



Integrating *Rukyatul Hilal* Practices and Islamic Family Law: Case Study in Banjar City, Indonesia

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ABSTRACT

Background: The determination of the Islamic lunar calendar through rukyatul hilal (moon sighting) plays a crucial role in regulating Islamic rituals and family law matters such as marriage and inheritance. Although astronomical calculations have advanced, traditional moon sighting remains prevalent, particularly in Indonesian Muslim communities like Banjar City, West Java. However, limited studies have critically examined how these practices affect the legal certainty and enforcement of Islamic family law.

Methods: This qualitative study combines document analysis of religious texts and scientific literature with field observations and in-depth interviews conducted between 2023 and 2024 involving religious authorities, community leaders, and family law practitioners in Banjar City. The study applies frameworks from *usul al-fiqh* and legal pluralism to analyze the integration of rukyatul hilal with family law enforcement.

Results: The findings reveal a coexistence of traditional moon sighting and astronomical methods within the community, with diverse levels of acceptance. This plurality generates both legal ambiguities and opportunities for inclusive family law practices. The study further identifies gaps in data validation and consistency in terminology that affect legal clarity.

Discussion: The research highlights ongoing tensions between tradition and science in determining lunar months, which directly influence the legitimacy and timing of family law rulings. It argues for enhanced harmonization of rukyat and hisab methods, supported by public education and improved documentation, to foster community compliance and legal certainty.

Conclusion: Integrating rukyatul hilal with modern astronomical calculations can strengthen the fairness and clarity of Islamic family law enforcement. Collaborative efforts among religious scholars, scientists, and legal experts are recommended to develop a standardized and contextually relevant approach.

Novelty: This study contributes uniquely by addressing the gap in research on the practical implications of moon sighting practices on Islamic family law enforcement in Banjar City, emphasizing the potential for harmonizing traditional and scientific methods in a modern Muslim society.

Keywords: Rukyatul hilal, Islamic family law, lunar calendar, moon sighting, legal pluralism.



INTRODUCTION

The Islamic lunar calendar plays a critical role in regulating Islamic worship and social life, especially in the domain of family law. The onset of months such as Ramadan and Dzulhijjah governs not only religious duties like fasting and pilgrimage but also civil affairs including marriage contracts and inheritance rights (Asman, 2020; Asman and Muchsin, 2021; Asman, 2024). Therefore, accurate determination of the lunar month is essential to ensure the legitimacy and timing of these practices under Islamic law. Traditionally, *rukyatul hilal*—the physical sighting of the crescent moon—has been the primary method for marking the beginning of a new lunar month. This practice is deeply rooted in prophetic traditions and has been consistently maintained throughout Islamic history. However, advancements in astronomical sciences have introduced computational methods for predicting moon visibility, presenting an alternative that challenges the exclusive reliance on *rukyatul hilal* (Suleman et al., 2025).

Previous studies (Amberi, 2023; Maulana et al., 2024; Damayanti et al., 2025) have explored how legal pluralism and cultural norms affect the enforcement of Islamic family law, particularly in minority Muslim communities, highlighting issues such as early and forced marriages. These challenges underscore the necessity for a clear, consistent, and widely accepted lunar calendar to effectively regulate legal and social norms. Research by Ahyani et al. (2022) and Mustofa and Ahyani (2025) further demonstrates the coexistence of local cultures and Islamic family law in West Kalimantan, showing how integrating local values with Sharia principles strengthens legal protection within families. Yet, ambiguity in lunar calendar determination can undermine these protections by causing discrepancies in marriage and inheritance proceedings (Jubaedah and Solehudin, 2025).

Moreover, studies on Islamic moderation and the interaction between Sharia and local culture (Zulfitri et al., 2025) emphasize the importance of contextualizing religious practices within the socio-cultural realities of communities. This approach advocates for a flexible yet authentic application of Islamic law, including lunar month determinations. Despite these insights, there remains a significant gap regarding the direct impact of *rukyatul hilal* practices on the enforcement of Islamic family law in specific local settings such as Banjar City. The interaction between traditional moon sighting, astronomical calculations, and legal procedures has yet to be fully explored in contemporary scholarship.

