

The Hisab-Rukyat Method and Religious Tolerance: A Social Interpretation of Pancasila Values

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Abstract: Differences in determining the beginning of Qamariyah months-especially Ramadan, Shawwal, and Dhu al-Hijjah-often lead to socio-religious dynamics in Indonesia. This phenomenon reflects the tension between hisab (astronomical calculation) and rukyat (direct observation), each rooted in distinct theological and epistemological traditions within Islam. This paper aims to explore how the differences between the hisab and rukyat methods can be socially interpreted as a reflection of religious tolerance in the framework of Pancasila ideology. The study employs a qualitative approach using library research and social interpretation analysis of normative texts and social practices. The findings indicate that variations in determining the start of the lunar month should not be seen as a source of conflict but rather as a space for dialogue and respect for religious diversity. Within the context of Pancasila-particularly the third and fifth principles-tolerance toward differing religious interpretations serves as a crucial foundation for social harmony and national integration. Thus, the hisab-rukya methods possess not only astronomical and religious dimensions but also socio-political values that support cohesion in a pluralistic society.

Keywords: Hisab-Rukyat; Religious Tolerance; Pancasila; Social Interpretation.

1. Introduction

The difference between the hisab and rukyat methods in determining the beginning of the hijri months, especially Ramadhan and Syawal, has become an inherent dynamic in the religious life of Indonesian Muslims. The state indirectly acknowledges the existence of these differences by providing a space for tolerance through public policies such as a two-day national holiday on Eid al-Fitr and calls for mutual respect in conditions of difference. This fact shows that the differences in methods are not merely a matter of astronomical or fiqh technicalities but also reflect the diversity of religious views and practices that have a place to live in the context of Indonesian nationality.

This space for difference is part of the social interpretation of Pancasila values, particularly the principles of Belief in the One and Only God (*Ketuhanan Yang Maha Esa*) and the Unity of Indonesia (*Persatuan Indonesia*). Differences that are managed in a tolerant and inclusive manner reflect the maturity of Indonesia's democratic and civilized religious life. However, in practice, this diversity also gives rise to ongoing controversies. For instance, reports may show that the crescent moon is visible to the naked eye in one region, while telescopic observations elsewhere suggest otherwise. This discrepancy has led to the emergence of new terms such as "sharia crescent" and "astronomical crescent", which symbolize differing epistemological interpretations between religious and scientific perspectives. In this context, the government's approach to crescent visibility serves as a pragmatic compromise (Azhari, 2013), although it continues to leave room for interpretive debates among groups.

Numerous studies have examined the differences between the hisab and rukyat methods. Some focus on the urgency of unifying the Hijri calendar and its socio-religious

implications (Hidayat, 2019; Husna et al., 2022; Jamaludin, 2018; Marpaung, 2015; Saputra & Wakia, 2020; Thomas Djamaluddin, 2011), while others emphasize the technical precision of crescent observation (Ardliansyah, 2022; Awaludin & Rahman, 2022; Rofiuddin, 2019; Utama & bin Zainon, 2022). However, few have explored how the state's accommodation of such differences through policy and tolerance narratives can be interpreted as a social embodiment of Pancasila values within Indonesia's pluralistic religious context.

This paper fills that gap by examining the hisab-rukhat phenomenon not merely from a falakiah (astronomical jurisprudence) standpoint but as a socio-religious discourse reflecting the living values of Pancasila. This perspective is supported by scholarly work on the role of religion in public life, which highlights how religious practices are often negotiated within specific national and ideological contexts (Hasyim, 2021; Menchik, 2023). It seeks to address two central questions: (1) How do the hisab and rukyat methods construct social spaces for difference within the community? and (2) How can Pancasila values be socially interpreted to manage these differences as expressions of religious tolerance?

This study argues that the state's facilitation of hisab-rukhat diversity constitutes a tangible form of religious tolerance grounded in Pancasila ideology. By allowing space for multiple interpretations rather than enforcing uniformity, the state exemplifies the implementation of the Second and Third Principles—Just and Civilized Humanity and the Unity of Indonesia—through the fair and respectful management of diversity. This perspective aligns with comparative studies showing that inclusive state policies in multi-faith societies foster civic harmony and resilience (Rahman & Aziz, 2021; Religion, State and Society, Scopus; Hasan, 2020; Journal of Southeast Asian Studies, Scopus). Hence, studying the hisab-rukhat methods through the lens of Pancasila's social interpretation reinforces public understanding that religious differences are not threats to national unity but essential features of Indonesia's democratic pluralism.

