

COMPARATIVE STUDY OF FAZILET CALENDAR AND MABIMS CRITERIA ON DETERMINING HIJRI CALENDAR

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Abstract:

A calendar is an organizing system for calculating time over a certain period. The Fazilet calendar is a lunar calendar used by some Muslims in Indonesia. In recent years, the Fazilet Calendar has differed in determining the beginning of the Hijri month with the calendar issued by the Government. Using literature data and being descriptive-analytical, this paper shows differences of three to five months each year in determining the beginning of the Hijri month based on government criteria (MABIMS). This difference is caused by using *Mathla'*, where the Fazilet Calendar has the concept of *Ittihadul Mathali* (global *matla'*) while the Government uses the *mathla wilayathukmi* concept.

Keywords: *Fazilet Calendar, Criteria, Mathla'*

Abstrak:

Kalender merupakan sebuah sistem pengorganisasian untuk menghitung waktu selama periode tertentu. Kalender Fazilet merupakan kalender lunar yang digunakan oleh sebagian umat Islam di Indonesia. Dalam beberapa tahun terakhir, Kalender Fazilet memiliki perbedaan dalam penentuan awal bulan Hijriah dengan kalender yang diterbitkan oleh pemerintah. Menggunakan data kepustakaan dan bersifat deskriptif-analitis, malakah ini menunjukkan bahwa terdapat perbedaan tiga sampai lima bulan setiap tahun dalam menentukan awal bulan Hijriah berdasarkan kriteria pemerintah (MABIMS). Perbedaan ini disebabkan oleh penggunaan *Mathla'* dimana Kalender Fazilet memiliki konsep *Ittihadul Mathali*

(matla global) sedangkan Pemerintah menggunakan konsep matlak wilayahul hukmi.

Keywords: *Kalender Fazilet, Kriteria MABIMS, Mathla'*

A. Introduction

Determining the beginning of the lunar month is very important for all Muslims, because many worship services in Islam are carried out using the initial determination of the lunar month. In fact, because of the importance of knowledge about time, it becomes one of the determining factors for whether these services are valid or not. For Muslims there are rules of worship which are based on the provisions of the hour, day and date of a certain month. Determination of the day and date of the beginning of the lunar month cannot be separated from the rules and guidelines of the Qur'an and the Sunnah of the Prophet. The Al-Qur'an provides information about what and how the behavior and benefits of heavenly bodies (especially the Sun and Moon) can be used as a guideline for determining the beginning and end of worship times.¹

In the Qur'an, the issue of timing and calculation of the beginning of the lunar month is explained in the interest of worship and other social interests such as in economic affairs, agreements and so on. In Q.S. al-Baqarah [2]: 189 explains about *ahillah* (crescent moon).

They ask you (Muhammad) about the crescent moon. Say, "it is (indicator) time for people and worship (hajj)." And it is not a virtue to enter a house from above it, but virtue is (virtue) of a pious person. Enter the houses from their doors and fear Allah so that you will be successful. (Q.S. al-Baqarah [2]: 189)²

This verse confirms the wisdom of the creation of *ahillah* (crescent moon) which was asked by the companions. Because the companions have seen changes in the appearance of the hilal from day to day every month, that is, the hilal can be seen by the eyes of the Companions. So the Prophet answered a question from a companion

¹ Nursodik, "Kajian Kriteria Hisab Global Turki Dan Usulan Kriteria Baru MABIMS Dengan Menggunakan Algoritma Jean Meeus," *AlAhkam* 18, no. 1 (2018): 120, accessed on October 22, 2022, doi:10.21580/ahkam.2018.18.1.2353.

