arriza (2018: 219-226) argued that Muhammadiyah's interpretation of the Quranic verses to support *hisāb* was not supported by previous interpreter despite of his recognition that the differences of era could be a validation of Muhammadiyah's stance. Mushonnif (2020: 171) argued that Muhammadiyah's arguments to support *hisāb* in determining the beginning of *Ramaḍān* and *Shawwāl* was based on *Tafsir bi al-ra'y* (rational interpretation) which has no precedent in the *ḥadīs* or the *atsar* of the prophets' companions.

Although quite confident to *wujūd al-hilāl* criterium, Muhammadiyah are seeking to find out more acceptable criteria that is able to overcome unpredictability of criteria now used by Government. Therefore, muhammadiyah embraces the Unified Global Hijriyya Calendar (KHGT), which was ratified in the 32nd National Conference of the Tarjih and Tajdid Council in 2024, to find a basis for unifying calendar and a meeting point for the Muslim community. However, KHGT still relies on *hisāb* and do not adhere to *imkān al-ru'ya* adopted by the Government.

The criticisms above are interesting to review further for several reasons. Firstly, Muhammadiyah's stance of the determination on the beginning of *Ramaḍān* and *Shawwāl* has attracted various response from Indonesian society, either supporting or rejecting, which lead into polemic. Secondly, there rises question on underlying method of *istinbāt* used by Muhammadiyah in the Manhaj Tarjih that contribute to the method employed to determine the beginning of *Ramaḍān* and *Shawwāl*. The very basic question

is related to the *istinbât* methodology employed by Muhammadiyah that come up with *wujūd al-hilâl* or another criterium.

The focus of this study, then, is to reveal Muhammadiyah's legal arguments in supporting the *hisâb* for determining the beginning of *Ramaḍân* and *Shawwâl*, which is manifested in the use of the theory of *wujūd al-hilâl* and the Integrated Islamic Global Calendar (KHGT). The purpose of this study is to analyse Muhammadiyah's *uṣūl al-fiqh* concepts contained in Manhaj Tarjih and to reveal how the concept of *uṣūl al-fiqh* is employed to validate the *hisâb* for determining the beginning of *Ramaḍân* and *Shawwâl*. Research is important to see how the basis of Muhammadiyah's criteria is considered responsible for the most striking differences in determining the beginning of the months of *Ramaḍân* and *Shawwâl* in Indonesia lately.

This article focuses on the *uṣūl al-fiqh* of Muhammadiyah and how it supports the use of *hisâb* for determining the first day of *Ramaḍân* and *Shawwâl*. The research represents legal jurisprudence discourse in Muhammadiyah dan how the legal jurisprudence builds the Muhammadiyah's stance on the issue. This article relies on both review of the literature and field data as its primary sources. The sources fall into three categories: the authoritative document issues officially by Muhammadiyah, the legal opinions of Muhammadiyah's scholars, and supporting data from mass media and other researches.

This article is based on qualitative research. The primary sources are Muhammadiyah's document related to the topic and interview with several Muhammadiyah experts' on *falaq (Islamic astronomy)*. The sources are collected, categorized, and selected to describe Muhammadiyah's tenets on *uṣūl al-fiqh* and how it is applied in the field of determining the coming of *Ramaḍân* dan *Shawwâl*. The description on Muhammadiyah's *uṣūl al-fiqh* lies down the ground for analyzing the argumentation of Muhammadiyah to hold *hisâb* as the basis for determining the initial day of *Ramaḍân* and *Shawwâl*.

The analysis is conducted simultaneously in every step of writing. The Analysis involves three steps: data condensation, data display, and drawing conclusion and verification. In data condensation process, researcher select, focus, simplify, and transform data from field notes and document in order to make data clear dan stronger. In the data display step, researcher organizes and compresses the data to enable conclusion drawing. The process is not separated from use of displays is not separate from other analysis step in which data display help to data available in rows or matrix ready to use. While in conclusion drawing and verification step, researcher analyzes and interprets what data mean through noting patterns, explanations, or causal elaboration. The conclusions then are verified during the writing process to develop intersubjective (Miles, Huberman, Saldana, 2014).

Results and Discussion

Muhammadiyah's Uṣūl Al-Fiqh

Uṣūl al-fiqh is a study on the rules for *istinbât al-aḥkâm* (legal deduction) from the source of *syarī'a*, namely Qur'an and sunnah. The object of *uṣūl al-fiqh* is the evidence or principles for determining detailed *syarī'a* law (Abdul Wahhab Khallaf, 1978: 11-13). The principles are called *qawā'id al-uṣūl* (legal

jurisprudence)) they serve as principles of legal inference from Qur'an and sunnah, as main sources, as well as *ijmā'* (consensus), *qiyas* (*deductive analogy*) and *istidlal* (other references for legal inference), when explicit or detailed instructions in the Qur'an and *ḥadīṣ* are not found. This *Istidlal*, according to Abdul Hamid Hakim, includes *istiṣhāb*, *maṣlaḥah mursala*, *istiḥsān*, *qaul saḥābi*, *sadd ḥarā'ih*, *dalāla iqtirān*, *dalāla ilhām*, dreams of the Prophet Muhammad and *shar' man qablanā* (laws of previous religions), all of which have different degree of authority or *hujjah* (Abdul Hamid Hakim, No year: 1227-139).