2. Method

This study employs a qualitative-descriptive approach within a social interpretation framework to examine the dynamics surrounding the hisab-rukhat methods in determining the beginning of the Hijri months in Indonesia, as well as their relationship to Pancasila values, particularly the principle of religious tolerance. In this context, social interpretation is understood as an analytical approach that views religious practices and public policies as socially constructed phenomena influenced by broader systems of values, cultural symbols, and socio-political structures (Geertz, 1973; Berger & Luckmann, 1966; Rahman & Aziz, 2021).

Data were collected through documentary studies and discourse analysis. Documentary research was utilized to trace institutional policies, historical records, and public narratives concerning the determination of lunar months. Meanwhile, discourse analysis was conducted to explore how the hisab-rukhat discourse is framed within narratives of tolerance and how these narratives shape the social interpretation of Pancasila in religious and civic life.

Data analysis was carried out in three sequential stages: (1) data categorization, to classify empirical and textual materials; (2) social interpretation, to identify meanings and value orientations embedded in the data; and (3) text-context dialogue, to compare and contextualize official documents, media narratives, and public statements with the normative framework of Pancasila values. This methodological triangulation enables a

comprehensive understanding of how tolerance is socially constructed and institutionalized through the practice of hisab-rukya in Indonesia's pluralistic society (Hasan, 2020).

3. Analysis and Discussion

This section presents an in-depth analysis of the practice of hisab-rukya, the accompanying social responses, and how this phenomenon can be interpreted through the lens of Pancasila values. The analysis is divided into three main, interrelated subsections, unraveling the theological, sociological, and political complexities of one of Indonesia's most distinctive religious dynamics:

3.1. Hisab and Rukyat in Religious Practices in Indonesia

The controversy surrounding the method for determining the beginning of the hijri months, particularly Ramadan, Shawwal, and Zulhijah, has been a long-running debate among Indonesian Muslims (Hidayat, 2019). Fundamentally, this debate centers on two main methods: hisab (calculation) and rukyat (observation).

Hisab, linguistically, means calculation or reckoning. In astronomy, hisab is a mathematical and astronomical calculation to determine the position of celestial bodies at a specific time (Awaludin & Rahman, 2022). The advantage of this method is its ability to precisely determine the moon's position without being hindered by weather conditions such as clouds or fog, and it can be used to compile an annual calendar. However, its weakness lies in the diversity of calculation systems that can produce different conclusions. On the other hand, rukyat comes from the word *ra'a*, which means to see or observe. Terminologically, rukyat is the activity of directly observing the hilal (new crescent moon) shortly after sunset on the 29th day of the current month (Khusurur, 2020). This method is considered to have a strong practical foundation since the time of the Prophet Muhammad SAW and is scientifically based through observation. The weakness is the difficulty in seeing the very thin crescent, especially if its position is very low above the horizon, and it is very dependent on atmospheric conditions.

This debate is often portrayed as a conflict between the two largest Islamic organizations, Nahdlatul Ulama (NU), which adheres to the rukyat method, and Muhammadiyah, which pioneered the hisab method (Ulum, 2018). However, the reality on the ground shows that this contestation is far more complex. Differences do not only occur between adherents of hisab and rukyat, but also within each method.

3.1.1 Variety of Hisab and Rukyat Groups

Differences in understanding of the legal basis for determining the beginning of the month have given rise to two main variants: the rukyat bil fi'li (empirical observation) theory for groups who understand the evidence through *ta'abbudi* (ritual) means, and the hisab (hisab) theory (*rukya bil ilmi*) for groups who understand it through *ta'aqquli* (rational) means (Rahman et al., 2020). Along with socio-cultural and technological developments, these two variants have developed into various groups with specific methods and criteria, as shown in the following table:

Table 2. Data on the Hisab Theory Group in Indonesia

No	Group	Theory	Community
1.	Rukyat <i>bil fi'li</i>	Rukyat	Nahdlatul Ulama mass organization
2.	Hisab <i>wujudul hilal</i>	Hisab	Muhammadiyah mass organization
3.	Rukyat of high tide	Rukyat	An-Nadzir group, Goa, Makasar
4.	Munjid's Calculation	Hisab	The Naksabandiah Order of Padang

