

## Hamka's Legal Methodology on *Hisab-Ru'yah* in His Book "Saya Kembali ke Ru'yah"

Abdul Helim

Institut Agama Islam Negeri Palangka Raya, Indonesia

Corresponding Author: [abdul.helim@iain-palangkaraya.ac.id](mailto:abdul.helim@iain-palangkaraya.ac.id)

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**Abstract:** This research endeavors to explore the contextual shifts in Hamka's perspectives on *hisab-ru'yah* and his methodological approach to legal reasoning. It adopts a normative legal research methodology with a conceptual framework. Primary legal sources are drawn from Hamka's book "Saya kembali ke Ru'yah". These sources are scrutinized through the lenses of *uṣūl al-fiqh* and the sociology of knowledge. The findings of this study indicate that the transformation in Hamka's thinking stemmed from profound childhood experiences and culminated in a notable enlightenment during his participation in the International Islamic Conference in Malaysia. Ultimately, his stance evolved dramatically, concluding unequivocal support for the practice of *ru'yah* (moon sighting). Furthermore, there are also figures within Muhammadiyah who endorse both *ru'yah* and *istikmāl* (completing the lunar month if the moon is not sighted). This support has fortified Hamka despite facing considerable criticism. From the perspective of *uṣūl al-fiqh* (principles of Islamic jurisprudence), Hamka's shift in legal reasoning appears primarily theoretical, although he does not explicitly delineate the specific theory involved. This can be inferred from his interpretation of the hadith of *ru'yah* in alignment with the principles of *mantūq* (explicit meaning) or *dilālah al-ibārah* (indicative meaning). In expressing his views, Hamka incorporates the opinions of scholars, indicating his reliance on the *qauli* method. His personal joy during fasting and holiday celebrations concurrently reflects his alignment with the *maṣlahah* theory, enhancing unity and cohesion. However, this unity can only be fully realized under government regulation as the *ulil amr* (ruler), particularly concerning the outcomes of *ru'yah* and *istikmāl*. Such submission, beyond mere compliance, also falls within the realm of *maṣlahah al-mu'tabarah* (considered public interest). This research underscores the necessity of approaching legal provisions from multiple perspectives, rather than a singular viewpoint, to achieve the intended legal spirit and realize genuine benefits. Hamka's methodology exemplifies him as a contextual integrative Muslim.

**Keywords:** Legal Methodology; Lunar Month; *Hisab*; *Ru'yah*; Hamka.

### Introduction

Indonesian society is characterized by pluralism in various aspects, encompassing diverse modes of thought and behavior (Sholehuddin et al., 2021, p. 79), alongside a longstanding richness of cultural diversity embedded in the lives of its people (Azra, 2018, p. 56). Yet, through the philosophy of *Bhineka Tunggal Ika* (unity in diversity), Indonesians coexist harmoniously, embracing the nation's pluralistic cultural identity (Atmaja et al., 2020, p. 57), which extends to the plurality evident in laws and practices (Hamida, 2022, p. 6). In the context of Islam, diversity is not a novel concept, as evidenced by the Islamic principle of *rahmah li al-'ālamīn* (mercy to all worlds), which acknowledges and embraces cultural, ethnic, social, and other forms of diversity within human life (Sumardi, 2016, p. 483). In Indonesia, legal diversity is evident in the practice of *hisab* (astronomical calculation of the moon) and *ru'yah* (visual observation of the moon) for determining the start of the lunar month (Alimuddin, 2023, pp. 138-139). These differences have been a constant feature of Indonesian life since ancient times (Nashirudin, 2011, p. 199). The contrast is apparent between Muhammadiyah, which emphasizes *hisab* (calculation), and Nahdlatul Ulama, which

traditionally prioritizes pure *ru'yah* (visual sighting) (Wusqa et al., 2020, p. 317). Over time, there has been a shift towards a combined approach of *ru'yah* assisted by *hisab* (Marwadi, 2013, p. 150). Consequently, Indonesians often experience variations in the observance of fasting during Ramadan and the celebration of the two Eid holidays. Each organization maintains its stance, with Muhammadiyah remaining steadfast in its adherence to *hisab* or calculations (Imron et al., 2015, pp. 338–339).