On the other hand, *qawā'id al-fiqh* (fiqh legal maxims) are general propositions regarding to *fiqh* issues whose object is the actions of the subject of law (adult muslims). The legal maxims are based on the similarities between various legal decisions so that one general rule can be concluded from them. These general rules are then used to answer legal problems similar to the legal decisions having been inferred (Ali Ahmad al-Nadwi, 1991: 59-60). The application of the legal maxims is subject to the principle of similarity (*al-asybā*) so that the application is called *ilhāq al-masā'il bi naẓā'irih* (attaching problems with similar ones).

The *qawā'id al-uşul* and *qawā'id al-fiqh* are also used in *tarjih* process in Muhammadiyah. *Tarjih* in Muhammadiyah refers to determine the strongest legal argument or even to *ijtihād*. Muhammadiyah's scholars conduct *istinbāt* by referring to the Qur'an and *ḥadīṣ* through the *qawā'id al-uşul* and *qawā'id al-fiqh*. Despite direct reference to Quran and *ḥadīṣ*, it does not ignore classical sources (*turās*) as consideration. Muhammadiyah is not legally bound or affiliated to any classical Islamic legal school, but it takes classical scholars into consideration in legal discussion and *istinbāt* (Anwar, 2018).

However, the principles of *istinbāt* in Muhammadiyah are under ongoing process of development and not all *uşul al-fiqh* principles have been elaborated. So far, there is no official codification of *qawā'id al-uşul* and *qawā'id al-fiqh* that provide its scholars with complete and comprehensive methods of *istinbāt*. The spirit to return to the Qur'an and *ḥadīṣ* and the recognition of open door of *ijtihād* have not been accompanied by the compilation of *uşul al-fiqh* principles yet, despite *Manhaj Tarjih*, a guidance of religious and legal principles, does contain several legal principles that may be recognized as *uşul al-fiqh*.

The lack of completeness of this encouraged, for example, Central Java Board of Muhammadiyah, which in 1995 recommended the refinement of the main points of *Manhaj Tarjih* through the use of *ḥadīṣ* study, *uşul al-fiqh*, and Qur'anic study (Ediz and Bus, 2020: 154). *Manhaj Tarjih* contains various elements of *uşul al-fiqh*, but has not been systematically compiled as *uşul al-fiqh* work. *Manhaj tarjih* discuss and provide general idea on *ḥukm*, *dalil ḥukm*, and *mujtahid*, without detailed elaboration on each topic. There are no *amr* or *'nahi*, but the use of *qiyās 'illah*, *'urf*, *ijmā'*, *ṣahābi*, and some principles of *ḥadīṣ* has been stated.

Uşul fiqh in Muhammadiyah in its elementary shape can be found in *Manhaj Tarjih*. *Manhaj Tarjih* is an important product in the *Majelis Tarjih* (*Tarjih Council*), a Section of Muhammadiyah whose duty is to define its ideology and to give religious opinions. Syamsul Anwar, former head of *Tarjih Council*, defines *tarjih* activities as intellectual ones to respond to social and humanitarian problems through an Islamic lens. He describes *Manhaj Tarjih* as a system that contains a set of insights (or spirit/perspective), sources, approaches, and certain technical procedures (methods) that are used as a guide in *tarjih* activities (Syamsul Anwar, 2018: 10). *Manhaj Tarjih* is still developing along with the development of challenges in Muhammadiyah. The formulation of *Manhaj Tarjih* is an important step

for Muhammadiyah to lay down the foundation for religious idea and approach to deal with daily matters faced by the organization and its members. Manhaj Tarjih has experienced three important phases of development, namely the initial phase with the formulation of the Five Problems in 1935, the main development of Manhaj Tarjih principles in 1986, and the refinement of Manhaj Tarjih in 2000 that lead it more systematic and unified (Ahwan Fanani, et.all, 2021: 4-5). Although these phases are not specifically related to *uṣūl al-fiqh*, the three phases contain the formulation of few *uṣūl al-fiqh*'s principles.

Between 1920-1940, the formulation of *uṣūl al-fiqh* principles by Majelis Tarjih relied on the criteria of sunnah or *ḥadīṣ*. The criteria and the acceptance of sunnah has always been part of classical *uṣūl al-fiqh* and Tarjih Council had highlight it due to tarjih's orientation to refer directly to Quran and sunnah. Tarjih Council's formulation of the criteria of *ḥadīṣ* discusses the legitimation of *ḥadīṣ mawqūf*, *ḥadīṣ mursal*, *ḥadīṣ da'īf* with several chains of transmissions, and the acceptance of the report from *mudallis*, a *ḥadīṣ* transmitter who was accused of hiding the problem of *ḥadīṣ* (Central Board of Muhammadiyah, 2011: 300-303). In 1980s, the Tarjih Council formulated 16 main Principles of Manhaj that highlighted several basic principles of *istinbâṭ* and understanding of Islamic teachings (Asmuni Abdurrahman, 2004 and Fathurrahman Djamil, 1995: 64-66).

