



SOCIO-POLITICAL AND PSYCHOLOGICAL FACTORS OF ULIL AMRI IN DETERMINING THE BEGINNING OF THE HIJRI MONTH

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ABSTRACT

The several approaches used in Indonesia to determine the start of the Islamic month are not the only factor; Ulil Amri, the person in charge, is also an aspect to consider. The study of this is necessary since Ulil Amri is typically thought of as the head of state or the administration. Ulil Amri's commands are deemed to have been disintegrated when something differs from a result of the government's judgment. This article attempts to examine the history of the notion of Ulil Amri as it emerged from various Muslim groups and organizations in Indonesia. Literature reviews were used to gather data about the concept of Ulil Amri as it was perceived by classical academics as well as as it was understood by various Muslim groups and organizations in Indonesia. This study demonstrates that the idea of Ulil Amri, which Muslims in Indonesia claim as their own, originates from ancient fiqh literature that makes reference to the ulama and the government (hukkam). These two ideas are also discussed in relation to the type of Ulil Amri that Muslims in Indonesia own. Other versions, such as Murshid Tariqah (Sufi Master) and the Jamaat chief, are the outgrowth of both thoughts, nevertheless. The social, religious, and political contexts of Indonesia contributed to the development of the Ulil Amri type variety. In addition, the similarity of the methods and criteria used by the Muslim community, with those used by the government, also influenced the difference in the concept of Ulil Amri.

Keywords: Ulil Amri, beginning of the month, Hijri

INTRODUCTION

Differences in the determination of the beginning of the Hijri month have always been a discussion in the community, including differences about who holds religious authority in Indonesia is also still an interesting discourse (Mufid & Djamaluddin, 2023). Muslims in Indonesia often differ in determining the Hijri month, including those that occur in 2023 when Eid al-Fitr and Eid al-Adha 1444 H (Hasan, 2023). Although the phenomenon has been repeated, discussions related to differences in holidays are widely discussed on social media (Nabity-Grover et al., 2023). This is not only related to differences in methods in determining

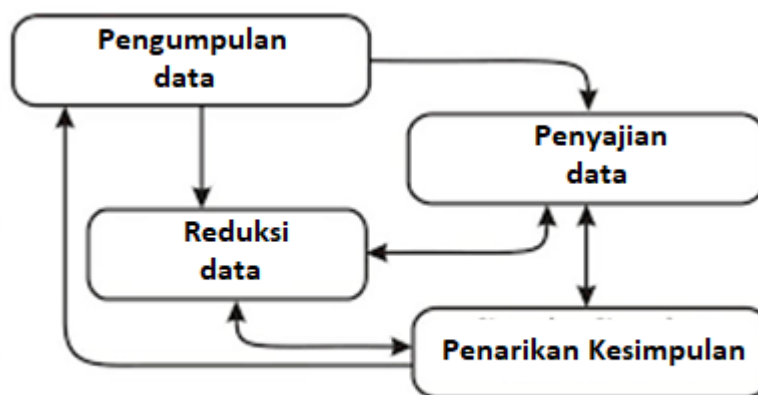
the beginning of the Islamic month but also related to who has the right to hold religious authority (Aliani et al., 2023).

The diversity of Muslims in determining the beginning of the Islamic month in Indonesia shows the diversity of Fiqh constructions related to the concept of Ulil Amri as a religious authority (Hakim, 2023). This difference arises because Muslims in Indonesia are affiliated with several organizations or communities based on certain religious paradigms (Sutarno et al., 2023). Nahdlatul Ulama, for example, was founded by traditionalist Muslims, with reference to classical medieval Fiqh literature (Cammack, 2023). Muhammadiyah emerged with the spirit of renewal and purification of Islamic teachings (Sabila et al., 2023). There are also Sufi groups affiliated with certain Orders with a spirit of spiritual brotherhood (Moh'd Sadeq Nawasrah et al., 2023). In addition, there are also several Muslim communities that have a non-mainstream paradigm (Duderija, 2023). Of course, these models of thought do not emerge from empty space, but are motivated by the socio-political conditions that surround them (Moqadam, 2023).

