

ITTIHAD AND IKHTILAF AL MATHLA' **(DISCOURSE AND ITS IMPLEMENTATION)**

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Abstract:

The determination of the day in Islam is particularly influential, especially in terms of worship, the determination of the beginning of the islamic lunar month, which corresponds to the circulation of the Moon. One Hijri month comprises 29 or 30 days. There are two methods in calculating the beginning of the islamic lunar month, that is the *hisab* method and the *rukyat* method. From both approaches, the term *mathla'* (area boundaries based on the reach of the new Moon) originates. *Mathla'* is divided into *mathla' ikhtilaf* (local *mathla'*) and *mathla' ittihad* (global *mathla'*). From the two *mathla'*, there are diverse opinions regarding the use of *mathla'*. Therefore, the government is present and seeks to avoid this imbalance through *imkan ar rukyat*. This research involves qualitative research, categorized as library research, described descriptively with systematic, correct explanations and relevant sources. The dialogue on the two *mathla'* is reaping the pros and downsides among numerous madhhab imams and Muslim personalities. The three madhhab priests believe that global *mathla'* is the reference for the people, except for the Shafi'i priest. Figures such as Hasbi Ash shiddieqy consider that global *mathla'* as a basis for attaining the unity of the ummah. In contrast to Thomas Djamaluddin, Basit Wahid and Yusuf al-Qaradhawi who prefer local *mathla'* as a reference. This study also examines the application connected to *mathla'*, namely the Islamic Calendar at Turkey's International Hijri Calendar Unity Conference (IHCUC) congress. What has implications or effects if the new moon on one continent has appeared is not necessarily the same on other continents. This happens because the

geographical position of the area is different. It gives a favourable critique to establish a shared opinion for the benefit of the people.

Keywords: Discourse, Implementation, *Mathla'*, Beginning of Islamic Lunar Month.

Abstrak:

Penentuan hari dalam Islam sangat berpengaruh terutama dalam hal ibadah, penentuan awal bulan Kamariah, yang sesuai dengan peredaran bulan. Satu bulan Hijriah terdiri dari 29 atau 30 hari. Ada dua metode dalam menghitung awal bulan Kamariah yaitu metode hisab dan metode rukyat, dari kedua pendekatan tersebut muncul istilah *mathla'* (batas wilayah berdasarkan jangkauan hilal). *Mathla'* dibagi menjadi *mathla' ikhtilaf* (matla' lokal) dan *mathla' ittihad* (matla' global). Dari kedua *mathla'* tersebut, terdapat perbedaan pendapat mengenai penggunaan *mathla'*. Oleh karena itu, pemerintah hadir dan berupaya menghindari ketidakseimbangan tersebut melalui imkan ar rukyat. Penelitian ini menggunakan penelitian kualitatif yang dikategorikan sebagai penelitian pustaka (*library research*). Yang dijabarkan secara deskriptif dengan penjelasan yang sistematis, akurat dan dari sumber yang relevan. Wacana mengenai kedua *mathla'* ini menuai pro dan kontra dikalangan beberapa imam madzhab dan tokoh-tokoh muslim. Ketiga imam madzhab berpendapat bahwa *mathla'* global sebagai acuan umat, kecuali imam syafi'i. Tokoh seperti Hasbi Ash shiddieqy beranggapan bahwa *mathla'* global sebagai acuan untuk mewujudkan kesatuan umat. Berbeda dengan Thomas Djamaluddin, Basit Wahid dan Yusuf al-Qaradhawi yang lebih memilih *mathla'* local sebagai acuan. Kajian ini juga membahas implementasi terkait *mathla'* yaitu Kalender Islam pada kongres International Hijri Calendar Unity Congress (IHCUC) di Turki. Yang mempunyai konsekuensi atau akibat jika *hilal* disuatu benua sudah muncul belum tentu di benua yang lain sama. Ini terjadi kerana letak geografis daerah yang berbeda-beda. Ini menyajikan kritik yang menguntungkan untuk mengembangkan pandangan bersama untuk kepentingan rakyat.

Kata Kunci: Diskursus, Implemestasi, *Mathla'*, Awal Bulan Kamariah.

A. Introduction

The problem of worship is a crucial matter for human life. In terms of worship, Muslims must know when the moment is. The worship of Muslims relies on the turn of the day or the month's turn. This substitution uses the circulation of the Moon or the sun, thereby giving origin to the phrase calendar system.

In general, the calendar system that is used as an essential guide is divided into three types, namely: a calendar system based on the circulation of the sun (solar calendar), a calendar system based on the circulation of the Moon (lunar calendar), and a calendar system based on a combination of solar circulation and Moon circulation (lunisolar calendar).¹ The determination of the beginning of the Hijri month is known as the beginning of the Islamic Lunar Month, which is based on the position of the Moon (*hilal*).