² Kementerian Agama RI, *AlQur'an Tajwid dan Terjemah*, (Jakarta: sygma exagrafika, 2007), 29.

that ahillah is a calendar (time marker) for human activities including pilgrimage activities. Related to this verse, scholars of interpretation define the new moon with various interpretations. One of them, Asy-Syaukani, in his *fath al-qadir*, said that the new moon is like this because humans raise their voices by announcing it when they see it.³

However, in its application there are very interesting problems, especially when determining the start of the month of Ramadan, Shawwal, and Dzulhijjah, this issue often creates differences, and sometimes even triggers hostility that disturbs the existence of ukhuwah Islamiyah.⁴ The main cause of these differences is because there is no single criterion and concept. In Indonesia, there is still often a dichotomy in the criteria and methods used in determining the beginning of the lunar month. Some use the rukyah method and some use the reckoning method. In the use of the reckoning method there is also no agreement on the criteria used. Each party has its own criteria in determining the beginning of the lunar month.⁵

In Indonesia, there are various methods of determining the beginning of the lunar month from various Islamic organizations and also the astronomical community such as Nahdlatul Ulama (NU), Muhammadiyah, Islamic Unity (PERSIS), Al-Irsyad al-Islamiyyah, and others who still have such dominance. strong. Not infrequently the results of the initial determination of the month of these organizations are even different from the results of the government's determination.⁶ Some examples of reckoning criteria that are often used are the Appearance of the Hilal criteria, the MABIMS criteria (Ministry of Religion, Brunei Darussalam, Indonesia, Malaysia and Singapore), and the Imkan al-Ru'yat [LAPAN] criteria.

³ Pujiono, dkk., "Malacak Formula Penentuan Awal Bulan Pada Masa Rasulullah SAW (Pendekatan Tafsir Hermeneutik, Sejarah, Dan Perhitungan Astronomi Modern)," *Digilib.Iain-Jember.Ac.Id* 2001047001 (2018), accessed on October 24, 2022, doi:[http://digilib.iain-jember.ac.id/1507/%0Ahttp://digilib.iain-jember.ac.id/1507/1/LAPORAN HASIL PENELITIAN MALACAK FORMULA PENENTUAN AWAL BULAN PADA MASA RASULULLAH SAW.pdf](http://digilib.iain-jember.ac.id/1507/%0Ahttp://digilib.iain-jember.ac.id/1507/1/LAPORAN%20HASIL%20PENELITIAN%20MALACAK%20FORMULA%20PENENTUAN%20AWAL%20BULAN%20PADA%20MASA%20RASULULLAH%20SAW.pdf).

⁴ Ahmad Izzuddin, *Ilmu Falak Praktis* (Semarang: PT. Pustaka Rizki Putra, 2002), 91.

⁵ Nursodik, "Kajian Kriteria Hisab Global Turki Dan Usulan Kriteria Baru MABIMS Dengan Menggunakan Algoritma Jean Meeus," *Al-Ahkam* 18, no. 1 (2018): 121.

⁶ Fathor Rahman, dkk., "Penentuan Awal Bulan Kamariah Untuk Ibadah (Sebuah Pendekatan Terpadu)," *Fenomena:Jurnal Penelitian* 12, no. 2 (2020): 110, accessed on October 23, 2022, doi:<http://doi.org/10.21093/fj.v12i2.2264>.

Nahdlatul Ulama, in determining the beginning of the lunar month, still uses the rukyat under any circumstances, but still follows the MABIMS criteria, namely the height of the new moon is 3 degrees and the angle of elongation is 6.4 degrees. Muhammadiyah uses the hilal reckoning method that the beginning of the lunar month begins when the sun sets after ijtima and at that time the hilal is already above the horizon and has appeared. The benchmark for the new moon has appeared, although it is only 1 degree high and only a few minutes after its appearance,⁷ PERSIS has since 2013 used the reckoning imkan rukyat LAPAN criteria with a new moon height of 3 degrees and an elongation angle of 6.4 degrees.⁸ with the criteria of NEO MABIMS, and *Al-Irsyad al-Islamiyyah* also contributed to enlivening the determination of the beginning of the lunar month by using the rukyatul hilal method as stated in Umar Hubeis' fatwa regarding the use of reckoning and rukyat, while reckoning is only a guide to perform rukyat correctly and effective in its implementation and according to the criteria of imkanur rukyat as the basis for its determination.⁹

The Fazilet calendar or what can be called the fadhilah calendar began operating in Indonesia in 2017. Precisely in PP. Al-Hikmah Sulaimaniyah Yogyakarta, the calendar comes from Turkey and is translated into Indonesian. In the Fazilet Calendar, it is presented in the form of a book discussing various aspects of life related to worship, such as determining the beginning of the lunar month, Qibla direction and prayer times.

