

## ***Fiqh al-Ihtilaf* and Science: Discourse of Preliminary Differences of Lunation in Indonesia**

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### **Abstract**

Differences of determination lunation initial always happened in Indonesia. Indonesia actually has a lot of experts in the field of falak and Astronomy, but make inductive inferences are often done. In this paper will discuss: What lies behind the differences early lunar month in Indonesia? How *Fiqh al-Ikhtilaf* and Science analyze the differences in the lunation beginning? How alternative unification lunation difference in the initial determination in Indonesia? *The research method used is qualitative*. This study uses the approach of *Fiqh al-Ikhtilaf*, astronomy, and falak. The collecting data techniques are documentation and interviews. Data analysis due to collect data process. Initial determination of the lunation differences in Indonesia's background are: difference understanding in *syar'i* argument, certain belief, methodological issues into theological and dogmatic. The problems analysis of differences in initial of lunation in Indonesia are associated with the method and results of calculations in preliminary determination, it is an area of science, related to the selection criteria for the initial month of the lunar is a *Fiqh al-Ikhtilaf* field. Bids for the

initial determination of the difference unification lunation in Indonesia are: agreement methods and criteria are used as guidelines in determining the beginning of lunation, as well as the existence of an authoritative department that sets the initial lunation. [Perbedaan penetapan awal bulan Kamariah selalu terjadi di Indonesia. Indonesia sebenarnya memiliki banyak ahli di bidang falak dan astronomi, tetapi membuat kesimpulan induktif sering dilakukan. Kajian ini akan dibahas: Apa yang ada di balik perbedaan awal bulan Kamariah di Indonesia? Bagaimana *Fiqh al-Ikhtilaf* dan sains menganalisis perbedaan dalam awal bulan Kamariah? Bagaimana memilih dari alternatif perbedaan dalam penentuan awal bulan di Indonesia? Metode penelitian yang digunakan yaitu kualitatif. Penelitian ini menggunakan pendekatan *Fiqh al-Ikhtilaf*, astronomi, dan falak. Teknik pengumpulan data yaitu dokumentasi dan wawancara. Analisis data dilakukan saat proses pengumpulan data. Penentuan awal bulan Kamariah di Indonesia dilatar belakangi oleh: perbedaan pemahaman dalam argumen *syar'i*, keyakinan tertentu, masalah metodologis ke dalam teologis dan dogmatis.]

**Keywords:** difference lunation beginning; *fiqh al-ikhtilaf*; science

## Introduction

“The differences is beautiful.” Indonesian people seem to have become accustomed to the difference when starting the fasting of *Ramadan*, *Eid al-Fitr*, and *Eid al-Adha*. These differences are matters even more visible since the passing of reforms in this country. Openness as a characteristic of the Reformation made the news about the vast differences in media exposure. Based on data provided by: <http://rukkyatulhilar.org> on early establishment of *Ramadan*, *Shawwal*, and *Dhul-Hijjah* based computation systems are accommodated by the government of Indonesia in the implementation of the confirmation hearing, obtained data on the differences in the initial determination of the lunation in Indonesia 1408 H / 1988 M - 1432 H/2011 M as follows:

## Table 1

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Preliminary Determination difference lunation In Indonesia  
1408 H/1988 M - 1432 M H/2011

| No | Determination of Initial Month | Year   |
|----|--------------------------------|--|
| 1  | Ramadan                        | 1409 H/ 1989 M and 1422 H/ 2001 M.   |
| 2  | Syawal                         | 1412 H/ 1992 M, 1413 H/ 1993 M, 1414 H/ 1994 M, 1418 H/ 1998 M, 1423 H/ 2002 M, 1427 H/ 2006 M, 1428 H/ 2007 M, and 1432 H/ 2011 M |
| 3  | Zulhijah                       | 1409 H/ 1989 M, 1420 H/ 2000 M, 1423 H/ 2003 M and 1431 H/ 2010 M  |

Data were presented only on the difference in the initial determination of Ramadan, Shawwal, and Dhul-Hijjah, based on computation systems are accommodated by the Government in the implementation of the confirmation hearing/ Isbat, the fact on the ground were more complicated. Indonesia has Astronomy courses at the Institute of Technology Bandung (ITB) this program has been established since 1951. Since it was started has produced thousands of scholars. In 2007 Indonesia also opened Falak (Islamic astronomy) courses at undergraduate degree in IAIN Walisongo Semarang (now become UIN Walisongo). In 2008, also opened doctoral program and 2009 opened postgraduate program. beside that formal institution of higher education, in this country also have schools that taught himself or those studying abroad. then the question arises, why not be resolved differences preliminary determination lunation in Indonesia? even though technically, our nation has many experts in the field of astronomy and falak.

