

## **Moderate Islamic Jurisprudence: Study of Muhammadiyah's Decision on Changes in Criteria for Fajr Prayer Time**

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### **Abstract**

*This article aims to look at the new criteria decided by Muhammadiyah regarding the beginning of Fajr prayer time, which was seen through the conception of religious moderation (wasatiyah) in Indonesia. This issue relates to the decision regarding the change in the criteria from -20 degrees to -18 degrees due to an 8-minute difference from the common schedule used in Indonesia. This decision resulted in a long process that started from public unrest, discussed in the 27th National Conference of Muhammadiyah. Still, it could not be realized, then Muhammadiyah conducted a comprehensive fiqh study and appointed 3 main institutions to conduct studies astronomically. After the XXXI National Conference on Tarjih, Muhammadiyah finally decided to change this criterion through the principle of wasatiyyah; there is nothing wrong with this ijihad jama'i carried out by Muhammadiyah, but Muhammadiyah does not appear to be balanced and fair in using the research results of the institutions that have been appointed, besides that Muhammadiyah also does not consider other important research outside Muhammadiyah. In the context of wasatiyyah, these different principles need to be resolved. The solution to unification itself must be given to the country's religious authorities. The government is also required to fix criteria and conceptions to maximize that union effort.*

**Keywords:** Muhammadiyah, moderate Islamic jurisprudence, fajr prayer time

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## **Introduction**

In recent days, the term moderation leads to an issue that evolve several religious movements. The issue has tendency to elevate one particular group and overthrow another group. The word “moderate” is derived from Arabic translation “*wasatīyyah*”. This word is usually used as antonyms for fundamentalism and absolutism. In fact, it is mistakenly used to categorize people who act and think liberally in religion. Meanwhile, the groups that consistently practice Islamic teachings are considered immoderate.

The term *wasatīyyah* is usually used on the basis of the argument from the Al-Quran surah Al-Baqarah (2: 143). In that verse, it is mentioned *wa kadzâlika ja'alnâkum ummatan washatan ...* (And thus we make you as “*wasat*” people ...). This verse is often exploited inappropriately so that it supposes that those who are labeled radical, fundamentalist, literalist, and other stigmatic and stereotypical labels that have pointed some Islamic movements are considered to have violated this verse. In fact, if traced carefully, the words *wasatan* in the verse have a very imprecise meaning when used as the above marks.

Indonesia as one of the largest Muslim country in the world has its own uniqueness. The uniqueness of Islam in Indonesia is described with the birth of the term “moderate Islam” that can mingle with other religions in Indonesia. The moderation of Islam in Indonesia cannot be separated from the condition of Muslims themselves, who are broadly members of Islamic organizations. One of the largest Islamic organizations in Indonesia that is consistent in maintaining the nation unity and integrity is the Muhammadiyah. Muhammadiyah with the background as a modernity organization has established itself as an organization with the form of Islam *Wasatīyyah*.

Muhammadiyah commits to preach the concept of *wasat*, especially for the Indonesian people, so that it is hoped that the religious understanding of people will no longer adopt wrong understandings and tend to be

extreme, exaggerated or liberal which causes religion concept to become completely uncontrollable. Furthermore, Muhammadiyah emphasizes the concept of Islam which promotes anti-backwardness, anti-terrorism, anti-war, anti-oppression, anti-violence, and anti-all forms of destruction on earth such as natural exploitation, corruption, human crimes, abuse of power, and various mishaps that destroy life. Islam positively confine eminence that cover the diversity of ethnic, groups, races and cultures of mankind<sup>2</sup>.

The Muhammadiyah *wasatiyyah* concept-colored various decisions of its organization, especially in terms of Islamic law. One of Muhammadiyah's newest decisions made by the Tarjih Council and its *Tajdid* regarding the change in the height of the Sun at Subuh time, which was initially changed from -20 degrees to -18 degrees<sup>3</sup>. This decision has an impact on the Subuh Muhammadiyah prayer schedule which is 8 minutes slower than the Subuh prayer schedule commonly in Indonesia. The significant difference has a great influence on Indonesian people. This raises questions related to the *wasatiyyah* aspect in determining the changing decision of Subuh prayer time.

The study of the beginning of Subuh time in Indonesia began to gain its place when a critical study of the Subuh time was allegedly too early. Nevertheless, throughout authors academic investigation, these studies tend to lead to astronomical aspects and the elaboration of the syar'i side of the beginning of Subuh time<sup>4</sup>. There has

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<sup>2</sup> PP Muhammadiyah, *Berita Resmi Muhammadiyah* (Yogyakarta: Suara Muhammadiyah 2015), p. 22.

<sup>3</sup> PP Muhammadiyah, Decision of Pimpinan Pusat Muhammadiyah Nomor 734/KEP/I.0/B/2021 tentang Tanfidz Keputusan Musyawarah Nasional XXXI Tarjih Muhammadiyah Tentang Kriteria Awal Waktu Subuh, (Yogyakarta: PP Muhammadiyah, 2021).

<sup>4</sup> Dhani Herdiwijaya, "On the beginning of the morning twilight based on sky brightness measurements", *Journal of Physics: Conference Series, International Symposium on Space Science* (2020), p. 1. See also in M. Basthoni, *A Prototype of True Dawn Observation*

not been a specific study that connects it with the concept of *wasatiyyah*, especially in the case of the decision of the Muhammadiyah *Tarjih* and *Tajdid* Council regarding the fajr prayer time.<sup>5</sup> To pursue Islamic religious matters specifically, Muhammadiyah formed an organization called the *Tarjih* dan *Tajdid*<sup>6</sup> Council<sup>7</sup> which was originally formed

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Automation System, *Jurnal Sains Dirgantara*, Vol. 18 No. 1: 33 – 42 (2020), p. 33. See also in Hafiz Ayatullah, “Studi Analisis Fajar Kazib dan Fajar Shadiq (Awal Waktu Subuh di Kabupaten Bone)”, *Elfalaky: Jurnal Ilmu Falak* Vol. 2. Nomor 1. Tahun 2018 M, p. 76. See also in Dhani Herdiwijaya, “Waktu Subuh Tinjauan Pengamatan Astronomi”, *Jurnal Tarjih*, Volume 14 Nomor 1 (2017), p. 51. See also in Unggul Suryo Ardi, “Problematika Awal Waktu Subuh antara Fiqih dan Astronomi”, *Jurnal Al-Afaq* Vol. 2, No. 2 Desember 2020, p. 87. See also in Mustofa Ahyar, “Penentuan Awal Waktu Subuh Menggunakan Sky Quality Meter Pada Variasi Deklinasi Matahari” *Prosiding SNFA (Seminar Nasional Fisika dan Aplikasinya)* 2018, p. 184. And Imam Qusthalani, “Kajian Fajar dan Syafaq Perspektif Fikih dan Astronomi”, *Jurnal Mahkamah*, Vol. 3, No. 1, Juni 2018, p. 1

<sup>5</sup> See in PP Muhammadiyah, The decision of Pimpinan Pusat Muhammadiyah Nomor 734/KEP/I.0/B/2021 tentang Tanfidz Keputusan Musyawarah Nasional XXXI Tarjih Muhammadiyah Tentang Kriteria Awal Waktu Subuh, (Yogyakarta: PP Muhammadiyah, 2021).

