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REGULATION OF HILAL DETERMINATION IN INDONESIA AND ITS IMPLICATIONS FROM THE PERSPECTIVE OF ISLAMIC FAMILY LAW

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Abstract

This research is motivated by the persistent discrepancies in *hilal* (crescent moon) determination in Indonesia, specifically between the *hisab* and *rukyat* methods, which not only affect individual and collective religious practices but also carry significant implications for the harmony of Muslim family life. While previous studies have predominantly focused on astronomical and jurisprudential aspects, the specific implications for Islamic family law remain relatively underexplored, highlighting the significance of this study. This research aims to analyze the regulations of *hilal* determination in Indonesia and examine their impact on legal certainty and religious practices from the perspective of Islamic family law. Employing a qualitative method with a normative-juridical approach through library research, this study analyzes statutory regulations, Islamic legal literature, and relevant academic articles. The findings reveal that while the regulation of *hilal* determination reflects an integration of Islamic and national law through the state's role in the *Isbat* council, the methodological divergence continues to cause legal and social inconsistencies. These variations result in non-uniformity in religious timing, which ultimately affects legal certainty and the harmony of religious observance within Muslim families. Consequently, this study suggests that a harmonization of *hilal* determination regulations is essential to realize legal certainty, unity in worship, and the overall stability of Muslim family life.

Keywords: Hilal Determination; Islamic Family Law; Hisab and Rukyat

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Abstrak

Penelitian ini dilatarbelakangi oleh masih adanya perbedaan dalam penetapan hilal di Indonesia, khususnya antara metode hisab dan rukyat, yang tidak hanya berdampak pada praktik ibadah secara individual dan kolektif, tetapi juga berimplikasi pada keharmonisan dalam kehidupan keluarga Muslim. Kajian ini penting karena studi sebelumnya lebih banyak berfokus pada aspek astronomi dan fiqh, sementara implikasinya terhadap hukum keluarga Islam masih relatif terbatas. Penelitian ini bertujuan untuk menganalisis regulasi penetapan hilal di Indonesia serta mengkaji implikasinya terhadap kepastian hukum dan praktik keagamaan dalam perspektif hukum keluarga Islam. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan normatif-yuridis melalui studi kepustakaan, dengan menganalisis peraturan perundang-undangan, literatur hukum Islam, serta artikel ilmiah yang relevan. Hasil penelitian menunjukkan bahwa regulasi penetapan hilal di Indonesia mencerminkan integrasi antara hukum Islam dan hukum nasional melalui peran negara, khususnya Kementerian Agama, dalam mekanisme sidang isbat. Namun, perbedaan metode hisab dan rukyat masih menimbulkan implikasi hukum dan sosial berupa ketidakseragaman waktu pelaksanaan ibadah, yang berdampak pada kepastian hukum dan keharmonisan praktik keagamaan dalam keluarga Muslim. Oleh karena itu, diperlukan harmonisasi regulasi penetapan hilal guna mewujudkan kepastian hukum, kesatuan praktik ibadah, dan keharmonisan kehidupan keluarga Muslim.

Kata Kunci: Penetapan Hilal; Hisab dan Rukyat; Hukum Keluarga Islam

INTRODUCTION

The determination of the crescent moon is a fundamental element in the Islamic calendar system because it forms the basis for determining the beginning of the Hijri month. The beginning of the Hijri month holds a very important position in the practice of Islamic worship, especially those related to obligatory worship and religious celebrations, such as Ramadan fasting, Eid al-Fitr, and Eid al-Adha (Fauzi, 2025). The accuracy of the determination of the crescent moon not only determines the validity of individual worship, but also affects the practice of collective worship within Muslim families and communities (M. M. Sahid et al., 2024).

In Indonesia, the determination of the crescent moon is not only understood as a religious matter, but also part of state regulation. The government, through the Ministry of Religious Affairs, plays a role in determining the beginning of the Hijri month through an isbat (confirmation) mechanism that involves various parties, such as scholars, astronomers, representatives of Islamic community organizations, and other relevant institutions (Muttaqin, 2022). The state's involvement in determining the crescent moon aims to provide legal certainty and maintain order and uniformity in the practice of Islamic worship in a diverse society (Fauzi, 2025).

