



Reconstructing *Ijtihād* in Unifications the Islamic Calendar: Jasser Auda's *Maqāshid al-Sharī'ah* Approach

Muh. Rasywan Syarif^{a,1}, Sakirman^{b,2,*}

^a Universitas Islam Negeri Alauddin Makassar, Indonesia

^b Institut Agama Islam Negeri Metro, Lampung, Indonesia

¹rasywan.syarif@uin-alauddin.ac.id; ²sakirman@metrouniv.ac.id*

Abstract: *The determination of the beginning of the Hijri month often triggers differences among Muslims due to differences in methods between rukyat (hilar observation) and hisab (astronomical calculation), which have an impact on social fragmentation and uncertainty in the implementation of worship. This study offers a reconstruction of ijtihād in determining the beginning of the Hijri month through Jasser Auda's maqāshid al-sharī'ah approach, which emphasizes holistic thinking, openness to change, and orientation to the benefit of the people. This research responds to two questions: (1) How can the maqāshid al-sharī'ah approach reconstruct ijtihād in determining the beginning of the Hijri month? and (2) To what extent can unification of the Islamic calendar be achieved through the integration of rukyat and hisab methods based on maqāshid principles? The research method is qualitative with literature analysis and comparative study of classical fiqh books, contemporary fatwas, and astronomical documents related to the Neo-MABIMS criteria. The results show that this approach allows synergistic rukyat-hisab integration, strengthens legal certainty, accommodates the development of hilar observation technology, and makes the benefit and unity of the ummah as the top priority, in line with the principles of ḥifẓ al-dīn, ḥifẓ al-'aql, and ḥifẓ al-ummah. This reconstruction of ijtihād offers a new paradigm that is strategic, contextual, and inclusive, as a solution to reduce socio-theological differences and build a uniform and sustainable Islamic calendar.*

Keywords: *Ijtihād, Maqāshid al-Sharī'ah, Hijri Calendar, Rukyat, Hisab, Unification*

Abstrak: *Penetapan awal bulan Hijriah kerap memicu perbedaan di kalangan umat Islam akibat perbedaan metode antara rukyat (pengamatan hilar) dan hisab (perhitungan astronomis), yang berdampak pada fragmentasi sosial dan ketidakpastian pelaksanaan ibadah. Studi ini menawarkan rekonstruksi ijtihād penentuan awal bulan Hijriah melalui pendekatan maqāshid al-sharī'ah versi Jasser Auda, yang menekankan sistem berpikir holistik, keterbukaan terhadap perubahan, serta orientasi pada kemaslahatan umat. Penelitian ini merespons dua pertanyaan: (1) Bagaimana pendekatan maqāshid al-sharī'ah dapat merekonstruksi ijtihād dalam penentuan awal bulan Hijriah? dan (2) Sejauh mana unifikasi kalender Islam dapat dicapai melalui integrasi metode rukyat dan hisab berdasarkan prinsip maqāshid? Metode penelitian bersifat kualitatif dengan analisis literatur dan studi komparatif terhadap kitab fikih klasik, fatwa kontemporer, serta dokumen astronomi terkait kriteria Neo-MABIMS. Hasil menunjukkan bahwa pendekatan ini memungkinkan integrasi rukyat-hisab secara sinergis, memperkuat kepastian hukum, mengakomodasi perkembangan teknologi pengamatan hilar, serta menjadikan kemaslahatan dan persatuan umat sebagai prioritas utama, selaras dengan prinsip ḥifẓ al-dīn, ḥifẓ al-'aql, dan ḥifẓ al-ummah. Rekonstruksi ijtihād ini menawarkan paradigma baru yang strategis, kontekstual, dan inklusif, sebagai solusi untuk meredam perbedaan sosial-teologis dan membangun kalender Islam yang seragam dan berkelanjutan.*

Kata Kunci: *Ijtihād, Maqāshid al-Sharī'ah, Kalender Hijriah, Rukyat, Hisab, Unifikasi*

A. Introduction

The unification of the Islamic calendar has been a long debate among Muslim scholars and scholars, especially regarding the issue of determining the beginning of different Hijri months in various Muslim countries.¹ This inconsistency often leads to uncertainty in society, for example in

¹Wiwik Indayati, "Menyikapi Keragaman Hisab Rukyat Organisasi Masyarakat Di Indonesia," *AL - AFAQ: Jurnal Ilmu Falak dan Astronomi* 3, no. 2 (February 9, 2022): 131–42, <https://doi.org/10.20414/afaq.v3i2.4771>.



the early determination of Ramadan, Eid al-Fitr, and Eid al-Adha, which are ideally welcomed in unison by Muslims around the world.² In this context, the *ijtihād* reconstruction approach becomes relevant to address stagnation in Islamic law (*Fiqh*) and responding to the challenges of modernity that demands progressive thinking but still based on principles *maqāshid al-sharī'ah*.³ The determination of the beginning of the Hijri month is an important issue in the Islamic tradition, because it is closely related to the worship of the ummah, such as the determination of Ramadan, Eid al-Fitr, Eid al-Adha, and other events that depend on the Hijri calendar.⁴ In Islamic history, the *ijtihād* of scholars regarding the method of determining the beginning of the month—between rukyatul hilal (observation of the crescent moon) and hisab (astronomical calculation)—has caused significant differences.⁵ Until now, these differences in methods still occur among Muslims, especially between large organizations such as Nahdlatul Ulama (NU) and Muhammadiyah in Indonesia.⁶

The approach of *maqāshid al-sharī'ah* as developed by Jasser Auda, offers a methodological framework that emphasizes the main goals of sharia,⁷ namely safeguarding religion, soul, intellect, heredity, and property. In the context of the unification of the Islamic calendar, this concept can be used to harmonize the different methods of determining the calendar, both rukyat and hisab, resulting in a collective agreement based on sharia goals. Auda proposes a systemic approach that considers social and scientific factors as part of a dynamic, flexible, and contextual contemporary *ijtihād*.⁸ Thus, the *maqāshid al-sharī'ah* is not only relevant according to sharia, but also allows the achievement of harmony and unity in the worship practices of Muslims globally.

Although many studies have alluded to the concept *maqāshid al-sharī'ah* in the context of Islamic law, as stated by several researchers, among others.⁹ However, there are still very limited

²Amirah Himayah Husna, “Unifikasi Kalender Hijriah Nasional Menurut Perspektif Muhammadiyah Dan Nahdlatul Ulama,” *AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi* 4, no. 1 (June 30, 2022): 1–19, <https://doi.org/10.20414/afaq.v4i1.4169>.

³M. Abduh et al., “Analyses the Construction of the Indonesian Ulema Council Fatwā on the Halalness of the Sinovac Covid-19 Vaccine Using Jasser Auda’s Perspective of Islamic Law Development Models,” *Al-’Adalah* 18, no. 2 (2021): 269–88, <https://doi.org/10.24042/adalah.v18i2.10041>.

⁴N. Ahmad et al., “A New Crescent Moon Visibility Criteria Using Circular Regression Model: A Case Study of Teluk Kemang, Malaysia,” *Sains Malaysiana* 49, no. 4 (2020): 859–70, <https://doi.org/10.17576/jsm-2020-4904-15>.

⁵Abdul Haq et al., “Fomulasi Nalar Fiqh: Telaah Kaidah Fiqh Konseptual,” II (Surabaya: Khalista, 2006).

⁶Miftahul Ulum, “Fatwa Ulama NU (Nahdlatul Ulama) Dan Muhammadiyah Jawa Timur Tentang Hisab Rukyat,” *Jurnal Keislaman* 1, no. 2 (October 28, 2021): 244–72, <https://doi.org/10.54298/jk.v1i2.3369>.

⁷Jasser Auda, Mohammad Hashim Kamali, and Muhammed Umer Chapra, “Maqasid Al-Sharī’ah: A Beginner’s Guide,” n.d.