<sup>6</sup> *Tarjih* dan *Tajdid* Council are *ijtihad jama'i* institutions (organizational) within Muhammadiyah whose members consist of people who have Islamic knowledge and scientific competence in their respective fields. See Pimpinan Pusat Muhammadiyah, *Surat Keputusan Pimpinan Pusat Muhammadiyah NO : 17/ SK- PP/ II-A/ 1.A/2001 Tentang Tanfidz Keputusan Musyawarah Nasional Tarjih XXIV*, (Yogyakarta, 2001). See also Alijani al-Alabij, *Perwakafan Tanah di Indonesia dalam teori dan Praktek*, (Jakarta: PT. Raja Grafindo Persada, 2002), cet. ke-4, p. 57.

<sup>7</sup> The Council itself is a leadership auxiliary organization that is responsible for organizing charities, programs and main activities in certain fields in accordance with the policies of the Organization Leadership at each level. Currently Muhammadiyah has 13 councils, including: *Tarjih* and *Tajdid* Council, *Tabligh* Council, Higher Education Council, Elementary and Secondary Education Council, Trainee Education Council, Social Service Council, Economic and Entrepreneurship Council, Community Empowerment Council, Public Health Advisory Council, Library and Information Council, Environment Council, Law and Human Rights Council, Waqf and Treasury Council. Pimpinan Pusat Muhammadiyah: *Lampiran Surat*

at the 16th Muhammadiyah congress in Pekalongan in 1927 under the name *Tarjih* Council, because indeed in its early stages, the task of this assembly was simply to choose among the several opinions that exist in the realm of Islamic thought which are considered to have the strongest basis, this is known as the *tarjih* method<sup>8</sup>.

This study will certainly not touch much on the scientific aspects of early Subuh time but will discuss more about the *wasatiyyah* context of the Tarjih and Tajdid Muhammadiyah decisions regarding initial criteria changing for Subuh time.

### **The Conception of Fiqh Wasatiyyah**

Abu Abdur Rahman Faruq explains the characteristic feature of Islam and true Muslims are to implement religious obligation and believe moderately. Furthermore, an Islamic belief should be understood by all people rationally and inclusively. Several scholars argue that moderate Islam is an effort to restore how Islam and true Muslims understand and practice its teachings rationally and inclusively. Moderate Islam (*wasatiyyah*) is an understanding and practice of religious teachings that is not excessive and negligent<sup>9</sup>.

In various Islamic traditions, Muslims are taught to become fair people and uphold moderate methodology in understanding, interpreting, and practicing religion. Al-

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*Keputusan Pimpinan Pusat Muhammadiyah Nomor: 120/KEP/I.O/B/2006 Tentang: Qa`idah Unsur Pembantu Pimpinan Persyarikatan, (Yogyakarta, 2006) dan Pimpinan Pusat Muhammadiyah, Berita Resmi Muhammadiyah No. 01/2010-2015/Syawwal 1431 H/September 2010 M tentang Tanfidz Keputusan Muktamar Satu Abad Muhammadiyah (Muktamar Muhammadiyah Ke 46). (Yogyakarta, 2010).*

<sup>8</sup> Tarjih dan Tajdid Council of Muhammadiyah Central Leadershipf, *Tanya-Jawab Agama 3*, (Yogyakarta: Suara Muhammadiyah, 2004), p. 226

<sup>9</sup> Abu Abdur Rahman Faruq Post, *The Moderate Religion: Clarification of the Moderate, Balanced Religion of Islam and the True Muslim between the Extremes of other Religions and their followers* (Makkah Al Mukaramah, Dar ul Itibaa Publicatios, 2013), 13.

Qur'an (QS. al-Baqarah: 143) and the hadith of the prophet explain that Islam teaches peaceful life and upholds peace. Islam does not accept or tolerate radicalism and extremism at all, including fanatical religious thought<sup>10</sup>.

In Muhammad Kamal Hassan's research, it was found that moderate (*wasatiyyah*) includes various aspects: religiosity, spirituality, intellectuality, appearance, attitudes, behavior, relationships and activities of Muslims in the contemporary era. However, all these aspects of *wasatiyyah* met with the "liberal Islam" movement in Indonesia. In responding to this movement, Hassan emphasized that the term *wasatiyyah* should be understood comprehensively to refer to the Qur'anic expression "*ummatan wasatan*", which refers to the universal Islamic community or nation that focuses on justice, goodness, and middle to become "witnesses of mankind" in front of Allah as a servant who can be trusted in this world and in the hereafter (Surah al-Baqarah: 143)<sup>11</sup>.

The term *wasatiyyah* is generally used to express personal moderation and characteristic group behavior. The simplification of the meaning of "moderate" refers to an attitude or position that is against extremism and exaggeration<sup>12</sup>. The term *wasatiyyah* is a verbal noun from the word *wasat* according to Arabic grammatical structure. Instead of determining one literal and one-sided meaning, there are several other synonyms, such as *i'tidal*, *tawazun*, and *iqtishād* which are translated as moderation, justice,

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<sup>10</sup> Thameem Ushama, "Historical Roots of Extremist and Radical Islamist Thinking", *Intellectual Discourse*, Special Issue (2017), 527–551.

<sup>11</sup> Muhammad Kamal Hassan, "The Concept of Wasatiyyah and the Challenge of Islam Liberal in Indonesia," *Social Sciences and Humanities*, (International Islamic University Malaysia, 2010).

<sup>12</sup> Muhammad Bakir Yaakub and Khatijah Othman, "A Textual Analysis for the Term "Wasatiyyah" (Islamic Moderation) in Selected Quranic Verses and Prophetic Tradition," *Journal of Education and Social Sciences*, Vol. 5 (2006), 67.

balance, and prudence. The opposite of *wasatīyyah* is *tatarruf*, which refers to the group "extremism"<sup>13</sup>.

Living a life moderately (*wasatīyyah*) and meditating (i'tidal) is part of the application of justice and ethics to every Muslim. However, these two things are difficult to practice in life. In struggling and implementing *wasatīyyah*, according to Muhammad Hashim Kamali, educational values and media responsibility are needed. These two elements contribute to plurality and social harmony. Muslims should also participate actively in becoming *khair ummah* and humanity. Muslim people will be weak when fanaticism and extremism become their nature and behavior. Fanaticism and extremism towards religious understanding are contrary to Islamic teachings that teach justice and meditation. Every problem in this world needs stability. When the elements of tranquility are gone, various problems will arise and life is under threat<sup>14</sup>

*Wasatīyyah*, as stated by Muneer Kuttiyani Muhammad and Adibah Abdul Rahim, teaches how to place human behavior according to nature and balance in life as taught by the Prophet Muhammad. In the perspective of shari'ah, *wasatīyyah* aims to provide benefits and human welfare, to prevent something that is harmful. The moderate universality focuses on justice which can be applied at any time in every opportunity, space and time. All prophets sent by Allah have fulfilled

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<sup>13</sup> Muhammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Quranic Principle of Wasatiyya* (Oxford: Oxford University Press, 2015), p. 9; Muneer Kuttiyani Muhammad and Adibah Abdul Rahim, "The Principle of Wasat'iyyah as a Higher Objective of the Shar'ah: A Historical Survey," *Intellectual Discourse*, 25:2 (2017), 341–355.

<sup>14</sup> Muhamadul Bakir and Khatijah Othman, "Wasatiyyah (Islamic Moderation): A Conceptual Analysis from Islamic Knowledge Management Perspective," *Journal of Islamic Thought and Civilization*, vol. 1, Issue 7 (2017), 16-17.

their responsibility to deliver justice to their people<sup>15</sup>. Likewise Muslims today have to imply *wasatīyyah* Islam.