Amidst these variations, H. Abdul Malik Karim Amrullah, also known as Hamka (Nurtawab, 2023, p. 325), emerges as a prominent figure within Muhammadiyah advocating for *hisab* since his early years. Within Muhammadiyah's framework, *hisab* is viewed as the application of the hadith of *ru'yah*, termed *ru'yah bi al-'ilmi* or *ru'yah* with scientific knowledge (Maskufa, 2017, p. 283). This alignment with modern reasoning further strengthens Hamka's steadfast support for *hisab* (Parwanto, 2021, p. 153). Despite not being recognized as a prominent astronomical authority within Muhammadiyah, Hamka's character is undisputed. Therefore, he plays a significant role in solidifying the practice of *hisab* among Muhammadiyah members and the broader public (Hamka, 1972, 2018). The issue arose when, in his later endeavors, Hamka diverged from the stance of Muhammadiyah, despite being a member and a recognized figure within the organization (Wardana, 2018, p. 142). In his book "*Saya Kembali ke Ru'yah* (I Returned to *Ru'yah*)", he departed from the Muhammadiyah consensus by supporting for *ru'yah* (moon sighting) and *istikmāl* (completing the lunar month if the moon is not sighted), instead proclaiming a complete reversal in his views to fervently advocate for *ru'yah* (Hamka, 1972).

Hamka's shift in thinking came as a surprise to many, leading to criticism from various directions, including colleagues, which resulted in his withdrawal from the daily management of Muhammadiyah (Hamka, 1972). However, this change also sparked scientific curiosity among observers, as Hamka initially staunchly supported *hisab* but later transitioned to advocating for *ru'yah*. This transformation, while unexpected, is underpinned by its own reasoned arguments and a carefully considered methodology. Hamka's ideas present a compelling subject for serious scholarly inquiry. Previous research has explored various aspects of Hamka's intellectual contributions, including his interpretive methodology for holistic legal verses (Amir, 2023), his role in promoting educational nationalism (Gozali et al., 2022) and the development of his Islamic thought (Haikal et al., 2022). Additionally, studies have delved into Hamka's perspectives on human creation (Affandi et al., 2023) and religious freedom (Mustaniruddin et al., 2022). A research topic closely related to this study is the integration of the Hijri calendar in the works of Hamka, Hasbi ash-Shiddieqy, and Moenawar Chalil, employing socio-historical and hermeneutic approaches (Marwadi et al., 2023). In comparison to these studies, the current research appears unique in terms of its specific problem statement, study object, theoretical framework, and primary sources utilized. This distinction underscores the novelty and potential contribution of the author's research to the existing scholarly discourse on Hamka's thought and its implications.

Based on the aforementioned points, the objective of this study is to investigate the underlying reasons for Hamka's shift in perspective on *hisab-ru'yah* and the legal methodology employed during this transformation. These aspects are crucial for understanding an individual's intellectual evolution, particularly when there is a notable change in viewpoint. Such understanding enables individuals to critically evaluate and either adopt or contest these ideas based on sound scientific arguments. Furthermore, Hamka's ideas provide a basis for dialogue with contemporary realities characterized by diverse viewpoints, typical of Indonesian society, yet not immune to critique and shortcomings. Therefore, this research underscores the importance and validity of addressing the issue in depth.

## Literature Review

### Methodology of Islamic Legal Thought

Islamic legal thought evolves through the rigorous application of *uṣūl al-fiqh*, as highlighted by scholars (Helim, 2019, p. 40; Mubarrak et al., 2023, p. 215). *Uṣūl al-fiqh* comprises methodologies used to analyze and establish the legal rulings of a matter (Dedi, 2020, p. 290; Fanani, 2009, p. 198; Helim, 2023, pp. 1–2). This knowledge holds significant importance for the continuity of Islamic jurisprudence, bolstered by

scholars adept at contextual application of *uṣūl al-fiqh* theories (Helim et al., 2023; Siddiq et al., 2024). Islamic law is characterized by its adaptability and flexibility (Helim, 2017, p. 19) enabling it to navigate various social changes within today's pluralistic society (Anggraeni, 2023; Faisol, 2019).