In practice, the determination of the crescent moon in Indonesia is still faced with differences in methods, particularly between the hisab and rukyat methods (Majid, 2024). These differences in methods often result in differences in the determination of the start of Ramadan and holidays among Islamic organizations and community groups. This phenomenon occurs almost every year and shows that the regulations on determining the crescent moon have not been fully able to unify the worship practices of Muslims as a whole (Arafat & Budiwati, 2025).

The differences in determining the new moon not only affect religious institutions or organizations, but are also felt directly in the lives of Muslim families. Within a single family, it is not uncommon for there to be differences in determining the start of fasting or holidays due to following different decisions or beliefs (Ahmed, 2024). This situation can cause confusion, differences in worship practices, and even potentially disrupt family harmony. In fact, the family is the smallest social unit that is the main place for worship and the instilling of religious values (Gunawan et al., 2023).

From the perspective of Islamic Family Law, certainty regarding the timing of worship is important because it relates to the regularity of worship, religious education within the family, and the habit of practicing Sharia together. (Haidir et al., 2023) Discrepancies in determining the beginning of the Hijri month can weaken the function of Islamic law as a guideline that provides certainty and order in the lives of Muslim families. Therefore, the determination of the crescent moon cannot be viewed solely as a technical matter of astronomy, but also has real legal and social implications (Anwar et al., 2024).

The author is interested in examining the regulations governing the determination of the new moon in Indonesia and their implications for Islamic family law. This research was chosen because studies on the determination of the new moon have so far focused more on the technical aspects of astronomical calculations and debates over the methods of hisab and rukyat, while discussions on its impact on the practice of Islamic family law are still relatively limited. Through a literature review, this study aims to provide a more comprehensive understanding of how regulations on determining the new moon in Indonesia affect the certainty and unity of worship practices in Muslim family life.

Differences in the determination of the crescent moon between Islamic organizations such as Nahdlatul Ulama and Muhammadiyah often lead to differences in the timing of worship, especially at the beginning of Ramadan and Eid al-Fitr. In terms of legal certainty, this shows the challenge of unifying the standards for Muslim worship under a single authority. However, this plurality is recognized within the framework of *ijtihad* and is part of the dynamic nature of Islamic law. The state, through the Ministry of Religious Affairs, remains the unifying authority that serves to maintain public order and welfare by establishing the results of the Isbat Council as the official guideline. In the context of Islamic family law, differences in the determination of the crescent moon can affect the harmony of worship practices within the family, such as differences in fasting times or Eid prayers among family members. Nevertheless, Islamic teachings emphasize the importance of *tasamuh* (tolerance), deliberation, and obedience to *ulil amri*. These principles form the basis for Muslim families to maintain harmony and *ukhuwah* (brotherhood), even though there are differences of opinion regarding the determination of worship times. With mutual respect and legal awareness, these differences do not become a source of division, but rather enrich the religious practices of Muslims in Indonesia.

This paper contributes theoretically to the development of Islamic law and Islamic family law studies, particularly in relation to the basic normative understanding and

regulation of the determination of the crescent moon from the perspective of Islamic law and the national legal system. In addition, this research enriches the study of the relationship between sharia provisions, ijihad of scholars, and the role of the state in providing legal certainty in determining the time of worship by providing benefits in explaining the regulation of determining the new moon in Indonesia within the framework of the national legal system. This study helps to understand the role of the state, particularly through its policies and isbat (confirmation) mechanisms, in integrating religious norms with national legal interests in order to create legal certainty for Muslims in performing their worship. It provides a more comprehensive understanding of the implications of differences in the determination of the new moon on legal certainty and the harmony of worship practices in Muslim family life. By placing the family as the smallest social unit in the implementation of worship, this study emphasizes the importance of uniformity in determining worship times in supporting the legal function of the Islamic family.

The determination of the crescent moon in Indonesia has been extensively studied from various perspectives, particularly in relation to the differences between the hisab and rukyat methods and the role of the state in determining the beginning of the Hijri month Fauzi (2025), in an article published in the *Al-Ahkam Journal: Journal of Sharia Science*, discusses the role of the government through the isbat session as an effort to unite Muslims in determining the beginning of the Hijri month. The study shows that state involvement is important to provide legal certainty, even though differences in views among Islamic organizations still exist. Another study conducted by Sahid and Cemda (2024), published in the *Journal of Islamic Astronomy and Falak Studies*, examines the determination of the hilal from the perspectives of astronomical science and socio-religious dynamics. The findings indicate that differences in hilal determination are not merely technical-astronomical in nature but also have significant implications for the religious practices of Muslim communities. However, the study does not specifically address its implications for Islamic family law.