Muhamadul Bakir Ya'kub and Khatijah Othman explain that *wasatīyyah* is not only interpreted as action and behavior moderately between extremism and exaggeration, but also cover all concepts of balance, justice, diligence, goodness in work performance (*itqan*) as described in the Qur'an (2: 143) that Allah made Muslims as the chosen people and witnesses in order to be fair and balanced in the earth. Thus, the essence of Islamic moderation is actually the realization of justice (fairness) and moral goodness (moral excellences) against the difficulties or burdens others. In Muhammad Kamal Hassan's view, the holistic essence of justice, goodness, and the ummah have become the basic concept of *wasatīyyah*. The concept of *wasatīyyah* in its practical application encourages to live together in peace and mutual acceptance<sup>16</sup>. This value of justice, in the perspective of Khaled Aboe El-Fadl, serves to control and guide humans in interpreting and understanding God's law (Divine law). Being fair is God's commandment. God describes Himself as the Most Just, who is a mercy on Himself (6:12). God's message to do justice is then addressed to the Prophet Muhammad, then it is addressed to humans.

The term moderatism is actually not very popular in classical Islamic thought. However, according to Masdar Hilmy, the Arabic equivalent can be used with the word *al-tawāsuṭ* words or *al-wasaṭ* (moderation), *al-qisṭ* (justice), *al-tawāzun* (balance), *al-i'tidāl* (harmony), etc<sup>17</sup>.

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<sup>15</sup> Muneer Kuttiani Muhammad and Adibah Abdul Rahim, "The Principle of *Wasamiyyah* as A Higher Objective of the *Shari'ah*: A Historical Survey," *Intellectual Discourse*, 25, 2 (2017), 341-355.

<sup>16</sup> Muhammad Kamal Hassan, *The Need to Understand Al-Wasamiyyah as Part of I.I.U.M's Mission of Islamisation* (Kuala Lumpur: CENTRIS, IIUM, 2013).

<sup>17</sup> Masdar Hilmy, *Quo-Vadis Islam Moderat Indonesia? Menimbang Kembali Modernisme Nahdlatul Ulama dan*



The crystallization of the *wasatīyyah* zest can be observed in various official decision which are the source of Muhammadiyah's ideology. For example, in the *Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah* (MKCH) items 4 and 5. In point 4, it is clear that Muhammadiyah is puritan for faith and worship. However, Muhammadiyah's character is flexible and inclusive for non-theological and non-ritual. In point 5, it is even emphasized that Muhammadiyah is ready to build a humanitarian network for anyone to create true people.

### **The Beginning of Subuh Time Indonesia**

The determination of the beginning of Subuh time cannot be separated from observations of the solar phenomenon which is often referred to as Fajr<sup>18</sup>. In fiqh, there are two kinds of fajr, namely Kizib (Kazib)<sup>19</sup> and Sadiq (Sadiq)<sup>20</sup>. In connection with these two types of Fajr, Rasulullah saw. in the hadith of the history of Imam Baihaqy states that the 2 types of Fajr are related to the

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Muhammadiyah, *Jurnal Miqot*, Vol. XXXVI No. 2 Juli-Desember 2012, 263-264.

<sup>18</sup> Apart from marking the time of Fajr, Fajar (Fajar Sadiq) also has an urgency as a determinant of several other important ibada, the beginning of fasting, the end of Qiyamul Lail and the end of the implementation of wukuf at Arafah during the Hajj.

<sup>19</sup> The dawn of Kazib is the dawn that "lies" true to its name. That is, at dawn before morning, there is a rather bright light that extends and points upwards in the middle in the sky. shaped like a wolf's tail, then the sky became dark again. Fajar kizib in English is usually known as *Twilight False* or *Zodiacal Light*. See Susiknan Azhari, *Ensiklopedi Hisab Rukyat*, (Yogyakarta: Pustaka Pelajar, 2012), cet-ke III, 64 and Selamat Hambali, *Ilmu Falak (Penentuan Awal Waktu Shalat & Arah Kiblat Seluruh Dunia)*, (Semarang: Program Pascasarjana IAIN Walisongo Semarang, 2011), 124

<sup>19</sup> Fajar Kizib in English it is commonly known as *Twilight False* atau *Zodiacal Light*. See Susiknan Azhari, *Ensiklopedi...*, 64 and Selamat Hambali, *Ilmu Falak...*, 124

<sup>20</sup> Fajar Sadiq is the real Fajr, is a rather bright white light that spreads on the eastern horizon that appears just before the sun rises. See Susiknan Azhari, *Ensiklopedi...*, 64 and Selamat Hambali, *Ilmu Falak...*, 124

implementation of the Subuh prayer, namely the first Fajr which is forbidden to eat and permissible for prayer (Fajr Sadiq as a marker of Subuh time) and second Fajr which is forbidden to pray at Fajr and it is permissible to eat (Fajr of Kazib which appears before Fajr of Sadiq). This explains that Subuh time begins at Fajr of Sadiq<sup>21</sup> and lasts until sunrise. The Fiqh experts agree with this opinion, although there are some fiqh Syafi'iyah experts who conclude that the deadline for Subuh time is until the sunlight appear.<sup>22</sup>

In astronomy there are 3 terms Fajr<sup>23</sup>:

1. *Astronomical Twilight*

Astronomical Twilight is defined as the end of the night, when the starlight begins to dim due to the scattering of the sun's light. The position of the Sun during Astronomical Fajr conditions is 18-20 degrees below the horizon.

2. *Nautical Twilight*

Nautical Twilight is the Fajr that shows the horizon for sailors, in this condition the horizon of the sea has begun to appear. The position of the Sun in this condition is about 12 degrees below the horizon.

3. *Civil Twilight*

Civil Twilight is the Fajr that begins to reveal objects around us, in this conditioning the surrounding area conditions have started to light up that indicate the sun will rise. The position of the sun in this conditions is about 6 degrees below the horizon

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<sup>21</sup> The issuance of Fajar Sadiq as a marker of the beginning of Fajr time has become an agreement of scholars, especially in Indonesia, but what is different is the problem of the mathematical height of the Sun which is an astronomical interpretation related to the emergence of the Fajr of Sadiq.

<sup>22</sup>Al Faqih Abul Wahid Muhammad Bin Ahmad Bin Muhammad Ibnu Rusyd, *Bidayatul Mujtahid Analisa Fiqih Para Mujtahid*, translated by Imam Ghazali dkk, from *Bidayatul Mujtahid Wa Nihayatul Muqtasid*, (Jakarta: Pustaka Amani, 2007), 213

<sup>23</sup> Dhani Herdiwijaya, "Waktu Subuh Tinjauan Pengamatan Astronomi...", 56. See Also in Hendri, *Fenomena Fajar Shadiq...*, 155.

*Fajar Sadiq* can be understood as astronomical twilight, which is when the sky is no longer dark where the earth's atmosphere is able to refract sunlight from under the horizon. The publication of the *Fajar Sadiq* in fiqh literacy occurs at the time of gholas, which is the dark time at the end of the night mixed with the light of Fajr. When it is time for gholas, someone cannot recognize the faces of other people beside them<sup>24</sup>. This light begins to appear on the eastern horizon before sunrise when the sun is about 18° below the horizon (or the sun's zenith distance = 108° degrees). Another opinion states that the *Fajar Sadiq* begins when the sun's position is 20° degrees below the horizon or the zenith distance of the Sun is 110° (90° + 20°).