The rules for calculating the beginning of the month are given in QS. Al-Baqarah verse 185 which reads:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Meaning: "*The month of Ramadan is (the month) in which the Qur'an was sent down as a guide for people with explanations about that direction and a difference (between good and evil) (between right and wrong). Therefore, whomever of you is there (at his place of abode or not a traveler) in that month, fast. Whoever is unwell or on a trip (then does not fast), then (must replace it) as many days (which he left) on other days. Allah desires ease for you and does not want trouble. You should satisfy the amount and laud Allah for His advice provided to you so that you would be appreciative.*"²

In the Astronomical system, the movement or rotation of the Moon as a whole is twelve months in a calendar year that may be recognized from the phases of the Moon. The Moon's phases are distinct between one region and

¹ Muhammad Hadi Bashori, *Pengantar Ilmu Falak (Pedoman Lengkap Tentang Teori Dan Praktik Hisab, Arah Kiblat, Waktu Shalat, Awal Bulan Qamariah Dan Gerhana)* (Jakarta: Pustaka Al-Kautsar, 2015), 188.

² Kementerian Agama RI, *Al-Qur'an Dan Tafsirnya (Edisi Yang Disempurnakan)* (Jakarta: Kementerian Agama RI, 2019).

another because the place where the moon rises (hilal) is different. This difference is called *mathla'* which influences the difference in starting fasting, Eid al-Fitr, Eid al-Adha, Shawwal, etc., relating to the determination of the beginning of the Islamic Lunar Month.³ The authoring of this article will address the discourse and execution of *mathla'* in establishing the beginning of the Islamic Lunar Month. According to the author, the formulation of the problem that will be explored here is how to decide the system for determining the beginning of the Islamic Lunar Month? What is the notion of *mathla'* in establishing the beginning of the Islamic Lunar Month? Moreover, how is the discourse and application of *mathla'* in establishing the beginning of the Islamic Lunar Month?

The literature review used in this research are books and journals related to discourse and implementation as well as *mathla'* problems in determining the beginning of the Islamic Lunar Month such as Muhammad Hadi Bashori's book "*Pengantar Ilmu Falak (Pedoman Lengkap Tentang Teori Dan Praktik Hisab, Arah Kiblat, Waktu Shalat, Awal Bulan Qamariah Dan Gerhana)*", Arwin Juli Rakhmadi Butar-Butar's book entitled "*Problematika Penentuan Awal Bulan (Diskursus Antara Hisab Dan Rukyat)*", at all, these *ilmu falak* books discuss the *mathla'* employed in the first determination Islamic Lunar Month. In addition, there are articles and journals that discuss *mathla'*, such as Siti Tatmainul Qulub's journal entitled "*Telaah Kritis Putusan Sidang Itsbat Penetapan Awal Bulan Qamariyah Di Indonesia Dalam Perspektif Ushul Fikih.*" which mentioned the itsbat session as a solution in identifying the beginning of the Islamic Lunar Month in Indonesia, Nugroho Eko Atmanto's journal entitled "*Implementasi Matlak Wilayatul Hukmi Dalam Penentuan Awal Bulan Kamariyah (Perspektif Nahdlatul Ulama Dan Muhammadiyah)*" discussed the application of *mathla' wilayatul hukmi* according to Nahdlatul Ulama and Muhammadiyah, Putri Aulia Oktavia's journal entitled, "*Penentuan Mathla' Hilal (Tempat Terbit Atau Tempat Munculnya)*" which discusses

³ Mahmud Ahmad, *Ilmu Falak*, ed. Bachtiar Td. Joesoef (Banda Aceh: PeNA, 2013), 30-31.

related to (understanding, opinions of madhhab priests about *mathla'*, to MUI Fatwa Number 2 of 2004 regarding *mathla' hilal*, at all.

All of the literature is certainly different from this research because this study discusses the discourse and implementation of *mathla'* used in determining the beginning of the Islamic Lunar Month in Indonesia and discusses the different views on the use of *mathla'* from imams of schools and the provisions of the Islamic Calendar at a congress of the International Hijri Calendar. Unity Congress (IHCUC) in Istanbul, Turkey on 28-30 May 2016. So this research is an innovation from past studies because it is more complete. This study aims to find out the rhetoric and problems of *mathla'* to establish the commencement of the Islamic Lunar Month, which continues to roll until now. Provide understanding to readers regarding the pros and cons and the differences in *mathla'* which has become an issue till now, especially in Indonesia.

B. Method

This study uses a qualitative method which is categorized as library research. The author will also study ideas, arguments, and past research studies linked to the discourse and implementation of *mathla'* in identifying the beginning of the Islamic Lunar Month to enrich the research material. The analysis done in this research is by employing a descriptive-analytical method. The object of this research is *mathla'*, which is utilized to calculate the beginning of the Islamic Lunar Month, a disagreement among astronomers, including in Indonesia. In addition, this research approach depicts the thing descriptively with methodical, precise explanations from relevant sources.

C. Results and Discussion

C.1. Determination to the Beginning of the Islamic Islamic Lunar Month

Before referring to the beginning of the islamic lunar month, we will look back on the history of its determining which then gave rise to the system of determining the beginning of the islamic lunar month. In Ancient Egypt and Ancient Rome adhered to the lunar calendar system,

namely the beginning of the month, which was established based on the old moon at the end of the month before the rising of the sun. If the old moon could not be seen then the next day was the beginning of the month. Similarly, the pre-Islamic Arab community also adheres to the lunar calendar system. However, the way it is implemented is different namely, at the end of each month, they try to see the young moon, if they succeed in seeing it, generally, people shout the words "hilal" as a glorification of the god they worship. In addition, pre-Islamic Arab society also adhered to the "nasi'a" calendar system (which needs the month of Dzulhijjah to fall in specific months by raising or decreasing the calculation).⁴