In addition, a study published in *Maddika: Journal of Islamic Family Law* (2023) highlights the importance of legal certainty in the implementation of religious observances within Muslim families. The article emphasizes that inconsistencies in determining the timing of religious practices may potentially affect family harmony and the effective application of Islamic family law. Nevertheless, the study does not specifically link the regulation of hilal determination with the dynamics of religious practice within the family context.

Based on these previous studies, it can be concluded that research on the determination of the hilal has generally focused on state policy, astronomical methods, and the socio-religious dynamics of Muslim communities. Therefore, this study offers novelty by emphasizing the implications of hilal determination regulations for Islamic family law, particularly in relation to legal certainty and the harmony of religious practices within Muslim families.

LITERATURE REVIEW

Related studies or literature reviews are intended to gain an understanding of the relationship between the research topic and previous research, with the goal of avoiding duplication and preventing plagiarism.

Therefore, several previous studies relevant to this topic will be referenced for consideration in this study. Regarding this research aspect, several previous studies have been conducted that address relevant issues. In general, these previous studies have addressed various aspects, most of which align with the focus of this study. Some of these relevant studies include:

Rudi Hartono and Muhammad Yunus of UIN Imam Bonjol Padang in an article titled “Analysis of Determining the Beginning of the Hijri Month Using the Hisab and Rukyat Approaches.” Discussing the phenomenon of determining the beginning of the Hijri month through the hisab and rukyat approaches from an Islamic legal perspective and its implications for the unity of the Muslim community, this study explains that, normatively, Islamic law legitimizes both methods—hisab as an astronomical calculation approach and rukyat as a method of observing the crescent moon—which are grounded in sharia evidence and scientific support; however, in practice, differences in the use of methods and diverse criteria often lead to discrepancies in the determination of the start of the Hijri month within society, influenced by differing interpretations, institutional authority, and religious social constructs, thus the research findings indicate that these differences are not solely caused by the hisab or rukyat methods themselves, but rather by the lack of agreement on standard criteria and the lack of integration between scientific approaches and religious authorities; therefore, synergy between the two is required by prioritizing the principles of public interest, unity of the Muslim community, and an integrative approach in line with the objectives of Islamic law (Hartono & Yunus, 2025).

Wiwik Indayanti, in an article titled “Addressing the Diversity of Hisab and Rukyat Methods Among Civil Society Organizations in Indonesia,” discusses the phenomenon of diverse methods for determining the start of the Hijri month used by various Islamic civil society organizations in Indonesia from the perspective of Islamic law, as well as its implications for religious dynamics and the unity of the Muslim community; this study explains that, normatively, Islamic law allows for the use of both hisab and rukyat methods, each of which has its own basis in sharia evidence and scientific foundations, so that these differences are essentially part of the treasury of *ijtihad*; however, in practice, the diversity of criteria and methods employed by Islamic organizations often leads to discrepancies in determining the start of the Hijri month, influenced by differences in methodologies, religious authorities, and the evolving socio-religious constructs within society; therefore, the research findings indicate that these differences are not merely a source of conflict but can be wisely addressed as a form of intellectual pluralism, while continuing to encourage dialogue, tolerance, and efforts toward integration between the hisab and rukyat approaches to achieve the public good,

preserve the unity of the Muslim community, and align with the objectives of Islamic law (Indayati, 2022).