### **Hisab and Ru'yah in Indonesia**

In Indonesia, the issue of *hisab-ru'yah* has evolved into a dynamic topic characterized by continual diversity and varying practices (Anwar, 2015, p. 126). Some adhere to the *hisab* method, while others follow the *ru'yah* approach. Even within each method, there exist further variations. For instance, some communities lean towards local interpretations of *hisab* and *ru'yah*, reflecting ancient Javanese Islamic traditions, and directly rely on visual moon sighting or *ru'yah* (Izzuddin, 2015, pp. 8–9). In West Sumatra, practitioners of the Naqsyabandiah Tariqah strictly adhere to *ru'yah*, initiating the lunar month based solely on visual observation; if sighting is impossible, they complete the month to thirty days. In Gowa Regency, South Sulawesi, local customs dictate the use of high tide levels to ascertain the start of the month, interpreting high tide as an alignment of the earth, moon, and sun (Izzuddin, 2015).

Nahdlatul Ulama employs direct visual moon sighting (*ru'yah bi al-fi'li*). If moon sighting (*imkān al-ru'yah*) is not feasible, they proceed to complete the month with thirty days (*istikmāl*). *Hisab* serves as a supportive method, but it is disregarded if it conflicts with *ru'yah*. This approach is mandated by the Indonesian government for nationwide implementation (*maṭla' wilāyah al-ḥukm*) and prohibits the adoption of international *ru'yah* methods due to territorial differences and the absence of a unified legal framework (Awaludin & Rahman, 2022, pp. 57–58). In Indonesia, *hisab* is categorized into *wujūd al-hilāl* (actual visibility of the crescent) and *imkān al-ru'yah* (possibility of sighting). Muhammadiyah adopts the method of actual sighting (*wujūd al-hilāl*) for *hisab*, while the Indonesian government utilizes the method based on the possibility of sighting (*imkān al-ru'yah*). (Maskufa, 2017). Muhammadiyah utilizes the *wujūd al-hilāl* method, which was originally introduced by K.H. Ahmad Dahlan in 1915 and has since been developed further by subsequent experts in the field of *hisab* science (Azhari, 2015, p. 250). Following K.H. Ahmad Dahlan, proponents such as K.H. Ahmad Badawi (1902-1969), Sa' doeddin Djambek (1911-1977), and K.H. Wardan Diponegrat (1911-1991) championed the essential *hisab* of the *wujūd al-hilāl* category within Muhammadiyah (Majelis Tarjih dan Tajdid PP Muhammadiyah, 2009, p. 11). Initially adopting the *imkān al-ru'yah* method, Muhammadiyah later transitioned to using *ijtimā' qabl al-gurūb* (conjunction before sunset) and eventually settled on the *wujūd al-hilāl* method from 1938 onwards. Muhammadiyah's rationale for this shift lies in considering not only the conjunction but also the crescent moon's position at sunset when determining the start of the month, a method deemed appropriate and observed at the Muhammadiyah Headquarters in Yogyakarta (Azhari, 2015).

### **Method**

This research falls under normative legal research (Fajar ND & Achmad, 2019, pp. 28 & 34) particularly focusing on the thoughts of prominent figures (Arfa & Marpaung, 2018, pp. 51–52) and employing a conceptual approach (Efendi & Ibrahim, 2020, pp. 135–137). Legal materials encompass primary, secondary, and tertiary sources (Soekanto, 2003, p. 23). Primary legal material is derived from Hamka's work "Saya Kembali ke Ru'yah" (I returned to Ru'yah), while secondary legal materials are directly pertinent references. Tertiary legal materials provide additional support. These legal materials are analyzed using *uṣūl al-fiqh* theory (Alwana, 2020, p. 147) supplemented by the sociology of knowledge theory (Mannheim, 1991, pp. 3–4).

### **Results and Discussion**

#### **The Circle of Problems in Hamka's Life**

Hamka's intellectual evolution can be traced through the lens of his life experiences. According to the sociology of knowledge, an individual's understanding is shaped by the circumstances surrounding their life. Born on Sunday, February 16, 1908 AD, or 13 Muharram 1326 AH in Sirah Tepi Sungai Batang

Meninjau, West Sumatra (Musyarif, 2019, p. 37), Hamka's early life was marked by significant challenges. At the age of 12, his parents, Abdul Karim bin Amrullah and Shafiyah, divorced (Al-Fathoni, 2015, p. 2; Hamka, 2018). These circumstances instilled in Hamka resilience, fortitude, and a critical outlook. At the age of 15, despite facing adversity, he attempted to join the emerging modern Islamic movement in Java but was prevented by illness. Undeterred, a year later, he embarked on a journey to further his studies, eventually becoming involved with the Muhammadiyah organization (Hamka, 2018, 2016, pp. 3-4).