What is the problem of differences in the initial determination of the lunation in Indonesia? So that the problem of determining the beginning of Lunar difference was not finished. Although the

government had attempted to unify, but until now there are has been no result (just in vain).

Furthermore, according Mutoha Arkanuddin there are four criteria in determining the beginning of lunation in Indonesia, namely: 1) Criteria for success *rukyatul hilal (bi al - fi'li)*, 2) *Wujudul hilal* criteria, 3) *Imkanur rukyah* MABIMS are guided by the government, and 4) Global rukyat.<sup>1</sup> But the fact the differences in the Eid celebrations in Indonesia broader than the four criteria set out by Mutoha. Because there are a calculation method of Java Calendar Islam and followers of certain institutes have different criteria that expressed by Mutoha Arkanuddin.

In addition, this paper will be discussed the following issues: 1) are the underlying problem of the initial difference lunar month in Indonesia? 2) How *Fiqh al-Ikhtilaf* and Science analyze differences in the lunation beginning? 3) How the alternative unification of lunation differences in the initial determination in Indonesian?

## Methods

The research method to address the problems in this study was descriptive qualitative. Using the approach of *Fiqh al-Ikhtilaf*, *falak* and astronomy. The technique of collecting data through documentation and interviews. the data were analysed since data collected, and inductive inference.

## Results

### Early Moon Lunar Differences in Indonesia

Data about the difference early lunation in Indonesia face a fundamental problem underlying this issue, as follows:

#### 1. Understanding the differences proposition *syar'i*

Prophet Muhammad peace be upon him, hinted start fasting *Ramadan* and Eid when he saw the new moon and end it when he saw

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<sup>1</sup> Mutoha Arkanudin, *Kriteria Hilal*, last modified November 16, 2018, <http://rukyatulhilal.org>

the new moon at the end of the moon. If the clouds obstructed, *Sha'ban* or *Ramadan* make it a thirty day.

Moreover, Nahdlatul Ulama (NU) understand the commands execute rukyatul hilal is a form of worship. Rukyatul hilal conducted during the end of the month. This command must be implemented in order to worship the preliminary determination next month despite the hilal position based on calculation of reckoning or has not been possible to rukyah. *Rukyatul hilal* success is a way of determining the beginning of luration. If at the end of the current month *rukyatul hilal*, crescent moon successfully entered a new moon, but if not then do istikmal (complete thirty days of the previous month).

However, other groups do the calculation or determination of the reckoning in the early luration, no need to do rukyatul hilal. The group is represented by the Muhammadiyah. According to them the progress of science and technology are so rapid in recent times have managed to generate initial calculation method is very precise luration or accurate. The method has a high accuracy of this has a very strong position (*qath'i*).

Clearly, observation/ rukyatul hilal faces many challenges in implementation. Equatorial weather disturbances in the area, human resource constraints that implement *rukyatul hilal*, and infrastructure. Thus, be said that the observations or *rukyatul hilal* to determine the beginning of the lunar month position is *zanny*.

## 2. Understanding or specific belief

There are some understanding/specific beliefs; which in this case is represented by a group of congregations and adherents *Kejawen*. Both of these groups actually not a group in the initial determination of the luration. But both became associated with the initial determination difference discussion luration as they both have their own method in the determination of the initial month.

Similarly, method of determining the beginning of the month they have a great potential to always be different from the start of the month determination by the government of Indonesia. The method they use can be explained as follows:

- a) followers of the congregation, tend to follow the initial determination of the luration are set by their *Murshid*. Followers of

- the Naqshbandi tariqa in Padang using a method they call the method *Munjid*; a dating system which they have received for generations of their predecessors;
- b) followers of an-Nazir use tide of the sea as the basis for determining the beginning of the month;
  - c) adherents *Kejawen* use *Urfi* reckoning calculations as the basis for determining the beginning of lunation.