Historically, when viewed in the realm of Falak thought in Indonesia, the height of the Sun as a determinant of the beginning of Fajr time has various values. Among them are -18°, contained in the book *Al-khulashatul Wafiyah fil falaki Jadawil Lughritimiyah* by Zubair Umar al-Jaelani and *Ilmu Falak (Cosmography)* by P. Sima-Mora, -19° in the book *Taqribul Maqshad fil 'amali bir rubu' il Mujayyab* by Muhammad Muhtar bin Atharid al-Jawi al-Bogori, *ad-Durusul Falakiyah* by Muhammad Ma'shum bin Ali al-Maskumambang, and *Ilmu Hisab dan Falak* by KRT Muhammad Wardan Diponingrat, -20° in Abdur Rachim's book of *Ilmu Falak*, *Almanak Hisab Rukyat* by the Religious Courts, *Syawariqul Anwar* by Noor Ahmad SS, *Islamic Calendar, Times and Qibla* by Muhammad Ilyas, and *Pedoman Penentuan Jadwal Waktu Shalat Sepanjang Masa* by Sa'adoedin Djambek<sup>25</sup>.

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<sup>24</sup> Sayyid Abdurrahman Ba'alawi, *Bughyatul Mustarsyidin*, (Beirut: Darul Fikr, 1994 M/1414 H), Juz I, 33.

<sup>25</sup> Qamarus Zaman, "Terbit Fajar dan Waktu Subuh (Kajian Nash Syar'i dan Astronomi)", *Jurnal Ahakim*, Vol. 2 No. 1 Januari 2018, 29. See also in Imam Qusthalaani, "Kajian Fajar dan Syafaq Perspektif Fikih dan Astronomi", *Jurnal Mahkamah: Jurnal Kajian Hukum Islam*, Vol. 3, No. 1, Juni 2018, 10. See also in Sub Direktorat Pembinaan Syari'ah dan Hisab Rukyah Kementerian Agama RI, *Waktu Subuh Menurut Kementerian Agama*, This paper was presented at the 2010 Hisab and Rukyat evaluation meeting of Kementerian Agama RI

Related to the variations in the sun height as a determinant of the early Subuh time that developed in Indonesia, the most famous opinion is as expressed by Saadod'din Djambek who is touted by many as mujaddid al-hisab (reformer of hisab thought) in Indonesia. He claims that Subuh time begins with apparently Fajr below the eastern horizon and ends with the rising of the sun. According to him, in astronomy, it seems that Fajr is defined by the position of the sun as  $20^{\circ}$  below the eastern horizon<sup>26</sup>. This opinion is one of the references in terms of the commencement of Subuh time in Indonesia and is used until today.

Beside that, related to Indonesia area that are geographically crossed by the Equator (equator) or located around the Equator with latitudes closer to the Equator and the atmosphere is thicker (thickness of the troposphere at low latitudes / near  $\pm 17$  km), the criteria for Subuh time which is considered the most suitable is the sun's height of  $-20^{\circ}$  below the horizon or about 1 hour 12 minutes later the sun will rise. Until now, these criteria have been used by the Indonesian Ministry of Religion<sup>27</sup>.

These criteria are supported by several studies that have been carried out in Indonesia, including the Indonesian Ministry of Religion Falakiyah Team in Labuan Bajo in 2018 and also the results of observations of rukyat Fajr in Banyuwangi conducted by researchers from the Nahdlatul Ulama Falakiyah Institute. This study shows that the light curve measured by SQM shows that a decrease in magnitude occurs starting at 04.46 WITA and

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Direktorat Jenderal Bimbingan Masyarakat Islam at the Horizon Hotel Semarang, 23th–25th February, 2010.

<sup>26</sup> In Indonesia, this opinion was first developed by Syekh Tahir Djalaluddin Azhari. This opinion was later developed by M. Djamil Djambek, followed by Saadod'din Jambek and H. Abdur Rachim. Lihat Saadod'din Djambek, *Pedoman Waktu Salat.....*, 45

<sup>27</sup> Lihat Direktorat Urusan Agama Islam dan Pembinaan Syariah Direktorat Jenderal Bimbingan Masyarakat Islam Kementerian Agama RI, *Ephemeris Hisab Rukyat 2021*, (Jakarta: Dirjend Bimas Islam Kemenag RI, 2020), p. 417.

04.44 WITA. The drop in magnitude indicates that astronomical Fajr lights are beginning to appear. This time corresponds to the sun's positions of  $-19.5^\circ$  and  $-20^\circ$ <sup>28</sup>.

Other research was also carried out by the Falakiyah Nahdlatul Ulama Team in various observations from 2010 to 2020, obtained 37 undisturbed data with curve turning points smaller than  $-18^\circ$ . The distribution of observation locations starts from the island of Java (Madiun, Klaten, Pati, Rembang, Banyuwangi), Bawean Island to the islands of Nusa Tenggara (Labuhan Bajo, Kolbano). In the 37 data, there are 8 data which have a turning point value smaller than  $-20^\circ$ , so if we stand on the principle of the boundary equation with the lowest value as adopted in the formation of the hilal visibility criteria, it is quite rational that the lowest turning point of all data is  $21^\circ$ . So, based on the requirements of the study of fiqh and security measures, it can be concluded that the beginning of the Fajr of Sadiq is at the sun height  $-20^\circ$ . Thus, the initial criterion for Subuh time is at the sun height  $-20^\circ$ <sup>29</sup>.

The Fajr observations in Banyuwangi and Semarang conducted by M. Basthoni also reinforce the  $-20$  degrees criterion. The results of this study clearly show the effect of light pollution on the measurement of Fajr, that the Fajr of Sadiq has appeared when the sun is  $-20$  degrees high. Compared with measurements in Semarang prove that light pollution plays a major role in measurement results that claim Fajr when the sun is higher, for example  $h = -13^\circ$ <sup>30</sup>.

## **A. Fiqh Wasatyyah Muhammadiyah Perspective**

<sup>28</sup> Kemenag.go.id, accessed on 29th of April, 2021 at 13.45 WIB.

<sup>29</sup> Falakiyah institutions PBNU, "Pandangan Nahdlatul Ulama tentang Kriteria Awal Waktu Subuh di Indonesia", Lampiran surat no. 017/LF-PBNU/IV/2021, 6. Apart from these two studies, there are still many studies that produce conclusions that support the  $-20$  degree criterion, such as M. Basthoni, A Prototype of..., 33.

<sup>30</sup> M. Basthoni, "Typology of Fajr Light Curves in High and Low Light Pollution Areas", disampaikan dalam International Conference on Science and Applied Sciences (ICSAS) 2021, UNS, 6 April 2021.

The Muhammadiyah organization was founded by Muhammad Darwisy or better known as K.H. Ahmad Dahlan<sup>31</sup> in Kauman, Yogyakarta on 08 Dzulhijjah 1330 H / 18 November 1912 as a response to various suggestions from his friends and students to establish a permanent institution<sup>32</sup>.

Muhammadiyah's identity as a *wasatiyyah* movement is encapsulated in Muhammadiyah Personality<sup>33</sup>. When analyzed one by one the various dictums in the official decision, it will show two contradictory faces of Muhammadiyah, but in essence they

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<sup>31</sup> KH. Ahmad Dahlan is the son of KH. Abu Bakar bin K. Sulaiman, a preacher in the Yogyakarta sultanate. He was born in 1869 with the name M. Darwisy. After completing his basic education in nahwu, fiqh and tafsir in Yogyakarta, in 1890 he went to Mecca for a year to study there. In 1903 he returned to Mecca to stay for 2 years. In that city he studied religion, among others, from Sheikh Ahmad Khatib, one of the scholars who adhered to madzhab Shafi'i and who opposed Muhammad Abduh's concept of reform. Ahmad Dahlan himself knew of the renewal understanding that Muhammad Abduh brought when he was in the holy land, after returning to Indonesia, this knowledge was deepened through books and magazines. He not only knew Muhammad Abduh's thoughts but also Ibn Taymiyyah's thoughts (1263-1328 AD) and Ibn al-Qayyim al-Jauzi (1292-1350 AD). Subsequently See in Deliar Noer, *Gerakan Modern Islam di Indonesia*, Vol. VIII, (Jakarta: PT Pustaka LP3ES, 1996), 85. See also in Arbiya Lubis, *Pemikiran Muhammadiyah Dan Muhammad Abduh Suatu Studi Perbandingan*, (Jakarta: Bulan Bintang, 1989), 13. See also in Alwi Shihab, *Membendung Arus: Respons Gerakan Muhammadiyah Terhadap Penetrasi Misi Kristen di Indonesia*, (Bandung: Mizan, 1998), 105.