This paper will discuss the construction of fiqh of each community related to Ulil Amri in determining the beginning of the Islamic month (Damayanti et al., 2023). Researchers use a literature approach to trace the concept of Ulil Amri, starting from the explanation of the mufassir and then typologizing their thoughts based on fiqh categories. Furthermore, a historical approach is used to uncover the social, political and psychological background behind the construction of fiqh (Alak, 2023).

METHOD

This research is a qualitative research that intends to understand the phenomenon of fragmentation in the determination of the beginning of the Islamic month by means of descriptions in the form of words and language. While the source of the data is in the form of literature data through books, journals, articles on websites and other sources about the determination of the beginning of the Islamic month by the government, mass organizations and religious organizations as well as how the concept of ulil Amri contained in the books of fiqh. From all the data that has been collected, it is then sorted and selected according to the theme with the following flow:



Miles dan Huberman, 1992 : 20

After that the data will be analyzed in depth about the content of written or printed information in books, mass media, articles, journals to see a picture of different points of view in determining the beginning of the month then analyzed through the opinions of scholars related to Ulil Amri contained in the book of fiqh.

RESULTS AND DISCUSSION

The Concept of Ulil Amri According to Ulama

According to Al-Qurtubi, there are six opinions of scholars about the meaning of Ulil Amri (Aziz et al., 2023). They are the rulers, the Ahl al-Qur'an and Ahl Ilmi, the companions of the Prophet, Abu Bakr and Umar Ibn Khattab, people of thought and opinion, and finally the opinion of the Shia i.e. Ali ibn Abi Talib and the perfect imams of After him. Of the six opinions, the most correct is the first opinion and the second is Umara and Ulama (Suraji, 2023). While Muhammad Abduh in his tafsir explained that Ulil Amri is a group of ahl al halli wa al 'aqd (people who have the authority to decide and determine things on behalf of the Ummah) from among Muslims. Meanwhile, according to Imam Mawardi, there are three opinions about Ulil Amri, they are the government, scholars and companions of the Prophet.

Scholars are of the view that the terminology of Ulil Amri that appears in the Qur'an surah al-Nisa' verse 59 refers to two types, first, umara' who have authority based on political capacity, second, ulama who have authority based on scientific capacity. However, some scholars also mention other types besides these two types, namely leaders in general, such as public figures who in fiqh literature are known as ahl al-hall wa al-'aqd.

Due to the large amount of responsibility imposed on Ulil Amri which is political in nature, scholars set several eligibility criteria for a person to become Ulil Amri. The most important thing is Islam because he will take care of the affairs of Muslims. Physical and mental health and competence are of course important. However, there was a difference of opinion regarding the ability to do ijtihaad as a condition for Ulil Amri. One of the functions and duties of Ulil Amri is to decide social and religious issues based on Islamic law. Therefore, Jumhur Ulama is of the view that Ulil Amri must have the ability to do ijtihaad. Al-Shatibi reported the agreement of scholars on the obligation of the highest Ulil Amri (al-Imamah al-Kubra) to have the ability to do ijtihaad and fatwa. While the Hanafi scholars are of the view that the ability to do ijrtihad is not the main requirement of the highest Ulil Amri (al-wilayah al-Uzma), but he must have competence in referring to the fiqh literature of the mujtahids. This view is in line with the thoughts of Imam al-Ghazali.