In determining the beginning of the lunar month in the Fazilet Calendar using the reckoning method and *Ittihadul Mathla* (imposing a global *matla*), with the criterion that the month must be at an altitude of 5 degrees from the horizon and shifted from a position parallel to the sun and the earth by 8 degrees to the east so that some areas Sunlight can be seen from the surface of the earth. Lunar dates contained

⁷ Dedi Jamaludin, "Penetapan Awal Bulan Kamariah Dan Permasalahannya Di Indonesia" 5729, no. December (2018): 169, accessed on October 23, 2022, doi:<http://doi.org/10.30596/jam.v4i2>.

⁸ Dhanyawan Hafiah, "Metodologi Penetapan Awal Bulan di PERSIS" *Official Website Persatuan Islam*, (2022), diakses 23 Oktober 2022, <http://www.persis.or.id/metodologi-penetapan-awal-bulan-di-persis>

⁹ Zavitri Galuh Prameswari, "Deskripsi Penentuan Awal Bulan Kamariah Menurut Pandangan Al-Irsyad Al-Islamiyah," *Elfalaky* 5, no. 1 (2021): 93, accessed on October 23, 2022, doi:<http://journal.uin-alauddin.ac.id/index.php/elfalaky/article/download/23945/12193>.

in the Fazilet Calendar are also determined according to the calculation of the true sight.¹⁰

The government, which is represented by the Ministry of Religion, does not mean that it remains silent about this problem. The government is trying in various ways to find common ground through seminars, workshops, training, both domestically and abroad.¹¹ The Ministry of Religion through the Rukyat Hisab Agency combines two methods in determining the beginning of the lunar month, using the imkanu ru'yat criterion which is also known as the visibility of the new moon. The criteria used by the government are the new MABIMS criteria with the altitude of the new moon at sunset of 3 degrees, and an elongation angle of 6.4 degrees. This criterion is expected to be able to bridge the differences between Islamic mass organizations.¹²

The most prominent difference in the Fazilet Calendar is in its criteria and the matla concept it uses, where the matla concept used, namely *Ittihadul Mathla* (imposes global matla) can be used in determining the beginning of the lunar month in Indonesia which aims to unite Muslim countries so that they can worship together simultaneously and for the welfare of the Muslim community. Unlike the Indonesian Ministry of Religion which uses the new MABIMS criteria and the *matla wilayatul hukmi* concept which applies to all Indonesian jurisdictions. Based on the existing background, the author is interested in conducting a study of the Fazilet Calendar which uses methods and also different criteria from MABIMS in determining the beginning of the lunar month.

B. Method

This research is a type of library research (library research), namely research conducted by examining library materials, whether in the form of books, journals, magazines and other sources that are relevant to the topic being studied. In this study

¹⁰ Interview with Founder of PP. AL-Hikamah Sulaimaniyah Yogyakarta on September 9, 2022.

¹¹ Ahmad Fadholi, "Sidang Isbat, Urgensi Dan Dinamikanya" 4, no. 2 (2019): 155, doi:<https://doi.org/10.32923/asy.v4i2.1000>.

¹² A. Jusran Kasim, "Pembuatan Jadwal Imsak Ramadhan 1443 H Implementasi Kriteria Baru MABIMS 2022," *Malaqbiq: Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (2022): 41, accessed on November 1, 2022, doi:<https://jurnal.stainmajene.ac.id/index.php/malaqbiq>.

the authors also used three research approaches, namely, historical, sociological, and Scientific-Cum-Doctrinary. The data sources from this research are primary and secondary data.

