The Method in Understanding Hadith Through *Ijmā'* and Its Implications for Islamic Law in Indonesia: Studies on the Hadiths of the Month of Qamariyah

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Abstract: This study examines the approach used in comprehending hadith through *ijmā'* and its ramifications for Islamic law in Indonesia, especially the hadiths of the month of *Qamariyah*. This ahkam hadith study employs hadith science and Islamic law theory, particularly *ijmā'*. This study reaches the following conclusions: Firstly, there are varieties of approaches for comprehending the customs of the month of *Qamariyah*, particularly in defining the month of fasting and holidays in Indonesia, which is seen as essential. Although this difference can be feared will give birth to social conflict in Indonesia. Although this difference can tarnish the symbols of Islam and it is feared that it will give birth to social conflict in Indonesia. Second, *ijmā'* as a source and method of interpreting Islamic law can be used to prevent the susceptibility of social conflicts in society, particularly when debates go beyond ethical principles. Otherwise, this concern worsens when it is used by agents both individuals and groups, who frequently exploit the current circumstances for their own political gain and ultimately polarize and divide society socially. Thirdly, the *ijmā'* conducted by the government during the *isbath* session with the participation of all religious organizations in Indonesia, including MUI, NU, Muhammadiyah, DDII, PERSIS, and Al-Washliyah, is a positive development for the certainty and benefit of Islamic law. Hence, the *ijmā'* approach of analyzing hadith is consistent with Islamic legal standards. *Musāyarah bi al-maṣāliḥ al-nās* signifies that the determination of law must be in accordance with human benefits, both individually and socially, particularly within the context of the state.
Keyword: Techniques for comprehending hadith, qamariyah month hadith, *ijmā'*, Islamic law.

Abdul Majid, et.al.

Abstrak: *Tulisan ini membahas tentang metode pemahaman hadis melalui ijmā' dan implikasinya terhadap hukum Islam di Indonesia khususnya hadis-hadis bulan qamariyah. Penelitian ini adalah kajian hadis ahkam yang menggunakan teori-teori ilmu hadis dan teori hukum Islam khususnya ijmā'. Kajian ini menyimpulkan bahwa; pertama, adanya pluralitas terhadap metode memahami hadis-hadis bulan qamariyah terutama pada penetapan bulan puasa dan hari raya di Indonesia merupakan sebuah keniscayaan. Pemahaman tersebut melahirkan pandangan hukum Islam dua kutub yang berbeda antara tekstual dan kontekstual. Meskipun perbedaan ini dapat dikhawatirkan akan melahirkan konflik sosial di Indonesia. Kedua, ijmā' sebagai salah satu sumber dan metode pengambilan hukum Islam dapat dijadikan sebagai cara untuk menghindari kerawanan konflik sosial dalam masyarakat terutama saat keluar dari koridor etika perbedaan pendapat. Jika tidak, maka kerawanan ini akan semakin mengkhawatirkan ketika ditunggangi oleh para aktor baik individu maupun kelompok yang kerap memanfaatkan situasi yang ada demi kepentingan politik tertentu dan pada akhirnya polarisasi dan pembelahan sosial dalam masyarakat. Ketiga, ijmā' yang dilakukan oleh pemerintah dalam sidang isbath dengan melibatkan seluruh ormas keagamaan di Indonesia seperti MUI, NU, Muhammadiyah, DDII, PERSIS dan Al-Washliyah merupakan langkah yang cukup baik karena akan berimplikasi kepastian dan kemashlahatan hukum Islam. Dengan demikian metode pemahaman hadis melalui ijmā' sesuai dengan kaidah hukum Islam Musāyarah bi al-maṣāliḥ al-nās artinya bahwa penetapan suatu hukum haruslah sejalan dengan kemaslahatan manusia, baik individu maupun sosial apalagi dalam konteks negara.*
Kata Kunci: *Metode pemahaman hadis, hadis bulan qamariyah, ijmā', hukum Islam.*

Introduction

Comprehension of the hadiths has emerged since the early days of Islam and the time of His companions. This persisted throughout *tabi'īn, tabi' al-tabi'īn* until the beginning of the *imam mazhab* (school of thought) at this period, polarization occurred over the understanding of hadith, specifically between *ra'yu* specialists, such as Abu Hanifah, and hadith experts, such as Imam Malik. Muammad Idris al-Syafi'i was able to address this issue, hence he was given the title *nāshir al-sunnah* (defender of the sunnah). Imam Syafi'i was also responsible for systematizing *'uṣūl al-fiqh* or Islamic Jurisprudence into a perfect scientific

field at the time. As recognized, *'uṣūl al-fiqh* is a science that significantly contribute to Islamic law methodology.[1]

In Indonesia, the understanding of the sources of Islamic law, especially the hadith, is also polarized. When referring to religious institutions such as Muhammadiyah and Nahdlatul Ulama, Muhammadiyah is considered to have a modern outlook while NU adheres to traditional values. Apart from the tendencies of each of these organizations, the clear dividing line between modern and traditional Muslim groups is no longer too visible, since these two organizations have played significant role in developing a moderate understanding of religion and Islamic law that is *raḥmah li al-'ālamīn* in Indonesia.[2]

In line with that, according to El Fadl, Syuhudi Ismail, and Abdullah, interpretation of the hadith is still required for both textual and contextual comprehension. Therefore, in addition to the sciences of hadith, such as *rijāl* (history of narrators), *jarh ta'dīl* (evaluation of narrators), science of *sanad* and *matan*, this is also needed in theories of social science and humanities which aim to gain understanding and true and authoritative meaning of the sources of Islamic law. From this understanding method, the meaning of hadith will emerge not only textually and contextually, but also universally, temporally and locally.[3]

In the Indonesian setting, the manner of understanding hadith, particularly legal difficulties, is a crucial topic. This is because hadith studies are expanding, hadith experts from various groups and institutions are offering various interpretations of hadith, and the flow of information through social media platforms such as Facebook, Whatsapp, Instagram, and others is very rapid and easily accessible to the public. The Islamic community in Indonesia is supplied with a range of hadith interpretations, from which they are free to choose one to incorporate into their daily lives.