Hamka experienced the full spectrum of life's challenges and joys, culminating in his marriage to Siti Raham (Hamka, 2018). Despite enduring economic hardships, he faced these adversities with maturity. From 1946 to 1971, he effectively led Muhammadiyah both regionally and centrally (Hamka, 2016). His critical thinking continued to develop during his tenure as a lecturer starting in 1950. Additionally, in 1955, he served as a member of the House of Representatives (DPR) and participated in various Islamic forums (Hamka, 2016). Despite his successes, Hamka encountered setbacks when he was imprisoned for allegedly violating government regulations (Hamka, 2016). Throughout his life, until his passing at the age of 73 (Hamka, 2016), he remained a prolific writer, producing over 100 works (Salam, 1979, pp. 316-318). Regrettably, his book "*Saya Kembali ke Ru'yah*" did not gain widespread recognition among Muslims and was not widely attributed to him.

### Transformation in Hamka's Legal Thinking

Hamka's significant shift in thinking commenced with his participation in the Kuala Lumpur International Islamic Conference held on April 21-27, 1969 (Hamka, 1972). The central topic of discussion at this event revolved around determining the beginning and end of the Ramadan month. While the majority advocated for *ru'yah* (visual sighting), delegates from Iran and Hamka argued in favor of *hisab*. Hamka clarified that Indonesia traditionally followed *ru'yah*, but the state allowed freedom of choice between *hisab* and *ru'yah*. He defended his stance while respecting differing opinions (Hamka, 1972). Hamka was influenced by two clerics (*ulama*) from Pakistan and Algeria, who emphasized that Islam is a religion of simplicity and ease for all groups. They advocated that when convenience is provided, there should be no insistence on adopting more challenging paths. They also emphasized that technology should facilitate the observance of *ru'yah* rather than opposing it, dismissing it as outdated (Hamka, 1972).

Furthermore, Sa'doeddin Djambek (1911-1977), an expert on *hisab* within Muhammadiyah, held a different view compared to other Muhammadiyah experts on *hisab*. According to Muhammadiyah's perspective, once the *hلال* (crescent moon) is present (*wujūd al-hilāl*) and the moon and sun are in conjunction, the new moon has begun even if it is not yet visible. Sa'doeddin distinguished between *ufūq mar'ī* (apparent horizon) and *ufūq haqiqī* (true horizon), asserting that until the new moon is visible, it is considered *ufūq mar'ī*, indicating that the new moon has not yet begun. This classification is due to the moon's position not meeting the criteria for potential sighting (*imkān al-ru'yah*), requiring the month to be completed to 30 days. Hamka supported Sa'doeddin's viewpoint (Hamka, 1972).

The aforementioned points provide a backdrop to Hamka's evolving perspective. He demonstrated openness by attentively considering and incorporating dissenting viewpoints from scholars, suggesting the necessity for intellectual flexibility when confronted with diverse opinions and acknowledging differences as a fundamental reality. Sa'doeddin Djambek significantly influenced Hamka by diverging from Muhammadiyah's stance and aligning his thoughts with the hadith concerning *ru'yah*. This divergence inspired Hamka to advocate for *ru'yah*, specifically endorsing the *imkān al-ru'yah* system.

### Hamka's Legal Thought Methodology

#### Awareness of the Hadith about *Ru'yah*

Hamka asserted that the most accurate approach is to interpret the text of the hadith of *ru'yah* and apply it in determining the beginning and end of Ramadan (Hamka, 1972). The relevant hadith is as follows (Al-Bukhari, n.d., p. 674):

...صوموا لرؤيته وأفطروا لرؤيته، فإن غبى عليكم فأكملوا عده شعبان ثلاثين (رواه البخاري)

"Begin fasting upon sighting the moon and break your fast upon sighting it as well. If the moon is obscured, complete the month of Sha'ban to 30 days."