After learning mathematics and astronomy, the Arabs adopted a system of *taqvim Kamariah*, that is *taqvim* based on the phases of the moon. The beginning of the month is decided by looking at the new moon after sunset at the end of the month. After the 30 days of the month have been completed, the percentage of the sighting of the new moon is exceptionally feasible because the typical Islamic Lunar Month is 29.5 days. So they determined the new moon based on the odd month's age of 30 days and the even moon's age of 29 days. As time progressed, the science of reckoning arose.⁵

The determination of the Islamic lunar moon is the process of defining a time which as a reference is the movement of the Moon on Earth. The period of the moon's movement around the Earth takes around 29 days, 12 hours 44 minutes 3 seconds, hence one month is 29 days or 30

⁴ Akhmad Muhaini, "Rekonseptualisasi Matla' Dan Urgensinya Dalam Unifikasi Awal Bulan Qamariyah," *Al-Ahkam: Jurnal Pemikiran Hukum Islam* 23, no. 1 (2013), 101.

⁵ Mohamad Murtadho, *Ilmu Falak Praktis* (Malang: UIN Malang Press, 2008), 222.

days.⁶ According to the lunar calendar system, the day begins shortly after sunset.⁷

One lunar year is when it takes the Moon to orbit the Earth for 12 rounds, an average of 354 11/30 days in one year.⁸ The method for identifying the beginning of the islamic lunar month based on *rukyat* and *hisab* are:

1. *Rukyat* Method

One way of determining the beginning of the islamic lunar month is the *ru'yat al-hilal* method. *Rukyat* is an action or endeavors to see the new moon or crescent in the western sky to determine the time of the new moon. It was seen immediately after sunset before the new moon, notably during Ramadan, Shawwal, and Dzulhijjah.⁹

The *rukyat* method in establishing the commencement of the Islamic Lunar Month is if the young moon (*hilal*) is protected by clouds, the Islamic Lunar Month is fulfilled (*istikmal*) 30 days (both the month of Sha'ban and the month of Ramadan). The *rukyat* method in establishing the beginning of the Islamic Lunar Month is carried out every 29th, with the following conditions:

- a. There has been an *ijtima'* of the moon before sunset.
- b. At sunset, the new moon can be viewed with the minimal criterion that the height of the new moon is at least 2° above the horizon.¹⁰

If the parameters are met, that night and tomorrow are set as new moons. If not, the old month is fulfilled (*istikmal*) to be 30 days. Then the new moon is set on the following night or the day after

⁶ Nugroho Eko Atmanto, "Implementasi Matlak Wilayahul Hukmi Dalam Penentuan Awal Bulan Kamariah (Perspektif Nahdlatul Ulama Dan Muhammadiyah)," *Elfalaky: Jurnal Ilmu Falak* 1, no. 1 (2017), 48.

⁷ Muhyidin Khazin, *Ilmu Falak: Teori Dan Praktik* (Yogyakarta: Buana Pustaka, 2011), 145.

⁸ Dedi Jamaludin, "Penetapan Awal Bulan Kamariah Dan Permasalahannya Di Indonesia," *Al-Marshad: Jurnal Astronomi Islam dan Ilmu-Ilmu Berkaitan* 4, no. 2 (2018), 158.

⁹ Khazin, *Ilmu Falak: Teori Dan Praktik*, 173.

¹⁰ Bustanul Iman, "Penetapan Awal Bulan Qamariah Perspektif Fiqh," *Jurnal Hukum Diktum* 14, no. 1 (2016), 5.

tomorrow. In Indonesia, the determination of the beginning of the islamic lunar month (particularly the determination of the beginning of the months of Ramadan, Shawwal, and Dzulhijjah) is by the *rukyat* technique utilized by Nahdlatul Ulama (NU).¹¹

2. *Hisab* Method

The *hisab* method might alternatively be called the calculation method. *Hisab* can also be called *ilm al-miqat*, *rasd*, and *hai'ah*. *Hisab* can also be called arithmetic, particularly knowledge that addresses the subtleties of calculations.¹² The *hisab* method is a methodology of establishing the beginning of the islamic lunar month by applying calculations on the circulation of celestial bodies, in this case, the earth, moon, and sun. Initially, *hisab* was used to determine the position of the new moon, essentially a tool for the application of *ru'yat al-hilal*.¹³

The dispute over the position of these two techniques penetrates the domain of fiqh, which is through this branch of Islamic science, the norms of *syar'iyah* worship according to the reasons in detail are argued and impacted. Sticking to the *rukyat* custom cannot be criticized because the Prophet Muhammad himself stated, "Fast because you see the new moon and rejoice, Eid, when you see it." According to the norms of fiqh, in principle, the command signals are compulsory. So in line with that norm, doing *rukyat* is compulsory, but what must be noted is that the application of literal and literary interpretations like this is challenging currently.¹⁴ The examination of the problematics of these two methodologies has been widely explored by numerous scholars,

¹¹ Iman.,

¹² Abdul Karim and Rifa Jamaluddin Nasir, *Mengenal Ilmu Falak: Teori Dan Implementasi*, ed. Qoni (Yogyakarta: Qudsi Media, 2012), 55.

¹³ Muhaini, "Rekonseptualisasi Maṭla' Dan Urgensinya Dalam Unifikasi Awal Bulan Qamariyah.", 106.