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[1]'Abd al-Wahhab Khallāf, '*Ilmu 'Uṣūl al-Fiqh* (Kairo: Dār al-Qalam, n.d.). Wael B. Hallaq, "Was al-Shafii the Master Architect of Islamic Jurisprudence?," *International Journal of Middle East Studies* 25, No. 4 (1993), p. 587-605. Achmad Kholiq and Achyar Zein, "Fiqh Model of the Companios (Sahabah) of the Propeht and its Infulence pn Abu Hanifah's Rational Fiqh and Malik Traditional Fiqh," *Ahkam: Jurnal Ilmu Syariah* 21, No. 1 (2021), p. 141-162.

[2]Nadhirsyah Hosen, "Revelation in a Modern Nation State: Muhammadiyah and Islamic Legal Reasong in Indonesia," *Studia Islamika* 10, No. (2003), p. 65-96. Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, No. 1 (2013), p. 24-48.

[3]Khaled M. Abou El Fadl, *Atas Nama Tuhan; dari Fikih Otoriter ke Fikih Otoritatif,* translated by R. Cecep Lukman Yasin (Jakarta: Serambi Ilmu Semesta, 2004), p. 130. M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Sejarah* (Jakarta: Bulan Bintang, 1995). M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi; Pendekatan Integratif-Interkonekti* (Yogyakarta: Pustaka Pelajar, 2010), p. 135. Abdul Majid, "Hermeneutika Hadis Gender (Studi Pemikiran Khaled M. Abou El Fadl dalam Buku Speaking in God's Name: Islamic Law, Authority and Women," *Jurnal Al-Ulum* 13, No. 2 (2013), p. 293-320.

This situation is obviously positive from an academic standpoint, since it demonstrates that the graph of hadith studies in Indonesia is increasing, which were not so much a concern in the academic setting.[4] Nonetheless, there is a concern from a political and social standpoint that there would be strife in society. If it is not accompanied by good faith, an open attitude of mutual acceptance, and respect for diversity, it will be susceptible to conflict within the Islamic community itself. The facts of society demonstrate that there are groups within the Islamic community that are unreceptive to a plurality of understandings, resulting in truth claims and _takfīrī_, in which only their understanding is correct and those who disagree are wrong, even infidels and misguided, and even condemn others to hell.

In reality, variations in Islamic law (_ikhtilaf_) are widespread among Ulama. Yet, it is expected that Muslims, who are inexperienced with the process of stipulating a law, should seeks information on how to stipulate and create the most suitable law. Hence, _ikhtilaf_ refers to a divergence of opinion between two or more individuals on a given topic, either in the form of dissimilar or diametrically opposed viewpoints. The disagreements mentioned to here are to _furu'yah_ (branches) of Islamic law and not to the _usuliyah_ (main) issue.[5]

Many studies on the interpretation of hadith that have consequences for Islamic law in Indonesia have been conducted, for instance; Jakfar and Fitria studied the interpretation of the hadith concerning the husband's consent for his wife to leave the house. This article states that there are two polarized interpretations: contemporary ulema tend to interpret contextually and flexibly, whereas _mazhab_ (school of thoughts) academics interpret it textually and rigidly, that is, women must get permission from their husbands before engaging in _makruh_ and disobedient behavior.[6]

According to Wasman et al., substantial critique is required for good and acceptable comprehension of hadith in order to determine the veracity of a hadith by employing methodological research and meanings that can be contextually comprehended, as opposed to textual meanings alone. The study of _sanad_ and _matan_ is still significant because it can be used to determine the level of authenticity of a hadith. Since the writing and recording of hadith, scholars have

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[4] Ramli Abdul Wahid, "Perkembangan Metode Pemahaman Hadis di Indonesia," _Jurnal Analytica Islamica_ 3, No. 2 (2014), p. 209.

[5] Akhmad Haries and Maisyarah Rahmi HS, _Ushul Fikih: Kajian Komprehensif Teori, Sumber Hukum Dan Metode Istinbath Hukum_ (Palembang: Bening Media Publishing, 2020).

[6] Tarmizi M. Jakfar and Arifah Fitria, "Understanding Multiple Interpretation on the Hadith that Husbands Allow Wives to Have Outdoor Activies: A Study of Islamic Law Prespectives," _Samarah: Jurnal Hukum Keluarga Islam dan Hukum Islam_ 5, No. 1 (2021), p. 210-231.

conducted a critical examination of hadith and provided an analytical description as well as a critical evaluation of a hadith's veracity.[7]

In the meantime, Yahya and Zainuddin analyze the interpretation of hadith that describes women were made from crooked ribs. The scholars have dissenting views in the true meaning of the hadith; some refer to textual and others to contextual paradgms. Scholars who comprehend the textual notion that women are truly derived from men's ribs. While contextually recognizing that this hadith must be interpreted symbolically-metaphorically, women have a character similar to a rib that is readily bent and can even break if treated roughly. If interpreted contextually, the legal implication would place women in an equitable and dignified position, as it would if understood otherwise.[8]

In addition, Helmy studies the students' understanding of the hadith taught in Islamic boarding schools, especially those related to interaction between religious communities. Namely, the requirement to be fair to faith, which entails believing one's own faith to be true while remaining tolerant of other religions. So that it allows others to choose and practice their own beliefs, behaves in a balanced manner, and engages in healthy competition in all respects, including *da'wah* (the call for good deeds). Students are often well-informed about Islamic moderation norms and continue to apply them in their religious and social lives due to their textual and contextual comprehension.[9]

In addition, Imran and others discuss the hadith concerning attacking non-Muslims. According to him, the hadith is definitely authentic in the sanad and matan, but the hadith's interpretation should be seen through contextual paradigm. Since this hadith relates about the battel of *Khaibar* and jews communities oppose Islamic principles and refuse to make peace with Muslims. A contextual analysis suggests that this view will result in the behavior that protects the blood, soul, family and property of non-Muslims.[10]

This study focuses on examining the discourse analysis of hadith understood in the society, which is then supported by relevant literature. The literature shows that there are a number of articles discusses the method of understanding hadith, which have been put forward by observers of hadith studies including books resulting from research. However, studies on the implications of

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[7]Wasman, et.al., "A Critical Approach to Prophetic Traditions: Contextual Criticism in Unerstanding Hadith," *Al-Jami'ah: Journal of Islamic Studies* 61, No. 1 (2023).