Furthermore, in the determination of new moon that surfaced in Indonesia, in which case the determination of the beginning of *Ramadan*, *Shawwal*, and *Dhul-Hijjah* sometimes there are some differences between the calendar based on calculations *Urfi* with the verdict in the trial *Isbat* by government. Government in setting the benchmark confirmation hearing is the actual position of the new moon as a sign of the beginning of the entry of calculations based on the visibility of the *hilar*; *imkanur rukyah* boosted the *rukyatul hilar* results.

Also, by reckoning *hakiki*, the beginning of the provisions of entry depending on the position the *hilar*. If according to the calculation of reckoning the 29<sup>th</sup> month ongoing, new moon height allows for *ukyah (imkanur rukyah)* government - in this case we follow the agreed criteria MABIMS (Minister for Religious Affairs of Brunei Darussalam, Indonesia, Malaysia, and Singapore), the height of the new moon minimum of 2°, 3° minimal elongation, and age at least 8 hours of the new moon: and a sign that the inclusion of early next month. Tomorrow is the first day of the new month. But if it does not meet these criteria, then the next day is the last day of the ongoing moon.

In addition, the provisions of the age of a moon is very dependent on the visibility of the new moon beginning of the month. In fact, it is not necessarily life alternating between 30 and 29 days for odd months. It could be just the opposite age 29 and 30 days. It can also age consecutive months of 29 or 30 consecutive days.

For example, the logic sometimes makes calculations based *Urfi* reckoning is sometimes different from the reality, which is based on a calculation of reckoning *hakiki*. Such as, for the calculation of 1st *Shawwal*, by any reckoning it always *Urfi Ramadan* was 30 days (due to an odd month - to - 9 months). In the case could be a reality by

reckoning *hakiki*, Ramadan was 29 days old. So that those who celebrate *Eid* by reckoning *Urfi* late one day of the government's resolve. Or is the opposite happened in the event, for example, in setting the 1st of *Ramadan*. Based on reckoning *Urfi Sha'ban* was always aged 29 days (for a complete month - to - 8 months). Could be fact and by reckoning essential *Sha'ban* age at the time of 30 days. So, they are calculated based on reckoning *urfī* fasting day of *Ramadan* precede the government's resolve.

Also, *Urfi* noteworthy reckoning is used throughout the Islamic world, including in Indonesia in a very long time. With the development of science proved that the system is less accurate computation, it was used for the purposes of determining the time of worship. The cause for the circulation averaging moon is not exactly correspond to the appearance of the new moon at the beginning of the month.<sup>2</sup> So, this *Urfi* calculation agreed by the scholars cannot be used as a guideline for the implementation of worship.

### 3. Methodological issues Becoming Theological

At first, it is very possible that the method used in the initial determination of the lunation is a mere method. But over time, then the method rooted in society or group and then tend these methods into an ideology or belief. Subsequently, this condition causes a lot happening on the followers of the traditional method (the *pesantren*) to the initial calculation of the lunar month they profess. They behave firm stance in early calculation method that has been passed down by teachers or their predecessors. This is the condition of follower of the book *Sullam an-Nayyirain*.

Science of *Falak* development in Indonesia is not always linear between the development of science with the reality that happened at that time. Assuming that in the mid 20<sup>th</sup> century, the method of *hisab hakiki Tahqiqi* reckoning will grow rapidly replacing the old theory that has been scientifically fall, and the method of reckoning the *hakiki Taqribi* becoming absolute. But the reality is not like that. *Hakiki taqribi* reckoning method still has fanatical followers even until today.

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<sup>2</sup> Susiknan Azhari, Iknor Azli, Iknor Azli Ibrahim, "Kalender Jawa Islam: Memadukan Tradisi dan Tuntutan Syar'i," *Jurnal Asy-Syir'ah* Vol. 42 No. I (2008): 137.

For example, according to the Department of Religious subsume stated that the calculation of an- Nayyirain Sullam book includes hakiki taqribi, low accuracy rate and sometimes different calculation results with the reality on the ground, again strangely existence is still recognized by the Ministry of Religious Affairs. Because the results of the calculation is still used as an initial determination of the trial judgment luration the Ministry of Religious Affairs.

