Justicia Islamica: Jurnal Kajian Hukum dan Sosial
Vol 19 No 2, December 2022

OPTIMIZING THE WUKUF-'ARAFAH TIME DETERMINATION MODEL ACCORDING TO THE GOVERNMENTS OF SAUDI ARABIA AND INDONESIA

Nihayatur Rohmah*
Faculty of Sharia, Institut Agama Islam Ngawi, Indonesia
Email: nihaclass84@gmail.com

**Corresponding author*

DOI: 10.21154/justicia.v19i2.4839

Received: June 27, 2022	*Revised: Nov 11, 2022*	*Approved: Dec 30, 2022*

Abstract: Eid al-Adha is a historic moment for Muslims not only in Indonesia but also for Muslims around the world. Based on astronomical reckoning data, it is known that determining the beginning of the month of Dzulhijja 1443 H is essential to have a difference. This is interesting to study because it has an impact on Muslims. For the government of Saudi Arabia, the Ummul Qura calendar is a civil calendar used for administrative purposes. Meanwhile, for the sake of worship, determining religious days in one of them determines that Ramadan, Shawwal, and Dzulhijja become the authority of the al-Qodi al-a'la assembly. The Government of Indonesia, through the Ministry of Religion as of Ramadan 1443 H, has used the MABIMS New Criteria in determining the beginning of the Hijriya month so that with the enactment of this new criterion, there is a difference in determining the time of Wukuf-Arafah between the Saudi and Indonesian Governments. Based on these differences in determination, two problem formulations want to be studied further. First, how do the Saudi and Indonesian Governments use the model/method in determining the time of wukuf-arafah, and secondly, for Muslims with differences in determining the time of wukuf-arafah? To answer the formulation of the problems, this study analyzes it based on the Ummul Qura Calendar system used by the Saudi Government and Imkanur rukyat with the new MABIMS criteria used by the Indonesian Government. One application of the new MABIMS criteria in Indonesia is the difference in Eid al-Adha between the Government of Indonesia and one of the religious mass organizations, Muhammadiyah. Another implication is that various polemics are developing in the community regarding whether or not fasting the Sunnah of Arafah is different from the determination of the day of Wukuf.

Idul Adha menjadi momentum bersejarah bagi umat Islam bukan hanya di Indonesia melainkan umat Islam di seluruh dunia. Berdasarkan data hisab astronomis, diketahui bahwa untuk penetapan awal bulan Dzulhijja 1443 H sangat berpotensi terjadi perbedaan. Hal tersebut menarik untuk ditelaah, sebab dibalik penentuan tersebut berdampak bagi umat Islam. Bagi pemerintah Saudi Arabia kalender Ummul Qura merupakan kalender sipil yang digunakan untuk kepentingan administrasi. Sedangkan untuk kepentingan ibadah, menentukan hari-hari keagamaan di antaranya penentuan Ramadlan, Syawal dan

Dzulhijja menjadi kewenangan dari majelis *al Qodi al a'la.* Adapun Pemerintah Indonesia melalui Kementerian Agama terhitung bulan Ramadlan 1443 H telah menggunakan kriteria Baru MABIMS dalam menetapkan awal bulan hijriyah, sehingga dengan diberlakukannya kriteria baru ini muncul perbedaan dalam menetapkan waktu Wukuf-Arafah antara Pemerintah Saudi dengan Indonesia. Berdasarkan perbedaan penetapan tersebut maka ada dua rumusan masalah yang ingin dikaji lebih lanjut. *Pertama*, bagaimana model/metode yang digunakan oleh Pemerintah Saudi dan Indonesia dalam menetapkan waktu Wukuf-Arafah dan yang *kedua* apa implikasinya bagi umat Islam dengan adanya perbedaan dalam penetapan waktu Wukuf-Arafah. Untuk menjawab rumusan masalah tersebut, penelitian ini menganalisisnya dengan berdasarkan pada sistem Kalender Ummul Qura yang digunakan oleh Pemerintah Saudi dan Imkanur rukyat dengan kriteria baru MABIMS yang digunakan oleh Pemerintah Indonesia. Salah satu implikasi dari penerapan kriteria baru MABIMS di Indonesia adalah terjadi perbedaan Idul Adha antara Pemerintah Indonesia dengan salah satu ormas keagamaan Muhammadiyah. Implikasi lainnya adalah beragam polemik berkembang di masyarakat mengenai sah tidaknya puasa sunnah Arafah yang berbeda dengan penetapan hari Wukuf.

Keywords: Eid al-Adha; Ummul Qura calendar; new criteria for MABIMS

INTRODUCTION

For Muslims living in Islamic countries or Muslim-majority countries, the differences in determining the beginning of the Islamic month may not be considered a problem. However, for minority Muslims or those living in non-Muslim countries, the certainty of a calendar date is essential because it relates to their holidays and time of worship.[1]

The Hijri calendar has several methods for determining the beginning of the month, namely the Observation Method (Rukyah), the Calculation Method (Hisab), and the Imkanur Rukyah Method (Hilal Visibility). This method has been widely adopted by Muslims worldwide, including at the level of Mazhab of fiqh.[2] Indonesia, as a country with the largest Muslim population in the world and adherents of the Shafi'i madhab, uses the Imkanur rukyah method as an option in determining the beginning of the Hijri month.[3] This method is used officially by the Ministry of Religion of the Republic of Indonesia in determining the beginning of

[1] Tono Saksono, "Kalender Islam Global: Perspektif Syariah, Ekonomi, dan Politik," *JURIS (Jurnal Ilmiah Syariah)* 15, no. 2 (March 18, 2017): 143–52, https://doi.org/10.31958/juris.v15i2.495.

[2] David Wildan and Ahmad Adib Rafiuddin, "Penentuan Awal Bulan Hijriah Perspektif Mazhab Maliki," *Tafáqquh: Jurnal Penelitian Dan Kajian Keislaman* 9, no. 2 (December 1, 2021): 275–94, https://doi.org/10.52431/tafaqquh.v9i2.597.

[3] Kusdiyana Kusdiyana, "Penentuan Awal Bulan Hijriah Menurut Mazhab Syafii," *Mahkamah : Jurnal Kajian Hukum Islam* 5, no. 2 (October 20, 2020): 231–47, https://doi.org/10.24235/mahkamah.v5i2.7137.

the Hijri month, especially Ramadhan, Shawwal, and Dzulhijja.[4] Even though the Government has officially used this method, several mass organizations and community groups still do not follow it, with various arguments behind it.[5]

Several worships in Islam are associated with a predetermined time. That is why the calendar in Islam is essential. Determining the beginning of the Qomariyah month is critical for determining Islamic holidays. As a marker of worship times, the Hijri calendar is often associated with several sharia provisions, such as; as the basis for determining the month of Ramadan, Eid al-Fitr prayer, the month of Hajj/Wukuf (al-Baqarah/2:189 and 197), Eid al-Adha prayer, and so on.[6]

Based on astronomical reckoning data, it is known that for the determination of the beginning of the month of Dzulhijja 1443 H, there is a high potential for differences to occur, and these differences do not only happen in Indonesia, but differences in celebrating Eid al-Adha between Indonesia and Saudi Arabia also experience differences. This difference between Eid al-Adha in Indonesia and Saudi Arabia is not the first time, but it has often happened due to several background factors. For example, the Eid al-Adha 1427 H/2006 M case was very controversial. Why was that? It happened because in 1427 when the rukyat controversy occurred in Saudi Arabia. The moon was below the horizon when the sunset on December 20, 2006. However, it turned out that there was a rukyat report. It was accepted by the Al-Qadla Al-A'la Council (High Court) so that the beginning of Dzuhijjah in Saudi Arabia fell on December 21, 2006, and Eid al-Adha fell on December 30, 2006, while in Indonesia, Eid al-Adha was set by the Government on December 31, 2006.[7]

In addition, in 1435 H, the Indonesian Government established an Islamic holiday, namely Eid al-Adha, on October 5, 2014. This decision was taken from the isbat meeting, which was held on September 24, 2014. The result of the meeting was that the government determined the first Dzulhijja 1435 H fell on Friday, September

---

4 Aris Tiono Hamdani, "Analisis Perspektif Empat Madzhab Terhadap Matla' Dalam Penentuan Awal Bulan Hijriah," *AL - AFAQ : Jurnal Ilmu Falak Dan Astronomi* 4, no. 1 (June 30, 2022): 32–39, https://doi.org/10.20414/afaq.v4i1.4187.