<sup>32</sup> Alwi Shihab, *Membendung Arus: Respons Gerakan Muhammadiyah Terhadap Penetrasi Misi Kristen di Indonesia*, 105. At the beginning of its establishment, Muhammadiyah had nine core managers, they were K.H. Ahmad Dahlan as Chairman / President, Abdullah Siraj as Secretary / Clerk, then Ahmad, Abdul Rahman, Muhammad, Sarkawi, Akis, Jaelani, and Muhammad Fakhri as members. See M. Raihan Febriansyah, *dkk, Muhammadiyah 100 Tahun Menyinari Negeri*, (Yogyakarta: Majelis Pustaka dan Informasi Pimpinan Pusat Muhammadiyah, 2013), 3.

<sup>33</sup> See Decision of the 44th Muhammadiyah Congress in Jakarta 8th-11th July 2000, (Yogyakarta: Pimpinan Pusat Muhammadiyah, 1421 H / 2000 M).

support each other. On one side, Muhammadiyah seems to be on the extreme right, but on the other hand it seems extreme left. This is actually the uniqueness of Muhammadiyah. Between text and context is understood and positioned proportionally.

The *wasatiyyah* movement is in line with the advanced Islamic model<sup>34</sup> which is now being promoted by Muhammadiyah. In the concept of progressive Islam tuck messages of peace, openness, tolerance, friendship, and appreciation of diversity. Of course, these messages are the breath of the *wasatiyyah* movement<sup>35</sup>. Advancing Islam sows the seeds of truth, goodness, peace, justice, benefit, prosperity, and the virtues of life dynamically for all mankind. Islam that upholds the dignity of humans, both men and women, Islam that promotes anti-violence, anti-oppression, anti-backwardness, and anti-all forms of destruction on earth, abuse of power, corruption, human crimes, natural exploitation<sup>36</sup>

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<sup>34</sup> The term "Islam Berkemajuan" found momentum in its popularity, especially after Muhammadiyah raised it as the theme of the 47th Muhammadiyah Congress in Makassar, South Sulawesi, on 3rd-7th August, 2015. The theme of the Muhammadiyah Congress reads "Enlightenment Movement Towards a Progressing Indonesia". The enlightenment movement is here to provide answers to humanitarian problems that are cultural and structural in nature; spiritual emptiness, conflict and social violence, as well as ecological damage.. The substantial aim of the enlightenment movement is to build the main social institutions, or in the definitive language of the organization is; realizing a true Islamic society. Haedar Nashir, Muhammadiyah dan Gerakan Pencerahan Untuk Indonesia Berkemajuan (Paper presented at the Ramadhan Recitation of the Muhammadiyah Central Leadership, in Yogyakarta, 5th-7th August, 2011), 3.

<sup>35</sup> Yunahar Ilyas, Materi tentang Ideologi Muhammadiyah Refreshing dan Silaturahmi Nasional Peningkatan Kualitas Mubaligh (PKM) Muhammadiyah, (University Hotel Maguwoharjo, Yogyakarta, 2017)

<sup>36</sup> Zainun Wafiqatun Niam, "Konsep Islam *Wasatiyyah* sebagai Wujud Islam Rahmatan Lil'alamin: Peran NU Dan Muhammadiyah dalam Mewujudkan Islam Damai di Indonesia", PALITA: Journal of Social-Religion Research, Vol.4, No.2 (2019), 103.

Muhammadiyah also characterized itself as a *tajdid* movement<sup>37</sup>. In the charter is stated that Muhammadiyah is an Islamic movement, preaching *amar makruf nahi mungkar*, and *tajdid*<sup>38</sup>. Muhammadiyah's *Tajdid* is divided into purification and dynamism. Both must be balanced. Purification is in terms of faith (purification from *shirk*), worship (purification from *bid'ah*), and morals (purification from deviants). While *dinamisation* or modernization is carried out in worldly matters. So that Islamic teachings can be applied actually and functionally. Therefore, *bid'ah* only exists in *mahdhah* worship, there is no *bid'ah* in cultural area

Muhammadiyah positioned itself as moderate Islam or *wasatīyyah*. Muhammadiyah is not radical and not liberal. Muhammadiyah retains to the *tawāsuṭ* (middle), *tawāzun* (balanced), and *ta'ādul* (fair) principle. Muhammadiyah is also present and future oriented which is known as progressing.

Muhammadiyah at the socio-cultural level tries to marry tradition and sharia. In general, it tries to combine habits with sharia that does not conflict with the belief and the sharia itself. Muhammadiyah members continue to carry out their traditions and habits even though some Muhammadiyah members are supposed to inappropriate with the original Muhammadiyah (*puritan*). This is what Geertz considers the religion of the *abangan* in rural Javanese people. In addition, there are Muhammadiyah members who marry habits in NU with Muhammadiyah.

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<sup>37</sup> The terminology of *tajdid* in Muhammadiyah which in addition to the meaning of renewal, also means purification. It's just that the purification adopted by Muhammadiyah is not identical with textualization which tends to be rigid, so that the purification steps carried out by Muhammadiyah are not carried out in a frontal and radical way, but in ways that are persuasive, wise, wise, and gradual, which is often referred to by Muhammadiyah as cultural preaching. Tafsir, Muhammadiyah dan Wahabisme Mengurai Titik Temu dan Titik Seteru, (Yogyakarta: Suara Muhammadiyah, 2013), 129.

<sup>38</sup> Decree of the 45th Muhammadiyah Congress on Muhammadiyah's Articles of Association, (Malang: 2005), 5.



Especially in terms of muamalah and worldly political siyasah. This model is a marriage between NU and Muhammadiyah which becomes a culture beyond Muhammadiyah which usually develops among academics and progressive-transformative youths, not preachers<sup>39</sup>.

Simply, it can be said that the concept of fiqh chosen by Muhammadiyah is followed up in understanding and practicing Islam by staying away from the *taṭarruf* (extreme) attitude. Moderation in Islam plays between two extreme poles, namely overtextualists and over rationalists. The Overtextualist approach will dwarf the space of *ijtihad*<sup>40</sup> and rationality that produce stagnation and castration of mind, which incidentally is God's greatest gift. Muhammadiyah's choice of fiqh *wasatiyyah* does not mean an attitude that does not side with the truth and does not have a stand to determine what is true and what is false. Muhammadiyah members as moderate Muslims are also not hypocrites who are always looking for safety, "wishy-washy" and choosing Islamic teachings according to their interests. Moderate Muslims believe that the totality of Islam is a religion that is always modern, not hostile to the dynamics of the world and other religious communities. (see the meaning of "*umuruddunia*" in the *masailul khamsah* book on the HPT).