¹⁴ Arbisora Angkat, "Kalender Hijriah Global Dalam Perspektif Fikih," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 3, no. 2 (2017): 1–17.

both within schools of jurisprudence and even internal schools of thought.¹⁵

C.2. Discourse *Ittihad* and *Ikhtilaf Al-Mathla'* in Determining the Beginning of the Islamic Lunar Month

The background for the formation of the term *mathla'* is since the emergence of the Kuraib hadith, notably the discussion between Kuraib and Ibn Abbas. Kuraib revealed that before the month of Ramadan, Muawiyah and the people of *Sham* had seen the new moon, but Ibn Abbas and the people of Medina had not seen the new moon (*hilal*).¹⁶

According to the Big Indonesian Dictionary 5th edition (KBBI V), *mathla'* spelled with the word *matlak*, is the location where the sun rises, dawns, or the moon rises.¹⁷ The term *mathla'* in the study of the Islamic calendar is the geographical limit of the validity of *rukyat*. Linguistically, *mathla'* is the rising location of the heavenly bodies. *Mathla'* also originates from Arabic, especially *al-mathla'* or *al-mathli'*, which means the rise location or emerging location. According to the Islamic astronomy term, *mathla'* is a regional border based on the range of sightings of the new moon, the geographical limits of the validity of the results of *rukyat*, or the issue of the new moon (crescent moon) to identify the beginning and end of the month.¹⁸

The term of *mathla'* developed as a consequence of the astronomical process of the moon's cycle around the earth. The variation in the time of sunset (*ikhtilaf al-magharib*) in a location is caused by the time of sunrise (*ikhtilaf al-mathali*), as well as morning.¹⁹ The spherical form of

¹⁵ Kusdiyana Kusdiyana, "Penentuan Awal Bulan Hijriah Menurut Mazhab Syafii," *Mahkamah : Jurnal Kajian Hukum Islam* 5, no. 2 (2020): 231.

¹⁶ Arwin Juli Rakhmadi Butar-Butar, *Problematika Penentuan Awal Bulan (Diskursus Antara Hisab Dan Rukyat)* (Malang: Madani, 2014), 130.

¹⁷ Kementerian Pendidikan dan Kebudayaan Republik Indonesia, "Kamus Besar Bahasa Indonesia," in *Aplikasi Luring Resmi Badan Pengembangan Bahasa Dan Perbukuan* (Balai Putaka, n.d.).

¹⁸ Putri Aulia Oktavia, "Penentuan Math La ' Hilal (Tempat Terbit Atau Tempat Munculnya)," *Al-Afaq: Jurnal Ilmu Falak dan Astronomi* 2, no. 1 (2020), 90-91.

¹⁹ Arwin Juli Rakhmadi Butar-Butar, *Problematika Penentuan Awal Bulan (Diskursus Antara Hisab Dan Rukyat)* (Malang: Madani, 2014), 129.

the globe will produce changes in the time of rising of celestial bodies (sun, moon and others) which will also make the appearance of the new moon vary from one point to another (differences in *mathla'/ikhtilaf al-mathla'*).²⁰ In addition, following the death of the Prophet Muhammad SAW, in general, *mathla'* is separated into two, that is:²¹

1. *Mathla' ikhtilaf* (local *mathla'*).

Local *mathla'* is the sighting of the new moon (either by counting or by *rukyyat*) which only applies in one particular place. This local *mathla'* word might be named the *wilayah al-hukmi* adopted by Nahdlatul Ulama.

2. *Mathla' ittihad* (global *mathla'*).

Global *mathla'* is the seeing of the new moon in one particular region and pertains to all areas on the earth's surface.²² Global *mathla'* or *Mathla' ittihad* or termed *ittihadul mathla'* can also be defined as a suitable spot to witness the new moon without being limited by geographical disparities and territorial limits.²³

The explanation for the difference between local *mathla'* and global *mathla'* is when the Prophet Muhammad SAW died. Before the death of the Prophet Muhammad SAW, information connected to fasting and eid was always dependent on the Prophet Muhammad SAW. However, after the Prophet's death and the expansion of Islamic territory continued by the Companions, there were differences of opinion regarding the determination of the day and date and the understanding of *mathla'*.²⁴

²⁰ Atmanto, "Implementasi Matlak Wilayahul Hukmi Dalam Penentuan Awal Bulan Kamariyah (Perspektif Nahdlatul Ulama Dan Muhammadiyah).", 50.

²¹ Rakhmadi Butar-Butar, *Problematika Penentuan Awal Bulan (Diskursus Antara Hisab Dan Rukyyat)*, 129.

²² Rakhmadi Butar-Butar.,

²³ Nurul Badriyah and Faisal, "Penetapan Awal Bulan Dengan Metode Ittihadul Mathla' Di Indonesia," *Al-Qadha* 5, no. 1 (2018), 51.

²⁴ Rakhmadi Butar-Butar, *Problematika Penentuan Awal Bulan (Diskursus Antara Hisab Dan Rukyyat)*, 131.