[8]Agusni Yahya and Muslim Zainuddin, "The Interpretation of the Hadith on the Characteristics of Women and Its Implication for Islamic Law," *Samarah: Jurnal Hukum Keluarga Islam dan Hukum Islam* 5, No. 1 (2021), p. 276-296.

[9]Muhammad Irfan Helmy, et.al., "The Understanding of Islamic Moderation (Wasatiyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, No. 2 (2021).

[10]Muhammad Imran, et.al., "The Command to Fiqh Non-Muslim Based on Hadith Perpective (Micro and Macro Analysis Studies)," *Jurnal Adabiyah* 21, No. 2 (2021), p. 324-341.

the plurality of understanding the hadith on Islamic law and religious social life in Indonesia and the need for consensus on meaning of the hadith are still lacking.

This article will present the reality of the purity of the technique of understanding hadith, the genealogy of each method and its varieties, followed by the offer to decide through *ijmā'* regarding the meaning of hadith and its application mechanism. This article will argue that comprehending the hadiths of the Prophet Muhammad PBUH will have an impact on Islamic law. Due to the long history of such occurrences, differences in opinion among the Muslim clerics are partially attributable to their comprehension of the reasoning in this instance, especially the hadiths.[11] The development of Islamic law in Indonesia will also be influenced by familiarity with the important hadiths on religious practice issues.

This research examines *ahkam* hadith, which is the study of legal hadith employing the theories of hadith science and Islamic law theory, particularly *ijmā'*.[12] Currently, the employment of two or more theories of Islamic sciences is crucial, as the study of hadith and Islamic law cannot be separated, nor can the study of interpretation and Islamic law. Similarly, it is vital to investigate interpretation and hadith utilizing social sciences like as sociology, anthropology, politics, psychology, and even medicine. Given that the Qur'an and hadith are the primary sources of Islamic law. Books by classical and current researchers, as well as a number of articles and books pertinent to this study's debate, serve as the data sources.

The Essence in Multiple ways of Understanding the Hadith

Indonesia is a religiously diversified nation with a knowledge of Islamic law. There are numerous variations of Islamic law, such as NU, Muhammadiyah, PERSIS, Nahdlatul Wathan, DDII, al-Washliyah*,* Salafi-Wahhabi, etc. As evidenced by the *fatwas* issued by each of these groups, they have some commonalities in terms of their underlying principles, notwithstanding their differences.[13] In terms of *furu'iyah*, these mass organizations differ from one another to the extent that these differences become the group's identity or features, hence distinguishing it from other groups. These variances are the result of divergent interpretations of Islamic holy scriptures. Under the guise of democracy

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[11]Muhammad Misbah, "Hadis Mukhtalif dan Pengaruhnya terhadap Hukum Fikih: Studi kasus haid dalam Kitab Bidayatul Mujtahid," *Riwayah: Jurnal Studi Hadis* 2, No. 1 (2016), p. 105-116.

[12]Mochamad Samsukadi, "Metodologi Studi Hadis Ahkam Imam Shafi'i," *Jurnal Hukum Keluarga Islam* 6, No. 2 (2021), p. 165. Fuad Thohari, *Hadis Ahkam: Kajian Hadis-Hadis Hukum Pidana Islam (Hudud, Qishash, dan Ta'zir)* (Yogyakarta: Deepublish, 2016). M. Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani al-Hadis tentang Ajarah Islam yang Universal, Temporal dan Lokal* (Jakarta: Bulan Bintang, 1994).

[13]M.B Hooker, *Islam Mazhab Indonesia: Fatwa-Fatwa dan Perubahan Sosial,* (Bandung: Teraju, 2003).

protected by the law, they are free to express their thoughts, accept religion, and practice it in accordance with their religious and philosophical convictions. The State also grants them the freedom to associate and congregate in order to create groups, so long as this does not violate applicable laws.

As a component of interpretation, plurality of understanding of hadith is required, and as Muslims have gone further from the life of the Prophet, the space for plurality of methods of interpreting hadith has expanded and evolved. This makes sense given that Islam is a religion that values reason and prioritize knowledge over charity. So that it affords every individual opportunity to comprehend their religion by adhering to the notion of free thought but not unfettered thought. Islam allows its followers to study their religion. This freedom and equality contribute to the creation of disparities in comprehension. Yet, it cannot fundamentally clash with Islamic law principles.[14] In addition, Allah brought down Islam as a guidance for human life in order to obtain satisfaction in this world and the next. Muslims are expected to know through using their knowledge in religious practice, so that the application of Islamic law is founded on an understanding of the legal orders. Umar bin Khattab stated, "The religion of Islam is reason, and there is no responsibility for those who are not intelligent." Similarly, Imam Syafi'i stated, "Understanding precedes action"; understanding can only be implemented by clever and thoughtful individuals.[15]

There are at least two well-known approaches to understanding the *hadith* that are evolving in the Islamic world, including Indonesia:

a. Textual Methods

The textual approach emphasizes the text's literal meaning. According to Muhammad al-Gazali, its members are known as textualist groups or "*ahl al-hadith*." Hadith specialists are *Salafi* individuals with a strong textual comprehension of hadith. Through his work, al-Ghazali vehemently opposed the textualist approaches of comprehending the *Salafi*, as well as their disregard for reason, history, context, and modern science.[16] On a genealogical level, the textualist perspective derives from several generations of the Prophet's companions. This group adheres to the textual interpretation of hadith because, in their view, hadith is the definitive interpretation of the Qur'an. Ratio just *dzanni*

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[14] Suryan A. Jamrah, "Ikhtilaf dan Etika Perbedaan dalam Islam," *Jurnal Toleransi: Media Komunikasi Umat Beragama,* 6, No. 2 (2014), p. 18.

[15] Suryan A. Jamrah, *Ikhtilaf dan Etika…*, p. 18.