⁸N. Saniah, N. Yuslem, and H. Matsum, “Analysis of Maqāshid Sharī’a on Substitute Heir in Compilation of Islamic Law (KHI),” *Al-’Adalah* 20, no. 1 (2023): 35–60, <https://doi.org/10.24042/adalah.v20i1.16062>.

⁹Fatimawali Fatimawali, Zainal Abidin, and Gani Jumat, “Teori Maqashid Al-Syari’ah Modern: Perspektif Jasser Auda,” *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIIIES) 5.0* 3, no. 1 (June 10, 2024): 232–37; A. Hanapi and K. Hasballah, “Kedudukan Metode Al-Qāfah Dalam Penetapan Nasab Anak Menurut Ulama Perspektif Maqashid al-Syariah,” *De Jure: Jurnal Hukum Dan Syar’iah* 14, no. 1 (2022): 21–37,



studies that directly link it to the unification of the Hijri calendar. This is where the novelty of this study is, namely in the application of *maqāshid al-sharī'ah* to reconstruct *ijtihād* in the issue of the Islamic calendar, especially through the analysis of Jasser Auda's thought. This article formulates the main problem of how *ijtihād* reconstruction is based on *maqāshid al-sharī'ah* can be used as a framework in unifying the Islamic calendar, which has the potential to be a solution to the differences in the determination of the beginning of the Hijri month that often occur

The hypothesis put forward is that the *maqāshid al-sharī'ah* according to Jasser Auda can provide a foundation for the unification of the Islamic calendar by integrating spiritual and social aspects holistically in the process of *ijtihād*.¹⁰ The purpose of writing this article is to explore and formulate how to approach *maqāshid al-sharī'ah* can reconstruct *ijtihād* for the sake of achieving the unification of the Islamic calendar. This article aims to discuss how the reconstruction of *ijtihād* can be carried out in determining the beginning of the Hijri month through the *maqāshid al-sharī'ah* and how such an approach can be the basis for achieving a more universal and sustainable unification of the Islamic calendar.

B. Methods

In this study, a qualitative approach with the literature study method¹¹ used to understand the concept of *ijtihād* reconstruction in the context of the unification of the Islamic calendar based on *maqāshid al-sharī'ah*. The analysis is focused on Jasser Auda's idea of *maqāshid al-sharī'ah* as a framework to harmonize Islamic law with the needs of the times, especially related to the unification of the Hijri calendar which is the main issue in this study.¹²

<https://doi.org/10.18860/j-fsh.v14i1.15875>; M.N. Harisudin and M. Choriri, "On the Legal Sanction against Marriage Registration Violation in Southeast Asia Countries: A Jasser Auda's Maqasid Al-Shariah Perspective," *Samarah* 5, no. 1 (2021): 471–95, <https://doi.org/10.22373/sjhk.v5i1.9159>; A. Mustaufiatin Ni'Mah, "Legalitas Impor Vaksin Covid-19 Perspektif Maqashid Syariah," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 4, no. 1 (2021): 11–24, <https://doi.org/10.24090/volksgeist.v4i1.4695>; M.D.H.B. Osman, "Maqashid Al Shariah in Economic Development: Theoretical Review of Muhammad Umer Chapra's Thoughts," *Millah: Journal of Religious Studies* 21, no. 2 (2022): 583–612, <https://doi.org/10.20885/millah.vol21.iss2.art10>; R.K. Pancaningrum and A. Atsar, "Implementation of Sharia Maqashid Rules in State-Owned Business Entity Sharia Bank Mergers," *Jurnal IUS Kajian Hukum Dan Keadilan* 10, no. 1 (2022): 98–113, <https://doi.org/10.29303/ius.v10i1.988>; N. Solikin and M. Wasik, "The Construction of Family Law in the Compilation of Islamic Law in Indonesia: A Review of John Rawls's Concept of Justice and Jasser Auda's Maqashid al-Shari'a," *Ulumuna* 27, no. 1 (2023): 315–40, <https://doi.org/10.20414/ujs.v27i1.708>; D. Witro, "Urgensi Pemahaman Terhadap Maqashid Al-Syari'ah Dan Perubahan Sosial Dalam Istibath Al-Ahkam," *De Jure: Jurnal Hukum Dan Syar'iah* 13, no. 2 (2021): 222–39, <https://doi.org/10.18860/j-fsh.v13i2.13818>.

¹⁰Nandani Zahara Mahfuzah and Dhiauddin Tanjung, "Maqashid As-Syari'ah Menurut Jasser Auda," *JIS: Journal Islamic Studies* 2, no. 2 (June 28, 2024): 251–57.

¹¹Chidi Onuoha Kalu, Esther Ihechiluru Chidi-Kalu, and Titilola Abigail Mafe, "Research Data Management in an Academic Library," in *Handbook of Research on Information and Records Management in the Fourth Industrial Revolution*, 2021, <https://doi.org/10.4018/978-1-7998-7740-0.ch003>.

¹²Ahmad Badri Abdullah, "Re-Envisioning Islamic Scholarship: Maqasid Methodology as A New Approach," *Journal of Contemporary Maqasid Studies* 2, no. 2 (2023), <https://doi.org/10.52100/jcms.v2i2.117>.



The first stage is data collection involving the exploration of the literature,¹³ both primary and secondary related to Jasser Auda's thought, including books, scientific articles, and papers that discuss *maqāshid al-sharī'ah* and its application in contemporary *ijtihād*.¹⁴ In addition, data from Islamic law sources regarding the determination of the beginning of the Hijri month, both rukyat and hisab, are also studied to gain a comprehensive understanding of the practices that have taken place and the methodological differences that have arisen in various Muslim countries. The second stage is content analysis,¹⁵ in which the researcher conducts an in-depth interpretation of the principles *maqāshid al-sharī'ah* Auda in relation to the concept of *ijtihād*. This analysis seeks to identify elements of *maqashid* that are relevant to the unification of the Islamic calendar, such as preserving religion (*hifzh al-din*) through the harmonization of the worship of the people, as well as maintaining social unity (*hifzh al-'urf*) in religious practice.

Furthermore, this study uses a hermeneutic approach¹⁶ to understand relevance *maqāshid al-sharī'ah* Auda in the unification of the Hijri calendar. This approach involves reinterpreting Islamic legal texts through the lens of *maqāshid al-sharī'ah* to find a more holistic and contextual solution to the problem of differences in determining the beginning of the month. This method allows for a critical analysis of conventional Islamic legal approaches and offers a reconstruction in accordance with the values *maqāshid al-sharī'ah*.

Data triangulation method¹⁷ It is also applied by comparing findings from various literature and other expert views on *maqāshid al-sharī'ah* and the unification of the Islamic calendar. This is done to ensure the validity of the interpretation of Auda's ideas and to test the validity of the application *maqāshid al-sharī'ah* in an effort to reconstruct *ijtihād* in the issue of the Islamic calendar. Through this method, the research is expected to generate new insights on how *maqāshid al-sharī'ah* can serve as an effective methodological framework in the unification of the Islamic calendar, as well as strengthen the argument that a *maqashid*-based reconstruction of *ijtihād* is a necessary step in addressing contemporary challenges among Muslims.

The qualitative-descriptive method with content analysis provides a flexible and in-depth framework to understand the reconstruction of *ijtihād* in determining the beginning of the Hijri month. The approach of *Maqāshid al-Sharī'ah* is central in analyzing how modern science and *fiqh traditions* can be synergized for the benefit of the ummah and the unification of the Hijri calendar.

¹³Martin Lewis, "Libraries and the Management of Research Data," in *Envisioning Future Academic Library Services*, 2018, <https://doi.org/10.29085/9781856048750.011>.

¹⁴Zulqernain Haider Subhani, *Re-Envisioning Islamic Scholarship: Maqasid Methodology as a New Approach.*, vol. 18 (UK: Claritas Books & Maqasid Institute., 2023).

¹⁵Neha Lata and Valentine Joseph Owan, "Contemporary Trends and Technologies in Research Libraries: An Overview," in *Innovative Technologies for Enhancing Knowledge Access in Academic Libraries*, 2022, <https://doi.org/10.4018/978-1-6684-3364-5.ch003>.

