



Conflict and tension between the unity and diversity of society from the perspective of Islamic law: a case study on the determination of the beginning of the hijri month in Indonesia

Alamsyah¹, Kurniati², Misbahuddin³, & Mursyid Fikri⁴

^{1,2,3,4}Universitas Islam Negeri Alauddin Makassar

Correspondence Email: 80100322075@uin-alauddin.ac.id

ABSTRACT

Indonesia is a country of diverse ethnicities, races, cultures, languages and religions framed in a national motto namely *Bhinneka Tunggal Ika* (Unity in Diversity). However, it is common knowledge that there is tension, if not outright conflict, due to divergent viewpoints and perspectives on events. to identify the underlying factors that contributed to the disagreement over how to determine the start of the Hijri month and to propose solutions. This study examines the real situation in the area through a qualitative descriptive analysis using Islamic legal and sociological methodologies. The findings of this study indicate that disagreements and tensions within communities over when the Hijri month of 1 Shawwal 1444 H began, which resulted in the arrest of AP H individuals, were caused by a lack of knowledge of the legal foundations relied upon by scholars when rendering judgments or the techniques employed by mass organizations when determining the month's beginning. As a solution to this problem, the government has provided a discourse on religious moderation to encourage tolerance of one another in the face of all current issues. It is advised to follow the Hanyan government's determination of the first day of the month because it allows the people to practice their respective religious beliefs. The general people must understand that Indonesia's diversity and unity are gifts from God and that the difference is a grace that must be kept.

Keywords: Conflict; diversity; beginning of the month; Islamic law

1. INTRODUCTION

Indonesia is a country that has its uniqueness with various tribes, races, and religions. The difference is framed by a national motto, namely Unity in Diversity, based on Pancasila. However, regarding social, cultural, political, economic, and religious life, Indonesia still has many unresolved problems. There are still tensions, even political, cultural, social, and religious conflicts. Problems like these often leave people furious, disappointed, and possibly frustrated. This attitude is often expressed within society by condescending and even railing against each other. On the contrary, looking at other opinions is inferior to his own. Views other religions as inferior to his/her own. It is even worse with the differences and conflicts among fellow Muslims with various legal arguments.

However, the numerous issues that are encountered on a daily basis often cause people to overlook the benefits and accomplishments of this nation, which has brought together different tribes, religions, and ethnicities in contrast to other nations where there are constant fights and tensions among people. Rarely do people consider the perspective of similar comparisons that should be made in order to portray Indonesia in a more fair, honest, and objective context.

Foreigners occasionally recognize the benefits of Indonesia, a nation whose social life, tribes, traditions, and diversity make it difficult for them to fathom it being able to remain as a single entity given its separation into hundreds of islands. They contend that one of Indonesia's benefits in the form of social, cultural, religious, and political miracles in the current modern day is its unity and variety.

Despite the fact that other countries applaud Indonesia for its achievements, this does not mean that the country is without issues, particularly when it comes to intra- and inter-religious relations. One type of issue that arises is the conflict between public opinion and scholarly perceptions of an Islamic law that occasionally differs.

According to N. J. Coulson, conflict and tension in Islamic legal thought is the whole process of intellectual activity that ascertains and discovers the terms of God's will and transforms it into a system of legally enforceable rights and obligations.¹ In transforming the understanding of Islamic legal thought, scholars have different views in seeing a law depending on the point of view of these scholars.

Conflicts and tensions sometimes arise not because scholars do not appreciate each other's opinions, but rather because society does not understand the legal basis for a

¹Noel James Coulson, *Konflik dalam Yurisprudensi Islam*, terjemahan Drs. Fuad, MA (Yogyakarta: Navila, 2001), h. 60-61

difference that occurs among scholars in making a legal decision. Society has a fanatical nature towards one scholar and ignores the opinions of other scholars.

Recently, news about intra-religious conflicts in the determination of the beginning of the month of Shawwal Hijri 1444 Hijri has been exposed. In determining the beginning of the month, there was a difference in setting the beginning of Shawwal 1144 H. The government set the start of Shawwal 1144 H on Saturday, April 22, 2023, while other mass organizations, like Jamaah An Nasir, set the start of the month on Thursday, April 20, 2023, and other mass organizations, like Muhammadiyah mass organizations, set the start of the month on Friday, April 21, 2023. Due to the difference, there is tension in the community which prompts people to attack one another and corner other mass organizations and even leads to threats as conveyed by the initials TD uploaded on the Facebook account stated that *"ya sudah tidak taat pemerintah, eh masih minta difasilitasi tempat shalat ied pemerintah pun memberikan fasilitas"* kemudian dikomentari lagi oleh AP H dengan nada tendensius *"Perlu saya HALALKAN GAK NIH DARAHNYA Muhammadiyah?.... sini saya bunuh kalian satu-satu"*.