5 Maskufa, "Global Hijriyah Calendar As Challenges Fikih Astronomy" (1st International Conference of Law and Justice - Good Governance and Human Rights in Muslim Countries: Experiences and Challenges (ICLJ 2017), Atlantis Press, 2017), 188–92, https://doi.org/10.2991/iclj-17.2018.39.

6 Susiknan Azhari, "Penyatuan Kalender Islam: Mendialogkan Wujûd al-Hilâl Dan Visibilitas Hilal," *AHKAM : Jurnal Ilmu Syariah* 13, no. 2 (August 7, 2013), https://journal.uinjkt.ac.id/index.php/ahkam/article/view/931. See also Susiknan Azhari, *Hisab dan Rukyat,* (Yogyakarta: Pustaka Pelajar, 2007), 90.

7 Fika Afhamul Fuscha, "Verification of The Hisab Ephemeris System Against The Hijri Calendar Leap Year Pattern With Criteria Imkan Al-Rukyah Mabims (Case Study in Kudus District)," *Al-Hilal: Journal of Islamic Astronomy* 3, no. 1 (May 19, 2021): 107–28; Maskufa, "Global Hijriyah Calendar As Challenges Fikih Astronomy."

24, 2014, so Eid al-Adha (10 Dzulhijja) fell on Sunday, October 5, 2014 M.[8] The Indonesian government's decision to establish Eid al-Adha in 1435 H was not the same as that of the Head of the Central Observatory, King Abdul Aziz, which stated that Eid al-Adha 1435 H fell on Saturday, October 4, 2014 M.[9]

The existence of potential differences in the determination of the month of Dzulhijjah is interesting to study because, behind this determination, it certainly has a significant impact on Muslims in Indonesia and Saudi Arabia. Do these differences then affect when Muslims carry out the wukuf worship? And when do Muslims in Indonesia observe the Arafah sunnah fasting? Therefore, in this case, the author is interested in examining the potential differences in this Eid al-Adha by using the perspective of the Ummul Qura calendar and the new MABIMS Criteria, which the application of the new MABIMS criteria in Indonesia will only be implemented in 2022, precisely when the initial determination of Ramadan 1443 H.[10]

In this study, the authors used a qualitative descriptive approach. A formulation of the problem guides research to explore or photograph the social situations that will be thoroughly, broadly, and in-depth researched so that the procedures in the research produce descriptive data in the form of written or spoken words from people and observed behavior.[11] To complete this study, the authors explored data from literary sources considered representative and related to the object of study by reviewing and analyzing documents such as books, journals, and newspapers, social media related to the research topic.

UMMUL QURA'S CALENDAR AND ITS IMPLEMENTATION

The Ummul Qura Calendar, as explained clearly in the book "Perkembangan Perumusan Kalender Islam International," that the Ummul Qura Calendar is a civil calendar commonly used for administrative purposes. Where the Ummul Qura Calendar is prepared by the Research Institute of Astronomy and Geophysics under King Abdul Aziz City for Science and Technology (KACST) based on the modern

---

8 Decree of the Minister of Religion of the Republic of Indonesia Number 158 of 158 of 2014 concerning Determination of the 1st Dulhija 1435 H. 4.

9 Hosen Hosen, "Kilas Balik Kalender Hijriyah Indonesia Perjalanan Menuju Penyatuan Kalender Nasional," *Islamuna: Jurnal Studi Islam* 4, no. 1 (July 1, 2017): 81–111, https://doi.org/10.19105/islamuna.v4i1.1352.

10 Shofwatul Aini, "A Discourse of MABIMS New Criteria (Reading Difference Frequency Between Wujud al-Hilal and Imkan Ar-Rukyat)," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 19, no. 1 (June 28, 2022): 113–31, https://doi.org/10.21154/justicia.v19i1.3394.

11 Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2013).; Lexy J. Meleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2007), 4.

theory of astronomy about the Sun and the Moon. Whereas for worship, determining religious days, including the determination of Ramadan, Shawwal, and Dzulhijja, is the authority of the al-Qodi al-a'la assembly (Supreme Judicial Council), which is often different in its determination from Ummul Qura. However, the Supreme Judicial Council continues using the Ummul Qura' calendar for administrative purposes.[12] Uniquely, even though in matters of determining worship, the Saudi Government has given authority to the Supreme Judicial Council to determine it, a lot of Muslims from several other Islamic countries, including Indonesia, follow the determination of the Ummul Qura calendar.[13]

The basic concept in composing the Ummul Qura calendar in determining the beginning of the month of Ramadhan is to apply a reckoning system with the provision at sunset, the position of the entire body of the moon is above the horizon (meaning that the new moon has appeared). So that the measurement of the height/altitude of the new moon is from the horizon to the lower disk of the moon, not all circles in Saudi Arabia agree on the use of the reckoning system as a reference for determining the calendar. Among the theologian who disagrees with the use of the reckoning method in determining the beginning of the Islamic month is Sheikh Abdullah bin Baz, Chair of the Lajnah Daimah for Scientific Research and Fatwas of Saudi Arabia, who states that the determination of the beginning of Ramadan and Shawwal must be by rukyat or istikmal.[14]

The calendar is an expression of the rhythm of collective activity and, at the same time, serves to ensure its regularity. The calendar reflects a civilization's resilience and strength, so an accurate and consistent calendar is imperative. For this reason, in its development, the Ummul Qura calendar has experienced dynamics, both changes and even developments that should be appreciated to realize an established and appropriate calendar.[15]

---

12 Muh Rasywan Syarif, *Perkembangan Perumusan Kalender IslamInternasional Studi Atas Pemikiran Mohammad Ilyas*, (Jakarta: GAUNG PERSADA (GP) Press, 2019).

13 Maskufa, "Global Hijriyah Calendar As Challenges Fikih Astronomy."

14 Ahmad Musonnif, "Kalender Umm Al-Qura (Studi Pergeseran Paradigma Sistem Kalender Di Kerajaan Arab Saudi)," *Ahkam* 3, no. 2 (2015): 165–85, https://doi.org/10.21274/ahkam.2015.3.2.165-186.

15 Syamsul Anwar, "Unifikasi Kalender Hijriah Global Problem Dan Tantangan," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 2, no. 2 (2016), https://doi.org/10.30596/jam.v2i2.2548.; Taha J. al 'Alwani, "The Islamic Lunar Calendar as a Civilizational Imperative: 29 Rabi' al Awai - 1 Rabi' al Akhir/8-10 October 1991 Penang, Malaysia," *American Journal of Islam and Society* 9, no. 4 (January 1, 1992): 577–83, https://doi.org/10.35632/ajis.v9i4.2546.; Nihayatur Rohmah, "Merekonstruksi Peradaban Islam Di Indonesia Dengan Mewujudkan Kalender Hijriyah," *Al-Mabsut : Jurnal Studi Islam Dan Sosial* 10, no. 1 (2016), https://doi.org/10.56997/almabsut.v10i1.107.

The following author quotes Rasywan's dissertation, recorded in a book, "*Perkembangan Perumusan Kalender Islam Internasional*." Study of Mohammad Ilyas'[16] thoughts about the Four Periods of Development of the Ummul Qura Calendar from 1370 H - 1423 H.

Phase	Period/Year	Criteria
I	1370 H-1392 H	-When the height of the moon reaches 9^0 above the horizon after the sun sets -The occurrence of the Conjunction (*al-Iqtiran* or in terms of Zakki 'Abd al-Rahman Al-Mustafa is called *wiladat al-hilal falakiyyan*) before midnight or 00.00 in Greenwich (*United Kingdom*)
II	1393 H- 1419 H	
III	1420 H-1422 H	-The set of the moon after the set of the sun -The occurrence of a conjunction before sunset
IV	1423 H	

From these criteria, several main principles of the Ummul Qura calendar can be formulated as follows:

1. Using the Kaaba as a *marja'* calendar. The coordinates of the Kaaba are 21^0 25' 22" N and 39^0 49'34" E. The altitude is 295 meters, and the time is + 3 hours.
2. The moon sets after the sun sets in Mecca.
3. Ijtimak takes place before the sun sets in the city of Mecca

Looking at the criteria used by the Ummul Qura calendar used by the Saudi Government in determining the beginning of the Hijriyah month, this is equivalent to the criteria of wujudul Hilal used by Muhammadiyah in Indonesia, namely astronomically that the upper disk of the moon sets shortly after the upper disk of the sun sets.