To understand this problem, of necessary explanation, argumentation, and more in-depth opinion of the experts behind the reckoning rukyah preliminary calculations using the luration reckoning system *rukayah Sullam an-Nayyirain*.<sup>3</sup> Therefore, according to adherents of this system, *an-Nayyirain Sullam* method is the result of ijtihad Mansur al-Batawi; *al-ijtihad bi la yunqadhu ijtihad*.

#### 4. *Taklid* or imitation

The underlying problem is method of determining the beginning of luration that have worn, had been left behind in the development of cutting-edge science and technology is the dogmatic attitude of the follower. As a result, this dogmatic attitude; just follow, usually guided by what already exists; legacy of its predecessors without further research and investigation. This certainly would be detrimental to the development of science in the community.

### **Discussion**

#### **1. Fiqh Al - Ikhtilaf And Science Analyzing Differences of Early Luration**

Differences in the initial determination of Luration in Indonesia was caused by differences in the groups associated with the determination of the beginning of the month, as follows:

- a) Muhammadiyah luration in the initial determination using the results of reckoning (no observation or *rukayatul hilal*). They adhere to the criteria *Wujudul Hilal*;

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<sup>3</sup> Muhyiddin Khazin An-Nayyirain Sullam (in discussion with the author Desember, 28<sup>th</sup>, 2008)



- b) Naqshbandi orders group in Padang, West Sumatra, the method of calculation which they call the beginning of the month in the lunar determination is Munjid. This method of calculation is based on alleged use Urfi reckoning;
- c) An-Nazir in Gowa, Makasar guided by tide waves in determining the initial entry of the lunation. Who has the authority to observe the tide is the head of the group;
- d) Adherents of Javanese in Banyumas, Central Java in the early determination using the calculations in the study of science known in falak is hisap Urfi. The system they inherited from generation to generation of their old people;
- e) Hisbut Tahrir Indonesia (HTI) using global criteria, particularly rukyah success in Saudi Arabia in the determination of Eid al-Adha;
- f) Cakung groups in the initial determination based on the lunation an-*Nayyiran Sullam* book which is a method of reckoning Taqribi Hakiki;
- g) Nahdlatul Ulama (NU) *Rukyah*.

Moreover, the determination groups often differ in determination the lunation beginning with the establishment of the Government. The six groups and the method of determination of initial specifications of each month be reviewed by the study of *Fiqh al-Ikhtilaf* and scientific approach can be described as follows:

- a) Method of determining the beginning of *lunar Naqshbandi tariqa* group in Padang in West Sumatra, an-Nazir in Gowa-Makassar, adherents Kejawen in Banyumas, Central Java, NU (related to the accuracy of the results *rukyah* implemented), and the groups included in the study Cakung or area of science of determining the beginning of lunation problems associated with the method of calculation and the calculation method of determining the beginning of the month that is used by groups in the study are included in the realm of science - in this case the science related to preliminary calculations lunar moon. In *syar'i* that made reference or benchmark in determining the beginning of Lunar is a success rukyah or data on the probability of success in the implementation of *rukyah (imkanur rukyah)*. Advances in science and technology is very rapid, it can calculate the position and movement of the earth, moon and sun with great accuracy. So, they also produced early in lunation calculation

method is very accurate and precise. This method identified by *Hisab Modern*. Traditional methods such as the method of reckoning reckoning *Urfi*, *Taqibi* Essential and Essential *Tahqiqi* (Kemenag version) of course are considered to have a low accuracy may even be partly even inaccurate. Similarly, the results of calculations based on observations of tides (an-Nazhir group) also uses the lunar observations - which are not in accordance with the calculation method which has high accuracy, and should be ignored. This is because the calculation results produced by these methods tend to be different from the real conditions. The method is the result of *ijtihad* related to the calculation method of the early lunation. Not every result of *ijtihad* was categorized as *zan* (conjecture) that can be used as a basis in determining the law. *Zan* that need to be considered as the basis for determining if a law is in accordance with reality, *zan* which is clearly wrong; *az-Zan al-bayyin khata-uh* it should be ignored *la'ibrah*. This formula can of course be used in case of determining of early lunation, use calculation methods that otherwise have low accuracy. The method of reckoning the beginning of the lunar month has a low level of accuracy, the results of calculations which are not in accordance with the actual reality at the time of the *rukyatul hilal*, then it should be ignored and cannot be used as a guide in determining the beginning of lunation.