The 16 main principles of Manhaj provided more elaborated stance of Muhammadiyah's regarding several methodological and ideological aspects of Muhammadiyah, such its position on the school of law, the method of *ijtihād*, the understanding of theology, and the objectives of *syarī'a*. The 16 main principles of Manhaj had laid down the basis for the birth of Manhaj Tarjih in 2000. Manhaj Tarjih 2000 compiled more systematic stance of Muhammadiyah's principles on *istinbâṭ* and *tajdīd* (Islamic renewal). The Manhaj Tarjih 2000 included the principles of *ḥadīṣ*'s acceptance, 16 principles of Manhaj and added paradigm, approach, methods, and technique of *istinbâṭ* and *tajdīd*. Muhammadiyah also adopt al-Jābirī's exposition of Islamic teachings into *bayānī*, *burhānī* and *'irfānī* (Afif Fauzi Abbas, 2012: 51-58 and al-Jābirī, 1993). Manhaj Tarjih 2000 introduced wider approaches of religious interpretation, such as *ijtimā'ī mu'āṣir* (hermeneutical), *tārikhī* (historical), *as-susiūlūjī* (sociological), and *al-antrūbūlūjī* (anthropological).

Uṣūl al-fiqh of Muhammadiyah has already basic contents of *uṣūl al-fiqh*. According to al-Ghazālī, basic themes of *uṣūl al-fiqh* comprises the discussion on *al-hukm* (law), *al-muṣmir* (sources of law) *ṭuruq al-istiṣmār* (the principles of deductions) and *al-musta'āmir*, qualifications of mufti or mujtahid (Abū Ḥāmid al-Ghazālī, 2000: 6). In addition, the study of *uṣūl al-fiqh* usually begins with an introduction that explains the scope and the classical theory of sciences. Contemporary work of *uṣūl al-fiqh* add the discussion on the objectives (*maqāṣid*) of sharia (ʿAlī Ḥasabullah, 1997). Manhaj Tarjih has contained those basic topics of *uṣūl al-fiqh*, such as *qiyās 'illah*, *'urf*, *ijmā'*, *ṣahābi*, and some principles of *ḥadīṣ* but it does not provide complete and detailed exposition of each topic. The legal maxims (*qawā'id al-fiqh*) have been cited in legal argument, but there is official guidance in Manhaj Tarjih on it.

In sum, Manhaj Tarjih does not contain all detailed principles of deduction that *uṣūl al-fiqh* usually does. In turn, Manhaj Tarjih provides more comprehensive principles for understanding Islamic principles and renewal idea. Manhaj Tarjih also paves the breakthrough for Muhammadiyah religious worldview by adopting *bayānī*, *burhānī*, and *'irfānī* approaches that mark its shift from textual religious orientation to more open one.

Application of Uşul in the Determination of the Hijri Month by Muhammadiyah

1. The Determination of the Beginning of the Months

The beginning of *Ramaḍān* and *Shawwāl* in Muhammadiyah is determined by the Central Board of Muhammadiyah. The binding decisions (*tanfiẓ*) regarding religious or organizational matters in Muhammadiyah are issued by The Central Board, although the the formulation of the decision can be conducted by Tarjih and Tajdid Council. The initiative and the formulation of the criterium for determining *Ramaḍān* and *Shawwāl* is under authority of Tarjih and Tajdid Council. Tarjih and Tajdid Council was established in 1928 at the 17th Muhammadiyah Congress in Yogyakarta. The Tarjih Council was initially formed to discuss and decide religious issues disputed by Muhammadiyah's members by taking a strong opinion (Djamil, 1995: 64). That is why the board is named Tarjih Council because the initial idea of establishing the Tarjih Council was to resolve different opinions among the by determining the strongest religious opinion. The process was taken by Muhammadiyah to avoid internal divisions caused by the dispute (Warsidi, 1991: 44 and 48).

The initial idea for establishing Tarjih Council came from Kiai Haji Mas Mansur, who then acted as the first chairman of the Tarjih Council was K.H. Mas Mansur in 1927. The first task carried out by the Tarjih Council was to resolve controversial issues (*khilāfiyah*). The *tarjih* process is understood as "deliberation or forum to examines opposing opinions of Islamic scholars (both from within and outside Muhammadiyah, including the opinions of madhabs) to take an opinion with stronger basis or reason (Warsidi, 1991: 44 and 48). Later, *tarjih* term also refers to the effort to resolve new religious problems faced by Muhammadiyah's members.

The scrutiny of the beginning of *Ramaḍān* and *Shawwāl* have been conducted for long times by Muhammadiyah scholars, even from the time of K.H. Ahmad Dahlan. Kiai Ahmad Dahlan, the founder of Muhammadiyah, was a person who paid close attention to astronomical issues, such as determining the right direction of the Qibla and the use of *hisāb*. Kiai Ahmad Dahlan is known for his efforts to improve the direction of the Qibla of the Great Mosque of Yogyakarta in 1897. Dahlan's interactions with astronomical experts of Nusantara, such as Kiai Dahlan Termas, Kiai Saleh Darat Semarang and Syekh Jamil Djambek, led him to be an expert in astronomical and globe science. Astronomical expertise in Muhammadiyah was pioneered by Kiai Ahmad Dahlan himself and was subsequently continued by later Muhammadiyah figures, such as K.H. Ahmad Badawi (1902 - 1969), Sa'adoedin Djambek (1911 - 1977), and KH Wardan Diponegrat (1911 - 1991). Wardan Diponegrat was later known as the the formulator of *hisāb wujūd al-hilāl* criterium, which was introduced in 1938 and applied by Muhammadiyah in 1969. After the Wardan era, there were several outstanding experts emerged in Muhammadiyah, such as H. M. Bidran Hadie (1925-1994), Ir. H. Basith Wahid (1925-2008), Abdur Rachim (1935-2004), Drs. Oman Fathurohman (born 1957), and Susiknan Azhari (born 1968). All of them rely on *hisāb* for determining the beginning of *Ramaḍān* and *Shawwāl* (Central Board of Muhammadiyah, 2014: 180-181).