[16] M. Khoirul Huda, "Pemahaman Tekstual: Studi Penggunaan Hadis oleh Ideolog Jamaah Anshorut Daulah (JAD)," Tesis, (Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, Tahun 2018), p. 15.

not absolute will not be able to explain something absolute.[17] These groups have been institutionalized in the Zahiri school of thought and the Hanbali school of thought. In further developments, the Hanbaliyah claim to be salafi and Ibn Taimiyah is called a figure who succeeded in forming salafism in its new form. Al-Ulwani viewed the formation of this group of textualists as a reflection of their inability to adapt to the modern world; this kind of thought is considered normal by the time of the Prophet. However, in this modern world, societal issues are varied and emerge in new forms and direction. This condition is assumed to be handled in such a way beyond the textual interpretation of the texts. The textualist groups tend to have a tendency to refer to the text alone while discussing hadiths, as opposed to a thorough and logical interpretation.[18] This 'so called' rigid way of interpreting the texts would hinder the dynamic understanding of the Islamic law corresponding to the needs of contemporary societies.[19]

This is the first method of understanding hadith to emerge in Indonesia after the advent of Islam. At that time, Indonesian clergy understood hadith simply by quoting from a variety of textbooks, without adopting any further techniques. Abdul Wahid mentioned a number of hadith scholars of the time, including Ahmad Surkati (1874-1943), Ahmad Hassan (1858-1958), Shaykh Muhammad Mahfudz at-Tirmadzi (1920), and finally T.M. Hasbi Ash Shidiqiy (1904-1975) who have a number of translated hadith textbooks.[20]

This textualist group ultimately split into two factions, radical and moderate. Some academics and even Islamic organizations that adhere to this textual technique have radical theological beliefs, such as ISIS, which is considered a Neo Hadith Expert, an alternate name for Neo Traditional Salafi (NTS), a Salafi-Wahhabi branch in the Middle East and Western Europe.[21] This NTS textualist approach leads to its intolerance of women and differing opinions or perspectives.[22] With respect to moderate textualists. Similarly, Abdullah Saeed suggested that literalism could take the form of soft or harsh literalism or known as wooden literalism. As the language of the Qur'an is not a scientific language that draws standard linkages between concepts and the referred-to reality, Saeed finds this strict literalism problematic. Furthermore, the majority of the Qur'an's content is religious in the form of transcendental concepts such as morality,

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[17]Suryadi, *Metode Kontemporer Memahami Hadis Nabi: Perspektif Muhammad al-Ghazali dan Yusuf al-Qaradhawi* (Yogyakarta: TERAS, 2008), p. 74.

[18] Suryadi, *Metode Kontemporer Memahami Hadis…,* p. 74.

[19] Suryadi, *Metode Kontemporer Memahami Hadis…*, p. 16.

[20]Ramli Abdul Wahid, "Perkembangan Metode Pemahaman Hadis di Indonnesia," *Jurnal Analytica Islamica* 3, No. 2 (2014), p. 209.

[21]Adis Duderija, "The "Islamic State" (IS) as Proponent of Neo-alh Ḥadīth Manhāj on Gender Related Issues," *Hawwa-Journal of women of the Middle East and The Islamic World* 13, No. 2 (2015).

[22] Khoirul Huda, *Pemahaman Tekstual…*, p. 13-14

spirituality, and God, hence the language used is frequently symbolic, figurative, and anthropomorphic, necessitating a broader interpretation.[23]

These transnational forces, including Salafi-Wahhabi, continued to develop following the Soeharto regime. This group's textual and literal interpretation of the Qur'an and hadith produc extremism. According to its interpretation of the Qur'an and hadith, which opposes discussion and compromise with other groups.[24] ISIS's growth in the Middle East poses a threat not only to the Islamic world, but also to the entire world.

b. Contextual Method

The contextual approach is a plausible interpretation of the hadith based on the hadith's text. The followers of this method are called as *ahl ra'yi*. As a result of applying ratios or logic in their interpretation, proponents of this approach may reject hadith ahad, which is regarded as unrelated to the Qur'an. According to Wahid, the contextual understanding technique is an understanding that does not rely just on the text but connects it to elements beyond the text, such as the situation and conditions under which the hadith originated from the Prophet.[25] The historical features, causes of the fall, and economic, social, political, and cultural conditions of the Arabs at the time are in debate. According to genealogical research, this contextual approach is related to the contextualization regularly undertaken by the Prophet's companion, Umar bin Khattab. This second caliph frequently interpreted the Qur'an and Prophetic traditions in a way that was textually unique from the practice during the Prophet's lifetime.

In the early 1990s, a number of young scholars in Indonesia, including M. Quraish Shihab, Afif Muhammad, M. Syuhudi Ismail, and others, initiated the contextualization of hadith using various methodologies, such as the social sciences approach. In addition, the contextual understanding of hadith is expanding with the introduction of new ideas such as hermeneutics and a number of theories from Muslim and Western philosophers. Its development is inseparable from the relationships between Indonesian students and Muslim and Western foreign ideas, which are then conveyed to numerous Islamic colleges in Indonesia.

Textual and contextual approaches to comprehending hadith have existed and developed continuously in Indonesia to the present. Despite the development

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[23]Abdullah Saeed, *Paradigma, Prinsip dan Metode Penafsiran Kontekstualitas atas al-Qur'an,* Terjemahan, (Yogyakarta: Baitul Hikmah Press, 2016), p. 224.

[24]Noorhaidi Hasan, "Reformasi, Religius Diversity, Islamic Radicalism after Soeharto," *Journal of Indonesian Social Scientes and Humanities* 1, No. 1 (2008). Noorhaidi Hasan, "The Failure of The Wahhabi Campaign: Transnastional Islam and the Salafi Madrasa in Post-9/11 Indonesia," *South East Asia Research* 18, No. 4 (2010).

[25] Ramli Abdul Wahid, *Perkembangan Metode Pemahaman Hadis*…, p. 211.

of contextual approaches, textual methods continue to exist in modern life. A number of individuals, including specific Islamic groups such as the Salafi Group, which is rising rather rapidly in Indonesia, continue to rigorously adhere to the textual method. So, it is very uncommon for academics and religious leaders to engage in polemics over a particular issue due to divergent ways and approaches to analyzing the hadith pertaining to that case.