Numerous perspectives explain the *mathla'* zone in Indonesia in terms of understanding fiqh and astronomy. Regarding the *mathla'* zone in terms of fiqh, that is:²⁵

1. *Masafat al-Qasr*, precisely the distance between the two settlements is 16 *farsakh* or comparable to 88,704 km (1 *farsakh* = 5.544 km).
2. Climate differences. *Mathla'* is a climatic categorization based on astronomical locations. The astronomical location of a country is the position based on latitude and longitude. Latitude is an imaginary line horizontally across the earth's surface. At the same time, longitude is an imaginary line linking the north pole and south pole.
3. Differences in *mathla' hilal*. In this case, the jurists have varied perspectives regarding the amount of the distance, which is based on discrepancies in *mathla'*.
4. *Wilayat al-hukmi*, which is one *rukyat* relates to a country as it exists today.

The *mathla'* limitation is related to the *mathla'* zone in an astronomical perspective, meaning the application of the arrival of a new moon for the *rukyat* area according to the science of *hisab* that can be substantiated with calculated limits. The higher of *hilal* altitude, the further the *mathla'* boundary to the east from the *new moon's rukyat* markaz (observation center). Through this reckoning approach, it can be determined the limits of *mathla'* to the east from the center of observation or markaz *rukyat*, that is by taking into account the speed of the earth's movement around its axis, the speed of the moon's movement around the earth and the apparent speed of the sun's motion along the ecliptic circle.²⁶

²⁵ Muhaini, "Rekonseptualisasi Matla' Dan Urgensinya Dalam Unifikasi Awal Bulan Qamariyah." 118.

²⁶ Muhaini, "Rekonseptualisasi Matla' Dan Urgensinya Dalam Unifikasi Awal Bulan Qamariyah." 118.

The movement system of the Earth, Moon, and Sun produces the shift in the rise of the new moon, which causes the hemisphere that initially rises to the new moon to change every month. The spherical earth (unlike a piece of paper) is why there are locations that can see the new moon earlier than other regions. The concept of *mathla'* derives from the existence of different *rukyat* in an area. The new moon is visible in one region, and in other areas, it may not be visible. In the period of Ibn Abbas, there was no *mathla'* limit because communication across regions was still standard. However, with the advancement of science and technology, particularly communication, it is simpler for the testimony of *rukyat al-hilal* in a region to be broadcast throughout the country. Therefore the concept of *mathla'* to bring assurance.²⁷

C.3. Pros and Cons of *Ittihad* and *Ikhtilaf Al-Mathla'*

The use of *mathla'* in Indonesia is separated into numerous *madzhab* of thought. The *rukyat madzhab*, which maintains that *mathla'* applies in a unified *wilayah al-hukmi*, or can be called local *mathla'* embraced by Nahdlatul Ulama. The *madzhab* whose *rukyat* must be carried out in Mecca and all nations in the globe must follow the provisions of the beginning of the month from Mecca adopted by Hizbu Tahrir Indonesia.²⁸

Opinions of the Imams of the *Madzhab* linked to *mathla'*:²⁹

1. Imam Hanafi *Madzhab*

Hanafiyah scholars are guided by two things: *ru'yat al-hilal* Ramadan at sunset on 29 Sha'ban, if the new moon is observed, then fasting is done the next day. If the new moon is not visible or

²⁷ Muhaini., 111.

²⁸ Muhammad Hadi Bashori, *Pengantar Ilmu Falak (Pedoman Lengkap Tentang Teori Dan Praktik Hisab, Arah Kiblat, Waktu Shalat, Awal Bulan Qamariah Dan Gerhana)* (Jakarta: Pustaka Al-Kautsar, 2015), 195.

²⁹ Oktavia, "Penentuan Math La ' Hilal (Tempat Terbit Atau Tempat Munculnya).", 96-100.

hidden by clouds, it will be fulfilled for 30 days (*istikmal*).³⁰ According to Imam Hanafi, the difference in *mathla'* is the view of the majority of Sheikhs and becomes the handle of the fatwa. Therefore there is no, and no *mathla'* function is acknowledged in an area. If in an area has done *rukyyat* and saw the new moon, it is compulsory for all Muslims both close and far from the place of *rukyyat* to follow the results of the *rukyyat*.

2. Imam Hambali *Madzhab*

According to Imam Hambali the determination of the beginning of the Islamic Lunar Month there are three things, namely: first, *ru'yat al-hilal* if the *rukyyat* is not successful, then Second: see the weather is bright or not, if it is bright, then the day is fulfilled to 30 days, but if it is cloudy then Third: narrowed down to 29 days.

As for *mathla'*, Imam Hambali taught that if the new moon has been seen or seen from a region, both distant and near from the area where it appears to be the new moon, then all Muslims are compelled to fast, and those who do not see the new moon are the same as those who see the new moon. The new moon. So that in this Hanbali school there is no acknowledgment of the application of *mathla'*.

3. Imam Maliki *Madzhab*

Determination of the beginning of the Islamic Lunar Month with *ru'yat al-hilal* and completing 30 days. As for *mathla'*, the Imam Maliki school of thought argues that if the new moon is visible, fasting must be carried out throughout the land, both distant and close. The count does not include the distance between prayers and disparities in *mathla'*. This indicates that accepting the difference in *mathla'* and the difference in *mathla'* does not affect establishing the Islamic Lunar

³⁰ Muhammad Faishol Amin, "Metode Penentuan Awal Bulan Kamariah Perspektif Empat Mazhab," *HAYULA: Indonesian Journal of Multidisciplinary Islamic Studies* 2, no. 1 (2018), 22.