The discussion of Ulil Amri in the Qur'an surah al-Nisa' verse 59 is accompanied by a command to obey it. According to scholars, obeying Ulil Amri is an obligation of Muslims as long as Ulil Amri does not command anything that is contrary to sharia. It is as explained in the hadith of the Prophet that one should not obey beings in disobeying the creator (al-Khaliq). In history there are institutions where the orders of Ulil Amri were not obeyed because they were considered contrary to the Shari'a. For example, the Companions defied the orders of warlord Khalid bin Al Walid to kill captives. The actions of the troops who defied the orders of the commander-in-chief were justified by the Prophet (peace be upon him), as well as Ibn Abbas rejecting Abu Bakr and Umar's policy regarding Hajj Tamattu'. Abu Sa'id al-Khudri rejected Mu'awiyah's policy regarding the dose of zakat. Usaid's attitude to Mu'awiyah's policy regarding the buying and selling of stolen goods. This opposition

occurred because of the assumption that the policies of the Ulil Amri were contrary to what the Prophet SAW did.

Differences in the Determination of the Beginning of the Islamic Month in Indonesia

Mass or electronic media reported that there are several Muslim communities in Indonesia that set the beginning of Ramadan and shawwal different from those set by the government. Writers tend to identify that the difference is due to differences in views of the two largest religious organizations in Indonesia, Muhammadiyah and Nahdlatul Ulama. Muhammadiyah uses a calculation method with a minimum criterion of moon height above 0 degrees, (Wujud al-Hilal) which has great potential in contrast to Nahdlatul Ulama which uses a combination of seeing the moon with calculations with Imkan al-Rukyah criteria (moon visibility).

In Sukarno's government in 1962, Muhammadiyah set Eid al-Fitr to fall on March 7 while the government and Nahdlatul Ulama set it on a holiday on March 8. Hamka, who was a charismatic cleric at the time, in an Eid al-Fitr sermon at Kebayoran's al-Azhar Mosque appealed for differences in holidays not to cause divisions among Muslims. While President Soekarno performed Eid prayers at the State Palace on March 8, 1962.

During the New Order era, precisely in 1972 the government made efforts to uniformize the determination of the beginning of the Hijri month by forming the Hisab Rukyat Agency, but in fact there were still differences between NU and the government in 1985, 1992, 1993, 1994 and 1998. Only in 1986-1991, the timing of Eid al-Fitr began to be uniform, but differences with Nu occurred again in 1992, 1993 and 1994.

From 1992 to 1994, NU used the rukyatul hilal method with the criterion of imkan rukyat through hisab taqribi which refers to Sullam al-Nayyirain. While the government uses the hisab method which is the result of the Rukyat and Taqwim Islam Alignment Deliberation MABIMS (Minister of Religious Affairs Brunei Darussalam, Indonesia, Malaysia and Singapore). When Tarmidzi Taher became Minister of Religious Affairs, there was uniformity in the initial determination of the Hijri month in 1995, 1996 and 1997. This is because at that time NU decided to use hisab haqiqi tahqiqi or contemporary as a support for the implementation of rukyat similar to that used by the government.

Minister of Religious Affairs Tarmidzi Taher, despite being the head of the Muballig Muhammadiyah Corps, in the itsbat session determined that Eid al-Fitr fell on January 30, 1998. The Minister's decision was due to considering the input of most of the session participants who wanted the rukyat imkan criteria to be used. Therefore, the testimony of hilal in Cakung and Bawean was rejected. Hisab wunama hilal is only supported by Muhammadiyah, because the organization PERSIS (Islamic unity) uses the criterion of imkan rukyat. Thus an interesting phenomenon occurred where Muhammadiyah & PWNU East Java set 1 shawwal to fall on January 29, 1998 while the government & PBNU Jan 30, 1998. PWNU East Java adheres more to rukyah and does not take into account the results of hisab. This shows that psychologically PWNU East Java is more steady in choosing rukyah purely because it is in accordance with the literal meaning of the hadith of the Prophet SAW. During the reform period, differences in Eid al-Fitr between Muhammadiyah and the Government and NU occurred in 2002, 2006, 2007, 2011. At present, of course, the difference between Muhammadiyah and the government will widen where the government sets Imkan Rukyat 3 degrees.