¹⁶Abd. Muid N. Amiril Ahmad, "Pendekatan Konstruktivis-Interpretis (Hermeneutik) Sebagai Metode Penafsiran," *Al Dhikra | Jurnal Studi Qur'an Dan Hadis* 2, no. 2 (2022), <https://doi.org/10.57217/aldhikra.v2i2.779>.

¹⁷Fathima Azra Fazal and Rupak Chakravarty, "Researcher Development Models and Library Research Support," *Library Hi Tech News* 38, no. 4 (2021), <https://doi.org/10.1108/LHTN-04-2021-0015>.



C. Results and Discussion

This study aims to explore the application of the *maqāshid al-sharī'ah* according to Jasser Auda in an effort to reconstruct *ijtihād* for the unification of the Islamic calendar. The hypothesis of this study states that the *maqāshid al-sharī'ah* can be a relevant and effective basis for harmonizing the different methods of determining the beginning of the Hijri month, taking into account the main goals of sharia, namely maintaining religion and the unity of the ummah.¹⁸

Through an analysis of the relevant literature, this study focuses on how the principles of *maqāshid al-sharī'ah* like *hifzh al-din* (religious care) and *hifzh al-'urf* (the maintenance of social unity) can support the preparation of the Hijri calendar that is accepted collectively by Muslims in various countries. The following are the results of the research supported by data and analysis based on a literature review, which aims to answer the hypothesis and objectives of this research. These findings will be reviewed in the discussion to assess the extent of the approach *maqāshid al-sharī'ah* according to Auda, it can be used as a methodological framework in the unification of the Hijri calendar.

1. Reconstruction of *Ijtihād* in the Determination of the Beginning of the Hijri Month: An Analysis of *Maqāshid al-sharī'ah*

The results of this study show that the *maqāshid al-sharī'ah* provides a more flexible and dynamic methodological framework in formulating *ijtihād* related to the determination of the beginning of the Hijri month.¹⁹ *Maqāshid al-sharī'ah* which focuses on the benefit of the people, encouraging the application of methods that are not only traditional, but also scientific, so that they are more relevant to the development of the times. This approach includes several important principles that are relevant in efforts to unify the Hijri calendar, including:

a. The Benefit of the Ummah

One of the main principles *maqāshid al-sharī'ah* is to prioritize the benefit or goodness of the people.²⁰ The determination of the beginning of the Hijri month that is global and uniform around the world can eliminate confusion among Muslims, especially in the implementation of worship that depends on the calendar, such as Ramadan and Eid al-Fitr. By creating a system that is acceptable to different countries and schools,²¹ the unity of the ummah can be realized, in accordance with this principle.

¹⁸M.F. Ni'ami, "Maqāsid Al-Syarī'ah Dalam Tinjauan Pemikiran Ibnu 'Āsyūr Dan Jasser Auda," *Juris: Jurnal Ilmiah Syariah* 20, no. 1 (2021): 91–102, <https://doi.org/10.31958/juris.v20i1.3257>.

¹⁹Ah Soni Irawan, "Maqāshid Al-Sharī'ah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporer," *The Indonesian Journal of Islamic Law and Civil Law* 3, no. 1 (April 26, 2022): 39–55, <https://doi.org/10.51675/jaksya.v3i1.192>.

²⁰Retna Gumanti, "Maqasid Al-Syariah Menurut Jasser Auda (Pendekatan Sistem Dalam Hukum Islam)," *Jurnal Al Himayah* 2, no. 1 (March 1, 2018): 97–118.

²¹Sakirman Sakirman, "Konstruk Sosial Dalam Konvergensi Hisab Dan Rukyat," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 14, no. 2 (2018), <https://doi.org/10.19105/nuansa.v14i2.1636>.



b. The Use of Modern Science

This study found that the increasingly accurate use of hisab (astronomical calculations) is in line with the principle of preserving reason (*'aql*), one of the objectives *maqāshid al-sharī'ah*. Hisab can predict very precisely when the crescent moon will appear,²² thus providing higher legal certainty than the rukyat method which often relies on atmospheric conditions and human observation capabilities.²³ In this context, hisab is seen as a more rational and scientific method, in accordance with the demands of modern times.

c. Unity and Legal Certainty

A reconstruction of *ijtihad* that considers *maqāshid al-Sharī'ah* also emphasizing the importance of legal certainty (*qath'iyah*) in the determination of the beginning of the month of Hijri.²⁴ A uniform and certain determination will provide certainty to Muslims in carrying out their worship. The hisab method can provide more consistent and reliable predictions,²⁵ so that it is able to unite Muslims in various parts of the world. This unity is in accordance with the purpose *maqāshid al-Sharī'ah* to maintain the unity of Muslims.

2. Integration of Hisab and Rukyat Methods

Although hisab has a high accuracy, this study shows that rukyat still has an important place in Islamic tradition,²⁶ especially for groups that consider it an integral part of sharia. Therefore, one of the solutions offered in the reconstruction of *ijtihad* is to integrate hisab with rukyat.²⁷ The following are the challenges and opportunities found in this study, including:

a. The Challenge of Traditionalist Resistance

Traditionalist groups that still rely heavily on the rukyat method often reject the use of hisab as the primary method. This is especially the case among traditional Islamic organizations,²⁸ such as Nahdlatul Ulama (NU), which views rukyat as a practice inherited directly from the

²²Ziyad T. Allawi, "A Pattern-Recognizer Artificial Neural Network for the Prediction of New Crescent Visibility in Iraq," *Computation* 10, no. 10 (2022), <https://doi.org/10.3390/computation10100186>.

²³Muhamad Syazwan Faid et al., "Confirmation Methodology for a Lunar Crescent Sighting Report," *New Astronomy* 103 (2023), <https://doi.org/10.1016/j.newast.2023.102063>.

²⁴Mohammed Y. Taher and Fouad M. Abdulla, "Evaluating the Development of the Crescent Visibility Criteria," *Iraqi Journal of Science* 65, no. 1 (2024), <https://doi.org/10.24996/ij.s.2024.65.1.43>.

²⁵Amirah Himayah Husna, Shirley Ardini, and Siti Tatmainul Qulub, "Penyatuan Kalender Hijriah Nasional Dalam Perspektif Ormas Muhammadiyah Dan Nahdatul Ulama (NU)," *AL - AFAQ : Jurnal Ilmu Falak Dan Astronomi* 3, no. 2 (2022): 171–88, <https://doi.org/10.20414/afaq.v3i2.4772>.

²⁶Sakirman Sakirman and A. Jamil, "The Concept of the Meeting Point of Hisab and Rukyat of the Beginning of the Hijri Month," *Nizham Journal of Islamic Studies* 12, no. 01 (May 6, 2024): 122–38, <https://doi.org/10.32332/nizham.v12i01.9177>.

²⁷Sakirman Sakirman, Judhistira Aria Utama, and Othman bin Zainon, "Integrasi Hisab Rukyat Awal Ramadan 1442 H dengan Model Visibilitas Kastner," *ELFALAKY: Jurnal Ilmu Falak* 6, no. 2 (December 14, 2022): 278–97, <https://doi.org/10.24252/ifk.v6i2.30766>.

²⁸Muhammad Hasan, "The Interaction of Fiqh and Science in the Dynamics of Determining the Beginning of the Hijri Month in Indonesia," *Journal of Islamic Law* 4, no. 2 (2023), <https://doi.org/10.24260/jil.v4i2.1433>.



Prophet Muhammad. This challenge indicates that the reconstruction of *ijtihad* needs to take into account the views of different groups, so that it can be widely accepted.

b. Opportunities for the Utilization of Modern Technology

This research also found that modern technology can be a bridge between rukyat and hisab methods. The use of telescopes and digital observation systems can improve the accuracy of rukyat,²⁹ so that it can function as a verification of the hisab prediction. By utilizing this technology, rukyat can be done more objectively and scientifically. This opens up opportunities for the application of a combination of hisab and rukyat methods to reduce the potential for errors in determining the beginning of the month.