This gap is critical because inconsistencies or delays in moon sighting outcomes can influence the timing of key family law events such as marriage contract initiation (*'aqd*), divorce declarations, and inheritance distribution. Such uncertainties may cause legal disputes and social tensions within Muslim communities. Banjar City in West Java presents a valuable case study due to its active engagement in *rukyatul hilal* alongside government-led astronomical determinations. Investigating how these dual approaches coexist and affect family law enforcement offers important insights for harmonizing religious tradition with scientific progress.



This study aims to analyze the conceptual foundations of *rukyatul hilal* from both hadith and astronomical perspectives and to examine its practical implementation and acceptance in Banjar City. It further investigates the implications for Islamic family law focusing on legal certainty, community compliance, and conflict resolution. Ultimately, the research proposes policy recommendations to bridge traditional and scientific methods, promoting coherent and just application of Islamic family law. By addressing this underexplored area, the study contributes to ongoing discourse on modernizing Islamic legal practices while preserving religious authenticity.

Despite the significant role of lunar calendar determination in shaping legal and religious observances, studies focusing specifically on how variations in *rukyatul hilal* practices affect the enforcement of Islamic family law remain limited—particularly in regional contexts like Banjar City, West Java. Existing literature has generally addressed the sociocultural dynamics or theological debates between *rukyat* and *hisab*, but has yet to explore the practical legal implications for family matters such as marriage, divorce, and *iddah* periods within communities that experience dual authority between state-sanctioned calendars and traditional religious bodies.

This research thus arises from a critical gap: the lack of empirical and contextual understanding of how differing moon sighting methods influence legal certainty, compliance, and potential conflict within the framework of Islamic family law. In light of this, several core questions guide the study: How is *rukyatul hilal* practically implemented and interpreted by both religious authorities and legal institutions in Banjar City? What are the impacts of differing lunar calendar determinations on the timing and legitimacy of Islamic family law procedures such as marriage contracts and divorce declarations? How do communities respond to inconsistencies between religious interpretations and official government decisions regarding the beginning of the lunar month?.

By addressing these questions, this study aims to analyze the conceptual and practical foundations of *rukyatul hilal* from both a religious and astronomical perspective, while also examining how this practice is negotiated in the context of family law enforcement in Banjar City. Ultimately, the research seeks to offer theoretical and policy-oriented insights that can help harmonize traditional Islamic methods with contemporary scientific approaches to ensure greater legal clarity and fairness in the application of Islamic family law in Indonesia.

LITERATURE REVIEW

The determination of the Islamic lunar calendar, especially for months linked to major religious observances such as Ramadan, Shawwal, and Dhu al-Hijjah, remains a fundamental aspect of Islamic ritual and legal life. The practice of *rukyatul hilal* (physical moon sighting) continues to carry religious, social, and legal weight, despite increasing reliance on *hisab* (astronomical

calculations) in some contexts. In Indonesia, these methods often coexist and are a source of both harmony and tension in religious practice and legal implementation.

Several studies have explored the interplay between lunar calendar determinations and Islamic law. Rajab et al. (2025), for instance, highlight how traditional rituals like the Abdau tradition in Maluku integrate lunar-based timing as part of local Islamic expressions. Similarly, Rojak and Fawzi (2024) advocate for the use of digital astronomical tools to increase consistency in prayer and calendar observance, offering solutions to avoid legal confusion in *iddah* periods, inheritance deadlines, or wedding contracts.

In relation to regional governance, Za et al. (2025) analyze the Gampong model in Aceh, showing how special autonomy allows localized interpretations of Islamic law that include differing approaches to lunar observations. Meanwhile, Mansur et al. (2024) show that traditional marriage customs in Bugis society are also influenced by the lunar calendar, suggesting that *rukyyatul hilal* plays a role in structuring social as well as legal timing.

The digital era brings new challenges. Lathif and Shapiulayevna (2024) caution against misinformation spread via social media regarding the timing of religious events, which can inadvertently delay or complicate legal processes. Maulana et al. (2025) further examine how Islamic norms adapt within modern legal frameworks, particularly in sensitive areas like family protection and sexual violence law, where lunar time frames still matter.

Other works have taken a gendered perspective. Zumrotun and Muna (2025) explore the impact of disrupted lunar-based legal timing on women's legal rights, especially for those acting as heads of households post-divorce. These findings underscore how lunar calendar discrepancies may disproportionately affect women, especially in rural or low-literacy regions.

Despite this growing body of literature, few studies focus on how urban Muslim communities, such as Banjar City in West Java, interpret and implement *rukyyatul hilal* in their religious and legal routines. The city presents a unique case of overlapping state-led *hisab* and traditional *rukyyat* communities, yet scholarly attention to its legal impact—especially on Islamic family law—remains limited.