5.	Crescent Moon Visibility Calculation	Hisab	Persis Mass Organization
6.	Hisab Aboge	Hisab	Javanese Islam Aboge
7.	Asapon Calculation	Hisab	Javanese Islam Asapon
8.	<i>Taqribi True Accounting</i>	Hisab	Mansyuriyah Congregation, Jakarta
9.	Rukyat visibility of the crescent moon	Rukyat	Scientific community
10.	Hisab Istirhamiah	Hisab	The Istirhamiah Community of Cianjur, West Java
11.	<i>Al-Karawi</i> Calculation	Hisab	Alkarawi Congregation of Sumenep, Madura
12.	Rukyat <i>Bil fili & Bil qalbi</i>	Rukyat	Naksabandiyah Khalidiyah Order
13.	Islamic Boarding School Accounting	Hisab	Ploso Islamic Boarding School, Kediri, East Java

Compiled from various sources (Awaludin & Rausi, 2019; Marwah & Chotban, 2024; Sakirman & Jamil, 2024; Zaman, 2022).

3.1.2 Variants in the Hisab Method

In the variant of hisab theory, the existing groups can be further classified based on their data base, namely static urfi hisab and dynamic tahkiki/syar'i hisab.

Table 2. Data on the Hisab Theory Group in Indonesia

No	Group	Footing	Hisab Method
1.	Hisab Aboge	Hisab Urfi	The Determination Of Holidays Is Based On The Reckoning Of The Alif Year, One Muharram Is Set On The Day Of Rabo Wage, Practiced By The Javanese Islamic Community.
2.	Hisab Asapon	Hisab Urfi	The Determination Of Holidays Is Based On The Reckoning Of The Alif Year, One Muharram Is Set On Tuesday Pon, Practiced By The Javanese Islamic Community.
3.	Hisab Munjid	Hisab Urfi	Determining Holidays Using Reckoning Data Using The Almanac Hisab Munjid Method, Namely Holidays On Five Days From The Day Of Determination Of One Ramadan, Is Practiced By The Tarikah Naksabandiyah Congregation In Padang.
4.	Hisab Alkarawi	Hisab Urfi	Determining The Holy Day Using The Hisab Asapon Method With A Tabulation Model Compiled By The Founder Of The Alkawari Islamic Boarding School, Sumenep, Is Practiced By The Alkawari Congregation, Sumenep, Madura.
5.	Hisab Wujudul Hilal	Hisab Syar'i	Determining Eid Al-Fitr Using Astronomical Calculations With The Criteria That The Crescent Moon Is Above The Horizon After Conjunction, Is Practiced By The Muhammadiyah Mass Organization.
6.	Cross-Hin Visibility Calculator	Hisab Syar'i	Determining Eid Al-Fitr Using Hisab With Crescent Criteria Can Be Seen Astronomically, Practiced By The Persis Mass Organization.

7.	Real Recognition	Hisab Syar'i	Determining Holidays Uses The Sullamunnayyirain Reckoning, Which Is Practiced By The Almansuriyah Congregation In Jakarta.
8.	Boarding School Recognition	Hisab Syar'i	Determining The Holiday Uses Islamic Boarding School Calculations, Which Are Practiced By The Al-Falah Ploso Mojo Kediri Islamic Boarding School.
9.	Hisab Istirhamiah	Hisab Syar'i	Determining The Holiday Uses The Crescent Visibility Criteria Calculation, Which Is Practiced By The Istirhamiah Community Of Cianjur.

Compiled from various sources. (Nasution, 2018)

The urfi hisab uses a calculation system with a static number of days for each hijri month (e.g., Muharram has 30 days, Safar has 29 days, and so on), with adjustments only for the month of Zulhijah during leap years. Differences within the urfi hisab groups occur in determining the first day of the Hijri year, such as the Aboge (Alif Rabo Wage) rule, which differs from the Asapon (Alif Selasa Pon) rule. (Rahmalia & Izzuddin, 2023)

Meanwhile, Islamic or authentic hisab bases its calculations on the scientific and dynamic movement of the moon. However, even within these groups, there are differences in criteria. Muhammadiyah uses the criterion of wujudul hilal (the crescent is above the horizon, regardless of its height), while Persis and other groups use the criterion of visibility (imkanur rukyat) (the crescent has reached a certain height that allows it to be seen). This diversity indicates that even within the followers of hisab, there are significant differences in methods and criteria.