The decision regarding the determination of the beginning of *Ramaḍān* and *Shawwāl* in Muhammadiyah can be seen in the Codification of Tarjih Decisions (Himpunan Putusan Tarjih). On the 31st Special Congress of the Tarjih Council in Yogyakarta in 1939, which was adopted in 1969. In the subchapter regarding on "How to Fast" it is explained:

If you witness the arrival of the month of Ramaḍān (1) by seeing the moon (2) or the testimony of a just person (3) or by completing the month of Sya'ban for thirty days if it is cloudy (4), or by reckoning (5) then fast with sincerity of your intention. because of God Allah S.W.T alone.... (Central Board of Muhammadiyah, 2011: 172).

This codification acknowledges four methods to determine the beginning of of the month of Hijriyya, namely *ru'ya*, testimony, *istikmāl*, and *hisâb*. The methods taken into account by Muhammadiyah are *ru'ya* and *hisâb*, but the most appreciated by Muhammadiyah then is *hisâb*. The *hisâb wujūd al-hilâl* and, later, KHGT, criteria are based on *hisâb*. practically, *ru'ya*, along with *istikmāl*, has been omitted from practice by Majelis Tarjih in the process of searching reliable criteria for determining the beginning of Ramadhan and Shawwal.

The *hisâb* using *wujūd al-hilâl* criterium has been adopted by Muhammadiyah since 1969 as middle way between the *hisâb* using *ijtimâ' qabl al-ghurūb* and *imkân al-ru'ya* schools. *Wujūd al-hilâl* criterium is considered as reliable criterium to formulate Hijriyya calendar so that despite of recognizing *ru'ya*, *hisâb* is the basis for Muhammadiyah in determining the beginning of *Ramaḍān* and *Shawwâl* in practice. This position was strengthened in the Seminar of *Hisâb* and Astronomy in 1970 AD/1390 H in Yogyakarta. The choice to choose *hisâb* was also confirmed at the 25th Tarjih National Conference in 2000 AD/1421, then at the National Workshop on the Methodology of Determination of Muhammadiyah's Model of Qamariyah 2002/1423 in Yogyakarta, and most recently at the 26th Tarjih National Conference 2003/1424 H in Padang (Imron, 2014: 11).

From 2015, Muhammadiyah has begun to think about using the Unified Global Hijriyya Calendar (KHGT). The 47th Muhammadiyah Congress 2015, in Makassar, highlight the need for an effort to unify the internationally applicable Hijriyya Calendar so that it can provide certainty. The same thing also came up at the 48th Muhammadiyah Congress 2023 in Solo. The Congress issued mandate to improve the Islamic time system internationally through efforts to implement Unified Global Islamic Calendar in order to unify Islamic worship times (Central Board of Muhammadiyah, 2023: 68 and Syamsul Anwar, 2024). The National Tarjih Conference in Pekalongan on February 23-25, 2024 ratified the adoption of KHGT by Muhammadiyah. Although this global calendar adopts *imkân al-ru'ya* criterium, as held by the Indonesian Government and MABIMS, its basic operational principles relied on *hisâb*. The use of *hisâb* for KHGT enables the transferability of *imkân al-ru'ya* to the muslims globally by accepting the unity of *maṭla'* and acceptance of the international date line (Muhammad Hidayat et,al, 2024: 90).

2. Hisâb Reasonings

The use of *hisâb* by Muhammadiyah is based on various sources, especially the Qur'an and Sunnah. The recognition of the *hisâb* method shows the resonance of the Islamic modern thinkers who consider Qur'anic verses implicitly encourage the search for certainty of the calendar through the order of the universe. This encouragement is based on Şūra Yūnus 5 which states: "He is the One Who made the sun a radiant source and the moon a reflected light, with precisely ordained phases, so that you may know the number of years and calculation 'of time'." Similar statement can be found in Şūra Yāsīn 38. In addition, prophet traditions (*ḥadīṣ*) that order to fast or to break the fast based on the testimony of the crescent moon are interpreted as being bound by legal reasons so that when the reasons change, the law also changes.

Letter of Yūnus verse 5 provides arguments about the reasons why the Qomariyah (lunar) month was chosen in determining the beginning of the *Hijri* month. An explanation of this problem has been put forward by Muhammad 'Abduh and Muhammad Rasyīd Riḍā in *Tafsīr al-Manār*. According to 'Abduh and Riḍā, the two lights (*diyā'* and *nūr*) and the existence of *manzila* (phases) were known to the Arabs in determining the beginning of the month. The Arabs were more familiar to the moon rather than the sun because determining the sun for determining days. Moreover, the Arabs also had knowledge on 28 phases (*manzila*) of the moon, so it was easier for them to use circulation of the moon as day markers than the circulation of the sun ('Abduh and Riḍā, 1349 H: 302-303).