Based on the description above, the writer draws a red thread that the Islamic perspective of fiqh *wasatiyyah* can be described as an medieval Fiqh among the groups calling for narrow school practice with those who call for absolute freedom from being bound by the school of thought. Fiqh is the middle class among those who are punished by rationality alone even though it violates the qath'i texts with those who deny the role of mind even though it is to understand the texts. Fiqh is the middle

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<sup>39</sup> Zuly Qodir, "Muhammadiyah Memperkuat Moderasi Islam Memutus Radikalisme", *Jurnal Ma`arif*, Vol. 14, No. 2, 21.

<sup>40</sup> *Ijtihad* is devoting all of our abilities to produce shara` laws from the arguments of syara` in detail. See Abdul Wahab Khalaf, *Ilmu Ushul al-Fiqhi*, (Kairo: Dar al-Qalam, 1978), 216

class among those who are tough and strict even in furu 'cases and those who are easy going even in ushul cases. Middle fiqh is among the groups that glorify turath too much even though the reality has changed during times with those who ignore turath even though it contains useful guidelines

### **The Beginning of Subuh Time According to Muhammadiyah**

Subuh time is from Fajr sadik to sunrise. Sadik's Fajr in science is understood as the beginning of astronomical twilight, this light begins to appear on the eastern horizon before the sun rises. In connection with the height of the Sun as the initial determination of the Subuh time itself, Muhammadiyah also uses an altitude of  $-20^{\circ}$  below the horizon or the zenith distance of the sun =  $110^{\circ}$ <sup>41</sup> before finally being changed at the XXXI National Conference on Tarjih on 28 November-20 December 2020.

The discourse on changing the initial criteria for Subuh time Muhammadiyah began to roll after the publication of the writing of Sheikh Mamduh Farhan al-Buhairi entitled "*Salah Kaprah Waktu Subuh*" which was published in Qiblati Magazine (2009). The writing was also followed by the publication of a book by Agus Hasan Bashori et al with the title "*Koreksi Awal Waktu Subuh*"<sup>42</sup>.

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<sup>41</sup> See PP Muhammadiyah, *Tanfidz Keputusan Musyawarah Nasional Tarjih Ke-27*, (Yogyakarta: PP Muhammadiyah, 2014), 223. See also in Team of Majelis Tarjih dan Tajdid PP Muhammadiyah, *Pedoman Hisab Muhammadiyah*, (Yogyakarta: Majelis Tarjih dan Tajdid PP Muhammadiyah, 2009), 68

<sup>42</sup> Sriyatin Shodiq, "Kapita Selekta Fatwa dan Putusan Tarjih Kriteria Awal Waktu Subuh/Fajar Perubahan dan Konsekuensinya" dipresentasikan dalam Pengajian Tarjih Edisi 123 Tema: Kriteria Awal Waktu Subuh/ Fajar, Perubahan dan Konsekuensinya, implemented by Majelis Tarjih dan Tajdid PP Muhammadiyah, 24 Maret 2021 M. See Also in Sriyatin Shodiq, "Pedoman Hisab Muhammadiyah (Kriteria Penetapan Awal Ramadhan dan Syawal, Awal Waktu Subuh dan Kalender Hijriah Global)", presented in Virtual Visit and Outreach Majelis Tarjih dan Tajdid PP Muhammadiyah, implemented by Majelis Tarjih dan Tajdid PP Muhammadiyah, April 24, 2021 M.

Studies regarding the change in the criteria for early Subuh time have become a hot topic of conversation within Muhammadiyah, so the theme "*Kaji Ulang Awal Waktu Subuh*" has become one of the discussions at the 27th National Conference of Tarjih 2010 at the University of Muhammadiyah Malang. However, the proposal for changing the initial criteria for Subuh time in the National Conference on Tarjih was not agreed upon by the National Conference participants, so that it returned to the criteria of -20°<sup>43</sup>. Since the 27th National Conference of Tarjih in 2010, Muhammadiyah appointed 3 Muhammadiyah Universities to conduct intensive research / observations on the criteria for Subuh time/ early Fajr of Sadiq's time, namely the Islamic Science Research Network (ISRN) Muhammadiyah University Prof. Dr. Hamka (UHAMKA) Jakarta, the Center for Astronomy Studies (Pastron), Ahmad Dahlan University (UAD) Yogyakarta, and the Observatory for Phalanges of Muhammadiyah University of North Sumatra (OIF UMSU).

The ISRN-UHAMKA research coordinated by Tono Saksono was conducted in Bogor, Bekasi, Tangerang, Jakarta, Cirebon (West Java), Yogyakarta (DIY), Labuan Bajo (NTT), Bitung (North Sulawesi), Balik Papan and North Sumatra OIF-UMSU Medan). Apart from several locations in Indonesia, ISRN-UHAMKA also conducted research outside Indonesia, namely in Yorkshire (England). ISRN-UHAMKA in this research also collected data (using SQM and photos) in Tacoma (near Seattle, WA), Johore Bahru (Malaysia), Cairo (Egypt), Istanbul (Turkey), and Medina. Comprehensive analysis of 750 days of collected data from the world's Subuh, results in the conclusion that Fajr appears when the Sun is at a position of about -13° below the eastern horizon, for Indonesia itself it is known that the height of the Sun at the beginning of Subuh time ranges between -12.75° and -13.58° (with a margin of error of

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<sup>43</sup> See PP Muhammadiyah, *Tanfidz Keputusan Musyawarah Nasional Tarjih Ke-27*, (Yogyakarta: PP Muhammadiyah, 2014), 7 and 169.

3.13%)<sup>44</sup>. However, in this study, 14%<sup>45</sup> of the sun's height was detected.

The OIF-UMSU research chaired by Arwin Juli Rakhmadi was carried out in 3 places in the North Sumatra region, namely Medan, Deli Serdang, and Barus. The results obtained data that the height of the Sun at the beginning of Subuh time is  $-16.28^\circ$  below the eastern horizon<sup>46</sup>. Meanwhile, the Pastron-UAD research chaired by Yudiyakto was carried out in several locations in the province of Yogyakarta, namely Tamanan Bantul, Campus I, III and IV of Ahmad Dahlan University, Kulanprogo and Gunung Kidul. This study found that there is a tendency for early Subuh time did not occur at  $-20^\circ$  or  $-18^\circ$  below the eastern horizon, but to a lesser degree<sup>47</sup>

The 3 studies above became consideration in the XXXI Tarjih Muhammadiyah National Conference on the Early Criteria for Subuh Time. Apart from these 3 studies, related to the initial criteria for Subuh time in the 31st Tarjih National Conference, several other studies were also considered which were carried out independently or in groups, including the research of the al-Falakiyah Foundation in Surabaya which was coordinated by Sriyatin Shodiq (result  $-18^\circ$ ), Lajnah Falakiyah. PCNU Gresik coordinated by Abdul Muid Zahid (bright conditions at the

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<sup>44</sup> Tono Saksono, dkk, *Draf Materi Musyawarah Nasional Tarjih Muhammadiyah XXXI*, (Yogyakarta: MTT Muhammadiyah, 2021), 68.

<sup>45</sup> Tono Saksono, "Global Twilight Project" presented in *National Webinar: Mengkaji Ulang Munculnya Fajar di Indonesia dan Dunia*, implemented by Muhammadiyah Prof. Dr. Hamka University Jakarta, Juni 19, 2020.

<sup>46</sup> Arwin Juli Rakhmadi, "Data SQM dan Pola Waktu Subuh di Sumatera Utara" presented in *National Webinar: Mengkaji Ulang Munculnya Fajar di Indonesia dan Dunia*, implemented by Muhammadiyah Prof. Dr. Hamka University Jakarta, Juni 19, 2020.