Differences regarding the initial determination of hijri buan also arise in some communities, for example the Naqshabandiyah congregation of the city of Padang which uses the Munjid hisab method, a hisab method with a calculation table of years with an 8-year cycle which is a legacy of previous murshids and sometimes celebrates Eid al-Fitr a few days before the government, the Annazir Jamaah in Gowa South Sulawesi which is known to use sea tides to determine the beginning of the Hijri month, The Aboge Jamaah uses the calculation of the Javanese calendar version of Aboge, and several other small Muslim communities in Indonesia who differ in determining the beginning of the Hijri month.

Variety of Ulil Amri in Indonesia.

1. Government

One community that holds the view that Ulil Amri is the government is the Nahdlatul Ulama organization. In the book 'Guidelines for Rukyat and Hisab Nahdlatul Ulama', Nahdlatul Ulama argues that the determination of the beginning of the month is carried out by the government. The opinion is based on the opinions of scholars listed in classical fiqh literature. Abd al-Rahman al-Jaziri stated that when the government (judge) determines the appearance of hilal, then people are obliged to fast. Abu Bakr ibn Muhammad Shata al-Dimyati stated that if the judge of the court (qadi) determines the appearance of hilal, then the entire population of the country is obliged to fast. The same thing was also stated by Abd al-Mu'ti al-Saqa, and several other scholars. The Rukyat and Hisab Nahdlatul Ulama guidelines were published in 2006 after reforms in which more religious affairs ministers were affiliated with NU. Perhaps this is why NU tends to identify Ulil Amri as the government. Because socio-politically there is an emotional connection between Nahdlatul Ulama and the government. In addition, the methods used by the government tend to be the same as those used by NU.

Almost in line with NU, the Fatwa Council of the DPP Al-Irshad Association views that the determination of the beginning of Ramadan and Eid al-Fitr is a matter for the Imam (government) and al-Jama'ah. What is meant by al-Jama'ah is a legitimate Muslim government accompanied by scholars who stipulate the beginning of fasting and Eid al-Fitr using methods that are in accordance with the sunnah of the Prophet (PBUH).

According to al-Irshad, the unity of the ummah must take precedence over the interests of individuals or groups, especially in jama'iyah (congregational) worship such as fasting and Eid al-Fitr. Al-Irshad quoted the hadith of the Prophet (peace be upon him). "Your Eid al-Fitr is when they celebrate Eid al-Fitr and your Eid al-Adha is when they sacrifice." In the Hadith, the Prophet called for Eid al-Fitr and Eid al-Adha to be held together. The Prophet (peace be upon him) said: Listen and obey (Ulil Amri) because their duty is to carry out what is charged to them (Ulil Amri), and your duty is to carry out what is charged to you."

The interpretation of Ulil Amri is that the government is also developed by the Indonesian Ulema Council. As a Fatwa institution, MUI issued a fatwa in response to differences among Indonesian Muslims in determining the beginning of the Hijri month. Fatwa of the Indonesian Ulema Council (MUI) Number 2 of 2004 concerning the Determination of the Early Months of Ramadan, Shawwal, Dhul-Hijjah was made because Indonesian Muslims when carrying out Islamic holidays could not coincide. This situation can certainly cause a negative impression and image of Islamic da'wah. Therefore, based on ijtima' Ulama Fatwa Commission throughout Indonesia on 22 Shawwal 1424 H / 16 December 2003 has issued a fatwa regarding the determination of the beginning of the months of Ramadan, Shawwal and

Dhul-Hijjah as an effort to overcome this. MUI also considers it necessary to establish a fatwa regarding the establishment of the beginning of these major months. The legal basis of MUI's interpretation that the government is a legitimate Ulil Amri is the Qur'an surah al Nisa verse 59, as well as the hadith of the Prophet SAW "It is obligatory for you to obey (to the leader), even though the one who leads you is a servant of Ethiopia"; also Ka'idah Fiqh "Government decisions are binding (must be obeyed) and eliminate cross-opinions".