This gap is significant given the increasing number of legal and social decisions hinging on lunar timing, including the validation of marriage contracts, initiation of divorce processes, and calculation of *iddah* and inheritance. In the context of Banjar City, where government-led calendar announcements may differ from traditional or local observances, this divergence can lead to confusion, legal inconsistency, and even intra-community conflict.

Therefore, this study seeks to build upon the existing literature by offering a focused, empirical, and contextual analysis of how *rukyyatul hilal* practices in Banjar City influence Islamic family law implementation. By investigating this underexplored urban context, the research contributes new insights into legal certainty, religious governance, and the balance between tradition and science in contemporary Islamic legal life.



METHODS

This study employs a qualitative research design with a socio-legal approach to analyze the influence of *rukyatul hilal* (crescent moon sighting) practices on the application of Islamic family law in Banjar City, West Java, Indonesia. The research integrates normative legal analysis—focusing on texts such as the Compilation of Islamic Law (KHI), fatwas of the Indonesian Ulema Council (MUI), and state regulations—with empirical field data to capture how these norms are implemented and interpreted at the grassroots level.

The research was conducted between January and April 2025 in Banjar City, a region known for actively maintaining traditional Islamic practices while also adopting state-mandated astronomical methods. Primary data were collected through semi-structured interviews involving eight respondents, including local *ulama*, Islamic court staff, Ministry of Religious Affairs officials, and members of Muslim families affected by discrepancies in lunar calendar determinations. The interview guide explored themes such as the timing of *'aqd* (marriage contracts), divorce pronouncements, and inheritance cases linked to the start of lunar months. In addition to interviews, the researcher reviewed supporting documentary sources, such as Ministry circulars, local court rulings, fatwa decisions, and media reports related to *rukyat* events. Particular attention was given to digital platforms and community communication channels used to announce moon sighting results, as these influence both legal and familial decisions.

Data analysis was conducted using thematic coding to identify recurring patterns, along with legal hermeneutics to interpret the interaction between Islamic legal principles and lived social realities. This triangulated method strengthens the credibility of findings and enables the study to offer a multidimensional understanding of how *rukyatul hilal* practices affect the legal certainty, timing, and legitimacy of Islamic family law processes in an urban Indonesian Muslim context.

RESULTS

The results of this study indicate that inconsistencies in determining the beginning of the Islamic lunar months—especially between methods used by Muhammadiyah (*hisab*) and Nahdlatul Ulama (*rukyat*) as adopted by the Ministry of Religious Affairs—have significant implications for the practice of Islamic family law in Banjar City, West Java. These differences often affect key legal and religious events, particularly the start of Ramadan, Shawwal, and Dzulhijjah, which are foundational for the calculation of *iddah* periods, divorce procedures, inheritance distribution, and marriage scheduling.

Field data gathered through interviews with local *ulama*, Ministry officers, and family law practitioners reveal that discrepancies in calendar adoption create legal ambiguity. In particular, the calculation of the *iddah* period—central to determining the legitimacy of remarriage or inheritance—can vary depending on which lunar determination is followed. For instance, a woman observing *iddah* based on an earlier hisab-based calendar may be deemed remarried prematurely by communities observing the rukyat-based calendar. Similar complications arise in *talaq* and *ruju'* periods, where delays or premature legal actions can result in contested legal statuses.

Religious Court records from Banjar between 2021 and 2024 show that judges consistently follow the national calendar issued by the Ministry of Religious Affairs. While this promotes legal uniformity, it sometimes leads to conflict at the grassroots level, where community members may adhere to calendars issued by their respective organizations. As a result, religious rites and legal obligations are occasionally out of sync, particularly in cases where time-sensitive events—such as the three-month post-divorce period (*iddah*) or inheritance execution—depend on the lunar calendar.

In Banjar City, where communities of both Muhammadiyah and Nahdlatul Ulama co-exist, such divergence often leads to social tension. Couples and families may face confusion or disagreement on appropriate timing for weddings, reconciliation, or post-divorce procedures. In more conservative households, rukyat-based calculations are considered more theologically legitimate, prompting individuals to extend religious observances beyond state requirements. Conversely, urban professionals aligned with Muhammadiyah often prefer the predictability of hisab-based calendars, although this may lack acceptance in court or by local religious authorities.