- b) Method of determining the beginning of lunar months Muhammadiyah, NU (*rukyat* success criteria) and HTI included in the *fiqh al-ikhtilaf* in the initial determination of the lunation. Associated with the criteria in this case the wujudul hilal criteria adopted by Muhammadiyah, NU with *rukyat* success criteria, and the criteria that guided global rukyah by HTI included in the *fiqh al-ikhtilaf* in the initial determination of the lunation. *Wujudul hilal* criteria is the result of a decision or consensus and *Tajdid Muhammadiyah Majlis* Legal Affairs Committee in the early determination lunation. Similarly, the timber sets the Eid al-Adha by the establishment (especially the implementation of the field before staying at Arafah) Saudi Arabian government.

## 2. Alternative offer for Lunation Determination Differences

According to the authors there are steps that must be pursued in order to realize the unity of determining the beginning of lunar Islamic calendar and the unification of Indonesia. Stages or measures to be implemented are as follows:

- a) Method of Determination of Initial agreement lunation are used as guidelines. Agreement on the method of determining the beginning of lunar months is very important. It is very diverse given the initial calculation method contained lunar month and growing in Indonesia. Each of them has many the loyal followers. These methods have different measuring systems to each other. The level of accuracy of calculation was different too. Furthermore, the deal in terms of the methods that will be used as a guide or reference in the initial determination of the lunation is a method that has a high accuracy; namely Modern methods.
- b) Agreement Criteria Reference. After the realization of the agreement in the calculation method used as a reference, then the next step is needed for the agreement of the criteria. Those criteria are the conditions surrounding the phenomenon observed when the hilal of successful exchanges old moon to the new moon. This phenomenon is the result of *ijtihad*, the *mujtahid* of the texts of the preliminary determination of the lunation. Then the phenomenon described in astronomy, the moon must be at least that old way, in such a height from the horizon, elongation (in astronomy) should be difference between the moon and the sun, the fraction of illumination, and so on this criterion is dynamic. Criterion can change in accordance with up to date results and success *rukyatul* of new moon can be proven scientifically. If a deal has materialized in terms of the method used as a benchmark, but differ in the criteria used as a reference, then surely there will be differences remain in the initial determination lunation in Indonesia. It should be according to the criteria of some groups has entered a *hilal*, but according to some of the others may not, because they do not meet the criteria set. Thus, Islamic jurists in Indonesia have a discussion together about the beginning of the

Lunation determination criteria described in the texts. When the understanding of these texts had been agreed, it will be the task of the experts it is easy falak and astronomers to put it in these criteria into the formulation of science falak and astronomy that are inexact because it is the area of science. Authoritative institutions to Establish

Then, government annually sets the beginning of *Ramadan*, *Shawwal*, and *Dhul-Hijjah* through siding meeting confirmation mechanism. In the implementation of the confirmation siding invited mass organizations, astronomers, and experts of *falak*. In addition to receiving the report *rukyatul* new moon observation held in various places throughout Indonesia, the session also discussed the opinion of the members of the meeting about the problems associated with the decision to be taken later in the month the initial determination. After listening and discussing, then at the end of the confirmation hearings pricing decisions taken earlier in the month that coincides with the execution of the trial.

Yet, the government's decision on determining the beginning of Lunar by the Ministry of Religious Affairs, was not fully accepted and implemented in the community. There are different groups with the results of the determination of the government. They do not run a joint decision in siding confirmation, they prefer to follow the decision of the chairman of the group.

Thus, the root of the problem is the competent authority in the initial determination of the lunation. Partly reasoned that our government is not Islamic government that is not required to be followed. Some of them followed the establishment of the Saudi government considered the world center of Islamic government, while others simply follow the leaders of their group.

Finally, understanding above, causing the government's decision in confirmation hearings sometimes become less effective in society. So, the existence of the agency that has the authority recognized by all muslims in Indonesia are required. The existence of institutions of Islamic ministry need confirmation hearing affirmed its function in determining the initial lunar moon in Indonesia.