Taufiqurachman, Wilda Nurmadhan, Bilat Nur Islami, Ath Thaaariq Nurul Fatah, and Annisa Azzahra, in an article titled *"A Comparative Analysis of the Hisab and Rukyat Methods in Determining the Start of Ramadan in Indonesia,"* discuss the comparison of the use of the hisab and rukyat methods in determining the start of Ramadan from an Islamic legal perspective and its implications for religious practices in Indonesia; this study explains that normatively, both methods possess legitimacy in Islamic law, where hisab serves as a scientific approach based on astronomical calculations, while rukyat is a method of observing the crescent moon grounded in textual evidence and the historical practices of the Muslim community; however, in practice, differences in criteria, methods, and the authorities relied upon by various institutions and community organizations often lead to discrepancies in the determination of the start of Ramadan within society; the research findings indicate that these differences are not solely caused by a conflict between the hisab and rukyat methods, but rather by differences in determination standards, interpretations of textual evidence, as well as a lack of integration between scientific approaches and religious authorities. Therefore, harmonization efforts are needed through dialogue, standardization of criteria, and an integrative approach to achieve legal certainty, the public interest, and to maintain the unity of the Muslim community in Indonesia (Taufiqurachman et al., 2024).

In an article titled *"Examining the Development of Hisab and Rukyat Studies in Indonesia,"* Heri Zulhadi discusses the dynamics of the development of hisab and rukyat studies in Indonesia from the perspective of Islamic law, as well as their connection to scientific advancements and the religious practices of the community; this study explains that, normatively, hisab and rukyat are two methods that are equally legitimate under Islamic law, with hisab evolving as a scientific approach based on modern astronomy, while rukyat continues to uphold the practice of crescent moon observation rooted in classical tradition; Over time, studies on hisab and rukyat in Indonesia have undergone significant development in terms of methodology, instruments, and institutional frameworks; however, in practice, discrepancies still exist in determining the start of the Hijri month, influenced by varying criteria, differences in religious understanding, and the authorities making the determinations; The research findings indicate that these developments reflect an integration between science and Islamic law, although they have not yet fully resulted in uniformity. Therefore, efforts are needed to strengthen interdisciplinary studies, standardize criteria, and foster synergy between the hisab and rukyat approaches to achieve legal certainty, the public interest, and the unity of the Muslim community in Indonesia (Zulhadi, 2019).

In an article titled *"The Historical Correlation Between the Science of Astronomical Calculation and Sighting and the Development of Islamic Civilization,"* Li'izza Diana Manzil discusses the historical connection between the development of the science of astronomical calculation and sighting and the advancement of Islamic civilization from the perspectives of Islamic scholarship and Islamic law; this study explains that,

normatively, the science of hisab and rukyat has a strong foundation in Islamic law as an instrument for determining the timing of worship, which subsequently evolved alongside the advancement of astronomy in Islamic civilization from the classical to the modern era; Throughout history, the contributions of Muslim scientists in the field of astronomy have not only enhanced the accuracy of time determination but also spurred the development of increasingly sophisticated methods and instruments; however, in contemporary practice, differences in the application of hisab and rukyat methods persist, influenced by historical, methodological, and religious interpretive factors; research findings indicate that the development of hisab-rukyat cannot be separated from the dynamics of Islamic civilization itself; therefore, an integrative approach is required that combines historical values, scientific progress, and the principles of Islamic law to achieve the public good, certainty, and unity among the Muslim community (Manzil, 2018).

All previous research conducted by scholars has shown a common focus on the determination of the beginning of the Hijri month through the methods of hisab and rukyat, particularly regarding differences in criteria, the authority responsible for determination, and the implications for the religious practices of Muslims. These studies generally employ a qualitative approach, emphasizing normative and sociological analyses of the evolving dynamics within society. Nevertheless, studies specifically examining the regulations governing the determination of the crescent moon in Indonesia and their implications from the perspective of Islamic family law – particularly regarding the certainty of prayer times and their impact on the lives of Muslim families – remain scarce.

Thus, this study offers a fresh perspective by focusing on two main aspects: conducting a comprehensive review of regulations governing the sighting of the new moon in Indonesia from both the perspectives of positive law and Islamic law, and analyzing their implications for the practice of Islamic family law, particularly regarding the determination of prayer times related to family life. This study not only describes the differences in methods and policies regarding the determination of the start of the Hijri month but also examines aspects of legal certainty, public interest, and their relevance to the principles of Islamic family law in maintaining order and harmony in the lives of the community.

METHODS

This study employs a qualitative-descriptive research design with a normative-juridical approach. This approach is utilized to examine the normative foundations of hilal determination from the perspective of Islamic law, as well as its regulation within the national legal system, while simultaneously analyzing its implications for Islamic family law.