3. Potential for Unification of the Hijri Calendar

The approach of *maqāshid al-sharī'ah* as a philosophical and methodological foundation offering solutions to achieve the unification of the Hijri calendar which has long been a challenge in the Islamic world.³⁰ Through the reconstruction of *ijtihad* based on *maqāshid al-sharī'ah*, the hisab method supported by the observation of rukyat can be the basis for the global Hijri calendar. The study identified several advantages of this unification:

a. Eliminating Social Fragmentation

Differences in the method of determining the beginning of the Hijri month often lead to social fragmentation among Muslims.³¹ With the unification of the globally agreed calendar, Muslims can perform important worship such as Ramadan and Eid al-Fitr on the same day. This reflects one of the main objectives *maqāshid al-sharī'ah*,³² namely maintaining the unity of the people.

b. Certainty in the Determination of Islamic Holidays

By integrating the methods of hisab and rukyat, a uniform Hijri calendar can provide certainty in determining Islamic holidays.³³ This is important for countries that apply Islamic law and for Muslims around the world,³⁴ as it provides a more definite and reliable framework.

²⁹Sakirman Sakirman, "Respon Fikih Terhadap Perkembangan Teknologi Rukyat," *Al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 1 (June 2, 2020): 69–86, <https://doi.org/10.24090/mnh.v14i1.3190>.

³⁰Abduh et al., "Analisis Konstruksi Fatwa Majelis Ulama Indonesia Tentang Kehalalan Vaksin Sinovac Covid-19 Dengan Menggunakan Model Pengembangan Hukum Islam Dari Jasser Auda."

³¹A.J. Kasim et al., "Determination of Hijri Calendar in Islamic History and Its Criteria in Southeast Asia," *Journal of Al-Tamaddun* 19, no. 1 (2024): 247–59, <https://doi.org/10.22452/JAT.vol19no1.18>.

³²Mahfuzah and Tanjung, "Maqashid As-Syari'ah Menurut Jasser Auda."

³³M.N. Shahid et al., "Month of Ramadan Effect Swings and Market Becomes Adaptive: A Firm Level Evidence through Islamic Calendar," *Journal of Islamic Marketing* 11, no. 3 (2020): 661–85, <https://doi.org/10.1108/JIMA-12-2017-0140>.

³⁴Irawan, "MaqāShid Al-Sharīah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporer."



4. Social and Theological Implications

The results of this study also show that the reconstruction of *ijtihad* in determining the beginning of the month of Hijri has significant social and theological implications, including:

a. Respect for Tradition and Innovation

An approach that integrates hisab and rukyat shows that Islam does not reject the development of modern science, but still respects tradition.³⁵ This creates a balance between religious tradition and scientific innovation, which ultimately benefits the progress of Muslims.

b. The Need for Dialogue between Scholars and Scientists

This reconstruction of *ijtihad* emphasizes the importance of dialogue between scholars and astronomical scientists. By basing the determination of the beginning of the Hijri month on collaboration between science and sharia law, the expected outcome will be more inclusive and acceptable to all parties.

The approach of *maqāṣid al-sharī'ah* or sharia purposes in the context of determining the Hijri calendar has become an increasingly relevant topic, especially with the difference in methods between hisab (astronomical calculations) and rukyat (observation of the hilal). This effort to unify the Hijri calendar is not only a technical matter, but also involves social, theological, and benefit aspects of the ummah. In the image shown, the approach of *maqāṣid al-sharī'ah* is the center of thought to integrate the methods of hisab and rukyat in order to achieve a widely accepted calendar.

Concept *maqāṣid al-sharī'ah* developed by Jasser Auda provides methodological steps so that Islamic law is not only taken from its outward form, but also based on the main objectives of sharia which aim to achieve benefits and avoid harm.³⁶ Auda argues that *ijtihad*, as a process of legal discovery, must be reconstructed to suit the development of the times and social conditions. In this case, the effort to integrate hisab and rukyat is in line with Auda's idea of adaptive and flexible reconstruction of *ijtihad*.

The following explanation outlines how the plot in the image reflects Jasser Auda's thought, especially in relation to the sharia goals of *maqāṣid al-sharī'ah*, the reconstruction of *ijtihad*, and the socio-theological implications of the unification of the Hijri calendar. Auda's view of the integrative and *maqāṣidī* approach will show how the effort to achieve a unified Hijri calendar is not only based on calculation or observation methods, but also considers aspects of the benefit of the ummah within the framework of *maqāṣid al-sharī'ah*, which is described in the following figure:

³⁵Millatul Khanifah, "The Existence of the Above Islamic Javanese Date in The Samin Klopoduwur Blora Community," *Al-Hilal: Journal of Islamic Astronomy* 5, no. 2 (October 30, 2023): 175–88, <https://doi.org/10.21580/al-hilal.2023.5.2.17195>.

³⁶Adis Duderija, ed., *Maqasid Al-Shari'a and Contemporary Reformist Muslim Thought: An Examination* (New York: Palgrave Macmillan, 2014).



Figure 1. The concept of *maqāshid al-sharī'ah*

The approach in the picture is very much in line with Jasser Auda's thinking on *maqāshid al-sharī'ah*. Auda is one of the thinkers who emphasizes the importance of looking at sharia from the perspective of goals (*maqāshid*) and not just through a legal-formalistic approach. Here's how Jasser Auda's opinion can be attributed to the plot in the image above:

a. *Maqāshid Sharī'ah* as the Center of Ideas

In Auda's thought, *maqāshid* should be central to the formation of Islamic law.³⁷ The main goal of sharia is to achieve the common good (*maslahah*) and eliminate harm.³⁸ The image above places *maqāshid al-sharī'ah* at the center, which indicates that the process of reconstruction, method integration, and efforts to unify the Hijri calendar must be based on sharia goals to realize the benefit of the ummah, not simply following legal forms or traditions.

b. Reconstruction of *Ijtihād*

Auda argues that *ijtihād* needs to be reconstructed to be more relevant and adaptive to the development of the times.³⁹ In the context of the Hijri calendar, this reconstruction of *ijtihād* is necessary to accommodate the advances of astronomy (such as more precise hisab) and social demands, without neglecting the heritage of the rukyat method. This means that reconstruction takes into account not only the existing law but also its purpose and impact on the benefit of the people.

³⁷ Gāsir 'Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, ed. Jasser Auda (London: The International Inst. of Islamic Thought, 2008).

³⁸ M.H. Zuhdi and M.A. Nasir, "Al-Mashlahah and Reinterpretation of Islamic Law in Contemporary Context," *Samarah* 8, no. 3 (2024): 1818–39, <https://doi.org/10.22373/sjkh.v8i3.24918>.

³⁹ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*.



c. Integration of Hisab and Rukyat Methods

Jasser Auda strongly supports a holistic and integrative approach.⁴⁰ In this framework, the integration of hisab and rukyat methods is not just combining the two methods, but looking for a common point that is in harmony with the goals of sharia. The goal of this integration is to achieve results that can be accepted by various parties, so as to prevent conflict and fragmentation in society.

d. Potential Unification of the Hijri Calendar

Auda encourages a flexible and contextual approach to the implementation of sharia, especially when it comes to issues that are collective and have a broad impact.⁴¹ In the context of the unification of the Hijri calendar, the application of criteria that are acceptable to the majority of Muslims is a step towards unity and wider benefits. Auda emphasized that the unity of the people is more important than maintaining differences in non-essential matters.

e. Social and Theological Implications

Auda's thought also includes an awareness of the social and theological implications of the application of the law.⁴² He believes that sharia must have a positive impact on society and not cause doubt or distrust. In the context of the Hijri calendar, the formulation of criteria that combine hisab and rukyat and is accepted by the community will strengthen the faith of the ummah in the decisions of Islamic law.

f. Layered Systems in *Maqāṣid* Auda's Theory

Auda uses layered systems theory that allows for flexibility and adaptation in legal applications.⁴³ This system allows for various approaches (hisab, rukyat, integration) that complement each other. Each layer contributes to the same main goal, which is to achieve the *maqāṣid* of sharia.