3.1.3 Variants in the Rukyat Method

Similar to hisab, the variations in rukyat theory also show a diversity of practices influenced by socio-cultural and technological relations.

Table 3. Data on Rukyat Theory Groups in Indonesia

No	Group	Rukyat Method
1.	Rukyat Bil F'li	Determining The Holiday By Seeing The Crescent Directly, Either With The Naked Eye Or With Assistance, Is Practiced By The Nahdlatul Ulama Mass Organization.
2.	Rukyat Of Tide	Determining The Holiday By Looking At The Criteria Of Natural Signs, Including Looking At The Sea Tide, Is Practiced By The Annadir Congregation, Goa Makasar, South Sulawesi.
3.	Rukyat Of Crescent Moon Visibility	Determining Holidays By Looking At The New Moon Using The New Moon Criteria Can Be Seen Scientifically, Practiced By The Scientific Community.
4.	Rukyat Bilfili & Bilqalbi	Determining The Eid Al-Fitr By Seeing The Crescent Moon Using The Naked Eye, Combined With The Heart's Conviction Of Being Pleased With The Truth And Being Convinced With The Help Of Technological Tools, Is Practiced By The Naqsabadiah Khalidiyah Jombang Congregation.

Processed from various sources.

Diversity in rukyat practices is very fundamental. Some groups do not sight the crescent moon directly but instead rely on natural signs such as the ebb and flow of the tide (Jamaah An-Nadzir). Others combine physical sight with faith in

the heart (*bil qalbi*) and reject the use of technological aids (Tarekat Naqshabandiyah Khalidiyah). On the other hand, there are groups that rely on rukyat (*rukyat*) with the aid of modern optical instruments to scientifically confirm the visibility of the crescent moon (Rahimin et al., 2024). These differences, which even touch on the realm of belief, make compromise difficult and add complexity to the dynamics of determining the beginning of the month in Indonesia.

3.2. Social Responses to Differences in Methods

These deep-rooted methodological differences do not occur in a vacuum. It is responded to and managed through a series of social practices, public narratives, and state policies that collectively aim to maintain harmony and prevent potential conflict.

3.2.1. Media Narratives and Public Discourse: Managing Potential Conflict

Whenever potential differences regarding religious holidays arise, national media plays a crucial role as a social calming agent. Analysis of media coverage, such as that conducted by Kompas.com and other media outlets, reveals a consistent framing pattern. The hisab-rukhat differences are rarely framed as a conflict or division. Instead, they are narrated as a "blessing," a diversity of *ijtihad*, and a platform to demonstrate the maturity and tolerance of religious communities in Indonesia (Molo, 2025).

This narrative was further reinforced through the amplification of moderate voices from key religious and governmental leaders. Statements from the Minister of Religious Affairs consistently urged mutual respect among citizens, while the Chairman of Muhammadiyah emphasized that differences in determining religious dates are a legitimate matter of *ijtihad* that must be respected. Similarly, the Indonesian Ulema Council (MUI) repeatedly called for knowledge-based differences to foster mutual understanding (*tafahum*) rather than conflict (*tanazu*) (MUI, 2011). Consequently, public discourse dominated by messages of unity and tolerance has functioned as a social safety valve, effectively mitigating potential friction and polarization at the grassroots level (Molo, 2025). This finding resonates with studies highlighting how religious leaders and media narratives play a pivotal role in strengthening interreligious harmony and reducing social tension in plural societies (Ali et al., 2022; Iskandar, 2022). Iskandar (2022), for instance, demonstrates how moderate Islamic leadership in Indonesia effectively frames religious differences as a natural part of civil society, thereby de-escalating potential conflicts.

3.2.2. State Accommodative Policy: Joint Leave as an Instrument of Structural Tolerance

One of the most pragmatic and distinctive state responses in managing these religious differences is through the formulation of holiday policies. The designation of Eid al-Fitr as a two-day national holiday, further extended with a period of collective leave, can be interpreted as a form of social technology intentionally designed to accommodate the plurality of religious practices in Indonesia. This policy, which is renewed annually through a Joint Decree (SKB) signed by the Minister of Religious Affairs, the Minister of Manpower, and the Minister of Administrative and Bureaucratic Reform, structurally establishes an institutional space for tolerance and inclusivity (Marisa, 2023). Such accommodative state approaches mirror findings in comparative studies across

Southeast Asia, where governments adopt flexible public policies to maintain interreligious harmony and social stability (Kamaruddin & Ismail, 2021).