<sup>47</sup> Tono Saksono, dkk, *Draf Materi Musyawarah...*, 68. See also in Sriyatin Shodiq, "Kapita Selekta Fatwa dan Putusan Tarjih Kriteria Awal Waktu Subuh/Fajar Perubahan dan Konsekuensinya" presented in *Pengajian Tarjih Edisi 123 Tema: Kriteria Awal Waktu Subuh/ Fajar, Perubahan dan Konsekuensinya*, implemented by Majelis Tarjih dan Tajdid PP Muhammadiyah, Maret 24, 2021 M.

beginning of the month of Qamariyah:  $-19.78^\circ$  and sunny conditions during the bright moon / mid-month:  $-14.68^\circ$  to  $-18.66^\circ$ ).<sup>48</sup>

In addition, a literature review related to the beginning of Subuh time conducted by Muhammadiyah found that starting from the 3rd century H, many of the criteria developed in Islam were  $-18^\circ$  (19 data),  $-19^\circ$  (18 data), while  $-20^\circ$  was only one data. The application of criteria in several Muslim countries is also dominated by the criteria of  $-18$  degrees below the eastern horizon, such as Turkey, England, France, Nigeria, Malaysia and others<sup>49</sup>.

Based on the above study, the National Conference participants viewed that the change in the initial criteria at Subuh had fulfilled the 3 concepts of *hadlarah*<sup>50</sup>, namely *hadlaratun nash* (al-Qur`an and Sunnah), *'ilm* (science) and philosophy (philosophy and ethics), so that the 31th National Conference of Tarjih decides that the height of the Sun at the beginning of Subuh time/Fajr of Sadiq at an altitude of  $-18^\circ$  below the eastern horizon, is 2 degrees different from the previous criteria, so this implies that the Muhammadiyah version of the Subuh time schedule is 8

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<sup>48</sup> Sriyatin Shodiq, "Pedoman Hisab Muhammadiyah (Kriteria Penetapan Awal Ramadhan dan Syawal, Awal Waktu Subuh dan Kalender Hijriah Global)", presented in Virtual Visit and Outreach Majelis Tarjih dan Tajdid PP Muhammadiyah, implemented by Majelis Tarjih dan Tajdid PP Muhammadiyah, April 24, 2021 M.

<sup>49</sup> Syamsul Anwar, "Tuntunan Ibadah dan Imsakiah Ramadhan 1442 H", presented in *Pengajian Umum PP Muhammadiyah*, implemented by PP Muhammadiyah, Maret 12, 2021 M.

<sup>50</sup> The term *hadlari* comes from Arabic which means civilized or civified which in terms of high and noble or advanced civilization values, see M. Amin Abdullah, "Rekonstruksi Metodologi Studi Agama dalam Masyarakat Multikultural dan Multireligius", in *Jurnal Media Inovasi*, No. 02, th. X/2000, 99. See also in Anshori and Zaenal Abidin, "Format Baru Hubungan Sains Modern dan Islam (Studi Integrasi Keilmuan atas UIN Yogyakarta dan Tiga Uinversitas Islam Swasta sebagai Upaya Membangun Sains Islam Seutuhnya Tahun 2007-2013)", *PROFETIKA, Jurnal Studi Islam*, Vol. 15, No. 1, Juni 2014, 96.

minutes slower than the majority of the prayer schedule. that has developed in Indonesia so far.

This decision has been officially issued by Muhammadiyah in Muhammadiyah Central Leadership Number 734/KEP/I.0/B/2021 concerning the Tanfidz of the XXXI Tarjih Muhammadiyah National Conference on Early Criteria for Subuh Time and has been socialized to Muhammadiyah people throughout Indonesia. In addition, the -18° criterion has also been applied by Muhammadiyah in Imsakiyah Ramadhan 1442 to be used in the month of Ramadan 1442 H<sup>51</sup>.

### **Decision to Change Early Criteria for Fajr according to Muhammadiyah Perspective of Fiqh Wasatiyyah**

Determining the beginning of Subuh time is a matter of ijthadi which must also be formulated without neglecting the *wasatiyyah* aspect. Likewise, the prayer time schedule that has been guided by Muslims so far is also the result ijthad of the astronomy scholars. The prayer schedule that has been circulating for decades in the community is also the schedule of ijthad results from experts published by the Indonesian Ministry of Religion. Fiqh *wasatiyyah* also views that the truth of the results of ijthad is not absolute. In addition, the ijthad of one scholar cannot erase the ijthad of another ulama<sup>52</sup>. Each of them is welcomed to practice the results of his ijthad, said the Prophet, if a mujtahid performs ijthad and it is true, for him there are two rewards, on the other hand, if a scholar does ijthad but is wrong, he can still be rewarded even if only one<sup>53</sup>.

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<sup>51</sup> See Oman Fathurrahman SW, *Imsakiyah Ramadhan 1442 H*, (Yogyakarta: Gramasurya, 2021), compare with Imsakiyah Ramadhan 1442 H by Bimas Islam Kementerian Agama RI, can be downloaded on the [website](https://bimasislam.kemenag.go.id/jadwalimsakiyah) page <https://bimasislam.kemenag.go.id/jadwalimsakiyah>.

<sup>52</sup> Abdur Rahman Ibnu Abi Bakar Ash-Shuyuthy, *Al-Asybah wa an-Nazhair*, Juz I, (Makkah: Maktabah Mushthafa al-Baz, 1997), 74.

<sup>53</sup> Abu Husain Muslim bin Al Hajjaj, *Shahih Muslim*, jilid III, (Beirut: Dar al Fikr, T.tp), 1342.

The problem of Subuh time itself is not only related to prayer, but also related to the deadline for Sahur time, the start of fasting, the end of qiyamul lail and with regard to the limit of performing wukuf<sup>54</sup>. Observation of the Sun is a benchmark in determining the time, but there is no command to carry out continuous observations of the Sun to determine the time of prayer, so observing the position of the Sun is not ta'abuddi. However, at certain times, periodic observations are held as part of a careful effort to keep the results of the prayer time calculation consistent with the position of the Sun as its reference.

Muhammadiyah's decision to change the initial criteria for prayer time has been made with the aim of benefiting because it was generated through a series of unrest that was captured by Muhammadiyah that arise from various parties who criticized the initial criteria for Subuh time as previously explained. From this it can also be seen how socio-historical considerations have also been used as a basis in seeing the urgency of this change in the initial criteria for Subuh time. We can already see that the placement of text and science is very balanced in this decision. Apart from that, this decision was of course also motivated by the principle of being up to date in accordance with what was needed by the times through the concept of progressive Islam which became one of the characteristics of Muhammadiyah's *wasatīyyah*.

The concept of *wasatīyyah* scientifically also considers things related to ijthad that has been carried out, ijthad jama'i Muhammadiyah of the initial criteria at Subuh time seems to impose the use of the -18 degrees criterion, this is clear if we look at the research results of 3 main institutions that have been appointed by Muhammadiyah and several other studies that have been described above. All of these studies revealed different

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<sup>54</sup> See Hafiz Ayatullah, "Studi Analisis Fajar...", 76. See also in Dhani Herdiwijaya, "Waktu Subuh Tinjauan Pengamatan Astronomi...", 51. See also in Mustofa Ahyar, "Penentuan Awal Waktu Subuh...", 184. See also in Imam Qusthalani, "Kajian Fajar dan Syafaq...", 1.

results, namely the trend of the tendency of the rising of Fajr at a depth of the sun is less than  $-18^\circ$ . The distribution of data showing the height of the Sun  $-18$  is very small, but this criterion is Muhammadiyah's choice. This fact is certainly scientifically dubious. The concept of *wasatiyyah* then views this condition as unbalanced and unfair in placing data references to make decisions.