Month's beginning.

4. Imam Syafi'i *Madzhab*

Determination of the beginning of the islamic lunar month using *ru'yat al-hilal* and perfecting 30 days and preferring counting over *rukyat*.³¹ As for *mathla'*, that is, if the *rukyatul hilal* has been applied in an area, then that area and the area next to the area that performs the *rukyatul hilal* is compelled to fast. As for the region that is near and has the same *mathla'* as *mathla'* who conducts the *rukyatul hilal* with a limit of roughly 24 farsakhs. Meanwhile, communities that are remote from the location where the *rukyatul hilal* is calculated are not needed to fast due to variances in *mathla'*.

The Syafi'i *Madzhab* maintains that there are variances in *mathla'* between one location and another. There are five interpretations regarding the provisions for the distance of the *mathla'* line from the site of the *rukyatul hilal*, that is:

- a. The results of *rukyat* are enforced just as far as the distance where the *qashar* prayer is allowed is 80 km.
- b. The result of *rukyat* is eight degrees longitude.
- c. The application of *rukyat* in all countries (*wilayatul hukmi*) such as Indonesia.
- d. The implementation of the results of *rukyat* as far as 24 *farsakh* (133 km).

The results of *rukyat hilal* are legitimate for areas far away, and the condition of the hilal is still viable for *rukyat*, but if the location is far away. It is impossible to do *rukyat* then the results of *rukyat* from other regions are not valid to places that are not *imkanur rukyat*.

The opinion that the imams of these schools have expressed can be concluded that the Hanafi, servant and Maliki imams condemn all Muslims to follow one *mathla'* or commonly called *ittihad al-mathla'* (global

³¹ Amin., 30.

mathla') in contrast to the Shafi'i imam who judges that there are certain limits regarding the appearance of the new moon based on the results of *rukyyat* carried out in each region and the surrounding area (*ikhtilaf al-mathla'*).

At worldwide seminars on *mathla'*, there is a propensity to apply global *mathla'*, including:³²

1. Decision of the Islamic Research Academy (*Majma' al-Buhuts al-Islamiyah al-mathali'*) in 1385/1966 in Egypt.
2. Decision of the Islamic Conference Institute (*Munazhzhamah al-Mu'tamar al-Islamy*) year 1406/1986.
3. Decision of the New Moon and Astronomy Times Symposium (*Nadwah al-Ahillah wa al-Mawaqit al-Falakiyyah*) in 1409/1989 in Kuwait.
4. Decision of the Academy of Jurisprudence (*Majma' Fuqaha' ash-Shari'ah*) North America in 1425 H/2004 M.
5. The European Council for Fatwa and Research (*al-Majlis al-Eurubbi li al-Ifta' wa al-Buhuts*) in 1426 H/2005 M.

Yusuf al-Qaradawi highlighted that if you have not been able to carry out international unity, then try the regional level first. So that in one Islamic country, there is no discrepancy between the days of fasting and the eid. This fact is in keeping with the coverage offered by Yusuf al-Qaradawi during the International Hijri Calendar Unification Conference conducted in Turkey. According to Yusuf al-Qaradawi, the unification of fasting and Muslim eid should be started utilizing the intercontinental union first, for example, European countries, not the unification of all countries in this world. According to him, the unification of Ramadan on the same day for all Muslim populations worldwide is an impossible thing to happen, and this is because it is contradictory to reality and contrary to nature.

³² Rakhmadi Butar-Butar, *Problematika Penentuan Awal Bulan (Diskursus Antara Hisab Dan Rukyyat)*, 139-140.

Islam does not desire to fast Ramadan and Eid on the same day for all Muslims worldwide. The Prophet himself did not say Fast on the same day and Eid on the same day. In addition, each Muslim country results *rukyyat* nine hours adrift. Yusuf al-Qaradawi launched the unity of the origin of countries in Europe because there are often enormous differences between the Muslims themselves. The contradictions in Europe were produced by the emergence of perspectives on numerous sciences on a vast and non-uniform basis. Because of such, Yusuf al-Qaradawi highlighted that the unification of Ramadan and Shawwal If it starts with countries in Europe, it can be done periodically. For example, every five years, an evaluation is carried out after implementing the unification. Of fact, all the steps of unity must engage the specialists³³

According to Hasbi Ash Shiddieqy in his essay entitled “Different *Mathla'* Doesn't Require Different Days to Start Fasting” which was published in Muhammadiyah magazine. According to him, the difference in *mathla'* in celebrating Eid is related to political opinions. Hasbi remarked that:

This error that happened, was not a mistake in the area of aqidah or in the field of legal foundations, but really was due to the loss of unity among Muslims owing to colonial pressures. Because it is a responsibility that must get full attention is to re-establish a robust relationship amongst Muslims throughout the globe. One of the things that caused the Ummah to join was the unanimity of their viewpoint in commencing fasting, holidays and seasons and other significant festivals.

According to Hasbi Ash Shiddieqy, to actualize the unity of the ummah in carrying out eid, it is required to *rukyyat* Mecca as a single guideline. Contrary to Hasbi's view, according to Basit Wahid, Hasbi's opinion will generate additional challenges including:

³³ Abdul Mufid, “Unifikasi Kalender Hijriah Internasional Dalam Perspektif Yusuf Al-Qaradawi,” *HIKMATUNA: Journal for Integrative Islamic Studies* 5, no. 1 (2019): 71–83.