5. Jasser Auda's Concept of *Maqāṣid al-Sharī'ah* Thought and Its Relevance to the Unification of the Hijri Calendar

Jasser Auda's *maqāṣid al-sharī'ah* thinking is a form of renewal in understanding the objectives of Islamic law in a more contextual and dynamic manner. Unlike the classical approach that is more static and legal-positivistic, Auda offers a system paradigm that emphasizes cognitive principles, openness, multidimensionality, and meaningfulness.⁴⁴ This approach allows for a more responsive application of *maqāṣid* to the complexity of contemporary issues, including the issue of unifying the Hijri calendar.

⁴⁰Auda, Kamali, and Chapra, "Maqasid Al-Shari'ah: A Beginner's Guide."

⁴¹Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*.

⁴²Auda.

⁴³Auda, Kamali, and Chapra, "Maqasid Al-Shari'ah: A Beginner's Guide."

⁴⁴Ah. Soni Irawan, "Maqāṣid al-Sharī'ah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporean," *The Indonesian Journal of Islamic Law and Civil Law* 3, no. 1 (April 26, 2022): 39–55, <https://doi.org/10.51675/jaksya.v3i1.192>.

In the context of *ijtihād* reconstruction for the unification of the Islamic calendar, Auda's *maqāṣid* approach provides a strong normative and methodological basis for assessing *hayaab-rukyat* policies based on universal benefit values such as justice, convenience, certainty, and unity of the ummah. This systemic approach opens a new *ijtihād* space that does not solely focus on textuality and traditional methods, but also considers human rights, the development of science (especially astronomy), and the urgency of Muslim unity.⁴⁵ The following chart illustrates the conceptual framework of Jasser Auda's *maqāṣid al-sharī'ah* thinking and its relevance to the idea of *ijtihād* reconstruction in Islamic calendar unification:

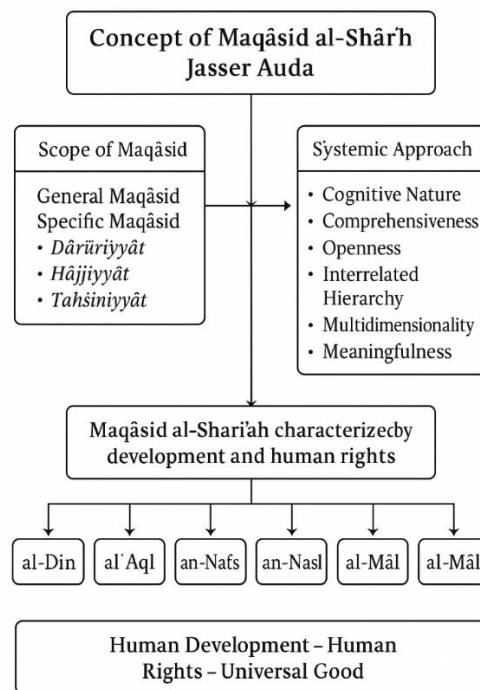


Figure 2. The Concept of *Maqāṣid al-Sharī'ah*

The chart above shows that Jasser Auda's *maqāṣid al-sharī'ah* approach not only addresses the protection of the five main aspects (*al-Dīn*, *al-'Aql*, *al-Nafs*, *al-Nasl*, *al-Māl*) as in classical theory,⁴⁶ but also integrates a systems approach by taking into account dimensions such as cognitive interconnectedness, openness to change, hierarchical relationships that influence each other, as well as the human dimension and meaningfulness.

In the context of the unification of the Hijri calendar, this approach directs that *ijtihād* is not solely textual or based on traditional methods (such as relying on *rukyat* or *hisab* separately), but also considers broader *maslahat* such as certainty and unity of the ummah (relevant to *ḥifẓ al-dīn*

⁴⁵Zuhdi and Nasir, "Al-Mashlahah and Reinterpretation of Islamic Law in Contemporary Context."

⁴⁶Subhani, *Re-Envisioning Islamic Scholarship: Maqasid Methodology as a New Approach*.



and *ḥifẓ al-naḥs*), progress of science and technology (relevant to *ḥifẓ al-'aql*), protection of the collective interests of Muslims (relevant to *ḥifẓ al-māl* and *ḥifẓ al-nasl*), fulfillment of the people's right to certainty of worship times and religious celebrations simultaneously (relevant to human rights values and the meaningfulness of sharia).

Auda's *maqāshid* approach serves as an epistemological and methodological foundation in formulating *ijtihād maṣlahī* (benefit-based *ijtihād*) in the Hijri calendar system, which prioritizes the unity and cohesiveness of Muslims amidst the diversity of madhhabs and methods. This approach is also relevant to support the use of more scientific astronomical criteria such as *imkān ar-rukyah* or contemporary hisab-based unification calendars.

Overall, the plot in the image above reflects Jasser Auda's idea of encouraging the application of Islamic law in a *maqāshidī* manner with attention to benefit, inclusivity, and social acceptance. It also underscores the importance of integrating modern science (such as astronomy) with the sharia tradition to achieve more beneficial results and reduce conflicts among the ummah.

The *maqāshid al-sharī'ah* approach according to Jasser Auda offers an *ijtihād* framework that is able to answer the problem of unifying the Islamic calendar with a more integrative and adaptive approach.⁴⁷ Based on an analysis of the principles *maqāshid al-sharī'ah*, found that the concept *ḥifẓ al-dīn* (religious care) and *ḥifẓ al-'urf* (maintaining social unity) is very relevant to support the unification of the Hijri calendar so that Muslims can carry out worship simultaneously, strengthen a sense of solidarity, and reduce the potential for division.

Data supporting these findings come from literature studies linking *maqāshid al-sharī'ah* with contemporary legal contexts, particularly through the study of Auda's thought that drives the application of *maqāshid al-sharī'ah* in the face of modern issues.⁴⁸ Auda proposes *ijtihād* based on values *maqāshid al-sharī'ah* as an alternative to a purely textual approach that often fails to respond to the complexity of modern problems, such as the difference between the rukyat and hisab methods in determining the beginning of the month.

The results of the analysis also show that by using the *maqāshid al-sharī'ah* There is potential to create a mechanism that accommodates diversity of opinions but still supports the unification of worship times. Auda's thoughts on *maqāshid al-sharī'ah* provides a new perspective on understanding *ijtihād* not only as a textual and traditional, but also systemic and dynamic activity, taking into account evolving social, scientific, and technological aspects.⁴⁹

This discussion of results supports the hypothesis that the *maqāshid al-sharī'ah* able to provide a foundation for the unification of the Islamic calendar through the reconstruction of *ijtihād* that considers the goals of sharia holistically. In this case, *maqāshid al-sharī'ah* according to Auda, it is a relevant instrument to bridge the difference between the rukyat and hisab methods. In other

⁴⁷Fatimawali, Abidin, and Jumat, "Teori Maqashid Al-Syari'ah Modern."

⁴⁸Irawan, "Maqāshid Al-Sharīah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporer."

⁴⁹Saniah, Yuslem, and Matsum, "Abstrak: Analisis Maqāshid Syariah Tentang Ahli Waris Pengganti Dalam Kompilasi Hukum Islam (KHI)."



words, *maqāshid al-sharī'ah* enabling the realization of a collectively agreed Islamic calendar without overriding the underlying sharia principles.⁵⁰ The findings of this study underscore the importance of the *maqāshid al-sharī'ah* as a moderate and relevant solution for Muslims in facing the problem of determining the time of worship, especially those that require harmony at the global level.