In light of the aforementioned, it is necessary to examine the cause of conflict and tension in determining the beginning of the Hijri month from the perspective of Islamic law.

2. METHODS

This type of research is field research. Field research focuses on a reality that occurs in the midst of society.² The primary source of the data used in this study was the phenomenon of conflicts within the community over the determination of the beginning of the Hijri month. In addition, the authors also took several references that could provide an overview of the issues under the study. The researchers also used data from various literature, books, journals, and other sources in the form of news closely related to the research scope. Moreover, this study uses qualitative descriptive analysis that describes the idea of Islamic law with a sociological approach. The sociological approach presents things about social phenomena that occur by developing concepts and collecting social facts in the field.³

² Husaini Usman DKK, *Metodologi Penelitian Sosial*, (Jakarta, PT. Bumi Aksara, 2006), hal. 5

³ Masri Singaribun dan Sofian Efendi, *Metode Penelitian Survei*, (Jakarta: Pustaka LP3ES, 1989). Hal. 4

3. RESULTS AND DISCUSSION

Interpreting Conflict and Tension in Islamic Law

The conflict results from disagreement on key issues pertaining to the nature of law is well recognized among legal scholars in the West. Conflict is mostly a result of the range of political ideologies and life philosophies that are prevalent in Western culture, as well as the difference of opinions on the fundamental values and purposes of human existence.⁴

Conflict is derived from the English word "Conflict", which means quarrel, dispute, or conflict. Life is always impacted by conflict, from very small conflicts to very large conflicts. Conflict will occur because of different perceptions, different opinions and not in line with interest. Conflicts can sometimes be resolved completely, some are half complete, but some cannot be resolved and will run continuously without a solution.⁵

Islamic law is a set of rules or norms (Qur'an and hadith) that regulate human life in society, both concerning rules and norms that grow and develop in society as well as provisions originating from mujtahids or rulers.⁶ In other words, The Qur'an and al-Hadith are Islam's two primary legal sources. However, scholars from both of these sources occasionally reach opposite conclusions regarding the application of the law. This is due to the scholar's understanding of the verses of the Qur'an and the hadiths of the Prophet seen from various perspectives and approaches used. Some understand a verse of the Qur'an by looking textually and some see it from a contextual point of view or, in other words looking at the current conditions or reality that exist in the midst of society.

According to Wahiduddin Khan, a very complicated problem in understanding Islamic law is related to the question of human fate and opportunities in action. This is a result of different interpretations of the Qur'anic verses; some people understand those that speak to the human mind's dimension of freedom, while others understand those that affirm God's absolute will and his authority.⁷

⁴ Noel James Coulson, *Konflik dalam Yurisprudensi Islam*, terjemahan Drs. Fuad, MA (Yogyakarta: Navila, 2001), h. 60-61

⁵ Andri Wahyudi, 'Konflik, Konsep Teori Dan Permasalahan', *Jurnal Publiciana*, 8.1 (2015), 1–15.

⁶ Saija, R, & Taufik, I (2016). *Dinamika Hukum Islam Indonesia.*, books.google.com, <https://books.google.com/books?hl=en&lr=&id=c9CEDwAAQBAJ&oi=fnd&pg=PR5&dq=pemahaman+hukum+islam&ots=RpG2xGw8QA&sig=U9k1aJhsSAz5yfZPyR6lyTLpZZ0>. Hal. 1

⁷ Lubis, HMR (2017). *Sosiologi Agama: Memahami Perkembangan Agama dalam Interaksi Islam.*, books.google.com, https://books.google.com/books?hl=en&lr=&id=vw63DwAAQBAJ&oi=fnd&pg=PP1&dq=perbedaan+dalam+memahami+hukum+islam&ots=Ky7Oky4rPJ&sig=XSxndY3OuZ-Sxe17R-cWoWS_Inl. Hal. 10

In interpreting Qur'anic verses and hadiths, scholars must not only understand linguistic aspects of Arabic both as a cultural product of society and the word of God, but they must also live the meaning of every word that carries the meaning contained in the Qur'an. The problem then develops with a dichotomy in responding to the verses, which may cause differences and even lead to conflicts and tensions in applying Islamic law.