The term *li ru'yatihil* derives from *ra'ā*, meaning to see with one's own eyes (*ru'yah al-'ain*) without the need for any additional knowledge (Manzhur, n.d., p. 1537). Another interpretation of *ra'ā* is *al-ra'yu*, which encompasses concepts such as belief, intellect, planning, consideration, and contemplation (*Ta'rif Wa Ma'na Ar-Ra'yi*, n.d.). This implies a view formed with knowledge, theorizing, and thorough reflection and research. Historically in *uṣūl al-fiqh*, this meaning aligns with *ahl al-ra'yi*, a group that emphasizes rationality in establishing laws. Considering this, the first interpretation is more relevant and aligns with the meaning applied by the government (Nurjanah & Adnan, 2021, p. 331). The distinction between *al-ru'yah* and *al-ra'yu* is clear and free from ambiguity. In *uṣūl al-fiqh*, these terms fall under the category of *al-mantūq al-ṣarīḥ* (Al-Khin, 1994, pp. 138–139). The legal implications of *al-ru'yah* and *al-ra'yu* are straightforward, classifying them within the scope of *dilālah al-'ibārah* (Shalih, 1993, pp. 471–472).

The formulation of legal rulings must be justifiable, including the interpretation of the Quran and Hadith, which should reference the interpretations of previous scholars (Sookhdeo, 2006, p. 64). This is because the Quran and Hadith are primary sources that require processing. It is not appropriate to apply the Quran and Hadith directly and absolutely without incorporating the insights of scholars and various disciplines such as Quranic studies, Hadith studies, *uṣūl al-fiqh*, and other relevant sciences. These disciplines interpret the Quran and Hadith to facilitate their understanding and practical application. Thus, returning to the Quran and Hadith truly means doing so through the scholars' interpretations (Helim, 2023), rather than relying solely on individual reasoning.

Muhammadiyah interprets *al-ru'yah* and *al-ra'yu* as observing the moon using astronomical knowledge rather than physically sighting it (Imron, 2014, p. 3). If this calculation aligns with the criteria of accurate *hisab* (*al-hisāb al-ḥaqīqī*) and *wujūd al-hilāl* occurs, then the new month is considered to have begun (Husna et al., 2021, p. 182). This approach may stem from their view of themselves as contextualists, even though it deviates from the original meaning of "*li ru'yatihil*" (Madah Marzuki et al., 2023, p. 290). They even assert that physically sighting the moon is outdated (Hamka, 1972), despite Muhammadiyah also appearing to be textualist in other respects. This interpretation frustrated Hamka, leading him to support the stance endorsed by the government and the majority of the Islamic community (Hamka, 1972).

Hamka's method appears to align with the hadith of the Prophet which urges the community to remain united and avoid creating separate policies (At-Tirmizi, 2005, p. 633). Following the government's directives thus becomes an application of the Quran Surah al-Nisa verse 59. From the perspective of legal awareness (Chua & Engel, 2019, p. 2), it seems Hamka is attempting to absorb the meaning of the hadith of *ru'yah* (Silbey, 2015, p. 726). In *uṣūl al-fiqh*, when a law is clearly established by the text and there is no legal conflict, adhering to the text's clear message is paramount (Az-Zuhaili, 1999, p. 165). For instance, the hadith of *ru'yah* mandates moon sighting with the naked eye, but in modern times, this process can be supplemented with tools. To determine the beginning and end of the month using the *ru'yah* system, the moon must be above the horizon by a certain degree. If this criterion is not met, *istikmāl* is performed. This approach is more straightforward, logical, and consistent with the hadith of *ru'yah*. While *hisab* is still used, it serves as a support rather than a determinant. Forcing its use could conflict with the hadith of *ru'yah*. On this basis, Hamka seems to recognize that *ru'yah al-hilāl* and *istikmāl* align with the hadith of *ru'yah*.

### Based on Ulama's Opinions

Hamka's shift in thinking, besides returning to the original meaning of the hadith of *ru'yah*, was also influenced by the ideas of two figures, Sa' doeddin Djambek and Fakih Usman, the Minister of Religion in 1950. These figures advocated for determining the beginning and end of the month through *ru'yah al-hilāl* and *istikmāl* (Hamka, 1972). Hamka employed the *qaulī* method (Masyhuri, 1997, p. 364), which involves seeking ready-made legal opinions from established scholars (Kusumastuti et al., 2022, p. 75). Following this, *taqrīr al-jamā'ī* is conducted, where one opinion is selected from several similar or differing views to serve as the final decision (Hakim et al., 2023, p. 943).

Hamka's legal choice appears to be appropriate as it aligns with an opinion already accepted within Muhammadiyah circles. At the time, Sa'doeddin was invited to present his thoughts before Muhammadiyah officials, and his views were accepted. Moreover, the opinions of *ru'yah* and *istikmāl* are held by the majority of scholars outside Muhammadiyah, suggesting that Hamka believed minority opinions should ideally conform to the majority view. Thus, Hamka's approach to determining legal choices was theoretically sound.