Reconstruction of *ijtihad* in determining the beginning of the Hijri month through the *maqāshid al-sharī'ah* Offering a relevant and inclusive solution to bridge the differences between the Hisab and Rukyat methods. Approach *maqāshid al-sharī'ah* which focuses on the benefit of the people, convenience, legal certainty, and unity, providing a methodological framework that allows integration between religious traditions and modern science.⁵¹ In the modern context, the unification of the Hijri calendar is an increasingly relevant issue among Muslims, especially related to the early determination of important months such as Ramadan, Shawwal, and Dzulhijjah. The differences in the methods of rukyat and hisab often trigger disagreements among Muslim countries, resulting in different worship practices. To overcome this problem, an approach is needed that not only integrates the two methods, but is also in line with the principle of *maqāshid al-sharī'ah* That is the main goal of sharia which includes the benefit of the people.

The approach of *maqāshid al-sharī'ah* pioneered by contemporary thinkers such as Jasser Auda offers a new perspective in formulating solutions based on sharia values by utilizing the development of science and technology. By adopting *maqāshid al-sharī'ah*, the concept of unifying the Hijri calendar can be encouraged through dialogue between scholars and scientists as well as the use of sophisticated observation technology to improve the accuracy of rukyat.⁵² This approach paved the way for the creation of a method of determining the beginning of the Hijri month that was not only accurate and modern, but also in accordance with Islamic principles.

The important points that are the basis for the implementation of *maqāshid al-Sharī'ah* according to Jasser Auda are: first, the *approach of maqāshid al-Sharī'ah* can be used as a basis for formulating a method of determining the beginning of the Hijri month that is more modern, accurate, and in accordance with the times, without abandoning the basic principles in sharia. Second, the unification of the Hijri calendar, which is based on the integration of hisab and rukyat, with the support of modern technology, allows for greater legal certainty and reduces the potential for social and religious differences among Muslims. Third, modern observation technology can improve the accuracy of rukyat, so that it can be used as a verification of the results of hisab, creating harmony between these two methods in the practice of determining the beginning of the month of Hijri. Fourth, dialogue between scholars and scientists is very important to ensure that decisions related to the Hijri calendar are based on valid scientific studies and guided by sharia

⁵⁰Saniah, Yuslem, and Matsum.

⁵¹Kasim et al., "Determination of Hijri Calendar in Islamic History and Its Criteria in Southeast Asia."

⁵²Sakirman, "Respon Fikih Terhadap Perkembangan Teknologi Rukyat."



principles. With this reconstruction of *ijtihād* based on *maqāshid al-Sharī'ah*, it is hoped that social fragmentation caused by differences in the method of determining the beginning of the Hijri month can be overcome, and the unification of the global Islamic calendar can be achieved for the benefit of the ummah.

The important points that form the basis for the implementation of *maqāshid al-Sharī'ah* according to Jasser Auda are: first, the *maqāshid al-Sharī'ah* approach can be a foundation for reconstructing the method of determining the beginning of the Hijri month in a way that is modern, accurate, and contextual, while still rooted in the fundamental principles of sharia. Second, although the unification of the Hijri calendar through the integration of *hisab* and *rukyat*—as realized in countries like Indonesia, Malaysia, Singapore, and Brunei Darussalam with the adoption of the *Hisab Imkān al-Rukyah* criteria—has become a normative approach, differences in practice still persist. This reflects the need for a deeper reconstruction of *ijtihād* that goes beyond technical integration toward *maqāshid*-based consensus.

Third, such a reconstruction must accommodate a **win-win solution** by embracing *maslahah* (public benefit), promoting inclusive scientific validation of *rukyat* through modern observational technology, and strengthening institutional agreement that balances epistemological differences—such as those between purely *hisab*-based schools and those prioritizing *rukyat shahīhah*. Fourth, constructive dialogue between scholars and scientists needs to be institutionalized to ensure that decisions regarding the Hijri calendar are both scientifically grounded and guided by sharia values. Through this renewed *ijtihād* framework—emphasizing *maqāshid*-driven reconciliation and not merely procedural uniformity—it is hoped that recurring social fragmentation due to calendar disagreements can be resolved, paving the way toward a unified global Islamic calendar that serves the unity and benefit of the ummah.

In reconstructing *ijtihād* to unify the Islamic calendar, the *maqāshid al-Sharī'ah* approach becomes an important foundation that is not only normative, but also contextual. The classical approach to *maqāshid* emphasizes the protection of the five basic aspects of human life (*al-kulliyāt al-khams*), namely religion (*dīn*), soul (*nafs*), reason (*'aql*), property (*māl*), and offspring (*nasl*), with a more static and hierarchical legal approach.

In a complex and globalized modern context, this classical approach is often considered inadequate in responding to the needs of the times, including in terms of establishing a Hijri calendar that is cross-country and school of thought. This is where Jasser Auda's *maqāshid* approach offers refreshment. By developing a systemic framework that is more flexible, multidimensional, and humanistic, Auda encourages the reinterpretation of *maqāshid* as a tool to answer contemporary challenges through the principles of justice, freedom, human rights, and respect for science.

Unification of the Islamic calendar not only touches on aspects of worship, but also has an impact on social, economic, educational aspects, and the harmony of the people. Therefore, a *maqāshid* approach is needed that not only maintains the literal purpose of the law, but also maximizes the benefit of the people. The following table presents a comparison between classical



maqāṣid and Jasser Auda's *maqāṣid*, and explains their relevance to the reconstruction of *ijtihād* in the unification of the Islamic calendar.

Table 1.

Comparison of Classical *Maqāṣid* and Jasser Auda in the Context of Islamic Calendar Unification

No	General <i>Maqāṣid</i>	Classical <i>Maqāṣid</i>	Jasser Auda's <i>Maqāṣid</i>	Relevance to Islamic Calendar Unification
1	<i>Hifẓ al-Dīn</i>	Punishment for abandoning the right belief	Freedom of belief (no coercion in religion)	Calendar unification should respect the diversity of hisab-rukyat methods without coercion, and encourage collective <i>ijtihād</i> across schools of thought.
2	<i>Hifẓ al-Nafs/‘Irdh</i>	Protection of honor/dignity, prohibition of killing	Protection of human dignity, protection of human rights	The unified determination of the beginning of the month prevents social conflict and maintains the honor of Muslims globally.
3	<i>Hifẓ al-‘Aql</i>	Prohibition of liquor	The journey of knowledge, fighting the mentality of taqlid, preventing the migration of experts	Unification needs to be based on a rational and scientific approach (astronomical hisab) without blindly following narrow traditions.
4	<i>Hifẓ al-Māl</i>	Punishment for theft	Social assistance, welfare distribution	A unified Islamic calendar facilitates the economic management of the ummah: zakat, hajj, fasting, sharia contracts.



5	<i>Hifẓ al-Nasl</i>	Punishment for breach of morality	Making family care a <i>maqāṣid</i> value	Setting an appropriate and uniform time of worship helps families to worship in an orderly and harmonious manner.
---	---------------------	-----------------------------------	---	---

The table above shows that Jasser Auda's *maqāṣid* approach provides a broader and more contextual dimension to the values that shariah seeks to achieve. Not only protective as in classical *maqāṣid*, Auda's approach is also proactive and transformative. He emphasizes the importance of considering social dynamics, human rights, and scientific progress in the process of *ijtihād*.

In the context of Islamic calendar unification, this approach is very relevant. Unification is not merely an astronomical or technical fiqh issue, but is part of the grand vision of *maqāṣid al-sharī'ah* in realizing *ta'āwun* (cooperation), *waḥdah* (unity), and *maslahah 'āmmah* (general benefit) for Muslims at the local, national, and global levels.

By adopting Jasser Auda's *maqāṣid* approach, the reconstruction of *ijtihād* in determining the Islamic calendar can be done in a more integrative manner-combining the *bayānī* (textual), *burhānī* (rational-empirical), and *'irfānī* (spiritual intuition) approaches.⁵³ This opens up space to build consensus among Islamic countries while maintaining diversity, without losing the direction towards a unified time of worship that is measurable, scientific, and maslahat.