In Islamic Reform, Kerr says that underlying the Islamic tradition of social thought is man's pessimistic awareness of the tension between ideal and actuality, goodness and power, spiritual and temporal, God's commandments and human behavior. What Kerr is saying is that Islamic legal thought still struggles with the distinction between reason and the source text of the law. To overcome these conflicts and tensions, efforts were made to bring the ideal law and reality closer, with interpretation with the terms legal smoothing and legal discovery. This intends to fulfil satisfaction and justice.

Differences in the Determination of the Beginning of the Hijri Month in Indonesia

The beginning of the Hijri month is a very interesting discussion, very different from the direction of Qibla and prayer times and eclipses. The beginning of the Hijri month often has differences in its determination, especially the beginning of Ramadan, Shawwal and Dhul-Hijjah because this month is very close to worship activities and Islamic holidays, namely Eid al-Fitr and Eid al-Adha.

Some of these differences originate from the understanding of the verses and hadith of the Prophet SAW. Each scholar has an opinion in interpreting the verses and *ta'wikan* hadith. Disparities in how scholars determined the start of the Hijri month emerged as a result of their divergent perspectives. The difference can be seen from the understanding of the following verses and hadith.

First, Surah al-Baqarah verse 185. This verse provides information that the month of Ramadan is the month in which the Qur'an was revealed as a guide and explanation of instructions to distinguish between truth and vanity. In addition, it is a command in carrying out Ramadan fasting.

Second, Surah al-Baqarah verse 189. This verse informs about the guidance of the crescent moon as a marker of humans performing Hajj as well as a marker of the entry of the month of Dhul-Hijjah.

Third, the Hadith of the Prophet Muhammad SAW narrated by Bukhari.

صحيح البخاري: ١٧٧٦ حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ فَإِنْ غُبِيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ⁸.

Translation;

Adam told us Shu'bah had told us Muhammad bin Ziyad said: I heard Abu Hurayrah (may Allah be pleased with him) say: The Prophet (peace and blessings of Allaah be upon him) said, or he said Abu al-Qasim (peace and blessings of Allaah be upon him) said: "Break your fast by seeing it (hilal) and break it by seeing it too. If you are blocked by clouds then complete the number of days of the month of Sha'ban to thirty." (Shahih Bukhari: 1776)

Fourth, hadith narrated by Muslim no. 1880.

صحيح مسلم: ١٨١٠ و حَدَّثَنَا عُبيدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ فَإِنْ غُمِيَ عَلَيْكُمْ الشَّهْرُ فَعُدُّوا ثَلَاثِينَ⁹

Translation;

Saheeh Muslim 1810: Has told us Ubaidullah bin Mu'adz has told us my father has told us Shu'bah from Muhammad bin Ziyad he said: I heard Abu Hurairah (may Allah be pleased with him) say: The Prophet (peace and blessings of Allaah be upon him) said: "Praise you for seeing the hilal, and break your fast because you have also seen it (rising again), and if the moon is closed from your sight, then count the number to thirty days."

Fifth, Bukhari hadith from Abdullah bin Maslamah as his hadith.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ رَمَضَانَ فَقَالَ لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ¹⁰

⁸ Muhammad Ibnu Ismail Al Bukhari, Sahih Bukhari, Juz 2 (Beirut: Dar Ibnu Katsir: 1993), h. 674.

⁹ Muslim bin alhajaj al-qushayrii al-naysaburi, Shahih Muslim, Juz 2 (dar 'iihya' al-kutub al-arabia: t.t.) h. 762

¹⁰ Muhammad Ibnu Ismail Al Bukhari, , Sahih Bukhari, Juz 2 (Beirut: Dar Ibnu Katsir: 1993). h. 674.

Translation;

Has told us 'Abdullah bin Maslamah has told us Malik of Nafi' from 'Abdullah bin 'Umar radliyallahu 'anhu that the Prophet sallallahu 'alaihi wa sallam told about the month of Ramadan and then He said: "Do not fast until you see the moon and do not break the fast until you see it. If you are blocked by clouds then estimate the number."