As for the beginning of the Hijri new month associated with worship such as Ramadan, Shawwal, and Dzulhijjah, the Government of Saudi Arabia fully hands over the authority in the hands of *Majlis Qadha al-A'la* based on the results of

[16] Muh Rasywan Syarif, *Perkembangan Perumusan Kalender Islam Internasional Studi Atas Pemikiran Mohammad Ilyas* (Jakarta: Gaung Persada Press, 2019). 163; Ahmad Ainul Yaqin, "Peluang Dan Tantangan Kalender Islam Internasional Mohammad Ilyas," *Azimuth: Journal of Islamic Astronomy* 1, no. 1 (January 30, 2020): 32–51.

rukyah,[17] namely the process of observing the appearance of the new moon when the sun sets before the beginning of the Hijri month.[18]

The two models of determining the beginning of the Hijriyah month used by the Saudi government, both based on the Ummul Qura calendar with a reckoning basis for determining them and the *Majlis Qadha al-A'la* based on rukyah,[19] often experience differences in their determination. Although the criteria for determining the beginning of the qamariah month in the Ummul Qura calendar have often been corrected, they are still often criticized when setting qamariah dates, especially the beginning of Ramadan, Syawwal and Dzuhijah are often not in sync with empirical rukyat (*ru´yah bashariyyah*) or predictive rukyat (*Imkan rukyat*). Such criticism, for example, comes from Aiman Kurdiy, a member of the Ummu Al-Qura calendar from King Abdulaziz City for Science and Technology (KACST). He concluded that from 1381 H (1962 AD) to 1422 H (2001 AD), or as many as 42 determinations of the start of Ramadan from each of these years which were officially announced by Majlis Al-Qada´ based on the rukyat report on the first new moon of Ramadan, whether successful or unsuccessful, there were 35 determinations of Ramadan that appropriated to the Ummu Al-Qura calendar. The remaining seven Ramadan determinations were not following the Ummul Qura calendar.[20]

THE APPLICATION OF THE NEW MABIMS CRITERIA

To follow up on the agreement of MABIMS member countries (Ministers of Religion of Brunei Darussalam, Malaysia, Indonesia, and Singapore) regarding the implementation of the new MABIMS criteria in terms of Imkanur rukyat

---

17 Anisah Budiwati, "Telaah Awal Kalender Hijriah Global Tunggal Jamaluddin Abd Al-Razik: Sebuah Upaya Menuju Unifikasi Kalender," *Jurnal Bimas Islam* 10, no. 3 (September 30, 2017): 407–30, https://doi.org/10.37302/jbi.v10i3.29.

18 Arbisora Angkat, "Kalender Hijriah Global Dalam Perspektif Fikih," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 3, no. 2 (December 30, 2017), https://doi.org/10.30596/jam.v3i2.1524.

19 Abdullah bin Baz berpendapat bahwa pemanfaatan ilmu falak (hisab) dalam penentuan awal Ramadan dan Syawal merupakan bid'ah dan tidak bermanfaat, dan juga tidak memiliki dasar syar'i, dimana ilmu falak belum pernah digunakan untuk urusan ibadah puasa baik, pada masa Nabi SAW, Khulafa' al-Rasyidun, maupun pada masa sahabat dan Tabi'un. Pendapat Abdullah Bin Baz ini juga disetujui oleh Dewan Ulama Senior di Kerajaan Saudi Arabia. Sehingga, hampir menjadi opini umum di kalangan ulama di Arab Saudi bahwa metode hisab dalam penentuan awal bulan Islam adalah bid'ah. Walaupun demikian, pada masa selanjutnya, sejak tahun 1430/2009 hasil perhitungan astronomis mulai dipertimbangkan dalam menentukan awal Ramadan, Syawal, dan Zulhijah dan tidak hanya berpedoman rukyat belaka. Proses penetapan awal bulan-bulan tersebut juga melibatkan para astronom dalam Majelis al-Qada' al-A'la. Pergeseran paradigma ini dilakukan dengan mempertimbangkan beberapa temuan ilmiah, saran dan kritik dari beberapa kalangan, diantaranya hasil riset Ayman Kordi, seorang ahli falak dari King Saud University menemukan bahwa hasil observasi hilal selama 40 tahun yang diumumkan pemerintah Saudi Arabia 87 % tidak akurat dan tidak memiliki keabsahan ilmiah. See Susiknan Azhari, "Arah Baru Penyatuan Kalender Islam," https://uin-suka.ac.id/, acessed 22 January 2023.

20 Nur Aris, "Dinamika Kriteria Penentuan Awal Bulan Qamariah Dalam Penanggalan Umm Al-Qura' Saudi Arabia," *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 1, no. 1 (June 30, 2016), https://doi.org/10.22515/alahkam.v1i1.97.

determining the beginning of the Hijriya month in the Hijriya Calendar which is based on the signing of an *ad Referendum* by all ministers of religion of member countries than through a letter dated on December 17, 2021, the Minister of Religion stated that the Republic of Indonesia would use the new MABIMS Imkanur Rukyat criteria on 2022M—then followed by the Directorate General of Islamic Community Guidance dated on February 25, 2022, regarding the notification of the use of the new MABIMS Rukyat imkanur criterion stated that the Indonesian Ministry of Religion invites all Institutional leaders to be able to support and socialize this to the community for the realization of mutual benefit.[21]

In addition, through the Decree of the Falakiyah Institution of the Nahdlatul Ulama Executive Board No. 00 1/ SK /L F–PBNU/III/ 2022 Concerning: Criteria for Imkan Rukyah Nahdlatul Ulama states that the Criteria for Imkan Rukyah Nahdlatul Ulama which has just come into effect since the beginning of Ramadan 1443 H/ 2022 M. This indirectly supports what is being appealed from the Ministry of Religion in terms of implementing the new MABIMS criteria.

History needs to note that the enactment of the new MABIMS criteria did not suddenly appear and then be enforced in 2022, but there was a process behind it. A digital track record can be traced regarding the proposed new MABIMS criteria. The Indonesian Delegation proposed it in 2014. In this case, the speaker from RI was Thomas Djamaluddin.[22]

Furthermore, at the 16th "Muzakarah Rukyah and Takwim Islam Member States of MABIMS (Ministers of Religion, Brunei Darussalam, Indonesia, Malaysia, and Singapore), on August 2-4, 2016 at the Baitul Hilal Complex Port Dickson Negeri Sembilan Malaysia agreed to revise old criteria with new criteria. The MABIMS criteria, known as criteria (2-3-8), were considered astronomically too low, although several testimonies are legally acceptable because the Religious Court Judge has sworn in the witness. However, at an altitude of 2 degrees with an elongation of 3 degrees or an age of 8 hours, the hilal crescent is still too thin, so it was impossible to beat the light of the twilight, which is still quite strong at an altitude of 2 degrees after sunset. Therefore, based on the draft decision of Muzakarah Rukyah and Takwim Islam Negara, the criteria for the visibility of the new moon for MABIMS were as follows: criteria for the height of the new moon was > 3 degrees, and the angle of elongation of the moon was > 6.4 degrees.[23]

---

[21] Maskufa Maskufa et al., "Implementation of the New MABIMS Crescent Visibility Criteria: Efforts to Unite the Hijriyah Calendar in the Southeast Asian Region," *AHKAM : Jurnal Ilmu Syariah* 22, no. 1 (June 30, 2022), https://journal.uinjkt.ac.id/index.php/ahkam/article/view/22275.

[22] https://republika.co.id/berita/n5z6um/mabims-serukan-persatuan-umat-islam; http://tdjamaluddin.wordpress.com/

[23] Nur sodik, *Tesis; Unifikasi Kalender Islam Global (Studi Usulan Kriteria Baru MABIMS Dan Kriteria Turki 2016)*, Semarang; Fakultas Syariah dan Hukum UIN Walisongo, 2017), 15.