Discrepancies in understanding the hadith worsen within particular Islamic organizations or groups, since they tend to steadfast to their own ways of interpreting a particular hadith although they themselves are inconsistent in their approaches to the hadith interpretation. For example, the hadith about the beginning of the lunar month, for instance, Muhammadiyah is very adamant about adhering to the calculating method as a result of its contextualization of related to hadiths, whereas textual NU in this instance adheres to physical sightings so that to determine whether or not the lunar new month must first be carried out moon sighting (*hilal*/observation).[26] However when confronted with hadiths about *bid'ah*, Muhammadiyah, particularly *Salafi*, is very textual in its interpretation of this hadith, so that activities that are not supported by the teachings of the Qur'an and the customs of the Prophet's companions are not practiced. In contrast, NU applies contextual reasoning to this hadith regarding *bid'ah*. As a result, they practice tahlilan, salvation, and a number of other religiously-based practices. Hence, these two organizations are steadfast in their own beliefs, principles, and anti-TBC (Takhayyul, Bid'ah, and Khurafat) are the defining characteristics of Muhammadiyah. Instead, rukyat*,* tahlilan, and salvation are NU's defining characteristics..

Understanding of the *Hadith* Regarding the Month of Qamariyah

This is a significant concern in Indonesia, especially prior to the months of *Ramadan*, *Shawwal*, and *Zulhijjah*, which coincide with the month of qamariyah. Many *hadiths* referring to the *qamariyah* month can be found in the following collections of hadiths:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدَّثَنِي اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا رَأَيْتُمُوهُ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ وَقَالَ غَيْرُهُ عَنْ اللَّيْثِ حَدَّثَنِي عُقَيْلٌ وَيُونُسُ لِهِلَالِ رَمَضَانَ[27]

Meaning: We were told by Yahya bin Bukair, by al-Laits from 'Uqail from Ibn Shihab, and by Salim bin Abdillah bin Umar that Ibn 'Umar

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[26]Susiknan Azhari, "Gagasan Menyatukan Umat Islam Indonesia Melalui Kalender Islam", *Ahkam*: *Jurnal Ilmu Syariah* 15, No. 2 (2015), p. 249-258.

[27] Muḥammad bin Ismaʿīl al-Bukhārī, *Ṣaḥīḥ Bukhārī*, CD Program *Barnāmij al-Hadīs asy-Syarîf*, Hadis No. 1767.

(may Allah be pleased with them both) said, "I heard the Prophet of Allah say, " Allah's Messenger (PBUH) said: "Whenever you sight the new moon (of the month of Ramadan), observe fast, and when you sight it (the new moon of Shawwal), break it, and if the sky is cloudy for you, then observe fast for thirty days." According to a second source, the remark from al-Laits states that (the instruction to count) is against the crescent moon of *Ramadan*." (Narrated by al-Bukhārī).

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 لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ 28

Meaning: Adam, Syu'bah, and Muhammad bin Ziyad told us that Abu Hurairah (may Allah be pleased with him) said that the Prophet PBUH said to fast because you see it (hilal-crescent moon) and to break your fast because you see it (hilal or crescent moon). "If the clouds cover you, increase the number of days in the month of Shaban to thirty. (Narrated by al-Bukhārī and Muslim).

The lesson of the aforementioned hadith is that fasting for Ramadan or Eid is permissible after observing the new moon to ensure that the months of Ramadan and Shawwal have begun. Yet, a frequent topic of controversy in Indonesia is on how to view the new moon. The term فَاقْدُرُوا لَهُ and لِرُؤْيَتِهِ, رَأَيْتُمُوهُ (فَاقْدُرُوا لَهُ) are the keywords that are frequently disputed in relation to the two hadiths listed above. The word رَأَيْتُمُوهُ is a plural past tense (*fi'l māḍī*), derives from رأي (*ra`ā*) which means "see", while "ه" (*hu*) is a *ḍamīr* or pronounce refers to "*hilāl*", which means "you (plural) have seen the crescent moon", while the word رُؤْيَتِه (*rukyatih*) is *isim maṣdar* (a noun) derives from the verb رأي (*ra`ā*) meaning to see, and the word فَاقْدُرُوا لَهُ (*faqdurū lah*) is a directive verb, which has a multiple meaning 'powerful or capable of', as in QS. Al-Baqarah (2): 20; "Provision or appropriatness" (*al-qaḍā al-muwaffiq*) as in QS. Al-Qadar (97):1 "*innā an zalnāh fī laīlat al-qadr*" "to think or to consider", for instance, *qadara al-qaumu amrahum* (the people consider their own affairs); "to narrow," as the example in the verse: *iżā ma ibtalāh fa qadara 'alaih rizqah* (is tested, Allah will narrow their *rizq*-fortune); "become powerful," as in the example: *qadara 'alā asy-syai qudratan* (making something powerful); "measure", for example: *wa qaddara*

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28 Muḥammad bin Isma'īl al-Bukhārī, *Ṣaḥīḥ Bukhārī*, CD Program *Barnāmij al-Ḥadīs asy-Syarīf*. Hadis No. 1776. Muslim bin al-Hajjāj al-Naisabūrī, *Ṣaḥīḥ Muslim*, Hadis no. 1808-1811. Aḥmad bin Syu'āib an-Nasāi, *Sunan an-Nasāi*, Hadis, No. 1645. Aḥmad bin Hanbal asy-Syaibānī, *Musnad Aḥmad bin Ḥanbal*, dalam Program CD *Mausû'ah al-Ḥadīs al-Syarîf,* Hadis No. 9007, 9094, 9188, 9476, 9505, 9680.

kulla syaiin (impose a standard for everthing); "to glorify" as in the verse: *wa mā qadarū Allah ḥaqqa qadrih* (and in no way did they glorify God in truth).[29]