Its accommodative function is very clear: by providing a long holiday period, the state ensures that any group, whether celebrating Eid al-Fitr earlier or later, can carry out religious worship and the social traditions that accompany it (such as Eid prayers and going home) without being disturbed by work or school obligations (Sembiring & Ndona, 2024).

However, this policy also contains a paradox. On the one hand, it is a concrete manifestation of tolerance that successfully prevents social conflict and maintains harmony. On the other hand, by making differences "comfortable" and administratively manageable, this policy indirectly institutionalizes the differences themselves. Social and political pressure to achieve calendar unification at the national level is reduced because the negative impact of these differences has been minimized by the state. In other words, the state chooses a pragmatic strategy to manage differences rather than striving to resolve them. This is an effective option for maintaining short-term stability, but it has the potential to perpetuate dualistic religious practices in the long term.

3.2.3. Organizational Attitude and Congregational Obedience: Certainty vs. Compliance

Social responses are also reflected in the different attitudes of each organization and its followers. Muhammadiyah, with its predictive reckoning method, builds a culture of certainty. Through the publication of Maklumat which announces important dates well in advance, this organization provides certainty and ease of planning for its citizens, both for religious, social and economic matters.

Meanwhile, Nahdlatul Ulama showed a different attitude. Despite its firm adherence to the rukyat method, the official stance of the Nahdlatul Ulama (PBNU) is generally to await the results of the Isbat (Islamic ruling) meeting and issue an announcement in line with the government's decision. This stance reflects respect for the Islamic jurisprudence (fiqh) principle of obedience to leaders (ulil amri) in order to maintain the broader welfare and unity of the ummah (li maslahatil ummah wa ittihadaha). Obedience to state authority is seen as a way to avoid division (khilaf) and maintain social integrity (Alwi, 2020).

This dynamic creates an interesting social balance: one large group adheres to the certainties offered by science and organizational authority, while the other demonstrates adherence to state authority based on Islamic jurisprudence and a spirit of unity. Both, through different channels, contribute significantly to maintaining social stability and harmony amidst diversity.

3.3. Social Interpretation of Pancasila Values

This well-managed phenomenon of differences in hisab-rukya is more than just a reflection of local wisdom. It can be interpreted deeply as a living manifestation of the fundamental values embodied in Pancasila. Managing these differences is proof that Pancasila is not merely a static ideology, but rather a working philosophy internalized in the socio-religious practices of Indonesian society.

3.3.1. First Principle "Belief in the One and Only God": Guarantee of Freedom of Ijtihad

In the context of hisab-rukya, the First Principle "Belief in the One and Only God" is not interpreted narrowly as a mandate to create uniformity in

religious practice. On the contrary, this principle functions as the highest philosophical foundation that guarantees and protects the freedom of citizens to believe in and practice the results of different religious *ijtihad*, as long as the *ijtihad* can be justified theologically and methodologically.

The difference between *hisab* and *rukhat* is a product of *ijtihad* in the interpretative realm (*ijtihadiah*), not in the main points of faith (*ushuluddin*). The role of the state based on Pancasila, in this case, is not to be a referee who wins one *ijtihad* over another, but rather to be a fair facilitator for all. The state's attitude of not forcing absolute calendar unification, and instead providing space for both methods to exist, can be read as a noble implementation of the First Principle. The state recognizes that expressions of obedience to God Almighty can be realized through diverse *fiqh* methodologies, and the state is obliged to protect the diversity of these expressions.

3.3.2. The Second Principle of "Just and Civilized Humanity": The Ethics of Respecting Differences

If the First Principle provides a philosophical foundation, then the Second Principle "Just and Civilized Humanity" provides an ethical or ethical framework for interacting amidst differences. The ability to manage highly sensitive differences of religious opinion peacefully, without insults, bullying, or physical conflict, is a clear demonstration of "civilized" humanitarian practices. This aligns with the concept of "religious civility," where adherents of different interpretations uphold mutual respect as a public virtue, a key factor for social cohesion in modern Muslim societies (Bräuchler, 2021). The constant calls from religious and state leaders to respect each other, protect feelings, and prioritize tolerance (*tepa selira*) are manifestations of the highly respected human values.