From the understanding of some of the hadiths above, the meaning in the early lafadz *shumu li ru'yatihi wa afthiru liru yatih* is a form of command to carry out *rukyat*. However, in interpreting the word *ra'aa* here, scholars differ in opinion. The Ministry of Religious Affairs of the Republic of Indonesia defines the word *ra'aa* here to be interpreted with three meanings. First, *ra'aa* means *abshara* meaning to see with the eyes of the head (*ra'aa bil fi'li*), that is, if the object (*maf 'ul bih*) shows something visible (*visible*). Second, *ra'aa* means *'alima* or *adraka* which means to see with the mind (*ra'aa bil aqli / ra'aa bil hisabi*), which is for objects that are abstract or visible reasonably. Third, *ra'aa* means *dhanna* or *hasiba* i.e. seeing with the heart (*ra'aa bil qolbi*).¹¹ From the definition of the word *ra'aa*, it is clear that there will be differences in the interpretation of the hadith.

More complete with the connection of the hadith with the word *عِدَّةً فَأَكْمِلُوا عَلَيْكُمْ غَيْبِي فَإِنْ تَلَاثِينَ شَعْبَانَ* that is, if the moon is blocked by clouds, then perfect the number of days of the month of Sha'ban to thirty days. Other the other hand, *فَإِنْ غُمِّيَ عَلَيْكُمْ غَيْبِي فَإِنْ تَلَاثِينَ فَعُدُّوا الشَّهْرَ عَلَيْكُمْ غَيْبِي فَإِنْ غُمِّيَ عَلَيْكُمْ غَيْبِي فَإِنْ تَلَاثِينَ* means that if the hilal is closed from your view, then count the number to thirty days, while the third hadith *فَإِنْ غُمِّيَ عَلَيْكُمْ غَيْبِي فَإِنْ تَلَاثِينَ* means that if you are blocked by clouds then estimate (count) the number.

The diversity of interpretation of the hadith provides several meanings in understanding and using the hadith, thus triggering differences of opinion among scholars. This difference in interpreting the word *Rukyat* axiologically is a method to obtain hilal data at the beginning of the month so that in understanding it there are three methods, namely the *Rukyat* method, the *hisab* method, and the *Isti'mal* method.

In Indonesia itself, the development of the use of *rukyat* optical instruments such as telescopes, theodolites, location clouds and others, is a form of effort from the understanding of scholars with the *rukyat bil fi'li* method (using the eyes). On the other hand, the *hisab* method (calculation) is used by taking into account the position of celestial bodies (Sun and Moon) which has sunk and is above the horizon on the 29th of

¹¹ Departemen Agama RI. Pedoman Teknik *Rukyat*. (Jakarta: Direktorat Pembinaan Badan Peradilan Agama Islam, (1995). h. 1.

the current month. The use of the *Hisab* method was also different in accordance with the times. In the era of the Prophet used *hisab 'urfi* method, a dating calculation system based on custom or the average circulation of the moon around the earth and determined conventionally.¹² Then the concept of true *hisab* was developed, which was the method of determining the beginning of the month based on the results of calculating the actual motion of the moon in the sky by looking at the beginning of the moon and the end of the month with a stick on the position and journey of the moon. However, in the course of the month, the determination of the beginning of the new moon with several criteria in the true *hisab* applied by the community, as for these criteria, namely: Ijtimak before dawn (al-ijtima' qabla al-fajr), ijtimak before gurub (al-ijtima' qabla al-gurub), moonset after sunset (moonset after sunset) in a country, imkan rukyat (hilal visibility), true *hisab* with the criteria of hilal wutitle.¹³

Unity and Diversity in the Early Determination of the Month in the Perspective of Islamic Law

In the context of Islam, the idea of unity emphasizes on tolerance and respect for one another's differences. With its variety of cultures, faiths, and customs, Indonesia is a country with wonderful treasures that must be preserved with peace. Diversity is a blessing for Indonesia if it is managed properly and becomes its own strength and uniqueness, but it can be a challenge if not addressed wisely and wisely. It can also be a threat and even become a conflict of division and conflict that can tear apart the social security of the community.¹⁴

Muzhar views diversity as ideas, policies, perspectives, disclosures and actions, by the people of a country, which are diverse in terms of ethnicity, culture, religion and so on, but have aspirations to develop the same national spirit and have pride to maintain that plurality.¹⁵

However, the value of plurality (diversity) is sometimes hurt by unitary arguments. Sometimes people perceive that differences in the view of a law phonically mean that the society does not maintain the value of unity and unity in the frame of Indonesia. For example, there are conflicts in the name of unity in following the government, one of which is in the determination of the beginning of the Hijri month. Many people don't

¹² Departeman Agama RI, Almanak Hisab Rukyat, Proyek Pembinaan Badan Peradilan Agama Islam, Jakarta, 1998.