In addition, MUI also relies its fatwa on one of the fiqh scholars, namely Imam Al-Sharwani in his book Hashiyah Al-Sharwani which states that differences of opinion regarding the initial determination of fasting and holidays can be allowed if the government has not provided legal provisions on the matter. But if the government has given a decision, then everyone is obliged to fast, and the government's decision must not be violated-based on the agreement of the scholars. MUI's view that Ulil Amri is the government cannot be separated from MUI's position as a partner of the government.

The views of the NU, Al Irshad and MUI mass organizations have an impact on the obligation to follow the government in determining the beginning of the Hijri month. However, there are also some Nahdlatul Ulama residents who have different holidays from the government and even PBNU itself, as done by PWNU East Java which set the Eid al-Fitr 1427 H holiday on October 23, 2006 based on testimony against hilal in Gebang Bangkalan Madura and Cakung Jakarta even though based on hisab it is impossible to be seen, even though the Government and PBNU stipulated on October 24, 2006.

2. Leader Jamaah

The view that Ulil Amri in determining the beginning of the Islamic month was the leader of the congregation can be seen in the view of the Islamic Unity organization (PERSIS). The Hisbah Board of PERSIS Central Management held a joint session of the Hisab Rukyat Board on April 3, 2013 in Bandung. The session resulted in decision NO. 001 Year 1434 H / 2013 AD which stated that Ulil Amri who was authorized to determine the beginning of Ramadan and Eid al-Fitr and Adha was the Chairman of Jam'iyyah or Chairman of PP PERSIS. PERSIS stated that the decision was issued not because of PERSIS distrust of the Ministry, but because the organization made different criteria from those used by the Ministry of Religious Affairs. Previously PERSIS used MABIMS' *imkān al-rukyah* (hilal visibility) criterion where the new moon was defined by the criteria of *ijtimak* (conjunction) occurring at least 8 hours, before sunset and. The height above the horizon at sunset at the end of the 29th day is at least 2 degrees. Furthermore, PERSIS uses the criteria of the National Institute of Aeronautics and Space (LAPAN) where the difference in the height of the moon and sun is at least 4 degrees; The arc distance between the moon and the sun is at least 6.4 degrees, and the testimony of seeing the moon with conditions less than both criteria is acceptable when proven by images or visualizations.

Unlike PERSIS with the leadership of the Jamaat which is organizational, the Islamic Jamaah Aboge has a pattern of cultural leadership. The leader of the congregation or commonly called the elder is the figure of Ulil Amri who was chosen based on hereditary tradition. Where someone deserves to be considered as the leader of the congregation when mastering the method of calculating aboge from the previous leader of the pilgrim.

Among the communities that often differ from government decrees regarding the beginning of the Hijri month is Jamaah An-Nadhir. Jamaat An-Nazir in determining the

beginning of the month of qamariyah, using methods inherited from their previous leaders. The method is a combination of the Hisab method with the rukyat method. However, the hisab method they use is different from the commonly known hisab and rukyat methods.

The concept of Ulil Amri in the An-Nadhir congregation is built with a spiritual leadership pattern. In Jamaah an-Nadhir's view, Samsuri Abdul Madjid, the head of this congregation, was a da'wah figure who fought to purify the teachings of Islam. Jamaat an-Nadhir calls Samsuri the High Imam, which is the embodiment of the figure of Imam Mahdi and the reincarnation of Kahar Muzakkar. Jamaat An-Nadhir believes that Imam Mahdi experienced occultism and appeared as Kahar Muzakkar, later becoming the figure of Samsuri Abdul Madjid. After Kyai Shamsuri's death, the leadership of Jamaah an-Nadhir was taken by the Hanong Framework which Jamaah an-Nadhir called "Commander" To strengthen the status of leadership or imamate in the structure of the Jamaat, members perform bay'ah as a sign of loyalty and obedience to the leadership of the Jamaah The pattern of leadership of the congregation that demands the loyalty of its members to the leader causes the members of this congregation not to follow the government and choose to follow the leadership of the congregation. This is due to Karenn's emotional closeness between members of the congregation and their leaders.

