

## ABSTRACT

Hidayat, M. Nur. 2012. *Government's Authority in Determining the Early Month of Qamariyah, Yusuf Qardhawi's Political Fiqh Perspective*. S-1 Thesis. Al-Ahwal Al-Syakhsiyyah. Sharia Faculty. The State Islamic University of Maulana Malik Ibrahim, Malang. Advisor: Mujaid Kumkelo, M. H.

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### **Keywords: Early Months Of Qamariyah, Government, Political Fiqh**

The disparity of establishing the early Qamariyah in Indonesia is frequently happened. These disparities occur since the method used is also different. It is noticed that in 1997, 1998, and 2007 this disparity of establishing the early Qamariyah occurred and so did in 2011. Therefore, the government through Ministry of Religious tries to bond these disparities. It seems that not all society elements obey the determination of government which is based on achieving uniformity, goodness, and people unity. In fact, the determination reduces the difference opinion between societies.

The focus of this study is to determine the government's authority in setting the early month of Qamariyah. Also, this study explains the law status of obeying government in determining the early month of Qamariyah based on Yusuf Qardhawi's Political Fiqh Perspective.

This study is included in normative research by applying qualitative approach. The law materials of this study are from secondary data, such as Indonesian Ministry of Religious' firmness about determination of early Qamariyah. Also, the materials are taken from the books of Yusuf Qardhawi's Political Fiqh and astronomy books explaining about the determination of Qamariyah.

As a result, the study shows that the government, in this case is the ministry of religious, has an authority in determining the early month of Qamariyah. Meanwhile, Islamic organizations or other mass organizations have no authority at all. But, they deserve in announcing after receiving the information from government. Furthermore, the government's decision is considered as an obligation which has to be obeyed for those having no ability in determining the early Qamariyah (self-*ijtihad*). Nevertheless, if they have capability of determining the early Qamariyah, they are allowed to use their own *ijtihad*.