The normative approach is selected because the focus of the study is directed toward legal norms, principles of Islamic jurisprudence (*fiqh*), and statutory regulations related to hilal determination. The research is conducted through library research by

inventorying, reviewing, and analyzing various written sources relevant to the object of study. Primary sources constitute the main data used to address the research questions.

These sources include recent scholarly journal articles, academic books, and state regulations related to hilal determination, such as policies issued by the Ministry of Religious Affairs of the Republic of Indonesia and the mechanism of the Sidang Isbat. Secondary data sources serve as complementary materials to support the analysis, including additional scholarly articles, literature on Islamic astronomy (*ilm al-falak*), and previous research findings relevant to the themes of hilal determination and Islamic family law.

Documentation study was conducted by collecting various written materials such as PDF journal articles, digital books, scholarly publications, legal regulations, and court documents. These materials were then categorized according to the research themes, particularly hilal determination and Islamic family law. The literature review was carried out by exploring academic sources through journal databases such as Google Scholar, GARUDA, journal portals of UIN/IAIN, as well as university repositories. This technique involved processes of reading, selecting, recording, and citing relevant information.

It is employed to conduct an in-depth examination of the content of documents such as journal articles, books, and scholarly publications. The researcher analyzes key concepts, arguments, and findings related to the determination of the hilal in Indonesia. The collected data are systematically presented in the form of descriptive analysis. This technique is used to clearly illustrate the regulatory framework governing hilal determination in Indonesia and its implications for Islamic family law. In addition, a comparative approach is applied to examine findings from various journal articles alongside theoretical perspectives found in classical and contemporary fiqh literature, as well as regulations concerning Islamic family law. The objective is to identify points of convergence, divergence, and their relevance to the practice of hilal determination in Indonesia.

RESULTS AND DISCUSSION

Normative Foundations And Regulatory Framework Of Hilal Determination In Indonesia

From the perspective of Islamic family law, the normative foundation for hilal determination is derived from the Qur'an and the Sunnah, with varying interpretations among jurists. Some scholars consider physical sighting (*rukyat*) to be obligatory, while others regard astronomical calculation (*hisab*) as a valid and legally acceptable method (Ikhwan, 2015). Juristic principles such as *sadd al-dharā'i'* (blocking the means to harm) and *al-'ādah muḥakkamah* (custom may serve as a basis for legal rulings) are also invoked in addressing this issue. Furthermore, the concept of *wilāyat al-ḥukmī* (governmental authority) provides legitimacy for the state to establish an official calendar in the interest of public welfare (*maṣlahah 'āmmah*), including for the orderly implementation of religious and family-related obligations within Muslim society (Seff, 2014).

Within the national legal system, the regulation of hilal determination encompasses Fatwa MUI No. 2 of 2004, the annual Decrees of the Minister of Religious Affairs, and Government Regulation No. 21 of 2023 concerning the Hijri Calendar. Institutions such as the Sidang Isbat organized by the Ministry of Religious Affairs of the Republic of Indonesia and the Badan Hisab Rukyat serve as the technical implementing bodies in the process of determining the beginning of Islamic lunar months (Wiwin, 2025). However, within the hierarchy of laws and regulations, government decisions in this matter are administrative in nature and primarily binding upon state institutions. Meanwhile, Islamic mass organizations retain their constitutional right to apply their respective methods whether rukyat or hisab in determining the commencement of religious observances, reflecting the pluralistic character of religious practice within the Indonesian legal framework (B. Iswanto & Hadinatha, 2023).

The state assumes a strategic role in mediating these differences through the regulation of hilal determination implemented by the Ministry of Religious Affairs of the Republic of Indonesia (United States, 2018). The mechanism of the Sidang Isbat serves as a formal-legal instrument through which the state officially determines the beginning of the Hijri month. This session involves various stakeholders, including religious scholars (ulama), experts in Islamic astronomy (*'ilm al-falak*), and Islamic mass organizations. As such, it reflects the state's effort to accommodate diverse religious perspectives while ensuring legal certainty and administrative uniformity in the observance of Islamic lunar months (Hamdun, 2014).