Table 2: Critical Impact Zones in Islamic Family Law Arising from Lunar Calendar Discrepancies

Area of Law	Calendar Dependency	Potential Legal Impact
<i>Iddah</i>	Month-based (lunar)	Early or delayed remarriage; inheritance errors
<i>Talaq / Ruju'</i>	Time-specific pronouncements	Disputes in legitimacy of reconciliation
Inheritance	Date of death in lunar calendar	Delays in asset division
Marriage scheduling	Halal dates post- <i>iddah</i>	Legality of ' <i>aqd</i> may be questioned
Eid-al-Fitr/Eid-al-Adha	Religious-based legal timing	Disjointed family obligations and rituals

Additionally, the study examined digital discourse on social media platforms during Ramadan and Shawwal. The findings reveal that debates over rukyat versus hisab methods intensify online, sometimes turning polemical. These arguments are not merely academic—they impact family-level decisions such as joint custody schedules, wedding plans, or inheritance ceremonies.

Ultimately, while state institutions such as the Ministry of Religious Affairs seek to standardize observances through a unified calendar, religious plurality persists. The divergence of calendar systems continues to influence the legal, social, and theological coherence of Islamic family law in Banjar City. Therefore, the findings underscore the need for a more inclusive and flexible legal framework that recognizes multiple moon sighting methods while upholding legal certainty and community trust.

DISCUSSION

This study uncovers a significant challenge rooted in the pluralistic practices of *rukyatul hilal* (moon sighting) determinations in Indonesia, particularly between Muhammadiyah's *hisab* (astronomical calculation) method and Nahdlatul Ulama's *rukyat* (visual observation) preference. While both approaches are jurisprudentially valid within Islamic tradition, their divergent applications have created serious inconsistencies in interpreting time-bound religious duties and legal obligations—especially in the domain of Islamic family law.

From a socio-legal standpoint, this is not merely a theological disagreement over lunar observations; it is a matter that materially affects legal certainty and social cohesion. Islamic family law, as partially codified in the *Kompilasi Hukum Islam* (KHI), often relies on precise lunar timing to determine the legitimacy of critical events—such as the beginning or end of the *iddah* (waiting period after divorce or widowhood), the timing of *talaq* pronouncements, and eligibility for remarriage. Thus, divergence in determining the start of lunar months is not a trivial ritual issue; it becomes a fault line where religious autonomy and state legal administration collide.

Interviews conducted with judges, religious leaders, and legal practitioners in Banjar City reveal that such calendar discrepancies routinely lead to uncertainty at both institutional and community levels. Some families comply with the national calendar issued by the Ministry of Religious Affairs, while others adhere to calendars endorsed by religious organizations or local *ulama*. This legal fragmentation has real-world consequences, such as premature termination of *iddah*, misaligned marriage dates, or contested inheritance claims. These issues indicate a deeper tension within Indonesia's legal dualism—where Islamic law is formally recognized but unevenly integrated into the state's legal apparatus.

The plurality of *rukyat* interpretations demonstrates the persistent tension between normative plurality in Islamic jurisprudence and the state's attempt at legal unification. While legal pluralism is constitutionally and culturally recognized in Indonesia, its effects on time-sensitive domains such as family law remain under-explored. Unlike other pluralist issues—such as interfaith marriage or child custody—calendar discrepancies introduce what may be termed temporal legal pluralism, a phenomenon where the legal validity of a decision is conditioned by the acceptance of a particular calendar system.

This temporal pluralism disrupts uniform enforcement of Islamic family law. The KHI assumes a shared understanding of lunar months, but when this assumption is undermined by methodological disputes over moon sighting, the foundational temporal logic of the law itself becomes contested. This can lead to conflicting court evidence, procedural ambiguity, and even social division within families and communities.

Our findings reinforce—but also extend—existing scholarship on Islamic legal pluralism in Indonesia. Studies such as Hidayah et al. (2023) and Takdir et al. (2024) have focused on institutional protection and religious freedom in family law contexts. This study, however, contributes a novel dimension by highlighting the role of temporal inconsistency—caused by *rukyyatul hilal* pluralism—as an overlooked yet significant factor destabilizing the legal coherence of family law rulings.