From the perspective of the sociology of knowledge, changes in Hamka's thinking can be attributed to both internal and external factors. Internally, Hamka's challenging life experiences, as previously mentioned, and his upbringing, which emphasized independent thought, played significant roles. This upbringing influenced him as an adult, making him less bound by the organizational affiliations he had maintained. Externally, Hamka had extensive national and international contacts. His exposure to diverse ideas and external sources of knowledge, gained while serving as a Muhammadiyah preacher, his involvement in the Indonesian Ulama Council (MUI), and his leadership roles within these organizations, likely contributed to the evolution of his thinking. Additionally, Sa'doeddin Djambek, an expert in astronomical calculation (*hisab*) at the al-Azhar Mosque, shared a close intellectual alignment with Hamka, particularly when Hamka served as the high priest at the mosque. This intellectual camaraderie also played a significant role in shaping Hamka's evolving thought process.

#### **Based on Togetherness and Simultaneity**

Hamka stated, "I would prefer it if all Indonesian Muslims started their fast at the same time and ended it at the same time, so that it was the same holiday in one day" (Hamka, 1972). This reflects Hamka's desire for unity and togetherness among the Indonesian Islamic community in observing Ramadan and Eid simultaneously. His thinking aligns with the theory of *maṣlahah*, which emphasizes benefits (Al-Buthi, 2001, p. 27), goodness, pleasure, comfort, and the means to achieve these benefits. Conversely, harm represents suffering, misery, and means that cause damage (Ar-Razi, n.d., pp. 157-158). Hamka's aspiration clearly holds beneficial value, but to ensure this, several conditions must be met. The benefit should fall into the primary category (*darūriyyāh*), must be certain (*qaṭ'i*), not based on fantasy or prediction, should be acceptable to common sense (*ma'qūl*), be universal or comprehensive (*kullī*), and not conflict with established laws derived from textual evidence and consensus (*ijmā'*) (Khallaf, 1978, p. 85; Mallah, 2001, p. 494).

Hamka's desire falls within the primary category because it pertains to the religious life of the Indonesian Islamic community. If the hadith of *ru'yah* is implemented optimally, it will foster unity and prevent disputes and conflicts. This will ultimately result in the unity of the Muslim *Ummah*. Therefore, these benefits are not merely predictions or fantasies; they are certain and can be accepted by common sense. The sense of togetherness will not be confined to specific areas but will be experienced by the entire Indonesian Islamic community, from Sabang to Merauke.

Although there is no explicit text supporting this simultaneity, it aligns implicitly with the religious text. From a jurisprudential perspective, Hamka's thinking falls into the category of *maṣlahah al-mursalah* (Al-Gazali, 2000, p. 174). According to the theory of *ẓarī'ah*, Hamka's ideas act as a medium for achieving various benefits, thus falling under the category of *fath al-ẓarī'ah* (Zahrah, n.d., pp. 228-229). This benefit is primarily the preservation of the *Ummah* (*ḥifẓ al-ummah*) (Ahmad et al., 2020, pp. 92-94). Therefore, whether concerning religious matters, such as Hamka's legal thinking, or cultural issues (Helim et al., 2022, p. 341), if they can bring good, they should be supported by all parties as permissible or even obligatory.

#### **Based on Submission to the Government**

Hamka stated, "To unify the fasting practices of Indonesian Muslims in terms of both commencement and conclusion, achieving this unity is more feasible through the use of *ru'yah* or *istikmāl*. This unity should be led by the Sultan (government) as has traditionally been the practice in the Islamic world since the time of the Prophet. In Indonesia, this role is fulfilled by the Ministry of Religious Affairs of the Republic of Indonesia." (Hamka, 1972).

Hamka emphasized that determining the beginning and end of the lunar month, particularly for religious observances, is subject to government decisions. This statement aligns with the Qur'an, Surah al-Nisa verse 59, whether understood in *al-zāhir* or *al-naṣṣ* terms (Hasballah, 1997, pp. 233–234), which commands obedience to Allah, the Messenger of Allah, and the *ūlil amr* (those in authority). *Ūlil amr* is interpreted as the government, rulers, religious leaders, advocates for good, preventers of evil, legal experts, or scholars who adhere to religious principles. The rulers referred to here are individuals from one's own nation, not outsiders or foreign nationals (Limbong et al., 2023, pp. 233–234).