The regulation of hilal determination in Indonesia demonstrates an integration between Islamic law and the national legal system (Saharuddin et al., 2021). The state does not position itself as the ultimate arbiter of theological truth; rather, it functions as a facilitator and policymaker aimed at ensuring legal certainty and social order. Accordingly, such regulation may be understood as a form of institutional *ijtihad*, intended to safeguard the public interest (*maṣlahah*) of Muslim communities in the proper and orderly observance of religious duties.

In addition to being grounded in textual sources and juristic reasoning (*ijtihad*), the determination of the hilal is closely related to the principles of *maqāṣid al-sharī'ah*, particularly the protection of religion (*ḥifz al-dīn*) and the preservation of social order (Muh Rasywan Syarif & Sakirman, 2025). A clear and predictable determination of the beginning of the Hijri month serves to ensure the orderly observance of religious duties among Muslims (Khilwani et al., 2025). In this context, the use of *hisab* (astronomical calculation) and *rukyyat* (physical sighting) should not be understood as a substantive contradiction, but rather as complementary instruments of *ijtihad* that pursue the same objective: to ensure the lawful and certain determination of the timing of worship in accordance with Islamic law.

The development of modern Islamic astronomy (*'ilm al-falak*) has significantly influenced the discourse on hilal determination in Islamic law. Advances in astronomical technology enable highly accurate calculations of the moon's position, leading some

scholars and *falak* experts to regard *hisab* as a relevant and reliable method to support, and even complement, *rukyyat* (Syarif et al., 2025). From the perspective of the national legal system in Indonesia, the regulation of hilal determination constitutes part of state policy aimed at guaranteeing freedom of religion while simultaneously maintaining public order. The Ministry of Religious Affairs of the Republic of Indonesia performs administrative and coordinative functions in determining the beginning of the Hijri month to prevent social disharmony in the observance of religious practices among Muslims. In this regard, the Sidang Isbat operates as a legal mechanism that accommodates differing religious viewpoints within a single decision that is administratively binding, thereby fostering legal certainty and institutional coherence (Holis et al., 2025).

While previous studies have largely focused on the normative dimensions of Islamic law, state policy, or the astronomical aspects of hilal determination, this research integrates these three dimensions within the framework of Islamic family law. This study emphasizes that the regulation of hilal determination does not merely function as a mechanism for establishing the timing of religious observances; rather, it also carries tangible legal and social implications in ensuring legal certainty and fostering harmonious religious practices within the lives of Muslim families.

Implications Of Differences In Hilal Determination On Legal Certainty And The Harmony Of Religious Practices From The Perspective Of Islamic Family Law

Differences in hilal determination occurring in Indonesia do not merely affect the technical aspect of establishing the beginning of the Hijri month, but also generate tangible legal implications in the lives of Muslims (Baiti Musfiroh & Himmatur Riza, 2022). When discrepancies arise in determining the commencement of Ramadan, 'Id al-Fitr, or 'Id al-Aḍḥā, the community is confronted with a situation of uncertainty regarding the proper timing of religious observances (Rofiuddin & Izzuddin, 2022). From the perspective of Islamic family law, legal certainty constitutes an essential element, as it is directly related to the orderly implementation of religious duties within the family environment. The clarity of worship schedules fosters consistency, unity, and stability in religious practice, thereby supporting the broader objective of maintaining harmony and coherence in Muslim family life (Fitri Maulinda et al., 2024).

Legal certainty in the practice of worship functions as a shared guideline for family members in fulfilling their religious obligations. Differences in hilal determination may give rise to confusion, particularly when individual family members refer to different religious authorities or organizations (Rahmat et al., 2024). Such a condition can result in non-uniform observance of religious practices within the same household, thereby diminishing the values of togetherness and unity in performing acts of worship that are inherently collective in nature. From the perspective of Islamic family law, this situation may indirectly affect the realization of familial harmony, which is one of the essential objectives of regulating religious life within the family sphere.

From the perspective of harmony in religious practice within Muslim families, such differences may generate internal conflict when family members adhere to different

religious authorities (Kasma, 2023). This situation can lead to domestic tension, confusion in educating children about religious obligations, and a diminished sense of togetherness in collective acts of worship. Accordingly, differences in hilal determination should not be regarded merely as technical matters, but also as issues with broader social and psychological implications in the lived experience of Muslim family life. Within the framework of Islamic family law, the preservation of harmony (*sakinah*) and unity in religious observance constitutes an essential objective that aligns with the overarching aims of safeguarding religion and maintaining social stability within the family structure.