According to the Tarjih and Tajdid Council of The Central Java Board of Muhammadiyah, *ru'ya* is no longer relevant to use today because of weaknesses it contains. The weakness of *ru'ya* lies in its inability to predict dates far to the future because *ru'ya* can only predict date for H-1. *Ru'ya* cannot be applied globally because of its local nature so it cannot be transferred to wider areas. In addition, *ru'ya* does not provide certainty because it is influenced by various factors, such as geometric, atmospheric, physiological, and psychological factors. In the end, *ru'ya* can cause differences in the day of Arafah between Mecca and other areas (Tarjih and Tajdid Council of Central Board of Muhammadiyah, 2015: 16-17). The reason justifies the use of *hisāb* over the *ru'ya*.

This was also emphasized by Syamsul Anwar, the Chairman of the Tarjih and Tajdid Council of the Central Board of Muhammadiyah 47th Congress Period (2015-2023). He stated that the use of *ru'ya* in the Prophet Muhammad time was based of the act that it was the easiest method for Arab to determine the coming of *Ramaḍān* and *Shawwāl*, while rarely did people understand and mater *hisāb* method. In addition, the use of *ru'ya* at that was reliable because Muslims lived in more limited area so that the *ru'ya* in one region do not need to be transferred to other regions (Majelis Tarjih and Tajdid PP Muhammadiyah, 2016: 39). *Ru'ya*, therefor, was not a goal, rather an instrument to subject to change with more reliable one. *Hisāb* today is more reliable and cheaper to predict dates far into the future which allows unifying the Islamic calendar. Moreover, the use of *hisāb* is supported by the texts of the Qur'an, such as Şūra al-Rahman 5 and Yūnus 10 (Majelis Tarjih and Tajdid PP Muhammadiyah, 2015: 18-20).

The arguments supported the shift orientation from *ru'ya* to *hisāb* have been made by modern scholars, such as Muhammad Rasyīd Riḍā, Mustafā Zarqā and Muhammad Syâkir. The latter emphasized that despite the *ḥadīṣ* explicitly shows the *ru'ya* and *istikmāl* as methods for determining the coming of *Ramaḍān* and *Shawwāl* months, but the word *faqdurū* in several texts hint *hisāb*. The use of *ru'ya*, then, was bound by legal reasons (*'illa*), namely illiteracy of most people (*ummī*) so that they cannot read or count sophisticatedly. Nowadays, however, muslims are no longer in the condition of *ummī* that they are generally able to read and calculate to arrive certain knowledge about the crescent. In that case, *hisāb* is legitimate because of its level of certainty over *ru'ya* (Syâkir, 1407 H: 12-14).

The use of *hisāb* as sole method for determining the beginning of *Ramaḍān* and *Shawwāl* by Muhammadiyah has three consequences. Firstly, various verses in the Quran show that the sun and moon are markers for the change of months and days. The existence of moon phases (*manzila*), mentioned in Şūra Yūnus 5 and in Şūra Yâsīn 39 and 40 serve as foundation for reckoning to know the months and days for determining worship and *mu'āmala* matters. Secondly, the astronomical calculation (*falaq*) science of reckoning has developed well Muslim scientists. Many Muslim scientists

emerged who studied astronomy, such as Habbasy bin 'Abdillāh al-Marwāzī al-Hāsib (d. 220 AH/ 835 AD), who owned an observatory and produced several works in astronomy; Ja fār bin 'Abdillāh al-Balkhī (d. 272 H/ 886 AD); al-Battānī (d. 317 H/ 929 AD); al-Buzājanī (d. 376 H/ 986 AD); Ibn Hisyīm al-Baṣrī (d. 430 H/ 1038 AD); al-Bīrūnī (d. 44 H/ 1048); Nāṣir al-Dīn al-Tūsī (d. 672 H/ 1273 M) and Muhammad Turghay Ulugbek (d. 853 H/ 1449 M). Despite of its decline since 15th century AD, the Islamic astronomy undergoes a revival along with the development of modern astronomy (Majelis Tarjih and Tajdid Pimpinan Pusat Muhammadiyah, 2009: 8-9).

Thirdly, reinterpretation of the *ru'ya ḥadīs* on the determination of the beginning of the month of *Ramaḍān* and *Shawwāl* open new understandings. There are two terminologies on the *ru'ya ḥadīs* subject to new reinterpretation. The *ḥadīs* tells: From 'Abdullah Ibn 'Umar r.a. (it is reported that) he said: *I heard the Messenger of Allah say: When you see the new moon, you do fast, and when you see it, give do al-Fitr! If the crescent is blocked by clouds, then think about it* (HR al-Bukhārī and Muslim). The *ḥadīs* hints following possible interpretations. First, the word *ra'a al-hilāl* (seeing the new moon) can be understood as the activity of seeing the new moon using the naked eye, as understood by classical jurists, or by seeing it using knowledge or calculations, as understood by Ibn Suraij, a classical Syafi'ite scholar (Ibnu Rusyd, 2005).