The principle of "fairness" in this principle requires the state to provide equal treatment to all groups of society, without discrimination. In this context, justice is realized through impartial policies. Providing equal dialogue for followers of *hisab* and *rukhat* during the *Isbat* Session, as well as implementing a joint leave policy that accommodates both groups, are concrete manifestations of the state's fair treatment of its citizens. The state ensures that no group feels its right to worship according to its beliefs is ignored or discriminated against.

3.3.3. The Third Principle "The Unity of Indonesia": Social Cohesion as the Main Goal

The *hisab-rukhat* phenomenon, which at first glance seems like a potential source of division, can actually be interpreted as a manifestation of *Bhinneka Tunggal Ika* (Unity in Diversity) working internally within the Indonesian Muslim community. The ability to remain united as a nation despite differences in the implementation of religious rituals shows a mature and deeply rooted level of social cohesion.

In this social interpretation, "Indonesian Unity" is not interpreted as uniformity or homogeneity, but rather as harmony in diversity. All the social and political instruments involved in managing these differences—from the *Isbat* Session as a forum for dialogue, to soothing media narratives, to accommodating holiday policies—collectively function as a "social technology" whose ultimate goal is to maintain and nurture "Indonesian Unity." Differences in Islamic jurisprudence are accepted as part of the intellectual wealth of Islam in the archipelago, and they are not allowed to become a factor that undermines the more fundamental bonds of nationality.

3.3.4. The Fourth Principle "Democracy Guided by the Inner Wisdom in the Unanimity Arising out of Deliberations among Representatives": The Isbat Session as a Practice of Pancasila Democracy

The Isbat Session can be seen as a living laboratory and the most concrete example of the implementation of the Fourth Principle in the context of highly sensitive and technical religious issues. This forum is a real practice of Pancasila democracy, which prioritizes deliberation to reach consensus.

The Isbat session is a deliberation forum par excellence. It brought together representatives from various elements of society: religious scholars (representing religious authorities), astronomers (representing scientific authorities), and bureaucrats (representing state authorities). In this forum, arguments were exchanged based on "wisdom"-in this case, scientific hisab data and empirical rukyat reports-to reach a joint decision (consensus) for the broader public interest, namely the certainty of prayer times for the entire nation.

This decision-making process reflects the principles of the Fourth Principle: prioritizing the common good over group interests, refraining from imposing one's will, and conducting deliberations based on common sense and a noble conscience. While the final decision may not always satisfy all parties, the decisions resulting from this deliberation process have strong political and Islamic legitimacy and serve as national guidelines. This aligns with the principle of *hukmul hakim ilzamun wa yarfau'ul khilaf* (government decisions are binding and resolve disputes). Thus, the Isbat Session serves as a uniquely Indonesian democratic mechanism for managing plurality of views in a civilized manner, without descending into the anarchy of group interests or the tyranny of the majority.

4. Conclusion

The difference between the hisab and rukyat methods in determining the beginning of the hijri month in Indonesia, instead of being a source of division, actually functions as an arena for proving and practicing the values of Pancasila in national life. This research shows that managing these differences through various social instruments and state policies is a real manifestation of religious tolerance rooted in the nation's philosophy. This phenomenon is not merely a reflection of local wisdom, but rather a living social interpretation of the principles of Pancasila. The state, based on the First Principle, does not impose religious *ijtihad*, but guarantees freedom of belief. The etiquette of respecting differences as advocated by religious and state leaders is a reflection of the Second Principle, while maintaining social cohesion amidst ritual differences is a manifestation of the Third Principle. Furthermore, the practice of the Isbat Session is a concrete example of the implementation of the Fourth Principle, where deliberation between scholars, scientists, and the government is prioritized to achieve mutual benefit.

As a suggestion, this accommodative model for managing differences in hisab-rukya based on Pancasila values can be used as an example and applied in managing the potential for other socio-religious conflicts in Indonesia. The government and civil society can reinforce the narrative that differences in the realm of *ijtihad* are intellectual property that should not threaten national unity. Furthermore, this study recommends that educational institutions utilize the hisab-rukya phenomenon as a case study in Pancasila and Citizenship Education (PPKn) to demonstrate how Pancasila values work in practice to foster harmony in a pluralistic society.

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