## Discussion

Determining the beginning of lunar there are differences among scholars, most of them based on the results of the *rukyatul hilal* while others use the method of reckoning or *hisab*. Then, early determination based on the success of the new moon or *rukyatul hilal*, must meet certain conditions. There are differences among scholars about these requirements. Hanafi requires determining the beginning of *Ramadan* and *Shawwal* are the result of *rukyatul hilal* of one big group, when the weather conditions or clear skies. If the condition are cloudy or foggy, sufficient testimony of one fair person to the success of *rukyatul hilal*.

The success of *rukyah* by Malikiah, requires two or more fair persons, and sufficient success one fair person of *rukyatul hilal* if conditions there are no doubt to be seen. an adequate *rukyah* by one fair person success by *Syafi'iah* and *Hanabilah*, although there are conditions under *Syafi'iah* barrier. But according to the *Hanabilah* and *Malikiah* success *rukyah* of beginning of *Shawwal* for the determination of *Eid* is a *rukyah* of two fair persons.<sup>4</sup> They also differed opinion about success testimony of women on *rukyah*. Received testimony on success *rukyatul hilal* of women according to Hanafi and *Hanabilah* and cannot be accepted by the *Malikiah* and *Syafi'iah*.<sup>5</sup>

Similarly, implementation of *rukyatul hilal* as a method of determine the beginning of lunation in the archipelago was believed to have been implemented since Islam entered to this archipelago. Based on the command to execute *rukyatul hilal* before Muslims fasting *Ramadan* and *Eid*. Every 29<sup>th</sup> of *Sha'ban* and *Ramadan* 29<sup>th</sup> muslims crowded off to the hills or along the coast to see the new moon on the western horizon at sunset. If they successful on *rukyatul hilal*, then that night was the night of the new moon. But when the new moon was not successful to *rukyah*, that night was the night of the thirtieth day of the month in progress.<sup>6</sup>

After this, advance implementation of the *rukyatul hilal* done spontaneously by Muslims to know the beginning of the month

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<sup>4</sup> Wahbah az- Zuhaili, *al-Fiqh al-Islami wa Adillatuh* (Dimsiyiq: Dar al-Fikr, 1985)

<sup>5</sup> Ibid.

<sup>6</sup> Wahyu Widiana, "Pelaksanaan Rukyatul Hilal di Indonesia," in *Selayang Pandang Hisab Rukyat* (Jakarta: Ditjen Bimas Islam dan Penyelenggaraan Haji, 2004), 25.

associated with worship. Implementation was guided by the scholars. After the establishment of the Islamic empire archipelago, rukyat implementation, in addition to spontaneously carried out by Muslims, there are also coordinated by the religious authorities in the kingdom is concerned.<sup>7</sup>

Judging from the means used to implement *rukyatul hilal*, in the past, *rukyah* original implementation is only done with the naked eye, without using any tools. After a more advanced culture, the implementation of any *rukyah* using support facilities. Means *rukyah* continues to grow in accordance with the development of science and technology.<sup>8</sup>

Also, *rukyah* implementation continues to grow. At first in the implementation of *rukyatul hilal*, people only look to the western horizon. There are as a result of their little or no knowledge in the field of astronomy or *falak*. After mastered both of the science well, the implementation of *rukyatul hilal* getting better and focused. They are able to focus and execute *rukyah* concentrated into a position where the new moon was suspected. Even hilal movements can be monitored. If successful *rukyat hilal*, the image can be documented. Position and time can be calculated very accurately.<sup>9</sup>

Nevertheless, among experts reckoning there are also differences in the initial determination of the lunation. Among others who argue that it is the beginning of a new month is determined only by the occurrence *ijtimak*, while others are based on the *ijtimak* and moon position. Groups who hold to set a system of *ijtimak* if *ijtimak* occur before sunset, since the sunset that was the beginning of new month has begun. They did not talk about the new moon can be *rukyah* or not. Whereas those who hold on to the position *ijtimak* and if at the time of the new moon sets after the sun goes down and the position *ijtimak* moon was on the horizon, since the sunset, the new month begins.<sup>10</sup>

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<sup>7</sup> Ibid.

<sup>8</sup> Depag, *Pedoman Teknik Rukyat* (Jakarta: Depag RI, 1994), 2.

<sup>9</sup> Ibid., 2-3.

<sup>10</sup> Badan Hisab dan Rukyat Departemen Agama Pusat, *Almanak Hisab Rukyat* (Jakarta: Proyek Pembinaan Badan Peradilan Agama Islam, 1981), 99.