1. Causing *masaqqah* (difficulties) for Muslims who do not receive the news of the outcomes of *rukyat* at the beginning of the night, such as citizens of the city of Sydney.
2. It is probable that individuals who are west of the city of Mecca noticed the new moon first.
3. It is a new heresy or leads to a new heresy because of the *ijtihad* of today's *mujtahids*.³⁴

Responding to Basit Wahid's opinions, Hasbi put up his thoughts in an essay entitled "Mengarahkan pandangan pada Ru'yah Makkah tidak menimbulkan Problema Negatif" Hasbi appears to have developed worldwide *rukyat*. Therefore, he began the creation of Lajnah Rukyah in each city, the notion was:³⁵

Given the reasons for commencing fasting, it is obligatory for us Muslims in every area to hold a "bodily rukyah" to scrutinize the moon. Moreover, this topic has a lot to do with religion. Because chasing the moon, to find out the 1st and the 30th or 29th, is one of the fardhu kifayah, which the religious leaders of the Muslim leaders really need to defend. Strictly speaking, in each capital it is required to hold a "lajnah rukyah", in order to inspect and observe the status of the moon. This agency has to work every month.

According to Thomas Djamaluddin (refusing from Hasbi Ash Shiddieqy's perspective), particularly:³⁶

The goal of the people to discover the correct formula for consistency in the commencement of fasting and holidays that applies internationally is truly sensible. But sometimes the idea of homogeneity is not fully grasped. There are still many individuals who assume that consistency implies that in Mecca the beginning of Ramadan on February 1, 1995 should be in all parts of the globe on February 1, 1995. Such an assumption is really inaccurate, since February 1 is based primarily on the protocol for defining the international

³⁴ Susiknan Azhari, *Ilmu Falak (Perjumpaan Khazanah Islam Dan Sains Modern)* (Yogyakarta: Suara Muhammadiyah, 2011), 123-124.

³⁵ Azhari., 124-125.

³⁶ Azhari., 125.

date line that crosses in the Pacific Ocean. As a consequence of this date line, 1 Ramadan in Indonesia may occur on February 2 since on January 31 the new moon is difficult to view from Indonesia but may be readily visible in Mecca.

According to M. Quraish Shihab, in terms of determining the 10th Dzulhijjah date, Indonesia is not authorized to follow Saudi Arabia, particularly:³⁷

...We are not authorized to follow Saudi Arabia. If we follow we shall be left behind. The Islamic Lunar Month begins from the West. This indicates Saudia comes first. While the month of Syamsiyah begins from the East. In Syamsiyah's daily computations, Indonesia means first. Thus our mathla' is distinct from Saudi Arabia's mathla

According to the scholars of the Shafi'i school, the difference in the moon's rising influences the legislation of commencing the fast or Eid al-Fitr for each geographical place. Therefore, it is not required for one area to start fasting at the same time as other locations that have succeeded in observed the new moon of Ramadan, since each place has its unique horizon.³⁸ The possibilities of the notion of *mathla'* provided by Imam Syafi'i is extremely excellent to be utilized in Indonesia.³⁹

In essence, the difference that becomes the difficulty of applying *mathla'* is that of *ikhtilaf* (local *mathla'*) and *ittihad* (global *mathla'*). According to Arwin Juli Rakhmadi Butar-Butar in his book indicating that local *mathla'* (*Mathla' ikhtilaf*) is deemed more suited to be used because:⁴⁰

1. Ibn Abbas' solid assertion. Ibn Abbas was a close companion of the Prophet Muhammad, such that his words and acts were like stars to be thankful for.

³⁷ Azhari., 126.

³⁸ Azhari., 126-127.

³⁹ Tono Saksono, *Mengkompromikan Hisab & Rukyat* (Jakarta: Amythas Publicita, 2007), 194.

⁴⁰ Rakhmadi Butar-Butar, *Problematika Penentuan Awal Bulan (Diskursus Antara Hisab Dan Rukyat)*., 144.

2. Not against science. Applying ittihad (global *mathla'*) would be against contemporary science. The hilal observed in one nation may not necessarily be seen in other countries, even in other countries it is highly conceivable that ijtima (conjunction) has not yet happened or the hilal has not yet reached the end point of its circulation.
3. Technically, implementing *mathla'* worldwide raises challenges. Because the observer in a nation must constantly coordinate with each other from one country to another in all corners of the world. This sort of behavior will also destroy the spirit of observation (*rukyat*) in one nation since it mixes and matches with observer in other countries. Astronomically, the arrival of the new moon can be correctly anticipated such that nations that have been verified to not be able to observe the new moon are no longer performing observations. In reality, observation is one of the Islamic civilizations that was built through time.
4. Mathla 'global (ittihad *mathla'*) does not ensure unity in commencing fasting and holidays since it is astronomically difficult to accomplish and even impossible to achieve.