¹³ Susiknan Azhari, *Hisab dan Rukyat: Wacana untuk Membangun Kebersamaan di Tengah Perbedaan*, Pustaka Pelajar, Yogyakarta, (2007). H. 98

¹⁴ Agus Akhmadi, 'Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia'S Diversity', *Jurnal Diklat Keagamaan*, 13.2 (2019), 45–55.

¹⁵ Darlis. *Mengusung Moderasi Islam di Tengah Masyarakat Multikultural*. Rausyan Fikr, Vol.13 No. 2 Desember, (2017). 225-255

understand unity and unity framed in diversity. According to them, when the government has set a rule or fatwa, all Indonesians must follow it.

As a form of conflict and tension in the determination of the beginning of the month of Shawwal 1444 H (Eid al-Fitr), a debate conveyed by the initials TD uploaded on the Facebook account stated that "*yes disobey the government, eh still ask for a facilitated prayer place for Eid the government also provides facilities*" then commented again by AP H in a tendentious tone "*Perlu saya HALALKAN GAK NIH DARAHNYA Muhammadiyah?..... sini saya bunuh kalian satu-satu*". In this case, the Muhammadiyah community and even the general public were very sorry for the comments because they could lead to prolonged conflict. Muhammadiyah took the initiative to demonstrate statesmanship by giving the authorities full latitude to handle the matter because our nation is a state of law. H brought AP up as a suspect in Sara's case and made hate threats as a result of his words and threats.¹⁶

Even though the government also provides freedom to the community in carrying out their respective beliefs. The decision of the *Istbat* session of the initial determination of Shawwal 1444 H stipulated on Saturday, April 22, 2023 by considering the criteria of *Imkanur rukyat* with the criteria of height 3 degrees with an elongation of 6.4, but the height of *hilar* in the afternoon did not meet the criteria of MABIMS where the minister of religion said that in this difference must uphold the value of tolerance. Furthermore, Ashabul Kahfi as the speaker of the House of Representatives of Indonesia gave directions to respect and maintain peace among Muslims. On the other hand, Muhammadiyah has far set Eid al-Fitr on Friday, April 21, 2023 with the issuance of the Muhammadiyah Central Leadership Declaration No. 1/MLM/I.O/E/2023 using the method of the true *hisab* of the *hilar*, where the *hilar* blade has been above the horizon when the sun sets, it has entered the beginning of the month.¹⁷

These conflicts and tensions will not occur when people understand the concept of diversity in society. Islam highly values differences as stated in the Qur'an verse 99 of Surah Yunus, which means "that if God wills then surely everyone will have all faith, then do you want to force people so that they believe all? But God willed otherwise by making people different in ethnicity, race, nation, and outlook. As in the Qur'an Surah Al-Hujurat verse 13:

"O man, verily We have created you from a man and a woman. Then We made you into nations and tribes so that you might know one another. Indeed, the noblest

¹⁶Konferensi Pers Bareskrim Polri Penangkapan Peneliti BRIN
<https://www.youtube.com/watch?v=FOCMoyA-XoM>

¹⁷ Pimpinan Pusat Muhammadiyah, Maklumat PP Muhammadiyah Penetapan Hisab Ramadhan, Syawal, dan Dzulhijjah 1444 Hijriyah, Yogyakarta (2023).

among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing and All-Thorough."

The verse above teaches people that having differences does not mean that they should hold one another accountable, feel vindicated, or even be threatened by them. In this verse, Allah affirms that the concept of difference created by God is a form of togetherness, mutual understanding and tolerance.

This tolerance should be put forward by society, especially by Muslims themselves. The current government has been trying to move towards the concept of religious moderation in diversity. The concept of moderation seeks to see and solve a problem, moderate Islam seeks to take a unifying and compromising approach in addressing problems, including both religious and madhab differences. Moderate Islam promotes tolerance, and mutual respect, while still believing in the truth and beliefs of each religion and the opinions of madhab, so that all can accept decisions well and peacefully without having to be threatened and conflicted, leading to fellow Muslims' actions.¹⁸ Islam encourages moderation, which should be practiced so that people's differences of opinion do not clash, and instead, they work together to find answers while upholding tolerant principles.