Second, the word *faqdurū lah*, in the *ḥadīs* contains *ihimāl* (various meanings possible). The word *faqdurū lah* can have three meanings, namely completing Sya'ban month 30 days (*istikmāl*), completing Sya'ban to 29 days which means that the crescent has been there so that the next day will be new month, or calculation month using the science of *hisāb*, as done by Abdullah Ibn al-Sikhir (d. 95 H/ 714 M) and Abu al-Abbas Ibn Suraij (d. 306 H/ 918 M). The possibilities then put *hisāb* as possible meaning of *faqdurū lah* in the *ḥadīs* according to Tarjih and Tajdid Council (Majelis Tarjih and Tajdid Pimpinan Pusat Muhammadiyah, 2014: 11-12).

For two decades, Muhammadiyah is well-known for its *wujūd al-hilāl* criterium. Although not explicitly mentioned in the Codification of Tarjih Decisions, *wujūd al-hilāl* criterium which relies on *hisāb*, were widely accepted among its scholars. The 25th National Tarjih Congress 2000 in Jakarta 2000 highlighted both *hisāb* and *ru'ya* were legitimate methods for determining the beginning of the month of *Ramaḍān*, *Shawwāl* and *Dzulhijjah*. However, Muhammadiyah employed *hisāb* with *wujūd al-hilāl* criterium, which was reaffirmed at 26th Tarjih National Conference in Padang 2003 and provided the decision with Quranic references (Majelis Tarjih and Tarjid PP Muhammadiyah, 2018: 75-76 and Imron, 2014: 11). Muhammadiyah employed *hisāb haqīqī*. *Hisāb haqīqī* is defined as a calendar system with the principle that the beginning of the month happened when the crescent is above horizon in sunset time. *Hisāb haqīqī* is divided into three, namely *hisāb haqīqī taqribī*, *hisāb haqīqī tahqīqī*, and contemporary *hisāb haqīqī* (Azhari, 2004: 155-156). Muhammadiyah chooses contemporary *hisāb haqīqī* which has been supported by new scientific calculation. The idea of using *wujūd al-hilāl* criterium was proposed by Muhammad Wardan Diponingrat, chairman of the Central Board of Tarjih Council from 1959 to 1985. During Muhammad Wardan's leadership, the Tarjih Council held three Special Tarjih Congresses, one of which was in Wiradesa Pekalongan on April 23-28, 1972.

According to Rohmat (2014: 135-136), the choice of *wujūd al-hilāl* criterium by Muhammadiyah is driven by several reasons. Firstly, there has been no consensus regarding the criteria for *imkān al-ru'ya* applied by Indonesian Government so that even though Muhammadiyah and Government apply *hisāb*

method, they differ on criteria used for *hisâb* in which the former uses wuhudul *hilâl* and the latter *imkân al-ru'ya*. Secondly, the *wujūd al-hilâl* criterium provides a middle ground between the system of determining the beginning of the Qamariyah month based on *ijtimâ' qabl al-ghurūb* (the conjunction of the positions of sun, moon and earth before sunset) as a marker of the beginning of the month and the *imkân ru'ya* system. Thirdly, the *wujūd al-hilâl* criterium are moderation between pure *hisâb* system (not caring about the occurrence of the *hilâl*) and pure *ru'ya* system (concerned with the visibility of the *hilâl*). *Wujūd al-hilâl* criterium accept the existence of *hilâl* in any degree of height, even though it may not be seen through *ru'ya*. The recognition of *hilâl* existence, even below 2 degrees as Government hold, lead to different result of the beginning of *Ramaḍân* and *Shawwâl*.

The Special Congress of Tarjih Wiradesa 1972 marked an important momentum for affirming the need to improve the operation of *hisâb*. The *wujūd al-hilâl* criterium put forward by Wardan were considered as a middle way between normative provisions and empirical reality in society. The normative provisions referred to the instructions of the Qur'an and the *ḥadīṣ*, while the *hisâb ūrfi* practiced by the Yogyakarta Palace at that time provided certainty on lunar calendar. By applying *wujūd al-hilâl* criterium that combines reference to Islamic sources as well as the certainty it guarantees makes it reliable for use (Azhari, 2004: 159-161). The certainty *wujūd al-hilâl* criterium reach are based on *hisâb haqīqī*, instead of *hisâb ūrf*, that integrate three indicators for the existence of the crescent.

The indicators that *wujūd al-hilâl* rely are the phenomena of *ijtimâ' (conjunction)*, where the sun and moon are in a parallel position, the occurrence the *ijtimâ'* before sunset, and at the time of sunset the upper disk of the Moon is above the horizon (the new moon has appeared). The three indicators should be cumulative, namely the new moon appears when the three indicators are altogether met. All the indicators are recognized through *hisâb* because *ijtimâ'* and low degree of *hilâl* above horizon may not be observed on eye.