Moreover, digital technologies have amplified the visibility and intensity of these disagreements. Live broadcasts of moon sighting efforts, social media debates, and organization-specific announcements (e.g., Muhammadiyah’s pre-announced Eid dates) often generate confusion and polarization, even within the same household. The digital sphere has thus become a site of contestation for religious authority, where differing lunar calendars are not only disseminated but debated publicly—reshaping how religious time is perceived and acted upon.

A noteworthy pattern that emerged from the fieldwork is the intergenerational divergence in calendar adherence. Younger Muslims, particularly urban professionals and digital natives, tend to prefer the certainty of astronomical calculations, aligning with Muhammadiyah’s hisab approach. In contrast, older generations often maintain a deeper trust in traditional rukyat, communal rituals, and religious charisma. This generational gap introduces another layer of complexity to family law practice, especially when legal timelines—such as the start and end of *iddah*—are debated even within the same family.

This raises a broader normative tension: To what extent should the state enforce a uniform religious calendar in a Muslim-majority but religiously diverse nation? The Ministry of Religious Affairs, through its national *istikmal* and *rukyyat* procedures, has attempted to provide legal certainty and unity. However, for many religious groups, especially Muhammadiyah, such state-determined calendars are viewed as compromising theological rigor. Enforcing a singular state calendar risks appearing coercive and potentially infringes on the religious autonomy guaranteed by the Indonesian constitution.

This friction suggests the need for a contextual pluralism framework—wherein judicial discretion and administrative flexibility allow for religious differences without undermining legal order. Instead of forcing uniformity, the legal system could recognize a range of legitimate lunar calculations within reasonable bounds, especially in private and familial legal matters. This aligns with the spirit of *maqāṣid al-sharī‘ah*—particularly the goals of protecting family integrity (*hifz al-nasl*) and ensuring justice (*al-‘adl*)—which emphasize outcomes over rigid proceduralism.

To address these challenges, several structural and policy responses are proposed:

1. **Hybrid Models of Moon Determination:** Several contemporary scholars advocate for a hybrid approach combining the precision of *hisab* with the communal legitimacy of *rukyat*. This approach would maintain doctrinal authenticity while facilitating predictability in legal affairs.
2. **Judicial Training in Fiqh al-Waqt:** Courts, especially in regional areas, must be equipped with a better understanding of the theological and astronomical dimensions of lunar calculation. Training programs that integrate *fiqh al-waqt* (jurisprudence of time) would allow judges to interpret calendar-related legal claims with greater sensitivity and precision.
3. **Institutional Collaboration and Calendar Governance:** A national council representing the Ministry of Religious Affairs, major Islamic organizations (Muhammadiyah, Nahdlatul Ulama), legal scholars, and astronomers could be established to foster consensus on lunar calendar issues. This body could act as a platform for preemptive deliberation and public education before major Islamic months.
4. **Legal Codification of Calendar Flexibility:** Family courts might consider adopting legal provisions that recognize an acceptable *margin of error* in time-sensitive rulings—such as *iddah*, *talaq*, or inheritance deadlines—thus accommodating calendar diversity without compromising legal integrity.
5. **Annual Multistakeholder Forums:** Organizing yearly consultative forums before Ramadan or Dhu al-Hijjah involving judges, clerics, and astronomers can help mitigate confusion and generate shared public awareness.

Ultimately, pluralism in *rukyatul hilal* reflects the richness of Islamic legal thought and its adaptability to context. However, when this pluralism intersects with a modern, bureaucratic legal system, unregulated diversity can create disorder rather than harmony. The goal should not be total unification, but coordinated diversity—a system where various valid religious interpretations coexist within a flexible, yet coherent legal structure. This approach would honor Indonesia’s commitment to religious freedom while safeguarding the legal certainty essential to family law.

Table 3: Key Legal Domains Affected by Rukyatul Hilal Pluralism

Legal Domain	Calendar Discrepancy Issue	Practical Consequences	Institutional Response
Iddah (Waiting Period)	Different start/end dates based on rukyat or hisab	Ambiguity in remarriage timing and legitimacy	Courts use state calendar; community diverges
Marriage Timing	Variation in halal dates across calendars	Conflicting wedding schedules and legal recognition	Registry follows Ministry’s date
Talaq (Divorce)	Uncertainty over timing of pronouncements	Legal challenges to validity or timing of <i>ruju’</i>	Appeals uphold national standard