C. Result and Discussion

C.1 Neo-MABIMS Criteria

The new criteria for MABIMS (KBM) were motivated by the 16th Muzakarah Rukyah and Islamic Takwim of MABIMS Member States (Ministers of Religion, Brunei Darussalam, Indonesia, Malaysia and Singapore), on 2-4 August 2016 at the Baitul Hilal Port Dickson Negeri Complex Nine Malaysia has agreed to revise the old criteria with the new criteria. The old MABIMS criteria were astronomically considered too low, although there were some testimonies that were legally acceptable because the witness had sworn an oath by the Religious Court Judge.¹³ However, at a height of 2 degrees hilal with an elongation angle of 3 degrees or 8 hours old, the hilal crescent is still too thin so it is impossible to beat the light of the *hilal* (dusk) which is still quite strong at an altitude of 2 degrees after sunset. Based on the draft decision of Muzakarah Rukyah and Takwim Islam, the 16th MABIMS member countries agreed to change the MABIMS hilal visibility criteria as follows:¹⁴

- a) The criteria for *imkan alru'yat* for MABIMS member countries in determining the beginning of the lunar month are when the sun sets, the height of the hilal is not less than 3 degrees from the horizon and the curvature (angle of elongation) of the moon to the sun is not less than 6.4 degrees.
- b) The curved distance parameter (elongation angle) referred to is from the center of the moon to the sun.
- c) The implementation of these criteria in the preparation of the Hijri calendar will begin in 2018/1439 H.

¹³ Nursodik, "Kajian Kriteria Hisab Global Turki Dan Usulan Kriteria Baru MABIMS Dengan Menggunakan Algoritma Jean Meeus," *Al-Ahkam* 18, no. 1 (2018): 124.

¹⁴ Thomas Jamaluddin, "Menuju Kriteria Baru MABIMS Berbasis Astronomi", accessed on November 2, 2022, doi: <https://tdjamiluddin.wordpress.com/2016/10/05/menuju-kriteria-baru-mabims-berbasis-astronomi/>

d) The hilal image technique may be used in ru'yat al-hilal by following predetermined conditions.

The Ministry of Religion of the Republic of Indonesia began using the new MABIMS criteria in determining the beginning of the lunar month this year, marked by the signing of a joint letter ad referendum in 2021 regarding the use of the new MABIMS criteria in Indonesia starting in 2022. Agreed to change the old criteria to a hilal height of 3 degrees and an elongation of 6.4 degrees.¹⁵ This raises concerns that there are more frequent differences in the three special months, namely Ramadhan, Shawwal, and Dzulhijjah.

There are three requirements for realizing an established calendar system, including for the unification of the Hijri calendar. The three conditions are the existence of a single criterion, the existence of a single authority, and an agreement on a date limit. It has been about three decades that discussions on the criteria for the Hijriyah calendar in Indonesia have not been completed. The Ministry of Religion has implemented the new MABIMS criteria (Forum of Ministers of Religion of Brunei Darussalam, Indonesia, Malaysia and Singapore) for a simple reason, because there are still Islamic organizations that use the criteria for the Formation of the Hilal or the height of the new moon at around 0 degrees. The change in criteria is actually a positive sign.¹⁶

The Fazilet calendar or fadhilah calendar originates from the Ottoman Empire,¹⁷ the determination of the Islamic calendar in Turkey is carried out by Diyanet, an institution assigned by law to take care of the Islamic religion. Since the fall of the Ottoman Empire, Turkey has used the reckoning method to determine the Islamic calendar. The determination of the Islamic calendar in Turkey or *Diyanet* specifically forms the sub-unit vakit hesaplama (sub-department for calculating time) which is part of the unit *Din Hizmetleri Genel Mudurlugu* (Directorate General of Religious Services).