C.4. Implementation of *Mathla'* in the KIG Concept in Turkey

In order to develop an Islamic calendar that is valid for the future, astronomers establish specific astronomical requirements, especially the notion of *imkanur rukyat* (IR). As done by MABIMS including Indonesia. At the end of May 2016, the Islamic Calendar was accepted at a congress of the International Hijri Calendar Unity Congress (IHCUC) in Istanbul, Turkey on 28-30 May 2016. At the 2016 International Congress on Calendar Unity in Istanbul, Turkey, it was decided that a one-day one-date unified calendar throughout the globe, from 130 congress attendees, 80 people picked the unificative calendar, 30 participants chose the Zone calendar and the rest abstained. The congress also recommended criteria for a unified calendar or the Global Islamic Calendar as for the criteria:

"The beginning of the month begins if at sunset anywhere, the elongation of the moon (the distance between the moon and the sun) is more than 8 degrees and the height of the moon is more than 5 degrees". Note: If these requirements are satisfied after 00:00 then IR has happened everywhere in the globe / mainland America and Ijtimak in New Zealand occurred before dawn.⁴¹ Therefore, the outcomes of the congress of the International Hijri Calendar Unity Congress (IHCUC) in Istanbul, Turkey on 28-30 May 2016 has approved the implementation of KIG with the concept of one day and one date for the whole face of the world. The *imkanur rukyat* criteria has actually become an initial prerequisite for an Islamic month in the KIG Turkey in 2016. However, these IR and KIG requirements apply internationally and are conceptually quite different from local IR criteria such as the MABIMS IR standards outlined above. The worldwide IR (*Imkanur Rukyat*) premise is that if the conditions for *imkanur rukyat* have been satisfied in any area of the globe, then the entire world has been regarded to have entered the Islamic new month.

This provision has consequences, that is if the IR conditions are met in the Americas (west) then Asia, Australia and New Zealand (east) must also be able to accept the entry into force of the beginning of the Islamic month which includes the provisions of one day and one date for the entire face of the earth, even at Maghrib. in New Zealand on that day the hilal may even be negative (below the horizon). (However, a principle/rule/dogma to observe the new moon at Maghrib is still an interest for Muslims in each geographical location, such as Southeast Asia. Therefore, the adoption of the KIG (Global Islamic Calendar) based on the findings of the congress in Turkey there are still obstacles/problems to be implemented by all nations.⁴² Indonesia as indicated above also employs *imkan ar rukyat* (conditions for the sighting of the new moon) as a way of

⁴¹ Muhammad Hidayat, "Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan" 5729, no. June (2018): 67-77.

⁴² Tono Saksono, *Kalender Hijriah Global: Imkan Rukyat Global VS Imkan Rukyat Lokal*, 2018, 2-3.

unifying the first determination of the Islamic Lunar Month. As has been agreed by MABIMS Brunei Darussalam, Indonesia, Malaysia, Singapore agreed to set criteria for the visibility of the new moon with the provisions that the height of the new moon is not less than 2 degrees, the distance from the angle of the new moon to the sun is not less than 3 degrees and the age of the new moon is not less than 8 hours after *ijtima* occurs, in which the determination of the beginning of the Islamic Lunar Month is determined in the *itsbat* session.

Therefore, according to the author, if it is compelled to adopt a worldwide calendar such as the agreement in Turkey, it would be impossible to execute in Indonesia. The rules and formulation of the Global Hijri Calendar have a number of problems and dialectics, especially in the concept of the beginning of the day, the concept of the beginning of the month, the concept of *mathla'*, because Indonesia is a pluralistic country (many tribes, religions, races and so on) (many tribes, religions, races and so on). One religion alone has numerous sects such as Nahdlatul Ulama, Muhammadiyah, Hizbut-Tahrir Indonesia, PERSIS, and so on which have been detailed above. So KIG in Turkey has an agreement, but if it is applied in Indonesia, it would be extremely tough. If it is pushed to be globalized, then there would be divides and continuous conflicts in Indonesia, since it includes issues of worship, each sect of Islam has its own requirements. The government has also applied the *imkanur rukyat* which was established via the *itsbat* session to sustain *ukhuwah Islamiyah* in Indonesia.

D. Conclusion

The commencement of the Lunar Moon is the process of identifying a time which as a baseline is the migration of the Moon to the Earth. The period of the movement of the moon around the Earth takes 29 days 12 hours 44 minutes 3 seconds, hence one month is 29 days or 30 days. The technique used to establish

the beginning of the Islamic Lunar Month is to apply the *rukyat* and *hisab* methods (each has its own characteristics).

Starting with the *rukyat* technique and the *hisab* method, it gives rise to various sites to observe the new moon or what is known as the spot where the sun rises and sets new moon (*mathla'*). *Mathla'* is split into two, that is *mathla' ikhtilaf* (local *mathla'*) and *mathla' ittihad* (global *mathla'*). From the two *mathla'*, numerous perspectives develop on the usage of *mathla'* (some utilize local *mathla'* or global *mathla'* according to their separate arguments).

In Indonesia, the *ulama* also have varied perspectives on the legitimacy and justification of *mathla'* that must be carried out in Indonesia. Even more than that, the schools of thought also disagree. As a stakeholder, the Indonesian government has a duty to unify the people in Indonesia, notably in choosing the beginning of the Islamic Lunar Month. The government creates a regulation from ratifying *mathla'* global to *wilayatul hukmi* by executing the *imkan ar-rukyat* provision. It turned out that the government rule also garnered a lot of severe criticism since in terms of worship, there were also varied viewpoints and techniques for examining it in deciding the time. People should also obey the government's choice.

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