Legal Domain	Calendar Discrepancy Issue	Practical Consequences	Institutional Response
<i>Inheritance (Warits)</i>	Month-dependent deadlines differ by calculation method	Risk of premature or delayed distribution of assets	Rarely resolved through calendar consideration
<i>Eid Celebrations</i>	Differing dates among organizations	Social fragmentation, strained family and communal bonds	Symbolic unity promoted; no sanction

CONCLUSION

This study has explored the socio-legal dynamics of *rukyyatul hilal* (moon sighting) practices in Banjar City, West Java, and their implications for the application of Islamic family law. Through qualitative analysis—including interviews with religious authorities, legal practitioners, and community members, as well as examination of legal documents and religious texts—it becomes clear that the pluralism of calendar determination methods poses both opportunities and challenges to legal coherence in Indonesia.

The coexistence of two dominant methods—*rukyyat* (empirical moon observation) and *hisab* (astronomical calculation)—reflects the broader theological and epistemological diversity within Indonesian Islam. While Muhammadiyah emphasizes the calculable precision of *hisab*, Nahdlatul Ulama and the Ministry of Religious Affairs continue to uphold *rukyyat* as more theologically grounded. This divergence, while jurisprudentially legitimate, results in practical discrepancies regarding the start and end of Islamic lunar months. Consequently, legal decisions tied to these time markers—such as the calculation of *iddah* periods, the validation of *talaq*, and the permissibility of marriage—are rendered vulnerable to inconsistency.

More than a ritual matter, this calendar divergence manifests as a legal and administrative concern. It creates disjunctions between state law and community religious practices, leading to fragmented implementation of family law. The problem is compounded by generational differences, digital media influence, and local religious autonomy. For example, while courts and marriage registrars uniformly follow the Ministry's calendar, many families and community religious leaders continue to observe lunar dates issued by non-state organizations, leading to misaligned timelines in legal procedures and personal observances.

This study highlights that legal certainty cannot be fully achieved in Islamic family law without addressing the temporal foundations on which its rulings rest. In this light, *fiqh al-waqt* (jurisprudence of time) must be treated as a critical component of legal methodology—not merely as a background consideration. Harmonizing calendrical practices, therefore, is not a matter of erasing religious diversity, but of creating a coherent system that recognizes pluralism while safeguarding legal predictability and public trust in religious institutions.

Theoretically, this research contributes to the growing discourse on temporal legal pluralism—a form of pluralism that arises not from differing legal systems per se, but from competing

conceptions of time that impact legal outcomes. Practically, it underscores the urgent need for integrated governance mechanisms that bring together religious, legal, and scientific actors. A promising model would be the establishment of a National Hilal and Hisab Coordination Council, with mandate and authority to provide authoritative yet inclusive guidance on lunar calendar matters, particularly those affecting time-bound legal obligations.

Policy recommendations also include:

1. Codification of flexible legal margins: Laws concerning *iddah*, *talaq*, and inheritance should allow for a range of valid dates to accommodate calendrical discrepancies, without invalidating religious or legal decisions.
2. Capacity building in regional courts: Judges and legal officers should receive training in *fiqh al-waqt* and lunar calendar jurisprudence to better understand the implications of calendar diversity in family law adjudication.
3. Annual multi-stakeholder dialogue forums: To preempt public confusion, especially during Ramadan and Eid, structured dialogue between religious organizations, astronomers, and legal authorities should be institutionalized.
4. Public literacy campaigns: Educating the Muslim public on the jurisprudential validity of both *hisab* and *rakyat* could reduce theological tension and increase acceptance of hybrid or state-sanctioned calendars.

From the perspective of *maqāṣid al-sharī'ah*, particularly *hifz al-nasl* (protection of family lineage) and *hifz al-dīn* (protection of faith), a rethinking of Islamic time reckoning is necessary to ensure that legal outcomes serve both justice and spiritual integrity. Rather than forcing uniformity, the Indonesian Islamic legal system should aim for coordinated diversity—a balance between respecting theological pluralism and maintaining the functionality of family law procedures.

Banjar City serves as a meaningful case study that reflects wider national patterns in Indonesia and potentially other Muslim-majority contexts. The lessons drawn here suggest that embracing pluralism in *rakyatul hilal*—when done within a structured and consultative framework—can strengthen rather than weaken the credibility of Islamic law in the modern era. The future of Islamic family law in Indonesia, therefore, lies not in homogenization, but in the thoughtful institutionalization of plural yet interoperable legal and religious calendars.

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