Applying the new MABIMS criteria in Indonesia received pros and cons responses. Many astronomers also carried out the analysis in this country.[24] Among the analyses, it carried out regarding the recapitulation of differences in the initial determination of the months of Ramadan, Shawwal, and Dzulhijja within 50 years starting from 2018-2065. Using the parameters of the old and new MABIMS criteria, it can be concluded that with the new criteria, Indonesia's MABIMS has the potential to experience differences at the beginning of the Hijriya month compared to the old criteria. In addition to the analysis of potential differences in starting a new moon, a study of the new MABIMS criteria that cannot be overlooked is the issue of theocentric or geocentric parameters for the elongation and height of the new moon in the new MABIMS criteria.[25]

At the time of enactment of the new MABIMS criteria for determining the months of Ramadan and Shawwal of 1443 H, the reference used was the determination of the height of the new moon, which became the parameter, the horizon mar'i (topocentric). And then for the elongation of the hilal, is the hilal arc drawn from the center of the sun's disk towards the center of the disk of the moon *haqiqy* (geocentric) in the situation of the beginning of the Hijriyyah month.[26] According to information from Ma'rufin Soedibyo,[27] on June 22, 2022, an online MABIMS Falak Experts Meeting was held, guided by Singapore. Among the conclusions from the meeting results is that further discussion will be carried out regarding whether the geocentric or topocentric principle is used in the angular distance (elongation) parameter. The application of the new MABIMS criteria will continue to be reviewed to realize criteria that meet the rules of astronomy (scientific) and sharia.

ANALYSIS STUDY OF THE DIFFERENCES BETWEEN EIDUL ADHA 1443 H

Eid al-Adha 1443 H has the potential to be different, not only the difference in the determination of the Hajj Eid for Indonesian territory but also differences in celebrating the holiday between Muslims in Indonesia and Saudi Arabia, which was on July 9 and July 10, 2022. Since the enactment of the criteria, The new MABIMS in

---

[24] Maskufa et al., "Implementation of the New MABIMS Crescent Visibility Criteria"; Aini, "A Discourse of MABIMS New Criteria (Reading Difference Frequency Between Wujud al-Hilal and Imkan Ar-Rukyat)."Shofwatul Aini, *A Discourse Of Mabims New Criteria: Reading Difference Frequency Between Wujud Al-Hilal And Imkan Ar-Rukyat,* Justicia Islamica: Jurnal Kajian Hukum dan Sosial, Vol. 19 No. 1 June 2022 (pp.113-131) https://jurnal.iainponorogo.ac.id/index.php/justicia/article/view/3394/2150

[25] Fuscha, "Verification of The Hisab Ephemeris System Against The Hijri Calendar Leap Year Pattern With Criteria Imkan Al-Rukyah Mabims (Case Study in Kudus District)."

[26] See Decree of the Falakiyah Institute of the Nahdlatul Ulama Executive Board No. 00 1/ SK /L F–PBNU/III/2022 About: Criteria for Imkan Rukyah Nahdlatul Ulama.

[27] The Indonesian delegation was Thomas Djamaluddin, Ismail Fahmi, Cecep N, Ahmad Izzudin, Muh. Ma'rufin Sudibyo.

Indonesia means that Muslims in Indonesia will experience differences in celebrating Eid al-Adha 1443 H. As for the differences between the Saudi and Indonesian governments, are they always different? Here the author will describe the analysis of these differences.

EID Al-ADHA 1443 H IN THE UMMUL QURA CALENDAR

The Saudi Government uses the Ummul Qura calendar for civil and administrative purposes, and this calendar is also widely referred to by Muslims in other countries. However, for the sake of worship, the Saudi government is still waiting for the results of the rukyatul hilal. Because of this, it is not uncommon for discrepancies between the Ummul Qura calendar and the Hijri calendar, which is determined for the sake of worship, such as the determination of Ramadan, Shawwal, and Dzulhijja.

Previously, the existence of the Ummul Qura calendar often received constructive responses and criticism from astronomers. Bearing in mind, several calendar provisions do not follow scientific principles, such as determining the beginning of the month when the new moon sets first at *ghurub* (sunset). This violates the Ijtima rule, a prerequisite for beginning a new month in the Hijri calendar. Besides, sharp criticism was also directed at the al-Qodi al-A'la Assembly because of the acceptance of the testimony of the rukyatul hilal, which, according to the rules of astronomical science, the new hilal can't be rukyah. However, in its journey, the Ummul Qura calendar has experienced dynamics that should be appreciated. The author explained above that the Ummul Qura calendar had experienced four periods of development. In the last decade, there has been a tendency for the practice of rukyat in Saudi Arabia to be better from the perspective of the visibility of the new moon.

Now, what is used as a guide or criterion for the Ummul Qura calendar in determining the beginning of the Hijriyah month applies several conditions; Among them is the conjunction or ijtima that has occurred before the sun sets in the city of Mecca and the hilal or crescent moon sets after the sun. If these conditions are not fulfilled, then the number of days in the current month is fulfilled to 30 days. Based on the reckoning data, the calculation results for the beginning of the month of Dzulhijjah 1443 H with the Markaz City of Mecca are as follows;

Table 1: Astronomical Data Calculation Results of Determining the Beginning of the Month of Dzulhijja 1443 H with the Markaz of the city of Mecca

Information	Data
Early month determination	Dzulhijjah 1443 H.
Ijtima happened on	End of Dzulqa'dah 1443 H. Wednesday (Legi), June 29, 2022 M, at 05:52:02 WS
Location	Mekah
Latitude	21° 25' 00" LU
Longitude	39° 49' 00" BT
Tall	0 m from sea level
The sun has set	19:6:57
The direction of the Sun	25° 24' 16.56" measured from west to north
True Hilal Height	6° 19' 55.84."
Hilal Height See/Mar'i	5° 49' 43.15."
Direction of Hilal	26° 16' 45.89" measured from west to north
Hilal Position (Different Azimuth)	To the Right of the sun, as far as -0° 52' 29.33."
Hilal condition	The new moon is above the horizon
Long of Hilal	23 m 18.88 s
The set of Hilal	19:30:16
Hilal Set Direction	28° 55' 37.75" from west point
Hilal Illumination	0.40078 %
Nurul Hilal	0.39293 finger
Moon's Elongation Angle	6° 57' 18.18."

*Source; http://falakiyah.nu.or.id/AwalBulanHijriah.aspx?m=12
kriteria MABIMS

From the calculation above, it can be concluded that the Ijtima/conjunction at the end of the month of Dzulqa'dah occurs on June 29, 2022, at 05:52:02 WS, and the sun sets in Mecca at 19:6:57 WS. Based on the Ummul Qura calendar criteria, a new month is fulfilled, namely *ijtima*, where *qabla ghurub* (sunset) occurs in Mecca. Next, the Ummul Qura calendar requires the new moon to be set after the sun. And even this condition is fulfilled because the hilal sets at 19:30:16 WS, so the hilal sets precisely 23 minutes after sunset. Thus, based on reckoning with the criteria specified in the Ummul Qura Calendar, it can be concluded that the 1st of Dzulhijja 1443 H coincides with the 30th of June 2022 so that the celebration of Eid al-Adha (10th of Dzulhijja) falls on 9th July 2022.

The thing that needs to be considered is that the determination of the beginning of the month of Dzulhijjah is closely related to the issue of worship of Muslims in the world, especially for those who are performing the pilgrimage. Determining the implementation of wukuf worship is a necessary thing for Muslims. Moreover, this worship determines whether the pilgrimage trip is valid for Muslims. So do not be surprised if the decision of the Saudi government will always be under the scrutiny of many parties. Besides, the growing understanding among Muslims regarding the beginning of the months of worship, such as the determination of the beginning of Ramadan, Shawwal, and Zulhijja, must be oriented toward Saudi Arabia. Meanwhile, there is also an understanding that it is only for the determination of Zulhijja that it is obligatory to Saudi Arabia so that the fast of 'Arafat is carried out for Muslims who do not perform the pilgrimage at the time of wukuf at 'Arafah. As for other months, such as the determination of the beginning of Ramadan and the beginning of Shawwal, there is no need to follow the determination from Saudi Arabia.[28]

In deciding the beginning of the month of the Hijri calendar for the sake of worship, such as determining the day of wukuf, the Saudi government refers to the results of the rukyatul hilal, which becomes the authority of the majlis *al-Qodi al-a'la* (Supreme Judicial Council). The question is whether the 1st of Dzulhijja 1443 H on the Ummul Qura calendar corresponds to the Rukyah results in the al-Qadi al'a'la Assembly decided.