From the description and comparison between classical *maqāṣid* and Jasser Auda's version of *maqāṣid*, it can be concluded that Auda's approach provides a framework that is more responsive to contemporary problems, including the issue of Islamic calendar unification. If classical *maqāṣid* emphasizes the protection of fundamental values with a legal-formal approach, then Jasser Auda develops *maqāṣid* in a more dynamic, participatory, and contextual direction.

In the context of determining the beginning of the Hijri month and unifying the Islamic calendar, Auda's *maqāṣid* approach opens space for *ijtihād* that considers aspects of modern science, universal humanitarian principles, and the global benefit of Muslims. This is in line with the needs of the times that demand the unity of the ummah amidst the diversity of mazhab, countries, and rukyat-hisab approaches.⁵⁴ Thus, the reconstruction of *ijtihād* in Islamic calendar unification requires a *maqāṣid* paradigm that not only preserves texts and traditions, but also encourages social transformation through the principles of justice, benefit, and scientific rationality.

⁵³Syamsul Anwar, "Unified Islamic Calendar in the Perspective of Islamic Legal Philosophy," *Al-Jami'ah: Journal of Islamic Studies* 54, no. 1 (June 25, 2016): 203, <https://doi.org/10.14421/ajis.2016.541.203-247>.

⁵⁴ Syamsul Anwar, "Unifikasi Kalender Hijriah Global Problem Dan Tantangan," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 2, no. 2 (2016), <https://doi.org/10.30596/jam.v2i2.2548>.



D. Conclusion

The approach of *maqāshid al-sharī'ah* offered by Jasser Auda proved relevant in the effort to reconstruct *ijtihād* for the unification of the Islamic calendar. Based on the principles of *maqashid* which emphasizes sharia goals such as maintaining religion (*hifzh al-din*) and social unity (*hifzh al-'urf*), this approach provides a solid basis for the achievement of an Islamic calendar that can be collectively recognized and accepted. The *maqāshid al-sharī'ah* approach allows the use of *ijtihād* methods that are more flexible and adaptive, so as to accommodate the methodological diversity between rukyat and hisab but remain oriented towards the ultimate goal, which is to achieve harmony in the implementation of Muslim worship globally. Thus, the hypothesis of this study proves to be true that *the maqāshid al-sharī'ah approach* can support the unification of the Hijri calendar with a dynamic and contextual framework of *ijtihād*. The approach of *maqāshid al-Sharī'ah* is very relevant in the effort to reconstruct *ijtihād* related to the determination of the beginning of the Hijri month. By considering the benefit of the ummah, the use of modern science, and the importance of unity, the reconstructed *ijtihād* can lead to a more definite and globally beneficial unification of the Hijri calendar. The integration of hisab and rukyat, with the support of modern technology, provides a balanced solution between tradition and scientific progress. The unification of this calendar is expected to be able to eliminate social fragmentation and provide legal certainty for Muslims in carrying out worship.

Bibliography

- Abduh, M., K. Abadi, A. Islamy, and A. Susilo. "Analyses the Construction of the Indonesian Ulema Council Fatwâ on the Halalness of the Sinovac Covid-19 Vaccine Using Jasser Auda's Perspective of Islamic Law Development Models." *Al-'Adalah* 18, no. 2 (2021): 269–88. <https://doi.org/10.24042/adalah.v18i2.10041>.
- Abdullah, Ahmad Badri. "Re-Envisioning Islamic Scholarship: Maqasid Methodology as A New Approach." *Journal of Contemporary Maqasid Studies* 2, no. 2 (2023). <https://doi.org/10.52100/jcms.v2i2.117>.
- Ahmad, N., M.S.A. Mohd Nawawi, M.Z. Zainuddin, Z.M. Nasir, R.M. Yunus, and I. Mohamed. "A New Crescent Moon Visibility Criteria Using Circular Regression Model: A Case Study of Teluk Kemang, Malaysia." *Sains Malaysiana* 49, no. 4 (2020): 859–70. <https://doi.org/10.17576/jsm-2020-4904-15>.
- Allawi, Ziyad T. "A Pattern-Recognizer Artificial Neural Network for the Prediction of New Crescent Visibility in Iraq." *Computation* 10, no. 10 (2022). <https://doi.org/10.3390/computation10100186>.
- Amiril Ahmad, Abd. Muid N. "Pendekatan Konstruktivis-Interpretis (Hermeneutik) Sebagai Metode Penafsiran." *Al Dhikra | Jurnal Studi Qur'an Dan Hadis* 2, no. 2 (2022). <https://doi.org/10.57217/aldhikra.v2i2.779>.
- Anwar, Syamsul. "Unified Islamic Calendar in the Perspective of Islamic Legal Philosophy." *Al-Jami'ah: Journal of Islamic Studies* 54, no. 1 (June 25, 2016): 203. <https://doi.org/10.14421/ajis.2016.541.203-247>.



- . “Unifikasi Kalender Hijriah Global Problem Dan Tantangan.” *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 2, no. 2 (2016). <https://doi.org/10.30596/jam.v2i2.2548>.
- Auda, Jasser, Mohammad Hashim Kamali, and Muhammed Umer Chapra. “Maqasid Al-Shari`ah: A Beginner’s Guide,” n.d.
- Duderija, Adis, ed. *Maqasid Al-Shari’a and Contemporary Reformist Muslim Thought: An Examination*. New York: Palgrave Macmillan, 2014.
- Faid, Muhamad Syazwan, Mohd Saiful Anwar Mohd Nawawi, Mohd Hafiz Mohd Saadon, Muhammad Syaqqi Nahwandi, Nur Nafhatun Md Shariff, Zety Sharizat Hamidi, Raihana Abdul Wahab, Mohd Paidi Norman, and Nazhatulshima Ahmad. “Confirmation Methodology for a Lunar Crescent Sighting Report.” *New Astronomy* 103 (2023). <https://doi.org/10.1016/j.newast.2023.102063>.
- Fatimawali, Fatimawali, Zainal Abidin, and Gani Jumat. “Teori Maqashid Al-Syari’ah Modern: Perspektif Jasser Auda.” *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIHIES) 5.0* 3, no. 1 (June 10, 2024): 232–37.
- Fazal, Fathima Azra, and Rupak Chakravarty. “Researcher Development Models and Library Research Support.” *Library Hi Tech News* 38, no. 4 (2021). <https://doi.org/10.1108/LHTN-04-2021-0015>.
- Gumanti, Retna. “Maqasid Al-Syariah Menurut Jasser Auda (Pendekatan Sistem Dalam Hukum Islam).” *Jurnal Al Himayah* 2, no. 1 (March 1, 2018): 97–118.
- Hanapi, A., and K. Hasballah. “Kedudukan Metode Al-Qāfah Dalam Penetapan Nasab Anak Menurut Ulama Perspektif Maqashid al-Syariah.” *De Jure: Jurnal Hukum Dan Syar’iah* 14, no. 1 (2022): 21–37. <https://doi.org/10.18860/j-fsh.v14i1.15875>.
- Haq, Abdul, Agus Rouf, Ahmad Mubarak, Syahrowardi, and Imdad Robbani M. “Fomulasi Nalar Fiqh: Telaah Kaidah Fiqh Konseptual.” II. Surabaya: Khalista, 2006.
- Harisudin, M.N., and M. Choriri. “On the Legal Sanction against Marriage Registration Violation in Southeast Asia Countries: A Jasser Auda’s Maqasid Al-Shariah Perspective.” *Samarah* 5, no. 1 (2021): 471–95. <https://doi.org/10.22373/sjkh.v5i1.9159>.
- Hasan, Muhammad. “The Interaction of Fiqh and Science in the Dynamics of Determining the Beginning of the Hijri Month in Indonesia.” *Journal of Islamic Law* 4, no. 2 (2023). <https://doi.org/10.24260/jil.v4i2.1433>.
- Husna, Amirah Himayah. “Unifikasi Kalender Hijriah Nasional Menurut Perspektif Muhammadiyah Dan Nahdlatul Ulama.” *AL - AFAQ : Jurnal Ilmu Falak Dan Astronomi* 4, no. 1 (June 30, 2022): 1–19. <https://doi.org/10.20414/afaq.v4i1.4169>.
- Husna, Amirah Himayah, Shirley Ardini, and Siti Tatmainul Qulub. “Penyatuan Kalender Hijriah Nasional Dalam Perspektif Ormas Muhammadiyah Dan Nahdatul Ulama (NU).” *AL - AFAQ : Jurnal Ilmu Falak Dan Astronomi* 3, no. 2 (2022): 171–88. <https://doi.org/10.20414/afaq.v3i2.4772>.
- Indayati, Wiwik. “Menyikapi Keragaman Hisab Rukyat Organisasi Masyarakat Di Indonesia.” *AL - AFAQ : Jurnal Ilmu Falak dan Astronomi* 3, no. 2 (February 9, 2022): 131–42. <https://doi.org/10.20414/afaq.v3i2.4771>.