The subject of controversy among Indonesian academics is how to observe the crescent moon. According to the literal meaning of the term *rukyat* (to see), the group of scholars who interpret this hadith textually concur that the way to see the crescent moon is with the eyes (*al-'ain al-mujarradah*), as was performed during the Prophet's time and by *salaf* (earlier) scholars. The NU community is included in this textual group; they agree with the majority of Salaf that the decision of the beginning of Ramadan and the beginning of *Shawwal* is based solely on rukyah or the completion of the thirty-day count, as stated in the second hadith cited above. Even in this instance, the NU ulemas cited the position of the *Malikiyah* ulemas, stating that if the priest or ruler knew that the crescent moon appears based on calculation and therefore determined it, then the priest or ruler did not need to be followed because it was opposed to the consensus of Salaf scholars.[30] Similarly, the legislation prohibits publicizing the start of Ramadan or Shawwal based on calculation before a formal decree or announcement from the Ministry (Minister of Religious Affairs) in order to prevent controversies among Muslim communities. Such decision did not exist during the Prophet's and the Rashidun Caliphates' lifetimes.[31] Ibn Hajar al-Asqalani emphasized in his analysis of the hadith that these hadiths textually demonstrate that it is forbidden to fast during Ramadan before seeing the crescent moon both at night or the day time, and that it is obligatory to fast after seeing it, with the obligation to fast the next day. But, when the sky is dark or cloudy, there are legal concerns as to whether *rukyat* principle continues to apply or if another principle applies.[32] Ibnu Hajar elaborated that the ordinance of fasting based on *rukyat* was intended to prevent difficulties in calculating the emergence of crescent moon during the Prophet's lifetime, and that it would continue to apply even if it is feasible to do hisab using modern technology in the present times.[33]

Regarding the narration of the two hadiths discussed above, the different lessons are found in responding to the fact that the crescent moon is covered by clouds, where the first hadith uses the terms فَاقْدُرُوا لَه (narrow, estimate, determine etc.) and the second hadith uses the terms فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ (perfect the thirty days of the month), NU scholars adhere to the order to perfect the days of the

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[29]Abū al-Fadl Jamaluddin Muḥammad bin Mukrim Ibnu Manẓūr al-Ifrikī, *Lisān al-'Arab,* Jilid XIV (Beirūt: Dār as-Shadr, t.th), p. 84-80.

[30]Perpustakaan Nasional, *Ahkamul Fuqaha, Solusi Problematika Aktual Hukum Islam, Keputusan Muktamar, Munas dan Konbes Nahdlatul Ulama (1926-1999 M)* (Surabaya: LTN-NU Jawa Timur, 2005), p. 388.

[31] Perpustakaan Nasional, *Ahkamul Fuqaha…*, p. 284.

[32]Aḥmad bin 'Alī bin Hajar al-Asqalāni, *Fatḥ al-Bāri,* Jilid IV (Kairo: Dār al-Manār, 1999), 142.

[33] Aḥmad bin 'Alī bin Hajar al-Asqalāni, *Fatḥ al-Bāri…*, 149;

month. This opinion refers to the views of the majority of scholars such as Imām Mālik, Imām Syafi'i, Abū Hanīfah who interpret that the positions of the two different hadiths are *bayān tafṣīl* (detailing global hadiths) in which the hadith which commands *istikmal* (perfection) functions to emphasize the command to perfect the number of days.[34] According to them, lafadz فَاقْدُرُوا لَه does not stand alone but has a global nature which is then explained by the hadith commanding the istikmal. This command to count is then translated into an order to perfect the thirty days of current month. The stipulation order was inappropriate if it was interpreted as an order of calculating because the context of Arab society at that time did not recognize the calculating except with a few people, while the shari'a was imposed on humans by considering the abilities of the majority, not their individual abilities.[35] The reasons for Imam Bukhari and other mukharrij who positioned the hadith to fulfill this commandment after the hadith instructed to consider it may be deduced from this. Thus, this textual group holds steadfastly to the meaning of this hadith text, despite the advancement of science altering the times.

The contextualist group, on the other hand, attempts to develop the meaning of this hadith contextually, as they believe that the hadith of the rukyat order is contextual. It is agreed that what was ordered during the time of the Prophet was *rukyah* with their eyes, as the people of Mecca and Medina at the time were unable to perform astronomical calculations. However, times have changed, and science is advancing at a rapid rate, which is a significant departure from the time of the Prophet. One of the Muhammadiyah figures, Syamsul Anwar, stated that the use of the rukyat to determine the lunar month was temporary, i.e., when the knowledge of calculation was not properly understood. This viewpoint is based on a hadith of the Prophet, which claims that the Prophet's companions at the time were the *Ummi*, who lacked writing and arithmetic skills.

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسُبُ الشَّهْرُ هَكَذَا وَهَكَذَا يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ [36]

Meaning: Narrated from 'Adam, he said: we were told by Syu'bah, we were told by al-Aswad bin Qays, we were told by Said bin Amru, that he heard Ibn 'Umar say from the Prophet PBUH. Said: It was narrated from Ibn 'Umar (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "We are an unlettered nation, we do not write or calculate. The month is such-and-such or such-and-such –

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[34] Yaḥya Syaraf al-Nawāwi, *Syarah Ṣaḥīḥ Muslim,* Jilid IV (Beirūt: Dār al-Fikr, 2004), 157.

[35] Yaḥya Syaraf al-Nawāwi, *Syarah Ṣaḥīḥ..,* p. 157.

[36] Aḥmad bin 'Alī bin Hajar al-Asqalāni, *Fatḥ al-Bāri,,,,* p. 149.

meaning sometimes it is twenty-nine and sometimes it is thirty." (Narrated by al- Bukhārī, 1814; Muslim, 1080)."

This hadith explains *'illat* why the Prophet preferred the rukyat instead of using calculation. As stated previously, Ibn Hajar al-Asqalani agrees that the illat of the use of rukyat is a prerequisite for the generality of this ummah. But, according to him, this law will not change even if, in the future, circumstances have changed and people have grasped the science of calculating.