Looking at the hilal data on June 29, 2022, at the time of the ijtima' at the end of the month of Dzulqa'da 1443 H and the new moon position in Mecca has appeared to be above the horizon as high as 5° 49' 43.15" (Hilal View/Mar'i Height). The hilal position is included in the imkanur rukyat category, meaning that the new moon may be seen so that the prediction of 1st Dzulhijja 1443 H falls on 30 June 2022, so that the wukuf (9 dzulhijjah) will be held on 8 July 2022 and the celebration of Eid al-Adha (10 dzulhijja) takes place the day after, i.e., July 9, 2022.

As we all know, the Saudi government has given separate authority regarding the calendar. The civil calendar is under the authority of the KACST astronomer based on reckoning, and the religious calendar, under the authority of the fiqh scholars at *Majlis al-Qada´ al-A'la,* is based on rukyat. As previously explained in a dissertation entitled "*Dinamika Kriteria Penentuan Awal Bulan Kamariah Dalam Penanggalan Umm Al-Qura Sejak 1346 H/1927 M – 1436 H/2015 M,*" Saudi Arabia has not been consistent in distinguishing between the civil calendar and the religious calendar. There are two arguments underlying this conclusion: 1) Conceptually, the Hijri calendar for civil purposes and the calendar for worship can be distinguished. Still, in practice, the determination of rukyat days refers to the criteria of the Umm al-Qura civil calendar. 2) Determination of Hijri months related to worship is limited

[28] Syamsul Anwar, *Hari Raya dan Problematika Hisab-Rikyat,*(Yogyakarta: Suara Muhammadiyah, 2008), 43.

to Ramadan, Shawwal, and Dzulhijja.[29] But the time of worship is not only adrift with those three months.

EID AL-ADHA 1443 H IN THE PERSPECTIVE OF NEW MABIMS CRITERIA

Analysis of the rukyat reckoning data for determining the beginning of the month of Dzulhijja has been carried out by many astronomers from various perspectives, but what distinguishes this time is that the author analyzes it using the latest criteria approach from MABIMS. Applying these new criteria is still relatively new and reaps pro and con responses from various parties. The old MABIMS criteria, known as criteria (2-3-8), are considered astronomically too low. However, several testimonies are legally acceptable because the Religious Court Judge has sworn in the witness. However, at an altitude of 2 degrees with an elongation of 3 degrees or an age of 8 hours, the crescent of the new moon is still too thin so that it is impossible to beat the light of the shafak (dusk), which is still quite strong at an altitude of 2 degrees after sunset. Therefore, suggestions from experts within MABIMS member countries agreed to change the new MABIMS criteria, namely, when the sun sets, the height of the hilal is not less than 3 degrees from the horizon, and the curved distance (angle of elongation) of the moon to the sun is not less than 6.4 degrees.

For the application of the new MABIMS criteria in Indonesia, this is the third month after it was first used in the month of Ramadan 1443 H. How is the position of the hilal for Eid al-Adha when viewed from the new criteria, and what if Indonesia still applies the old criteria?

Based on Hilal and Sun Data On Wednesday, 29 Dzulqa'da 1443 H / June 29, 2022 M, the end of Dzulqa'dah 1443 H occurred on Wednesday (Legi), June 29, 2022, M. At 09:52:02 WIB for Markaz Jakarta. The height of the new moon in all parts of Indonesia above the horizon ranges from 0° 52' (0 degrees 52 minutes) to 3° 13' (3 degrees 13 minutes), with an elongation angle of 4.27° (4.27 degrees) to 4.97° (4.97 degrees); The following is Hilal data for all regions of Indonesia (from Sabang to Merauke);

Table 2: New moon data for the first month of Dzulhijjah 1443 H; Sunset time, hilal setting, Hilal Height, and Elongation for major cities in Indonesia

NO	LOCATION	SUNSET TIME		MOON HEIGHT	ELONGATION
		SUN	MOON		
1	Sabang	18:56 WIB[30]	19:13 WIB	3° 13,75'	4,97°
2	Medan	18:38 WIB	18:54 WIB	2° 57,98'	4,91°

[29] Nur Aris, "Dinamika Kriteria Penentuan Awal Bulan Kamariah Dalam Penanggalan Umm Al-Qura Sejak 1346 H/1927 M – 1436 H/2015 M" (Disertassion, Semarang, UIN Walisongo, 2006), http://eprints.walisongo.ac.id/id/eprint/11904/; Aris, "Dinamika Kriteria Penentuan Awal Bulan Qamariah Dalam Penanggalan Umm Al-Qura' Saudi Arabia."

[30] Western Indonesia Time (WIB) ; UTC+07.00

3	Padang	18:24 WIB	18:38 WIB	2° 34,50'	4,89°
4	Pekanbaru	18:22 WIB	18:37 WIB	2° 39,44'	4,86°
5	Bengkulu	18:11 WIB	18:24 WIB	2° 17,35'	4,86°
6	Jambi	18:09 WIB	18:23 WIB	2° 25,77'	4,83°
7	Tanjung Pinang	18:10 WIB	18:25 WIB	2° 36,18'	4,80°
8	Palembang	18:02 WIB	18:16 WIB	2° 17,10'	4,81°
9	Bandar Lampung	17:56 WIB	18:08 WIB	2° 4,21'	4,82°
10	Pangkal Pinang	17:59 WIB	18:12 WIB	2° 18,96'	4,78°
11	Serang	17:52 WIB	18:03 WIB	1° 59,26'	4,80°
12	Jakarta	17:49 WIB	18:00 WIB	1° 57,87	4,79°
13	Bandung	17:44 WIB	17:55 WIB	1° 52,78'	4,78°
14	Semarang	17:33 WIB	17:44 WIB	1° 47,78'	4,73°
15	Yogyakarta	17:32 WIB	17:42 WIB	1° 43,85'	4,74°
16	Surabaya	17:23 WIB	17:33 WIB	1° 42,26'	4,69°
17	Pontianak	17:49 WIB	18:03 WIB	2° 23,35'	4,71°
18	Palangka Raya	17:27 WIB	17:39 WIB	2° 5,34'	4,64°
19	Banjarmasin	18:23 WITA[31]	18:34 WITA	1° 58,94'	4,63°
20	Samarinda	18:17 WITA	18:30 WITA	2° 8,03'	4,57°
21	Tanjungselor	18:22 WITA	18:36 WITA	2° 22,82'	4,55°
22	Denpasar	18:11 WITA	18:20 WITA	1° 31,51'	4,66°
23	Mataram	18:07 WITA	18:17 WITA	1° 30,47'	4,64°
24	Kupang	17:35 WITA	17:42 WITA	1° 10,48'	4,53°
25	Mamuju	18:06 WITA	18:18 WITA	1° 54,84'	4,55°
26	Makassar	18:00 WITA	18:10 WITA	1° 42,13'	4,56°
27	Palu	18:06 WITA	18:17 WITA	2° 1,60'	4,52°
28	Kendari	17:50 WITA	18:00 WITA	1° 42,64'	4,5°
29	Gorontalo	17:55 WITA	18:07 WITA	2° 2,81'	4,46°
30	Manado	17:50 WITA	18:02 WITA	2° 4,12'	4,42°
31	Sofifi	18:38 WIT[32]	18:49 WIT	1° 56,16'	4,38°
32	Ambon	18:28 WIT	18:37 WIT	1° 34,57'	4,40°
33	Manokwari	18:09 WIT	18:19 WIT	1° 38,03'	4,29°
34	Merauke	17:30 WIT	17:48 WIT	0° 52,05'	4,27°

Source: Hilal and Sun data released by the Ministry of Religion in the Early Ramadan 1443 H Itsbat Assembly using Ephemeris data and the new MABIMS criteria

Based on the data above, we will explain one by one related to the prerequisites for the beginning of a new month. As a prerequisite for the beginning of the new month in the falakiyah rule, it is generally stated that Ijtima or conjunction occurs before sunset. This condition is fulfilled because ijtima occurs long before ghurub at

[31] Central Indonesia Time (WITA);UTC+08.00
[32] Eastern Indonesia Time (WIT); UTC+09.00

09:52:02 WIB. The next point depends on the new MABIMS criteria requiring the topocentric (mar'i) hilal height to be as high as 3 degrees. So referring to the data of the hilal of Eid al-Adha 1443 H, it can be broken down as follows; first, for western Indonesia, where Sabang is a representation of western Indonesia can be seen that the height of the hilal meets the new MABIMS criteria, that is 3° 13' 75', so that the hilal is possible to be rukyat (imkanur rukyat). Still, for Merauke as a representation of the eastern part of Indonesia, the altitude hilal is 0°52'05'' so that the position of the hilal is already visible but impossible to see (*impossible rukyat*).