- Irawan, Ah Soni. "MaqāShid Al-Sharīah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporer." *The Indonesian Journal of Islamic Law and Civil Law* 3, no. 1 (April 26, 2022): 39–55. <https://doi.org/10.51675/jaksya.v3i1.192>.
- Kalu, Chidi Onuoha, Esther Ihechiluru Chidi-Kalu, and Titilola Abigail Mafe. "Research Data Management in an Academic Library." In *Handbook of Research on Information and Records Management in the Fourth Industrial Revolution*, 2021. <https://doi.org/10.4018/978-1-7998-7740-0.ch003>.
- Kasim, A.J., A. Abbas, N. Adhha, and I. Mutmainnah. "Determination of Hijri Calendar in Islamic History and Its Criteria in Southeast Asia." *Journal of Al-Tamaddun* 19, no. 1 (2024): 247–59. <https://doi.org/10.22452/JAT.vol19no1.18>.
- Khanifah, Millatul. "The Existence of the Aboje Islamic Javanese Date in The Samin Klopoduwur Blora Community." *Al-Hilal: Journal of Islamic Astronomy* 5, no. 2 (October 30, 2023): 175–88. <https://doi.org/10.21580/al-hilal.2023.5.2.17195>.
- Lata, Neha, and Valentine Joseph Owan. "Contemporary Trends and Technologies in Research Libraries: An Overview." In *Innovative Technologies for Enhancing Knowledge Access in Academic Libraries*, 2022. <https://doi.org/10.4018/978-1-6684-3364-5.ch003>.
- Lewis, Martin. "Libraries and the Management of Research Data." In *Envisioning Future Academic Library Services*, 2018. <https://doi.org/10.29085/9781856048750.011>.
- Mahfuzah, Nandani Zahara, and Dhiauddin Tanjung. "Maqashid As-Syari'ah Menurut Jasser Auda." *JIS: Journal Islamic Studies* 2, no. 2 (June 28, 2024): 251–57.
- Mustaufiatin Ni'Mah, A. "Legalitas Impor Vaksin Covid-19 Perspektif Maqashid Syariah." *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 4, no. 1 (2021): 11–24. <https://doi.org/10.24090/volksgeist.v4i1.4695>.
- Ni'ami, M.F. "Maqāsid Al-Syarī'ah Dalam Tinjauan Pemikiran Ibnu 'Āsyūr Dan Jasser Auda." *Juris: Jurnal Ilmiah Syariah* 20, no. 1 (2021): 91–102. <https://doi.org/10.31958/juris.v20i1.3257>.
- Osman, M.D.H.B. "Maqashid Al Shariah in Economic Development: Theoretical Review of Muhammad Umer Chapra's Thoughts." *Millah: Journal of Religious Studies* 21, no. 2 (2022): 583–612. <https://doi.org/10.20885/millah.vol21.iss2.art10>.
- Pancaningrum, R.K., and A. Atsar. "Implementation of Sharia Maqashid Rules in State-Owned Business Entity Sharia Bank Mergers." *Jurnal IUS Kajian Hukum Dan Keadilan* 10, no. 1 (2022): 98–113. <https://doi.org/10.29303/ius.v10i1.988>.
- Sakirman, Sakirman. "Konstruk Sosial Dalam Konvergensi Hisab Dan Rukyat." *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 14, no. 2 (2018). <https://doi.org/10.19105/nuansa.v14i2.1636>.
- . "Respon Fikih Terhadap Perkembangan Teknologi Rukyat." *Al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 1 (June 2, 2020): 69–86. <https://doi.org/10.24090/mnh.v14i1.3190>.
- Sakirman, Sakirman, and A. Jamil. "The Concept of the Meeting Point of Hisab and Rukyat of the Beginning of the Hijri Month." *Nizham Journal of Islamic Studies* 12, no. 01 (May 6, 2024): 122–38. <https://doi.org/10.32332/nizham.v12i01.9177>.
- Sakirman, Sakirman, Judhistira Aria Utama, and Othman bin Zainon. "Integrasi Hisab Rukyat Awal Ramadan 1442 H dengan Model Visibilitas Kastner." *ELFALAKY: Jurnal Ilmu Falak* 6, no. 2 (December 14, 2022): 278–97. <https://doi.org/10.24252/ifk.v6i2.30766>.



- Saniah, N., N. Yuslem, and H. Matsum. "Analysis of Maqâshid Sharî'a on Substitute Heir in Compilation of Islamic Law (KHI)." *Al-'Adalah* 20, no. 1 (2023): 35–60. <https://doi.org/10.24042/adalah.v20i1.16062>.
- Shahid, M.N., A. Sattar, F. Aftab, A. Saeed, and A. Abbas. "Month of Ramadan Effect Swings and Market Becomes Adaptive: A Firm Level Evidence through Islamic Calendar." *Journal of Islamic Marketing* 11, no. 3 (2020): 661–85. <https://doi.org/10.1108/JIMA-12-2017-0140>.
- Solikin, N., and M. Wasik. "The Construction of Family Law in the Compilation of Islamic Law in Indonesia: A Review of John Rawls's Concept of Justice and Jasser Auda's Maqashid al-Shari'a." *Ulumuna* 27, no. 1 (2023): 315–40. <https://doi.org/10.20414/ujis.v27i1.708>.
- Soni Irawan, Ah. "MaqâShid al-Shari'ah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporean." *The Indonesian Journal of Islamic Law and Civil Law* 3, no. 1 (April 26, 2022): 39–55. <https://doi.org/10.51675/jaksya.v3i1.192>.
- Subhani, Zulqernain Haider. *Re-Envisioning Islamic Scholarship: Maqasid Methodology as a New Approach*. Vol. 18. UK: Claritas Books & Maqasid Institute., 2023.
- Taher, Mohammed Y., and Fouad M. Abdulla. "Evaluating the Development of the Crescent Visibility Criteria." *Iraqi Journal of Science* 65, no. 1 (2024). <https://doi.org/10.24996/ijis.2024.65.1.43>.
- Ulum, Miftahul. "Fatwa Ulama NU (Nahdlatul Ulama) Dan Muhammadiyah Jawa Timur Tentang Hisab Rukyat." *Jurnal Keislaman* 1, no. 2 (October 28, 2021): 244–72. <https://doi.org/10.54298/jk.v1i2.3369>.
- Witro, D. "Urgensi Pemahaman Terhadap Maqashid Al-Syari'ah Dan Perubahan Sosial Dalam Istimbath Al-Ahkam." *De Jure: Jurnal Hukum Dan Syar'iah* 13, no. 2 (2021): 222–39. <https://doi.org/10.18860/j-fsh.v13i2.13818>.
- Zuhdi, M.H., and M.A. Nasir. "Al-Mashlahah and Reinterpretation of Islamic Law in Contemporary Context." *Samarah* 8, no. 3 (2024): 1818–39. <https://doi.org/10.22373/sjkh.v8i3.24918>.
- ‘Auda, Gāsir. *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. Edited by Jasser Auda. London: The International Inst. of Islamic Thought, 2008.