¹⁵ Kementerian Agama RI, "Kemenag Mulai Gunakan Kriteria Baru Hilal Awal Bulan Hijriyah", accessed on November 2, 2022, doi: <https://kemenag.go.id/read/kemenag-mulai-gunakan-kriteria-baru-hilal-awal-bulan-hijriyah>

¹⁶ Thomas Djamaluddin, "Memaknai Kriteria Baru MABIMS Dalam Kerangka Unifikasi Kalender Hijriyah Indonesia", accessed on December 2, 2022, <http://tdjamiluddin.wordpress.com/page/3/>

¹⁷ Interview with Abi Yasir Albagci on November 14, 2022.

This unit is in charge of managing Religious Services for all the people of Turkey and one of its main tasks is to determine Islamic religious holidays that are directly related to the Islamic Calendar. Although Diyanet determines the reckoning method in determining the Islamic calendar, they still carry out observations (*rukyyatul hilal*) but only specifically for three Hijri months, namely Ramadhan, Shawwal and Zulhijah. They made observations of the new moon in 41 cities and placed their representatives in 25 countries.¹⁸

On its official website, *vakit hesaplama* provides various information directly related to the Hijri calendar, one of which is the Islamic holidays which are published on this website, making it very easy for Turkish Muslims to access the information they need. With easy access to information like this, Diyanet does not feel the need to announce the determination of Hari Raya through electronic media or the mass media because they feel that it is sufficient to provide information through their official website. If there are significant changes, they will also immediately provide information through the website.¹⁹

It is also included in the *Fazilet Calendar*, providing information about Islamic holidays, *Ijtima*, *Rukyat*, and the beginning of the lunar month, as well as the timing of solar eclipses.²⁰ In the *Fazilet Calendar* there is information related to Islamic holidays in 1443-1444 H such as *Isra Mi'raj*, *Nifsu Syaban Night*, *Fasting*, *Lailatur Qadar Night*, *Eid al-Fitr and Eid al-Adha*, Hijri New Year, and the Birthday of the Prophet Muhammad SAW. In addition, this information can also be accessed on the *Fazilet 2022 Calendar* mobile application or *Fazilet Takvimi Pro*.

The *Fazilet calendar* includes the lunar system, according to which the moon revolves around the earth in a definite orbit. During this revolution (the rotation of the moon on the earth), within a period of 29-30 days once a month it is in a position between the earth and the sun.²¹ This event is known as *ijtima'* in astronomy and is called a conjunction in astronomical terms, which is considered the beginning of the

¹⁸ Ahmad Adib Rofiuddin, "PENGELOLAAN KEAGAMAAN ISLAM, Studi Penentuan Awal Bulan Hijriah di Indonesia, Turki, dan Maroko", 156.

¹⁹ Ahmad Adib Rofiuddin, "PENGELOLAAN KEAGAMAAN ISLAM, Studi Penentuan Awal Bulan Hijriah di Indonesia, Turki, dan Maroko", 153-155.

²⁰ Interview with Abi Yasir Albagci on November 14, 2022.

²¹ Interview with Abi Yasir Albagci on November 14, 2022.

astronomical periodic lunar month or what is known as reckoning. This is because during this conjunction the side of the moon facing the earth is not illuminated by the sun, so the moon or new moon cannot be seen from anywhere in the world.²²

In determining the beginning of the lunar month, the Fazilet Calendar uses the rukyat, reckoning, and *Ittihadul Mathali* methods (applying global *matla*).²³ In order for rukyat to occur (observation of the new moon by eye), namely a situation where the new moon can be seen and get light, it is necessary:²⁴

- a) The movement of the moon from the conjunction position away from the sun horizontally as far as 8 degrees to the east. This period takes approximately 12 to 16 hours.
- b) After sunset, the position of the moon is at a vertical height of 5 degrees from the horizon.