3. Ulama

Muhammadiyah is one of the Muslim communities that holds the view that Ulil Amri is a scholar. This can be seen from several writings written by Muhammadiyah intellectuals. For example, an article entitled, "Fiqh Ulil Amri: Muhammadiyah Perspective" written in 2013 by Yunahar Ilyas. This article was written in response to the polemic over Muhammadiyah's absence from the isbat session in 2012, after a debate between NU representatives and Muhammadiyah representatives at the Isbat session in 2011. Previously, Syamsul Anwar in 2011 responded to the difference in Eid al-Fitr 1432 stating that the determination of the calendar must come from the mathematical rules of the calendar itself, and not from the ruling authority that presides over the Isbat congregation.

The Muhammadiyah organization has several times delivered edicts related to the determination of the beginning of the Hijri Month which sometimes differ from the results of the Isbat session held by the Minister of Religious Affairs. This shows that Muhammadiyah does not consider the government, in this case the minister of religious affairs, as Ulil Amri who must be obeyed. For Muhammadiyah, matters related to mahdah worship must be handled by institutions that have the competence and authority to do so. For example, in Egypt, the initial determination of the Hijri month is carried out by the Grand Mufti, while the Minister of Religious Affairs / Endowments only serves as a witness. In Saudi Arabia it is done by the Supreme Court. While in Malaysia the determination of the beginning of the Islamic month is carried out by the State Mufti. In some other Islamic countries, the determination of the beginning of the Islamic month is also carried out by muftis appointed by the government based on competence in the field of religion. While in Indonesia the Minister of Religious Affairs is appointed based on political considerations and not based on competence in the religious field. Indonesia does not have a mufti or grand mufti appointed by the state.

According to Muhammadiyah, Ulil Amri must have the criteria described in Surah Al-Maidah verse 55, namely believing in Allah and obeying in carrying out religious matters. In addition, broadly Ulil Amri is not only a government or ruler (umara' or hukama') tee, but also

includes people who have competence and are elected by the community to handle a business, either individuals or institutions. For example, Ahl al-hall wa al-aqdi is Ulil Amri in electing the head of state, setting laws and others. Muhammadiyah quotes Ibn 'Abbas who argues that Ulil Amri was a fiqh and religious expert. Mujahid, 'Ata' and Abu al-'Aliyah as well as Hasan al-Basri argued that Ulil Amri was a scholar. Ibn Katsîr argues that Ulil Amri includes both, umara' and ulama. Muhammad 'Abduh argued that Ulil Amri was the ahl al-hall wa al-aqd congregation of the Muslims i.e. umara' (ruler) and hukama' (ruler), scholars, military leaders, and all public figures.

In Suger Kidul Village, Jelbuk District, Jember Regency, there is a group of people who celebrate before the government. This is because they followed the decision made by the kiai at Mahfilud Duror Islamic Boarding School, Kiai Ali Wafa. According to the kiai Wafa, the initial determination of Islan buulan was carried out based on the method of hisab Khumasi which was referred to from the book *Nazhatul Majalis*, by Shaykh Abdurrohman as-Sufuri as-Syafii, from the behavior of this community, it was concluded that the figure of the kiai who was a scholarly figure was Ulil Amri in determining the beginning of the Islamic month. This is because KIA Islamic boarding school caregivers are considered knowledgeable and competent people in the field.

Jamaah al-Muhdor in Wates village, Sumber Gempol sub-district, Tulungagung Regency, East Java, sometimes celebrates Eid al-Fitr differently from the government. This is because they follow the results of the determination of the head of Jamaat al-Muhdor, Hamid al-Muhdor who uses the method of hisab Khumasi inherited from his father, Ahmad al-Muhdor.