Second, as a basis for determining the beginning of a new month using the new MABIMS criteria besides the *irtifa* rule or altitude, which is one of the considerations for receiving the *rukyatul hilal* testimony in Indonesia, then elongation data (difference between the angles of the moon and the sun) is also a requirement or criteria that must be considered, that is the geocentric elongation angle of 6.4 degrees. Referring to the hilal data in the table above, from Sabang to Merauke in Indonesia, the elongation angle is still below the new MABIMS criteria, in the range of 4.27° to 4.97°.

Thus, referring to the hilal data above, 29 of Dzulqa'dah 1443 H /June 22, 2022 AD does not meet the new MABIMS Imkanur Rukyat criteria. If the Indonesian government, through the Ministry of Religion, is still consistent in applying the new MABIMS criteria for determining the beginning of the month of Dzulhijjah 1443 H as already applied to determine Ramadan and Shawwal in 1443 H, then if someone claims and testifies to see the new moon/hilal at the time of the rukyatul hilal, then the witness should be rejected because the hilal which is seen does not fulfill the new MABIMS criteria. And then istikmal applies to the month of Dzulqa'dah, and the 1st of Dzulhijjah 1443 H falls on July 1, 1443 H.

In this paper, the author analyzes the new moon/hilal data for the beginning of the month of Dzulhijjah 1443 H with two criteria. Still, the researcher also describes the results of the calculations in various criteria, and different conclusions are obtained.

1443 H	**New MABIMS (3-6,4)**	**Old MABIMS (2-3/8)**	**Wujuddul Hilal (>0, Yogyakarta)**	**Global Turki-2016 (5,8)**	**Danjon version Odeh**
Dzulhijjah	Friday (Pon), July 1, 2022	Thursday (Pahing) June 30, 2022	Thursday (Pahing) June 30, 2022	Thursday (Pahing) June 30, 2022	Friday (Pon), July 1, 2022

What about NU? Based on the new Nahdlatul Ulama imkan rukyah criteria, the criteria are expressed as follows: the height of the hilal mar'i is at least 3 degrees, and the elongation of the hilal haqiqy is at least 6.4 degrees. Thus the determination of the beginning of the month of dzulhijjah between the Indonesian government and NU comes to the same conclusion, that is, on July 1, 2022. Remembering that the

criteria for imkan rukyah Nahdlatul Ulama have just been established at the beginning of Ramadhan of 1443 H (April 2022 AD), efforts are still needed to socialize to the jamiyyah (structure) and jamaah (grassroots) of Nahdlatul Ulama. Because of this, the management of the PBNU Falakiyah Institution for the 2022–2027 khidmah period will be a transitional phase from the 'old' criteria to the 'new' criteria. In this transitional phase, if there is a report of the appearance of the new moon, whereas the new moon parameter at that location is still below the criteria for imkan rukyah Nahdlatul Ulama, then there is the concept of *hadidul bashar*.

The concept of *hadidul bashar* refers to, for example, the opinion of Imam Ibn Hajar al-Haitami. In this concept, a person who does rukyah and reports the appearance of the new moon, even though the parameters are below the criteria, is endowed with better and sharper vision than the average human. So that the results of the rukyah are also acceptable in fiqh. However, fiqh stipulates that the position of hadidul bashar is synonymous with hasib. So that both of them can use the results of their work (the results of the rukyah for hadidul bashar and the results of the astronomical method for hasib) only for themselves and those around them who believe in them, so that: 1. If there is a person who does rukyah reports the appearance of the new moon even though it is still under the criteria of imkan rukyah Nahdlatul Ulama, then it is hadidul bashar. The results of the rukyah only apply to some congregations, that is, the person themself and the people around them who believe in it. 2. Jamiyyah Nahdlatul Ulama, both at the level of senior management, regional administrators, branch administrators, and all their staff following the PBNU General Chair's speech regarding the beginning of Ramadan and Eid al-Fitr/Eid al-Adha.[33]

The next question is why the establishment of Eid al-Adha between the Saudi government and Indonesia differs. Can Muhammadiyah's decision in Indonesia and the Saudi government celebrate Eid on the same day? The first answer is in the term of criteria. The criteria applied by the Saudi and Indonesian governments have similarities and differences in determining the beginning of the month of Dzulhijja of 1443 H. The similarity is that both use the concept of *ijtima qabla ghurub* and the rukyatul hilal method to benefit worship in determining the calendar. Second, Saudi Arabia is geographically located west of Indonesia, so the time in Indonesia is 4 hours faster. However, the new moon is more likely to be seen first in Saudi Arabia because it is visible in the west at sunset (*ghurub shams*). Based on reckoning data, at the end of the month of Dzulqa'da 443 H, the height of the hilal in Indonesia is in the range of 0°52.05' to 3°13.75' with an elongation angle of 4.27 to 4.97°, so Dzulqa'da is fulfilled to be 30 days.

[33] Information Hilal Early Dzulhijjah 1443 H 29 Dzulqa'dah 1443 H / 29 June 2022 AD In Indonesia, the Nahdlatul Ulama Executive Board of the Falakiyah Institute.

Meanwhile, on that date, the new moon's position in Saudi Arabia was relatively high and could be seen. Determination of the change at the beginning of the month of Hijriyah refers to the appearance of the new moon on the western horizon so that the closer area to the western part of the Earth will be able to see the new moon faster. And this must be distinguished from the determination of prayer times which refers to the movement of the Sun, where areas in the eastern region of the earth will find prayer schedules earlier than areas in the western region.

THE IMPACT OF DIFFERENT DETERMINATIONS OF EID AL-ADHA FOR MUSLIMS

Differences in the determination of the beginning of the Hijriyah month, as happened on Eid al-Adha 1443 H, will make people uncomfortable in welcoming the holiday. Among the psychological impacts felt by the general public on the difference in the determination of the Eid al-Adha holiday is the community's anxiety in carrying out the Sunnah fasting of Arafah. In addition, the relationship in society becomes disharmonious because Eid is not compact. The first takbiran night was not lively because many other people still do the sunnah of Arafah fasting; the meaning of the holiday is a little lost because some people have celebrated Eid. However, Muslims are now becoming wiser and more intelligent in responding to differences, believing in the al-Qur'an Surah Ali-Imran verse 103, explaining that Allah SWT strictly prohibits his people from being divided and mutually hostile between religious communities, especially in Islam.[34] Muslims believe that the method of determining the beginning of the month, either based on Hisab or rukyat has a normative basis that can be accounted for so that what is needed by Muslims is mutual respect and tolerance towards fellow Muslims.

There are various opinions about the fasting of Arafah. Suppose there is a difference in the date. Does Arafat fasting follow the decision of the Haramain in determining wukuf or follow the decision of the local government based on the results of rukyatul hilal? In Majmu' Fatawa,[35] it is stated that if there is a result of a rukyah which causes a difference in time, while in Mecca it is the 9th while in his area it is still the eighth, then he should continue to fast on the ninth in his area even though it is already the tenth in Mecca. This is the most valid opinion because the Prophet said: "If you see the new moon/hilal, you should fast, and if you see it again, then you break you're fast."

Another explanation regarding Arafah fasting does not have to follow the time of wukuf is in the Tafsir ar-Razi[36] that Arafah is the name of the day and place. In contrast, 9 dzulhijjah has been referred to as the name of Arafah since the time of the

---

[34] Kementerian Agama RI, *Al-Fattah* (Bandung: CV Mikraj Khazana Ilmu, 2011), 63.