Although *wujūd al-hilâl* criterium provides certainty and legitimations of Quranic verses as well as prophetic traditions, it only gets support from Muhammadiyah's circle. In that ase, *wujūd al-hilâl* does not fulfill Muhammadiyah's dream on unified Islamic calendar based on certain criterium enabling determining *Ramaḍân* and *Shawwâl* practically and reliably. The use of *hisâb* is seen as the best means to obtain certainty regarding the Hijrī calendar, but broader acceptance from fellow muslims require other strategy. the use of Unified Global Hijriyya Calendar (KHGT) is regarded as suitable option to resolve differences of opinion in determining the beginning of *Ramaḍân* and *Shawwâl* because KHGT has been discussed and agreed by worldwide Islamic experts of Astronomy in Turkey in 2016. The KHGT also provide common ground for Muhammadiyah and Government since unified calendar is based on *hisâb* but it accepts *imkân al-ru'ya* criterium, namely the visibility of *hilâl* and elongation.

The KHGT requires three principles. Firstly, it requires the acceptance of *hisâb* as the means for determining of the beginning of the month because it is impossible to create a calendar based on *ru'ya*. Secondly, it assumes the global date transferability that allows the implementation of cross-regional calendars to unify the fall of the Arafah day. Thirdly, it requires the acceptance of date boundary line, which is located on the 180 degrees longitude in the Pacific Ocean to determine where the initial day begins (Muhammadiyah Central Board of Tarjih and Tajdid, 2015: 28-29). Thus, Muhammadiyah's decision to leave use *hisâb wujūd al-hilâl* criterium is motivated by the need for broader and acceptable cone to resolve uncertain, varied and disputed the beginning *Ramaḍân* and *Shawwâl*.

The KHGT criteria were chosen by Muhammadiyah seems contradictory from legal argument it proposes, but Tarjih Council reinforces the importance of *hisâb* to determine Islamic calendar. It is only *hisâb* that enable to set up Islamic calendar because *ru'ya* can not serve the need for unifying Islamic calendar (Pimpinan Pusat Muhammadiyah, 2025: 10). Therefore, despite KHGT employes *imkân al-ru'ya* criterium that previously Muhammadiyah rejected, there are common features that KHGT and *wujūd al-hilâl* share, namely the use of *hisâb*, the height of *hilâl* parameter and the transferability of *hisâb* result.

The use of KHGT based on *imkân al-ru'ya* criterium, while abandoning *wujūd al-hilâl* one, shows ambiguity of Muhammadiyah's stance. After defending *wujūd al-hilâl* as being more reliable and valid, based on *sharī'a* arguments, it turns to KHGT that employs different criterium. Besides, the KHGT's recognition of one *maṭla* throughout the world differs from *wilayâh al-hukm* on which *wujūd al-hilâl* is based on. However, the unification of calendar is delicate process due to multifactors that influence its implementation. Sacrificing *wujūd al-hilâl* criterium for sake of KHGT seems inconsistent, but the KHGT and *wujūd al-hilâl* criterium share the reliance to *hisâb* for the predictability of the beginning of months.

Uṣūl Al-Fiqh Application in the Case

The legal arguments used by Muhammadiyah in determining the beginning of *Ramaḍân* and *Shawwâl* are broadly based on Manhaj Tarjih. Manhaj Tarjih provides principles and methods of deducting Islamic law. The *bayânî*, *burhânî* and *'irfânî* simultaneously allows the integration between Islamic text and science to search for better method for determining the beginning of Hijriyya months. Manhaj Tarjih emphasizes the importance of using reason in legal exploration on matters other than rituals. Masalah Lima (Five Problems), a Muhammadiyah's worldview of religion, ritual, instrumental matters, *sabilillâh* and analogical reasoning, provides a foundation for the renewal of Islamic perspective on Islamic calendar.

Determining the beginning of *Ramaḍân* and *Shawwâl* is instrumental matters for serving ritual purposes. The determination of the beginning of the *Hijri* Month in Islamic history is considered by Islamic scholars bound by the practice of the Prophet and his companions in responding to the information of the Qur'an regarding the number of *Hijri* months being 12 months (Mustofa, 2013: 50-52). However, Muhammadiyah interprets consider the process of determining the beginning of Ramadhan and Shawwal as instrumental matter that is subject to change. The different considerations reflect the different categorization on whether the *ru'ya* and *hisâb* belong to *ta'abbudî* (taken for granted) or *ta'aqqulî* (reasonable) law.

Ta'aqqulî matters is subject to legal cause in which the change of legal cause may take effect on the changing of law, while *ta'abbudî* follows the principles of obedience to what Rasulullah having taught. The line between both sometimes is not clear-cut, like in the determination of the beginning of *Ramaḍân* and *Shawwâl* where some scholars argue that *ru'ya* is *ta'abbudî*, while others argue that both *ru'ya* and *hisâb* are *ta'aqqulî* (Rifki Muslim, Moh. Fadllur Rohman Karim, Kusdiyana. 2023 and Misruki, Kurniati and Lomba Sultan, 2022). Muhammadiyah treats the determination of the beginning of *Ramaḍân* and *Shawwâl* as *ta'aqqulî* and puts it as *tajdid* (renewal) through *ijtihad* (Pimpinan Pusat Muhammadiyah, 2025: 22-23).