In addition, the topographical condition of Medina, the city where the fasting order originated, must be investigated. Susiknan Azhari, one of the Muhammadiyah administrators, asserted that the Prophet's selection of the word rukyat in his hadith relating to the initial determination to use the *rukyat* was due to a wise initiative considering the conditions of the Medina people, and it was unlikely to change social culture embedded with the community of Medina, particularly regarding the process of determining the beginning of the lunar month. The geographical situation of Mecca and Medina, according to Azhari, is distinctive. Mecca is a metropolitan city of international trade and the heart of Arab civilization, situated between the Roman and Persian superpowers. While Medina is an agricultural and fertile location. This geographical distinction resulted in distinct cultures and civilizations. Due to their interactions with Persian society, the Meccans were renowned to be receptive and proficient in mathematics. Approximately twenty-seven of the Prophet's companions are reported to have rudimentary astronomy knowledge. In contrast, the bulk of Medina's inhabitants are farmers, who tend to be docile and unaccustomed to complex calculating processes. In general, agricultural societies view natural occurrences as crucial to their way of life. Using the stars as a guide, only an empirical method can reveal the seasonal transition. Hence, Azhari concludes, the emergence of the word rukyat in the preceding hadiths is merely an explanation for the behavior of the Medinans.[37]

This diversity of hadith interpretations has resulted in a three-day variance in the start of Ramadan and Eid in Indonesia, a phenomena unique to that nation. In this situation, however, the variance is not as significant as the variance in interpretation of the two hadiths discussed previously, which occasionally surpasses *takfiri*. Concerning the beginning of Ramadan and Eid fasting, the difficulty stems primarily from Islamic teachings and the lack of uniformity among Indonesian Muslims. Hence, a consensus must be achieved in order for diverse populations to agree on an approach that is effective and suitable to the Indonesian context. As a result, inconsistencies in determining the beginning of Ramadan, Shawwal, and other lunar months can be resolved, hence avoiding the

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[37] Susiknan Azhari, *Hisab & Rukyat; Wacana untuk Membangun Kebersamaan di Tengah Perbedaan* (Yogyakarta: Pustaka Pelajar, 2007), p. 65-68.

resulting social impacts. Muslims can simultaneously observe Eid al-Fitr, Eid al-Adha, and the fast. This condition is endorsed by the Prophet in a hadith: Abu Hurairah said that the Prophet PBUH stated":

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّوْمُ يَوْمَ تَصُومُونَ وَالْفِطْرُ يَوْمَ تُفْطِرُونَ وَالْأَضْحَى يَوْمَ تَضَحُّونَ[38]

Meaning: It was narrated by Abu Hurairah that the Prophet PBUH said: Fasting is the day on which you fast simultaneously, Eid al-Fitr is the day on which you celebrate Eid al-Fitr simultaneously, and Eid al-Adha is the day on which you celebrate Eid al-Adha simultaneously (Narrarated by al-Turmūdzi)

Even though, according to Imam al-Turmūdzi, this hadith is hasan-gharib, he added that some scholars interpreted it as an argument for the significance of fasting and Eid at the same time.[39]

The Consequences of Understanding Hadith Via *Ijmā'* for Islamic Law

Consensus, or in the language of Islamic law, ijmā, refers to the agreement of all Muslim mujtahids following the death of the Prophet Muhammad about syar'i law regarding an incident.[40] Consensus can also be seen as a common agreement (concerning opinions, postures, etc.) reached through unanimity.[41] In general, *syara's* difficulties are not explicitly addressed in the writings. All of the *mujtahids* assembled and exchanged opinions. They base their beliefs on the Qur'an and hadith, with the intention of reaching a resolution on which all present mujtahids might agree.[42]

The term *ijmā'* did not exist during the Prophet's lifetime, given that he was the sole reference to Islamic law (*al-marja' al-tasyry wahdah*), in which no different interpretation on the texts or the need for any concensus (*ikhtilāf-ittifāq)*. The position of the Companions at that time was not that of a *mujtahid*, but that of an audience who received direction from the Prophet. But, after his death, this authority was handed on to scholars of all eras. When a new problem occurs in Islamic society for which there is no explanation in the Qur'an or Sunnah, the scholars engage in a debate to develop a consensus as a legal response to the new situation.

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[38]Imām al-Turmūdzi, *Sunan al-Turmūdzi*, Hadis no. 633. Imām Abi Daud, *Sunan*. Hadis No. 1979. CD Program *Barnāmij al-Ḥadīs asy-Syarīf*.

[39]Syarah Sunan al-Turmūdzi, Hadis no. 633 dalam CD Program *Barnāmij al-Ḥadīs asy-Syarīf*.

[40]'Abd al-Wahhab Khallāf, *'Ilmu 'Uṣūl…,* p. 45.

[41]Tim Penyusun, *Kamus Bahasa Indonesia,* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), p. 802

[42]'Abd al-Wahhab Khallāf, *'Ilmu 'Uṣūl…,* p. 45. Satria Effendi M. Zein, *Ushul Fiqh,* (Jakarta: Prenada Media, 2005), p. 125.

Ijmā' has been the foremost institution in the process of acquiring Islamic law since that time. The number of academics is expanding, and the scientific specifics are also various; as a result, there are frequently disparities in societal understanding of legal concerns, as the methodologies and viewpoints of scholars' interpretation of religious scriptures (including hadiths) are also diverse. The scholars convened, debated from their separate perspectives, and reached mutually acceptable legal rulings. Consequently, the Islamic community has legal clarity over a certain matter. The scholars of Islamic law ultimately concluded that the agreement of the scholars was the third source of Islamic law, following the Qur'an and the hadith. Although the majority of experts believe that *ijmā'* of scholars is impossible in the modern period due to the large area of Islam, which makes it difficult to assemble all of the world's Islamic scholars, the *ijma* alluded to here is *ijmā'* under the jurisdiction of Indonesia.[43]

In the context of hadith, a researcher's or group of researchers' understanding of hadith is the consequence of the methodologies they employ to interpret hadith. This comprehension is subsequently converted into a belief that is held, argued, and even validated as a true proposition. This belief subsequently becomes a mental habit for devotees of the hadith's interpretation. Intentionally and frequently referenced in his daily conduct.