[35] Asy-Syaikh Muhammad bin Shalih al-'Utsaimin, *Majmu' Fatawa wa Rosail Ibnu 'Utsaimin kitabus Shiyam, (*tt: Daar Tsuroyya lin Nasyr, 1413 H), 47.

[36] Fakhr al-Din al-Razi, *Tafsir al-Kabir wa Mafatih al-Ghaib*, Jilid 10, (Dar al Kutub al-Ilmiah, Beirut, t.th), 324.

Prophet Ibrahim. When the night of the 8th of Dzulhijja, Prophet Ibrahim had a revelation dream to slaughter his son. In the morning, Prophet Ibrahim was still thinking about the truth of the dream, whether it was from Allah or Satan. This doubt and thinking in Arabic is called Tarwiyah. On the night of the 9th of Dzulhijjah (night of Arafah), Prophet Ibrahim again had the same dream, the order to slaughter his son, so Prophet Ibrahim knew that the dream was a true revelation from Allah.

Another legal basis related to Arafah fasting is not based on the place of Arafah wukuf. It was found in the book Fathul Bari[37] that the Prophet Muhammad carried out Arafah fasting (9 dzulhijja) in 2 hijriya, long before Rasulullah carried out wukuf at Arafah on the pilgrimage wada at 10 hijriya. It was narrated from Ummi al-Fadhl bint l-Harith who said: "A group of friends had a dispute next to Ummi al-Fadhl on the day of Arafah regarding the fasting of the Prophet. Some argue that the Prophet fasted, and others argue that the Prophet did not fast "(Narrated by Bukhari Muslim). This shows that Arafat's fasting is well known among friends of the Prophet, and they are used to fasting when they live/don't travel.

Abdussalam Nawawi and Hendro Setyanto,[38] in their presentation, stated that Wukuf at Arafah was determined by the determination of the 1st of Dzulhijja by the Saudi Arabian government. While fasting on Arafah day is determined by the date of 1 Dzulhijjah in each country. Although both are based on the rukyah of the new moon/hilal, the difference in the new moon's position causes the difference in the day of Arafah between Saudi Arabia and Indonesia. This difference can be accepted by referring to the hadith of Kuraib.

How to determine the day of عَرَفَةَ? What is practiced by friends of the Prophet, tabi'in, tabi'it tabi'in, and generations of shalafus shalih is rukyah hilal to determine the beginning of Dzulhijja. Because the 9th of Dzulhijja as the day of عَرَفَةَ is a consequence of the 1st. Especially for Padang عَرَفَاتٌ, the determination was held by the emir of Makkah as alluded to in the words of Rasulullah SAW narrated by Imam Abu Dawud (hadith number 2340 according to Maktabah Syamilah). In modern state administration, the emir of Mecca is carried out by the Saudi Arabian government.

Meanwhile, for areas outside the عَرَفَاتٌ field, the rukyah for the new moon is held by the authorities of each country. The result may be different from the decision of the emir of Mecca. This refers to events during the leadership of Muawiyah RA from the Umayyad Daula located in Syam. The popular event is hadith Kuraib. At that time, Ibn Abbas RA (who lived in Medina) refused to be guided by the results of rukyah hilal from the people of Syam. Ibn Abbas RA chose to follow the results of the rukyah of the new moon of the people of Medina while emphasizing "that

[37] Ibnu Hajar Al Asqolani, *Fath al Bari bi Syarh Sahih al Bukhari* juz 4, (Qohiroh: Dar at Taqwa, 2000), 237
[38] www.falakiyah.nu.or.id

what Rasulullah SAW told us" (hadith narrated by Imam Muslim number 2580, hadith of Imam Abu Dawud number 2334, hadith of Imam al-Tirmidhi 693 and hadith of Imam al-Nasa-i number 2421). The distance between Medina and Syam is 'only' 400 kilometers, or as far as the distance from Jakarta to Semarang. However, it has its mathla'.

For 1443 H, Saudi Arabia and Indonesia held rukyah for the new moon on 29 Dzulqa'dah 1443 H (Wednesday, June 29, 2022 AD), where the smallest hilal parameter occurs in the city of Merauke, Papua province (mar'i height +0^o 38', *haqiqy* elongation 4^o 37' and hilal length 4 minutes 57 seconds). At the same time, the most extensive hilal parameter occurs in Lhoknga city, Aceh province (mar'i height +2^o 47', haqiqy elongation 5^o 41', and hilal length 15 minutes 07 seconds). The official report of 55 LFNU rukyah points throughout Indonesia. All of them stated that they did not see the new moon. Based on this and taking into account the itsbat of the Minister of Religion of the Republic of Indonesia, the General Chairperson of PBNU announced that 1 Dzulhijja 1443 H for congregations/jamaah and jam'iyyah Nahdlatul Ulama coincided at Friday Pon July 1, 2022, M. This Ikhbar was similar to the Decree of the Minister of Religion of the Republic of Indonesia regarding the beginning of the month of Dzulhijja 1443 H.

Meanwhile, in Saudi Arabia, it can also be calculated that the minor hilal parameters occur in Shaybah (height of mar'i +5^o 36', elongation of haqiqy 6^o 22', and length of the new moon 29 minutes 42 seconds). At the same time, the most extensive hilal parameter occurs in Syarma (height of mar'i +6^o 14', haqiqy elongation 6^o 58', and hilal length of 34 minutes 36 seconds). So the hilal parameter in Saudi Arabia is more significant than in Indonesia and has entered the imkan rukyah zone. So it is natural when the new moon is seen in Saudi Arabia. In the official report, two rukyah points (namely the Sudair point and the Tumair point) report the appearance of the new moon in a visible telescope. So it is natural for the Saudi Arabian government to set 1 Dzulhijja to fall on Thursday, June 30, 2022, AD.

As an implication, عَرَفَةَ in Indonesia fell on Saturday, July 9, 2022 AD. On the other hand, in Saudi Arabia, عَرَفَةَ coincided with Friday, July 8, 2022 AD. From the perspective of the Hijriyya calendar, both occur on the same Hijriyya date. Namely on 9 Dzulhijja 1443 H. The nuance of 'difference' occurs because we generally see the context of the Hijriyyah calendar from the perspective of the Miladiyah/Christian calendar. At the same time, the difference is determined by the new moon parameters of each region.

The argument described above related to the legal basis for implementing Arafat fasting, which does not have to refer to the wukuf event used by some Muslims who, in determining the beginning of the Hijriya month, use the rukyatul hilal bil field method. This differed from other Muslims who use the Hisab method or rukyatul hilal bil ilmi in determining the beginning of the month.

Another opinion was put forward for implementing the fasting of Arafah and Eid al-Adha following the pilgrimage performed by pilgrims in Mecca. In this case, the legal basis used by the Ulama is that Arafah fasting is sunnah only for those who do wuquf at Arafah. This implies that the Arafah fast is related to implementing the pilgrimage or wukuf. If the hujjaj had done wukuf, carrying out the Arafah fast was prescribed for those who did not perform the pilgrimage. Regarding the Arafat fasting command, it is stated that "Fasting on the day of 'Arafat, I hope that Allah will erase (with it) the sins of the past year and the coming year." So the difference is clear that the fast of 'Arafat does not depend on the order of the days in the month of Dzulhijjah but on the performance of wuquf at 'Arafah. This opinion was later followed by some Muslims who carried out the Arafat fast at the same time as the wukuf event and referred to the decision of the Saudi government.[39]

There is an understanding that it is only for the determination of Zulhijjah that it is obligatory to turn towards Saudi Arabia so that the fast of 'Arafat is carried out for Muslims who do not perform the pilgrimage at the time of standing in 'Arafah. As for other months, such as the determination of the beginning of Ramadan and the beginning of Shawwal, there is no need to follow the determination from Saudi Arabia.[40] For Muhammadiyah, why does the Eid al-Adha 1443 H case coincide with the Saudi? This is because the concept used by Muhammadiyah in determining the beginning of the Hijriyah month uses the *Wujudul Hilal* concept.[41] Muhammadiyah is an organization that uses reckoning to determine the beginning of the month of Qamariyah. Muhammadiyah stated that the position of reckoning is the same as rukyah. Rukyah, that is muktabar for Muhammadiyah, is if the reckoning of the new moon has been stated above the horizon. So in the case of Eid al-Adha 1443 H coincidentally, the concept of wujudul hilal, which Muhammadiyah used, coincided with the stipulation of hilal adha by the Saudi government, even though the Saudi government itself determines the beginning of the month of dzulhijja for worship based on *rukyatul hilal bil fi'li.*

CONCLUSION

This research concluded that both the Government of Indonesia and the Government of Saudi Arabia, in determining the beginning of the month of Dzuhijjah 1443 H, basically apply two methods, namely the Hisab and Rukyat methods. The Saudi government implemented two calendar systems to determine Eid al-Adha, resulting in the same decision: the Ummul Qura calendar based on Hisab and the Al-Qadla Al-A'la Council based its decisions on the results of the

---

[39] An General Description of the Determination of the Beginning of the Month of Qamariyah and the Implementation of the Sunnah Fasting of Arafah.