Both of them are the same about the initial determination of the lunation coming, namely during the sunset after the *ijtimak*. However, they differ in defining the position of the moon on the horizon. *ijtima' qabl gurub* did not take into account the position of the new moon on the horizon at sunset. Instead the group is holding on to the position *ijtimak* and claim that if the moon above the horizon at sunset, signaling the beginning of the coming of the new moon. When the moon is not a form of, it is means the last day of the current month.<sup>11</sup>

The next two groups are subdivided into smaller groups. These differences are attributed to a phenomenon around the events *ijtima'* and *gurub asy-syams*. Discourse on the development of early determination of lunar month, a group that adhered to the moon are more adominant. Furthermore, the group discussed which are based on the wujudul hilal and groups based on the *imkanur rukyah* in initial determination of the month. Both of which were held on the new moon position and have a different standard or bench mark.

Moreover, they are guided by the *wujudul hilal* guidelines state that early coming is already happening *ijtimak* before the sun goes down and the moon has been in existence when the sunset over the horizon. Meanwhile they are guided by *imkanur rukyah* stated that early coming is already *ijtimak* before sunset and moon at sunset is above the horizon at a height that allows for *rukyah*.

To conclude, determine the initial coming of the month, they are guided by the *wujudul hilal* based on the position of the *hilal* is above the horizon without mentioning a certain height. If the moon is above the horizon has been automatically sign of early moon. They are guided by *imkanur rukyah* specify certain height to allow for *rukyah*. *Hilal* height criteria is also interpreted differently, stating there is a height to allow for *rukyah*. In addition, there are other criteria such as supporting illumination months, the distance between the moon and the sun as *gurub*, the position of the new moon to the sun, the period between *ijtimak* and sunset, and others.<sup>12</sup>

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<sup>11</sup> Susiknan Azhari, *Ilmu Falak Perjumpaan Khazanah Islam dan Sains Modern* (Yogyakarta: Suara Muhammadiyah, 2007), 109.

<sup>12</sup> Calendar Muhammadiyah, *Paper Presented at the Consultative Expert Hisab Muhammadiyah* (Yogyakarta, July, 29-30th, 2006).

### Differences point of view

The following will be presented data on groups that could potentially cause them to differ with the determination of the government in the initial determination lunation in Indonesia.

#### 1. Muhammadiyah

Muhammadiyah is a group in the early determination of lunar using the results of reckoning (no observation / *rukyyatul hilal*). Muhammadiyah guidelines in determining early moon is adopted Wujudul hilal. Problems arise when the new moon height less than  $2^\circ$ . One of the criteria of Government for determining the beginning of lunation is the height of the new moon  $2^\circ$ . Based on the criteria for determining the beginning of lunation Muhammadiyah (*wujudul hilal*), regardless of the height of the new moon on the horizon, it has entered the beginning of a new moon. If the initial determination of the new moon as it was, so, there was a differences between the Muhammadiyah and the Government.

#### 2. An- Nazir in Gowa, Makasar.

However, the an-Nazir in Gowa, Makasar guided by tide to initial influx determine lunation. Who has the authority to observe the tides is the head of the group. talk about the tide is indeed one of the events *ijtimak* impact. the quality of tide wave at the time of the *ijtimak* of course many factors that influence it, such as: the effect of *ijtimak* itself (sun and moon), wind and other planets. Furthermore, tides certainly make the sign of the beginning of the lunation coming, needs to be studied further. Tide cannot be associated with the position of the new moon at sunset after the *ijtimak* events.

#### 3. Adherents of *Kejawen*

In contrast, adherents of *Kejawen* which still exists and is often different from the Government. they are part of Javanese communities in Banyumas, Central Java. The system used in the determination of the early lunation, known in *Falakiah* as *Urfi*. The system they have inherited for generations of their ancestors. *Urfi* reckoning system based on the calculation of the average of the circulation of the moon around the earth. *Urfi* calculation is fixed, it is fixed age month every month. Odd months are thirty days while even-numbered months twenty are



nine days. Thus the ninth month of Ramadan as an odd moon will forever thirty days.

#### 4. Hisbut Tahrir Indonesia (HTI)

HTI uses global *rukyyah* criteria, particularly *rukyyah* in Saudi Arabia, especially in the determination of *Eid al-Adha*. For them, the determination of *Eid al-Adha* by the determination wukuf in Saudi Arabia. If the determination of government is different from the determination of Saudi Arabia, then they will be different from the determination of the government.