The applicability of this verse extends beyond Islamic countries and applies to any government, even if it is not formally an Islamic state (Hilmi & Agustar, 2023, p. 91). The Indonesian government can be considered *ūlil amr* despite not being an Islamic state because the spirit of Islam permeates Indonesian regulations. Every citizen should recognize this and follow the agreements of *ūlil amr*. As long as the decisions and decrees of *ūlil amr* do not conflict with Shari'a, the Islamic community should comply with these decrees (Saptono et al., 2023, p. 106).

Muhammadiyah seems to expect its members to comply with the decisions of the *Tarjih* Council (Anakotta et al., 2022, p. 230). This expectation likely stems from the Council's role, which not only involves examining the strongest among conflicting arguments but also serves as a forum for *ijtihād*, addressing various issues without necessarily having a legal conflict (Anwar, 2018, p. 9). However, it is important to acknowledge that the outcomes of an *ijtihād* or *fatwā* are not binding, so in practice, Muhammadiyah members should not feel absolutely obligated to adhere to these decisions (Anakotta et al., 2022). Consequently, Hamka has stated that it is neither sinful nor a violation to not follow the *Tarjih* Council's decisions, particularly on the discussed issues. In fact, it would be imprudent to establish independent provisions, especially in anticipation of the decrees from *ūlil amr* (Hamka, 1972).

Compliance with the provisions set by *ūlil amr* concerning Ramadan, Eid al-Fitr, and Eid al-Adha, when examined through *maṣlahah* theory, falls under the category of *maṣlahah al-mu'tabarah*, or those supported by Shari'a (Al-Amidi, 1996, p. 308). Additionally, the Indonesian *ūlil amr*'s decision to employ the *ru'yah* and *istikmāl* methods aligns with the mandate of the Prophet Muhammad. Therefore, there is no justification for not adhering to this mandate, which involves implementing *ru'yah* and *istikmāl*. The *hisab* method continues to be utilized to advance knowledge and serve as a tool to facilitate and support the effective execution of *ru'yah*.

From the perspective of *maṣlahah* theory, Hamka's thinking aims primarily at fostering the unity and cohesion of Muslims in Indonesia. This approach is inherently beneficial and aligns with the objectives of Shari'a, which include the preservation of religion, life, intellect, lineage, and property (Helim, 2019, 2024, p. 27). Following the directives of *ūlil amr* concerning the aforementioned matters ensures the preservation of religion by fulfilling God's commands as outlined in Quran Surah al-Nisa verse 59, and inherently adheres to the hadith of *ru'yah*. From the perspective of preserving the soul, this fosters a sense of tranquility through obedience to divine injunctions. In terms of safeguarding reason, it establishes harmony between rationality and religious mandates. Regarding the preservation of lineage, it serves as a means to educate families in following *ūlil amr*, provided it aligns with Shari'a provisions. Concerning the preservation of property, families contribute as assets strengthening the nation's foundation. Therefore, viewed through the *ẓarī'ah* theory, adherence to *ūlil amr* serves as a unifying force for the nation. Consequently, based on *fath al-ẓarī'ah*, this principle should be universally upheld by all citizens, irrespective of their social or religious affiliations.

These reflections from Hamka's work "*Saya Kembali ke Ru'yah*", when analyzed methodically, reveal that his ideas are grounded in robust theories, despite not explicitly mentioning them in his book. Clearly, Hamka can be considered visionary, forward-thinking, relevant to contemporary issues, and worthy of emulation. His efforts are aimed at promoting collective welfare, particularly within the Indonesian Muslim community.

## Conclusion

Hamka's shift towards supporting *ru'yah* and *istikmāl* is deeply rooted in his life experiences from childhood and formally began with his attendance at the Kuala Lumpur International Islamic Conference in April 1969. He drew enlightenment from both the attending scholars and Muhammadiyah figures. In his transformation of thought, Hamka employed at least four legal methodologies: grounding in the hadith of *ru'yah*, relying on scholarly opinions, emphasizing simultaneity, and advocating submission to governmental authority. Although Hamka's approach does not explicitly reference the scientific methodologies of *uṣūl al-fiqh*, it fundamentally aligns with the theoretical framework of *uṣūl al-fiqh*.

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## Conflict of Interest

This article is purely scientific in nature and therefore does not intend to harm any particular party or contain any conflict of interest.

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