[40] Syamsul Anwar, *Hari Raya dan Problematika Hisab-Rikyat,*(Yogyakarta: Suara Muhammadiyah, 2008), 43.

[41] *wujudul hilal* menyatakan bahwa pedoman masuknya awal bulan adalah setelah terjadinya ijtima' sebelum matahari terbenam dan pada saat *sunset* itu hilal telah wujud di atas ufuk.

rukyatul hilal. Through the Indonesian Ministry of Religion, the Indonesian government applied the Hilal visibility method (Imkan Rukyat) with the new MABIMS criteria. The Saudi government, through the Al-Qadla Al-A'la Council, based its decision on the results of the rukyatul hilal stipulating Eid al-Adha on 10 Dzuhijjah 1443 H falling on July 9, 2022, so that Muslims who were carrying out the pilgrimage could perform their abode on 9 Dzulhijjah which coincided with July 8, 2022. Even this determination followed the Ummul Qura calendar, which used the reckoning method. Whereas in Indonesia, through the Ministry of Religion in its Itsbat meeting based on Imkan Rukyat, the new MABIMS criteria stipulated that Eid al-Adha fell on July 10, 2022. The impact of the difference could be seen from the people's anxiety in carrying out the fasting sunnah of Arafah, whether following the determination of the day of wukuf by the Government of Saudi Arabia or following the decision of the local government based on the results of rukyatul hilal. Even though Muslims feel that there is disharmony in social relations due to differences in celebrating Eid, Muslims are now becoming wiser and more intelligent in responding to differences by prioritizing unity among Muslims.

REFERENCES

Aini, Shofwatul. "A Discourse of MABIMS New Criteria (Reading Difference Frequency Between Wujud al-Hilal and Imkan Ar-Rukyat)." *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 19, no. 1 (June 28, 2022): 113–31. https://doi.org/10.21154/justicia.v19i1.3394.

'Alwani, Taha J. al. "The Islamic Lunar Calendar as a Civilizational Imperative: 29 Rabi' al Awai - 1 Rabi' al Akhir/8-10 October 1991 Penang, Malaysia." *American Journal of Islam and Society* 9, no. 4 (January 1, 1992): 577–83. https://doi.org/10.35632/ajis.v9i4.2546.

Angkat, Arbisora. "Kalender Hijriah Global Dalam Perspektif Fikih." *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 3, no. 2 (December 30, 2017). https://doi.org/10.30596/jam.v3i2.1524.

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

Aris, Nur. "Dinamika Kriteria Penentuan Awal Bulan Kamariah Dalam Penanggalan Umm Al-Qura Sejak 1346 H/1927 M – 1436 H/2015 M." Disertassion, UIN Walisongo, 2006. http://eprints.walisongo.ac.id/id/eprint/11904/.

———. "Dinamika Kriteria Penentuan Awal Bulan Qamariah Dalam Penanggalan Umm Al-Qura' Saudi Arabia." *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 1, no. 1 (June 30, 2016). https://doi.org/10.22515/alahkam.v1i1.97.

Azhari, Susiknan. "Penyatuan Kalender Islam: Mendialogkan Wujûd al-Hilâl Dan Visibilitas Hilal." *AHKAM : Jurnal Ilmu Syariah* 13, no. 2 (August 7, 2013). https://journal.uinjkt.ac.id/index.php/ahkam/article/view/931.

Budiwati, Anisah. "Telaah Awal Kalender Hijriah Global Tunggal Jamaluddin Abd Al-Razik: Sebuah Upaya Menuju Unifikasi Kalender." *Jurnal Bimas Islam* 10, no. 3 (September 30, 2017): 407–30. https://doi.org/10.37302/jbi.v10i3.29.

Fuscha, Fika Afhamul. "Verification of The Hisab Ephemeris System Against The Hijri Calendar Leap Year Pattern With Criteria Imkan Al-Rukyah Mabims (Case Study in Kudus District)." *Al-Hilal: Journal of Islamic Astronomy* 3, no. 1 (May 19, 2021): 107–28.

Hamdani, Aris Tiono. "Analisis Perspektif Empat Madzhab Terhadap Matla' Dalam Penentuan Awal Bulan Hijriah." *AL - AFAQ : Jurnal Ilmu Falak Dan Astronomi* 4, no. 1 (June 30, 2022): 32–39. https://doi.org/10.20414/afaq.v4i1.4187.

Hosen, Hosen. "Kilas Balik Kalender Hijriyah Indonesia Perjalanan Menuju Penyatuan Kalender Nasional." *Islamuna: Jurnal Studi Islam* 4, no. 1 (July 1, 2017): 81–111. https://doi.org/10.19105/islamuna.v4i1.1352.

Kusdiyana, Kusdiyana. "Penentuan Awal Bulan Hijriah Menurut Mazhab Syafii." *Mahkamah : Jurnal Kajian Hukum Islam* 5, no. 2 (October 20, 2020): 231–47. https://doi.org/10.24235/mahkamah.v5i2.7137.

Maskufa. "Global Hijriyah Calendar As Challenges Fikih Astronomy," 188–92. Atlantis Press, 2017. https://doi.org/10.2991/iclj-17.2018.39.

Maskufa, Maskufa, Sopa Sopa, Sri Hidayati, and Adi Damanhuri. "Implementation of the New MABIMS Crescent Visibility Criteria: Efforts to Unite the Hijriyah Calendar in the Southeast Asian Region." *AHKAM : Jurnal Ilmu Syariah* 22, no. 1 (June 30, 2022). https://journal.uinjkt.ac.id/index.php/ahkam/article/view/22275.

Miles, Matthew B., A. Michael Huberman, and Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications, 2013.

Musonnif, Ahmad. "Kalender Umm Al-Qura (Studi Pergeseran Paradigma Sistem Kalender Di Kerajaan Arab Saudi)." *Ahkam* 3, no. 2 (2015): 165–85. https://doi.org/10.21274/ahkam.2015.3.2.165-186.

Rohmah, Nihayatur. "Merekonstruksi Peradaban Islam Di Indonesia Dengan Mewujudkan Kalender Hijriyah." *Al-Mabsut : Jurnal Studi Islam Dan Sosial* 10, no. 1 (2016). https://doi.org/10.56997/almabsut.v10i1.107.

Saksono, Tono. "Kalender Islam Global: Perspektif Syariah, Ekonomi, dan Politik." *JURIS (Jurnal Ilmiah Syariah)* 15, no. 2 (March 18, 2017): 143–52. https://doi.org/10.31958/juris.v15i2.495.

Syarif, Muh Rasywan. *Perkembangan Perumusan Kalender Islam Internasional Studi Atas Pemikiran Mohammad Ilyas*. Jakarta: Gaung Persada Press, 2019.

Wildan, David, and Ahmad Adib Rafiuddin. "Penentuan Awal Bulan Hijriah Perspektif Mazhab Maliki." *Tafáqquh: Jurnal Penelitian Dan Kajian Keislaman* 9, no. 2 (December 1, 2021): 275–94. https://doi.org/10.52431/tafaqquh.v9i2.597.

Yaqin, Ahmad Ainul. "Peluang Dan Tantangan Kalender Islam Internasional Mohammad Ilyas." *Azimuth: Journal of Islamic Astronomy* 1, no. 1 (January 30, 2020): 32–51.