#### 5. Congregation group or *Tarekat*

Among the congregation sticking group name associated with differences in initial determination of lunation in Indonesia, among others, is the *Naqshbandi tariqa* in Padang, West Sumatra. This group uses a calendar that they call *munjid*. in the determination of early lunation. *Munjid* methods has been passed down every year. *Munjid* method is reckoning by count 360 days of fasting last year. If in the previous year begin fasting Ramadan on wednesday. For calculations, fasting this year begins five days after wednesday. So, Sunday.<sup>13</sup> The beginning of the lunar calculation method they use an *Urfi* reckoning. But to know their reckoning system deeply needs further research.

#### 6. *Cakung* group

*Cakung* group is the students and sympathizers Mansur Muhammad bin Muhammad bin Abdul Hamid Damiri known as Mansur al-Batawi. In determining the beginning of lunation, they are based on the books of Sullam an-Nayyiran. Based on reckoning classification methods in *falak* seminars, April 27, 1997 at Tugu, Bogor, West Java, then the Sullam an-Nayyiran by Muhammad Mansoor bin Mohammed bin Abdul Hamid Damiri, Qawa'id al-Falakiyah by Abd al-Fatah ath-Thuhi and Fath ar-Rauf al-Mannan by Abu Hamdan Abdul Jalil is classified as *Hakiki Taqribi* reckoning.

Also, Muhyiddin Khazin said that reckoning *hakiki taqribi* is the beginning of the reckoning calculations based on the average motion of the moon and the sun, so the result is an estimate (closer to the truth). When calculating the height of the new moon using sunset time minus

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<sup>13</sup> *Pengikut Naqsabandiyah Sumbar Sudah Puasa Sejak Hari Minggu*, last modified July 7, 2018, <http://www.harianhaluan.com>

the time *ijtimak* then divided by two.<sup>14</sup> Reckoning *hakiki taqribi* have low accuracy rate. The fact that the calculation results are not supported by scientific arguments as disclosure of data, facts, and reality in practice in the field. In other words, sometimes the result of the calculation is different from the reality encountered in the field when the observation of the *rukyatul hilal* were done.

#### 7. Nahdlatul Ulama (NU)

NU in the early determination of success criteria using *rukyatul hilal*. Consequences of the use of these criteria is the beginning of the turn should be based on the successful lunation *rukyah*. On the condition of the calculation the hilal is above the horizon and has a height that allows it to succeed in *rukyah*, but due to rainy or cloudy weather factors that *rukyatul hilal* conducted in various regions unenforceable, then still to be decided not come to the new month.

So, this condition is of course a burden for the *falakiyah* minds among the Nahdlatul Ulama in particular. If this event occurs, then the bias will be the age of the next month to 28 days. It is certainly wrong because according to the guidance of the Prophet is 29 days lunation or 30 days. Provisions may not beyond them.

### Conclusion

1. Underlying differences in initial lunation in Indonesia: understanding the difference *syar'i* proposition, understanding or belief that a particular, methodological issues into theological and dogmatic.
2. *Fiqh al-Ikhtilaf* analysis and the science of early differences lunation in Indonesia:
  - a) Problems associated with the method of calculation and the calculation of the methods of determining the beginning of the month is the area of science as the method of determining the beginning of lunation of the Naqshbandi in Padang in West Sumatra, an-Nazir in Gowa - Makassar. Adherent - Javanese in

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<sup>14</sup> Muhyiddin Khazin, 99 *Permasalahan Hisab Rukyat* (Yogyakarta: Buana Pustaka, 2009), 79.

- Banyumas Central Java, NU (related to the accuracy of the results *rukyyah* implemented), and group Cakung;
- b) As related to the criteria - in this case the wujudul hilal criteria adopted by Muhammadiyah, NU *rukyyat* with success, and global *rukyyah* criteria are guided by HTI included in the review or region *fiqh al-ikhtilaf* in the initial determination of the lunation.
3. Alternative for determining the difference unification initial lunation in Indonesia: an agreement that the method be used as guidelines in determining the beginning of lunation, a deal that made reference criteria, and the institutions that establish authoritative early lunation.

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