CONCLUSION

Scholars differ in their interpretations of the Qur'an and the hadith regarding the determination of the beginning of the month. As a result of there are two different understandings, namely using the *rukyyat* and *hisab* methods. As a result of the difference, tension and even violence occurs within society.

Since Indonesia is a nation that highly promotes diversity, differences should be framed in terms of unity, unity by advancing the notion of mutual respect and developing tolerance framed in religious moderation. The goals are to make Indonesia a secure, successful, and peaceful nation where diversity and difference are valued as gifts that must be maintained.

Acknowledgment

We would like to thank all doctoral students of UIN Alauddin Makassar who have provided input in the process of preparing this paper. Congratulations to all lecturers in the doctoral study program UIN Alauddin Makassar.

¹⁸ Darlis. Mengusung Moderasi Islam di Tengah Masyarakat Multikultural. Rausyan Fikr, Vol.13 No. 2 Desember, (2017). 225-255

REFERENCES

- Akhmadi, Agus, 'Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia'S Diversity', *Jurnal Diklat Keagamaan*, 13.2 (2019), 45–55
- Al Bukhari, Muhammad Ibnu Ismail, *Sahih Bukhari*, Juz 2 (Beirut: Dar Ibnu Katsir: (1993).
- Azhari, Susiknan, *Hisab dan Rukyat: Wacana untuk Membangun Kebersamaan di Tengah Perbedaan*, Pustaka Pelajar, Yogyakarta, (2007).
- Coulson, Noel James, (2001). *Konflik dalam Yurisprudensi Islam*, terjemahan Drs. Fuad, MA (Yogyakarta: Navila.
- Darlis. Mengusung Moderasi Islam di Tengah Masyarakat Multikultural. *Rausyan Fikr*, Vol.13 No. 2 Desember, (2017). 225-255
- Departemen Agama RI, (1998). *Almanak Hisab Rukyat*, Proyek Pembinaan Badan Peradilan Agama Islam, Jakarta.
- Departemen Agama RI. (1995) *Pedoman Tehnik Rukyat*. (Jakarta: Direktorat Pembinaan Badan Peradilan Agama Islam.
- Gularnic, David G., (1959). *Webster's World Dictionary of American Language* (Cleveland and New York: The World Publishing Company,).
- Kerr (1966) *Islamic Reform*, alifornia; tp.
- Lubis, HMR (2017). *Sosiologi Agama: Memahami Perkembangan Agama dalam Interaksi Islam.*, books.google.com, https://books.google.com/books?hl=en&lr=&id=vw63DwAAQBAJ&oi=fnd&pg=PP1&dq=perbedaan+dalam+memahami+hukum+islam&ots=Ky7Oky4rPJ&sig=XSxndY3OuZ-Sxe17R-cWoWS_Inl. Hal. 10
- Muslim bin alhajjaj al-qushayrii al-naysaburi, *Shahih Muslim, Juz 2 (dar 'iihya' alkutub al-arabia: t.t.)*
- Pimpinan Pusat Muhammadiyah, (2023) *Maklumat PP Muhammadiyah Penetapan Hisab Ramadhan, Syawal, dan Dzulhijjah 1444 Hijriyah*, Yogyakarta.
- Saija, R, & Taufik, I (2016). *Dinamika Hukum Islam Indonesia.*, books.google.com, <https://books.google.com/books?hl=en&lr=&id=c9CEDwAAQBAJ&oi=fnd&pg=PR5&dq=pemahaman+hukum+islam&ots=RpG2xGw8QA&sig=U9k1aJhsSAz5yfZPyR6lyTLpZZ0>. Hal. 1
- Singaribun, Masri dan Sofian Efendi, (1989). *Metode Penelitian Survei*, (Jakarta: Pustaka LP3ES,).
- Wahyudi, Andri, 'Konflik Konsep Teori Dan Permasalahan', *Jurnal Publiciana*, 8.1 (2015), 1–15
- Konferensi Pers Bareskrim Polri Penangkapan Peneliti BRIN <https://www.youtube.com/watch?v=FOCMoyA-XoM>
- Qoumas, Yaqut Cholil, *Disampaikan pada sidang Itsbat Idul Fitri 1444 H*, <https://www.youtube.com/watch?v=RKEWTc9Lu3U>