According to the Tarjih Council, *ru'ya al-hilāl* is not a legal reason for the obligation to do Ramadhan fasting. *Ru'ya* is only a means to know the beginning of the month, but the legal reason for the obligation to fast is the entry or presence of the month of *Ramaḍān*. This opinion is attributed to Ibn Daqīq al-Īd, a scholar of the Syafi'i school of thought. People who cannot see the crescent moon because they are in a bunker are also obliged to fast in *Ramaḍān* if they can know the arrival of the month of *Ramaḍān* by completing the number of the month of Sya'ban (Syamsul Anwar, Oman Fathurahman, and Muhammad Rofiq, 2016: 82-84). In addition, the rule of legal change can be applied to *ru'ya* as a means. Because of the change of *'illa* will affect to the change of law as a legal principle states: الْحَكْمُ يَبْتَدِرُ مَعَ الْعِلَّةِ وَجُودًا وَعَدَمًا (the existing of law depends on *'illa*/ legal reason)

The legal justification the use of *hisāb*, according to the Tarjih Council, is the condition of the *ummī* (lack of literacy among Muslims) at that time which made *ru'ya* easier to do compared to *hisāb*. Therefore, *ummī* is legal reasoning of using *ru'ya*, instead of *hisāb*. However, *ummī* condition of Islamic community has disappeared with the abundance of the experts of astronomy among Islamic scholars so that *ru'ya* is no longer sole option. The Tarjih Council bases itself on the guidance of the Qur'an through *naṣṣ* signals. An explanation of the meaning of *naṣṣ* signals is not found in the tarjih documents, but rather in the rules of understanding *naṣṣ* signals by the Hanafi community.

According to Hanafi scholars, there are four indications of pronunciation, namely *ibāra al-naṣṣ*, *isyāra al-naṣṣ*, *dalāla al-naṣṣ*, and *iqtidā' al-naṣṣ*. *Ibāra al-naṣṣ* is a guidance of pronunciation that is in accordance with the meaning of the original pronunciation. *Isyāra al-naṣṣ* is a pronunciation guide not based on the initial meaning, but rather a guide obtained through a process of contemplation. *Dalāla al-naṣṣ* is a pronunciation guide for a law that is not mentioned based on a law that is mentioned, namely an indirect/implicit guide for *naṣṣ*. Meanwhile, *Iqtidā' al-naṣṣ* is a pronunciation guide for a meaning that is not mentioned in the *naṣṣ*. The pronunciation guide through *iqtidā'* can be in the form of *ta'wīl*. (See Muhammad al-Hudlari, 1987: 118-123).

The use of Hanafi's principle for legal deduction, without any officially methodological foundation laid down by Majlis Tarjih is a consequence of non-madhhab stance that Muhammadiyah holds. Despite of its detachment of any Islamic school of law, Muhammadiyah can refer any legal opinion of Islamic schools in accordance with the spirit of the Qur'an and as-Sunnah " (See Djamil, 1995: 161). The non-madhhab position enables Muhammadiyah to examine any legal opinions and choose it.

However, it also raises question oh the methodological consistence of Tarjih to deal with various legal issues. It shows the lack of established legal principles of Tarjih Council that may lead to consistency issue. In the case of the beginning of Ramadhan and *Shawwāl*, the Tarjih Council sought to reconcile Quranic and *ḥadīṣ*'s texts while looking for certainty through the adoption of *wujūd al-hilāl* criterium, and later KHGT, has sparked intellectual debat inside the Tarjih Council due to obscure legal principle to justify the change from *wujūd al-hilāl* to KHGT criterium. *fiqh*. The limited formulation of *uṣūl al-fiqh* principles in Manhaj Tarjih has provide open space for freer exploration of possible legal formulations, but in other hand it also reflects unestablishment of Manhaj Tarjih's principles in the light of traditional *uṣūl al-fiqh* ones.

Conclusion

The Tarjih Councils has formulated Manhaj Tarjih as set of principles, approach, method, and technique to answer religious problems in the light of Islamic sources of law. The Manhaj Tarjih serves not only as the means of legal deduction but also as a religious perspective to deal with daily problems of Muhammadiyah's members. Even though Muhammadiyah was not founded as a religious sect, the Islamic renewal idea gave color the nature of its religious thought and behaviors. The Tarjih Council is the guardian of Muhammadiyah's religious ideology has sought to lay foundations a systemic religious thinking.

The formulation of Manhaj Tarjih is an important step for defining the principles of its religious understanding. Manhaj Tarjih has broader meaning than a technique to solve any contradiction coming up from the religious texts' guidance. It also contains **some of** elementary *uṣūl al-fiqh* principles to deal with legal problems. However, the *uṣūl al-fiqh* principles contained in Manhaj Tarjih has not elaborate and detailed yet because Manhaj Tarjih is in process of development.

The application of legal principles in Manhaj Tarjih for inferring Islamic source of law on the beginning of *Ramaḍān* and *Shawwāl* mainly stresses the *isyāra al-naṣṣ* of Quranic verses and the principle of legal change. The former is conducted by the examination of Quranic verses to reveal its message that the orbit of moon and sun is an indicator of the change of day and month. The latter is applied for the understanding prophetic traditions (*ḥadīṣ*) on *ru'ya*, considered as sole method for determining the beginning of *Ramaḍān* and *Shawwāl* by classical Islamic schools of law. By applying the principles of legal change because of *'illa* (cause of law), Muhammadiyah's scholars come up with conclusion that the prophetic traditions have instrumental nature subject to change.

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