Yet, this belief can be supplanted by alternative ideas that serve as a springboard for the creation of a new mental habit. The realization that there are multiple interpretations of the hadith being examined actually generates doubts or questions about which interpretation is most appropriate and motivates individuals to constantly evaluate their beliefs and make various attempts to confirm or discover new ones. In these circumstances, the conversation process must be conducted by groups of researchers or interpreters representing each Islamic organization in Indonesia. Dialogue is a platform for discussion in which participants express the results of their different studies pertaining to the hadith under consideration in order to reach consensus on the effective meaning, not the accurate interpretation. Because it is assumed that all study results from each community are accurate, yet a more effective meaning in the Indonesian context is desired. Obviously, the intended meaning is not exempt from the preceding process of philosophical clarification and theological explanation, as well as the consideration of social, anthropological, and scientific elements in Indonesia.

To reach *ijmā'* or consensus in Islamic law, a pluralist, egalitarian, inclusive, and pressure-free strategy is required.[44] All participants in the dialogue

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[43] Susiadi As, "Ijmā' dan Issu Kontemporer*," Asas: Jurnal Hukum Ekonomi Syariah* 6, No. 2 (2014).

[44] Tri Hidayati and Muhammad Syarif Hidayatullah, "Investigating the Construction of Ijma in The Study of Islamic Law through Sociological and Historical Approach", *Media Syariah:*

have the same potential to reach a reasonable compromise and respect their communication partners as autonomous, responsible individuals, not as instruments to be manipulated for external ends. In addition, there must be norms that safeguard the communication process from repression and prejudice, so that participants can assure that consensus is only obtained via the use of superior arguments. Participants in the debate are on an equal footing; no one is superior to the others, and there is no single authority that defines what is right and wrong. Consensus of opinion and understanding can occur in modern times through the following mechanisms, as stated by Susiadi AS.[45] First, forming an independent assembly, or forum to conduct studies to obtain a consensus from the majority of participants present in the forum; Second, the forum formed involves all elements of clergy in a representative manner, which includes institutions, community organizations, and religious sects; Third, the participants in the forum are Muslim.

In accordance with this, the determination of the Compilation of Islamic Law as a reference for judges in deciding matters in the Religious Courts is part of the *ijmā'* and *ijtihad* of Indonesian scholars in the actual practice of Islamic law in Indonesia.[46] Some of the challenges in the compilation of Islamic law are local values that were modified and integrated into national law such as joint property and *ta'lik talak* which were not previously considered in classical Islamic law.

Ijmā' carried out by the government through *isbat* meetings to decide the commencement of fasthing and holidays is part of the way of interpreting the hadiths of the month of *Qamariyah*. The Ministry of Religious Affairs coordinates talks including Islamic organizations such as MUI, NU, Muhammadiyah, PERSIS, and al-Washliyah in order to attain *Ijmā'*. Thus, the initial determination of fasting and holidays for the community generates legal certainty and prevents discussion in the grass root level.

In accordance with this, one of the tenets of Islamic law is *musāyarah bi al-maṣāliḥ al-nās* which states that the determination of a law must be in accordance with individual and social human benefits. In other words, the determination of law never excludes elements of social order and peace from consideration. This is verified by the norms of fiqih: "*ḥukm al-ḥakim ilzām wa yarfa' al-khilāf*" meaning that the leader's decisions and regulations are binding and remove disagreements. Consequently, Islamic law is determined by the authorities or possesses authority in order to bind the society. This is also consistent with the statements of the Prophet Muhammad PBUH, or, according to

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Wahana Kajian Hukum Islam dan Pranata Sosial 23, No. 2 (2021). Arskal Salim, *Contemporary Islamic Law in Indonesia: Sharia and Legal Pluralism* (UK: Edinburgh University Press, 2015).
[45]Susiadi As, *Ijmā' dan Issu…*, p. 10-12.
[46]Andi Herawati, "Kompilasi Hukum Islam (KHI) Sebagai Hasil Ijtihad Ulama Indonesia," *Hunafa: Jurnal Studia Islamika* 8, No. 2 (2011).

another opinion, with the words of Ibn Mas'ud: "Anything Muslims deem excellent is good in Allah's eyes."[47]

Ijmā' by means of an isbath session led by the government or the Ministry of Religious is a shrewd method for achieving social advantage and eradicating divisions. The government as a party with authority in the sphere of Islamic law, backed by MUI, NU, Muhammadiyah, PERSIS, al-Washliyah, and other mass organizations, is a technique of reading hadith with consequences for Islamic law that provides Muslims in Indonesia with assurance and profit.

Conclusion

The ways of comprehending legal hadith that have arisen in Indonesia can generally be classed into two, namely the textual and the contextual method. Both of these strategies have been established in Indonesia for a very long time by scholars and academicians, both foreign and domestic. The textual technique of understanding hadith can be done easily since it understands hadith as it is, whereas the contextual understanding method takes reasoning utilizing a number of approaches from different fields. These two techniques of comprehending legal hadith run hand in hand in Indonesia, even though the reality leads to the emergence to various conceptions of Islamic law and religious activities. In the tradition of beginning Ramadan and Eid, for instance, there are greater timing variations of up to a few days. The textualists favor rukyat, but the contextualists favor astronomical calculation. Differences like these are sometimes perplexing for the community and partially taint the emblems of Islam. In recent years, the polarization of textualist and contextualist groups has worsened, particularly if they have intersected with the political interests of certain groups, in tandem with the development of social media and the proliferation of salafi groups that are known to adhere more closely to a textual understanding of religious texts. Adherents of these two techniques of reading hadith are occasionally embroiled in furious discussions, blaming each other and abandoning the ethical boundaries of difference of opinion, and sometimes even doubting other Muslims. Concerns are raised regarding the occurrence of social strife in Indonesian society in light of this latest development. Thus, the *ijmā'* approach to interpreting legal hadiths in Indonesia is extremely important for preventing social problems and fostering peace and prosperity in society, the nation, and the state. In the context of the government-determined way of understanding hadith through *ijmā'* in relation to the determination of the months of *Ramadhan* and *Shawwal*, this is required since it will have ramifications for Islamic law that will benefit Muslims in Indonesia.

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[47]Jaih Mubarak, *Kaidah Fiqhi: Sejarah dan Kaidah-Kaidah Asas* (Jakarta: Raja GRafindo Persada, 2002), p. 155. Duski Ibrahim, *Kaidah-Kaidah Fiqhi* (Palembang: Noer Fikri, 2019), p. 30-33.

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