Apart from that, Muhammadiyah should also inventory of other ijtihad outside of Muhammadiyah, as well as research conducted by other parties. It must be admitted that in this decision Muhammadiyah has also considered several studies outside Muhammadiyah as discussed in the previous section, but it is clearly not balanced and comprehensive, as if the research was considered because the results are known to support Muhammadiyah's own arguments, on the other hand, researches that seem incompatible with the basic arguments presented as if they were only decoration in the decision.

Research from other parties should also be important for Muhammadiyah consideration, such as the researches that were carried out by the Ministry of Religion of the Republic of Indonesia, the Falakiah Team of PBNU and other studies (described in the previous section). By considering the results of these studies, of course Muhammadiyah's decision will receive more convincing scientific data support, because these studies provide several criticisms of the research conducted internally at Muhammadiyah, such as the observation of the Fajr of Sadiq which cannot be carried out at any location, at any time and arbitrary atmospheric conditions as in the studies referred to by Muhammadiyah, as well as the inaccuracy of referring to other countries that are far from the equator due to the geographic-astronomical conditions of Indonesia which are indeed different from these areas<sup>55</sup>. Therefore,

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<sup>55</sup> This has been thoroughly discussed in the presentation M. Basthoni, "Typology of Fajr Light Curves in High and Low Light Pollution Areas", presented in *International Conference on Science and*



when viewed from *wasatīyyah* concept, Muhammadiyah's decision to change the initial criteria for Fajr time is not objectively balanced and does not fulfill the aspects of al-qist (justice) and al-tawazun (balance).

The problem with the beginning of the prayer time itself is an important matter for people, especially with regard to the beginning of Subuh which is used as a benchmark for starting fasting in the month of Ramadan. The difference in determining the start of Subuh will certainly be a problem for people, especially in Indonesia with various organizational affiliations and religious beliefs. One mosque in Indonesia is generally filled with various congregations. This difference can of course be addressed with various responses, it may even end in conflict between congregations of one mosque. This fact should be used as material to reconsider the differences that occur.

Difference is a necessity that must be faced with grace. However, in the context of *wasatīyyah*, the differences that may lead people to conflict are deemed necessary to find a solution. This solution must be oriented towards the benefit of not leaving the aspects of syar`i and science regarding the time of Fajr.

Talking about unification, the different case in the initial criteria at Subuh is actually identical to the problem of determining the beginning of the Qamariyah Month in Indonesia, efforts to unification have been carried out for a long time but until now have not yielded any results<sup>56</sup>. The solution to unification of worship must indeed be given to the government's religious authorities. This is in accordance with the rules:

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*Applied Sciences (ICSAS)* 2021, UNS, April 6, 2021. The same thing was also conveyed by the Astronomy Professor of the Lembaga Penerbangan dan Antariksa Nasional (LAPAN) who is also the Falakiyah Team of the Indonesian Ministry of Religion, T. Djamaluddin in his blog <https://tdjamaluddin.wordpress.com/>.

<sup>56</sup> Tasnim Rahman Fitra, "Fikih Kalender Hijriah Unifikatif", *Istinbath Jurnal Hukum dan Ekonomi Islam*, Vol 17 No 2 (2018): Juli-Desember.

تَصَرَّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مَنْوُطٌ بِالْمَصْلَحَةِ<sup>57</sup>

*The policy of a leader over the people must be based on the benefit.*

When the leader, or in this case the authority, has taken a policy regarding certain issues based on benefit and a clear ijtihad, then the following rules apply:

حُكْمُ الْحَاكِمِ إِذَا يَزْفَعُ الْخِلَافَ<sup>58</sup>

*The judge's (government) decision binds and resolves disputes*

Religious ijtihad which is important and has a major influence on society should be held by a single authority of government, this is to minimize differences which are feared to lead to conflict in the community. This study sees that the view of the initial criteria for Subuh time that has been decided by Muhammadiyah cannot be completely categorized as a mistake, but if we refer to the *wasatiyyah* aspect, of course this decision must be reconsidered if it is to be applied to a pluralistic Indonesian people. Indeed, the Muhammadiyah's decision is addressed to Muhammadiyah members itself, but it still does not cover potential problems that may occur in society.

Therefore, if the main authority holding the right decides a decision, then all components of society must comply and implement it. This is a solution to reach agreement and unity in terms of Subuh time, but once again it certainly requires a generous attitude from each party. Apart from that, the government must continue to maximize its efforts to continuously improve the existing

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<sup>57</sup> Abdur Rahman Ibnu Abi Bakar Ash-Shuyuthy, *Al-Asybah wa an-Nazhair*, Juz I, (Makkah: Maktabah Mushthafa al-Baz, 1997), p. 201.

<sup>58</sup> Abdur Rahman Ibnu Abi Bakar Ash-Shuyuthy, *Al-Asybah wa an-Nazhair asy-Syafi'i*, (Beirut: Dar al-Kutub al-'Alamiyyah, 1403 H), 755.

criteria and conceptions in order to maximize the integration effort.

### **Conclusion**

The term *wasatīyyah* is generally used to express personal moderation and characteristic group behavior. Moderation simply refers to an attitude or position that is against extremism and exaggeration. Muhammadiyah as a community organization is present and tries to characterize itself as having a *wasatīyyah* spirit, this can be seen in various official decisions which are the source of Muhammadiyah's ideology. For example, in the *Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah (MKCH)* items 4 and 5. Muhammadiyah is not radical and not liberal, Muhammadiyah adheres to the principles of *tawasut* (middle), *tawazun*, (balanced) and *ta'adul* (fair). Muhammadiyah is also oriented towards the present and the future which is known as progressive Islam.

One of Muhammadiyah's newest decisions made by the *Majelis Tarjih dan Tajdid* regarding the change in the height of the Sun at Subuh time and has an impact on the Subuh Muhammadiyah prayer schedule. This decision raises a significant difference and has a big influence on the Indonesian people, it can even lead to internal conflicts. Therefore the study of fiqh wasatiyah in the decision to change the criteria at dawn is very important to discuss.

The *washatiyah* concept tries to criticize Muhammadiyah's decision regarding changes to the initial criteria for Subuh from -20 degrees to -18 degrees, with the consequence that the Subuh Muhammadiyah prayer schedule is 8 minutes later than the majority in Indonesia. This decision was produced with a long process starting from public unrest, then he was once included in the Muhammadiyah National Conference but could not be realized, then appointed 3 main institutions and a comprehensive study of fiqh. After going through the XXXI National Conference on Tarjih, Muhammadiyah finally decided to change this criterion.

Through the *wasatīyyah* principle there is nothing wrong with the *jama`i ijtihat* carried out by Muhammadiyah, but the problem is the principle of *tawazun*, *ta`adul* and *tawasuth* in the process of producing decisions. Muhammadiyah does not equitably and fairly use the research results of the institutions it has appointed itself, besides that, Muhammadiyah should inventory and consider other important research outside of Muhammadiyah, so that the results of this decision are stronger and more convincing.

Difference is a necessity that must be faced with grace. However, in the context of *wasatīyyah*, the differences that may lead to community conflict are deemed necessary to find a solution. The solution to unification of worship must be given to the religious authorities of government. The government must continue to maximize its efforts to continuously improve the existing criteria and conceptions in order to maximize this unification effort

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