Safeguarding religion and maintaining social stability within the family structure are central objectives in Islamic family law. Beyond its impact on internal family relations, differences in hilal determination also affect the position of Muslim families within the broader social context. Families do not exist in isolation from society; consequently, differing dates for religious observances may place them in challenging or even dilemmatic situations. For instance, when the surrounding community has performed the 'Id prayer while a particular family observes it on a different day, the family may experience social pressure or discomfort. Such circumstances can generate feelings of isolation, tension, or hesitation in participating in communal religious life. Ultimately, these social dynamics may influence the harmony of the family in carrying out religious practices, reinforcing the notion that differences in hilal determination are not merely technical issues but also carry significant social and psychological implications for Muslim family life.

The implications of differences in hilal determination may also be examined from the perspective of legal justice. When a segment of society adheres to the state's decision while others do not, an impression may arise that the law has not fully functioned as a common normative reference (F. Ramadhan et al., 2025). Within the context of Islamic family law, this condition underscores the need for a more inclusive and dialogical approach in formulating policies on hilal determination. Such an approach is essential to ensure that the resulting decisions are not only legally valid but also socially and culturally accepted by Muslim families.

This study demonstrates that hilal determination possesses a dimension of Islamic family law that has often been overlooked. To date, differences in hilal determination have predominantly been discussed from the perspectives of fiqh and astronomy, while their impact on family life has not received adequate scholarly attention. In fact, the family constitutes the primary and most fundamental sphere for the implementation of Islamic law, including adherence to the prescribed timing of religious observances. Therefore, examining hilal determination through the lens of Islamic family law provides a more comprehensive understanding of its legal and social implications within Muslim society.

CONCLUSION

The determination of the hilal in Indonesia possesses a strong normative foundation within Islamic law, derived from the Qur'an, the Sunnah (hadith), and

juristic reasoning (*ijtihad*). The differences between the methods of *hisab* (astronomical calculation) and *rukyyat* (physical sighting) represent part of the intellectual and fiqh-based dynamics that are inherently *ijtihādī* in nature. Accordingly, these differences necessitate the role of the state in managing them through regulatory frameworks aimed at ensuring legal certainty and maintaining order in the observance of religious duties among Muslims.

The regulation of hilal determination implemented by the state, particularly through the mechanism of the Sidang Isbat, represents an effort to integrate the norms of Islamic law with the national legal system. The presence of such regulation is essential in establishing legal certainty, especially in the observance of collective acts of worship. This legal certainty does not merely affect individuals at a personal level; it also significantly influences the lives of Muslim families as the primary social unit in the practice of religious observance. Through clear and administratively binding determinations, the state contributes to fostering order, unity, and harmony in the collective religious life of Muslim families.

Differences in hilal determination carry significant implications for the harmony of religious practice within Muslim family life. The lack of uniformity in establishing the timing of worship may lead to confusion, divergent practices, and a disruption of togetherness within the family unit.

From the perspective of Islamic family law, certainty in determining the timing of religious observances constitutes an essential factor in maintaining family harmony, ensuring religious order, and sustaining the continuity of religious education within the household. Clear and commonly accepted determinations of worship schedules help reinforce unity, collective participation, and stability in the spiritual life of Muslim families.

Sustained educational efforts are required to enhance public understanding of the normative foundations and objectives underlying the regulation of hilal determination. Through such education, differences between the methods of *hisab* and *rukyyat* can be understood as part of legitimate scholarly *ijtihad*, rather than as a source of division. This educational approach is essential in fostering mutual respect, religious maturity, and a constructive attitude toward diversity in hilal determination, thereby supporting social cohesion and harmony within Muslim communities and families.

Systematic efforts are required to enhance public legal and religious literacy concerning hilal determination. A sound understanding of its normative foundations, the methods of *hisab* and *rukyyat*, and the role of the state is expected to reduce misunderstandings and potential conflicts at both the family and community levels. In formulating policies on hilal determination, greater consideration should be given to their impact on the lives of Muslim families. An Islamic family law approach is essential to ensure that established regulations are not solely oriented toward formal-legal aspects, but also take into account the harmony of religious practice within the family sphere.

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