The competence possessed by the scholars and their closeness to society emotionally led to people's obedience to them. This is what causes the government cannot be Ulil Amri who is obeyed by certain circles.

4. Murshid

The Naqshabandiyah Order in Padang City is one of the communities that sometimes differs in determining the beginning of the Islamic month with government decrees. They are of the view that the authority in determining the beginning of the Islamic month rests with Murshid. These murshids used methods they had acquired from their teachers for generations. The method they use is the Hisab Munjid Almanac which contains a table of months and dates, the Count of Five which sets the Hijri month day of the coming year five days from the day of the Hijri month last year, Seeing the Moon with the naked eye on the 8th, 15th and 22nd of each month.

According to the congregation of the Naqshabandiyah order, matters pertaining to worship must be based on ijtihad and self-determination. They do not believe in the results of ijtihad and the decrees of the government or other groups. According to them, worship is a private affair where authority is in the hands of individuals who have freedom and should not be interfered with even by the government. Religious affairs are related to the belief and relationship between man and his God so that there must be no outside interference.

The same thing happened to the Syattariyah Order Jamaah in Peuleukung Village, East Seunagan District, Nagan Raya Aceh Regency, where they followed the Khumasi method set by the murshid, Habib Muda Seunagan.

The disciples considered the murshids to have spiritual potential where obedience to them led to blessings for the disciples and disobeying the murshid's commandments caused

disaster for them. This is what prompted the members of the West Sumatra Nagsabandiyah Order and the Aceh Shathariyah Order to make the murshids as Ulil Amri in the initial determination of Islam.

Based on the explanation above related to the concept of Ulil Amri in Indonesia, there are at least four models of ulil Amri in determining the beginning of the Islamic month in Indonesia, namely the government, Jamaah Leaders (CSOs), Ulama and Mursyid whose determination is then followed by certain communities. According to Max Weber, the nature of society's actions cannot be separated from domination as propability that all orders will be obeyed by a certain group of people. This domination is then called authority. Authority is the possibility that a person will be obeyed on the basis of a belief in the legitimacy of his right to influence. Max Weber divided authority in three types of analytical classifications:

Rational-legal authority derived through legitimacy generated by trust in the legality of promulgated regulations and trust in the right of those authorized to lead under those regulations. The person given this authority is given the right to issue orders. This type of authority is usually held by government institutions.

Traditional authority is acquired and legitimized by an established belief in the sacredness of traditions inherited from generation to generation. The person who gains this authority is believed to have the right to an authority based on that tradition. This authority is usually held by indigenous leaders. Like the sultans who still exist in Indonesia today.

Charismatic authority is obtained by a person because he is seen as having an extraordinary and exemplary character, and is considered holy. This person is also thought to be associated with something sacred. According to Weber, charisma and charismatic authority refer to "a certain character of a person, because of whom he is considered extraordinary and regarded as a person endowed with paranormal abilities that are not possessed by the average person, or at least endowed with certain and extraordinary powers or qualities derived from the Divine. Based on the power and nature that constitute this divine gift, the person is treated as a leader. This charismatic figure is usually identified with religious figures such as kiai, priests, and so on.

CONCLUSION

There are several varieties of Ulil Amri in determining the beginning of the Hijri month in Indonesia, namely the Government which is the holder of political authority, Ulema who have competence in the field of religious science, Jamaah Leaders or organizations who are considered the most competent people in the community and Mursyid Toriqoh who is considered to have spiritual potential that affects its followers. This diversity arises due to factors of differences in the methods and criteria of the beginning of the Islamic month used and the socio-religious and even political factors surrounding the choice of the Muslim community towards Ulil Amri. The closeness of the community with each Ulil Amri is the main factor that influences a person to obey the Ulil Amri he chooses.

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