In conclusion, the moon must be at an altitude of 5 degrees from the horizon and shifted from its position parallel to the sun by 8 degrees to the east so that some of the sunlit areas can be seen from the earth's surface. The sighting of the new moon is a sign of the first day of the lunar month. The hilal will only be visible from a place that is in line with the longitude of the place where the sun sets in that process and a few hours later the hilal can also be seen from countries on the west side of these countries.²⁵ The source of reference for the criteria in the Fazilet Calendar follows the decisions of the 1978 and 2016 Congresses in Istanbul Turkey, with the decisions of the calendar rules as disclosed by Syamsul Anwar as follows:²⁶

The calendar rules prepared for this Turkish International Conference are that the whole world is declared to start a new month simultaneously if there has been an imkanu rukyat in any hemisphere on Earth before 12.00 pm (00:00 GMT/07:00 WIB) provided that (1) the angle of elongation of the sun's moon post-drown is at a minimum position of 8 degrees, and (2) the height of the moon above the post-dub horizon is 5 degrees. Furthermore, there is an exception, namely if the first imkanu rukyat on Earth occurs after 12:00 pm (00:00 GMT/07:00 WIB), then the new month

²² Tim Penerbit Fazilet, *Kalender Fazilet 2022*. Jakarta: Penerbit Fazilet Indonesia. 2021.

²³ Interview with Abi Yasir Albagci on November 14, 2022.

²⁴ Tim Penerbit Fazilet, *Kalender Fazilet 2022*.

²⁵ Tim Penerbit Fazilet, *Kalender Fazilet 2022*.

²⁶ Interview with Abi Yasir Albagci on November 14, 2022.

will still start if the following 2 conditions are met: (1) imkanu rukyat fulfills 5-8 (the height of the hilal is 5 degrees and the elongation is 8 degrees). And there has been a conjunction before dawn in New Zealand, which is the easternmost region on Earth, (2) the imkanu rukyat occurred on the American mainland not in the ocean.²⁷

The reckoning method in the Fazilet Calendar is in accordance with the Ottoman Turkish calculations, using contemporary essential reckoning.²⁸ This reckoning method uses a reference calculation method based on the latest developments in astronomy from astronomical research centers around the world. Calculation results from this system are more accurate because corrections are made up to a hundred times and have taken into account the deflection/refraction of light (refraction). These very complex corrections have been programmed via a computer so that calculation results can be obtained quickly and with precision.²⁹

An issue that is no less important in determining the beginning of the lunar month is the location of the rukyat and markaz (points of location) which are used as the basis for calculating the beginning of the month because the shape of the earth is round causing the observation and calculation of the new moon position to differ depending on the location of the markaz point used. As explained by Syamsul Anwar, the first appearance (first visibility) of the new moon above the earth after conjunction is limited or does not cover the entire surface of the earth. This means that at the first sighting of the new moon there are parts of the earth that can see the new moon and some that cannot see the new moon. Therefore it can cause problems for areas that have not experienced the first appearance. The area of validity of determining the beginning of the lunar month in the terminology of astronomy is referred to as matlak which hereinafter, according to Suziknan Azhari, can affect the results of determining the beginning of the month, so even though rukyat and reckoning (height, moon age,

²⁷ Muh Rasywan Syarif, *Perkembangan Perumusan Kalender Islam Internasional: Studi Atas Pemikiran Mohammad Ilyas* (Jakarta: Gaung Persada Press, 2019), 171. accessed on November 1, 2022, http://repositori.uin-alauddin.ac.id/17949/1/PERKEMBANGAN_PERUMUSAN_KALENDER_ISLAM_INTERNASIONAL.pdf.

²⁸ Interview with Abi Yasir Albagci on November 14, 2022.

²⁹ Muhyiddin Khazim, *Ilmu Falak dalam Teori dan Praktek* (Yogyakarta: Buana Pustaka, 2005), 37-

elongation, etc.) give the same results, but the final conclusion is dated or not depending on the matrix used.³⁰

Regarding the area of application of rukyat and reckoning (matlak), according to Ruskanda, there are 4 opinions, namely:³¹

- a) Applies to the distance where qasar prayers are not permitted, which is approximately 80 km.
- b) Valid as far as 8 degrees longitude as adhered to by Brunei Darussalam.
- c) Applies to the extent of the jurisdiction (matlak wilayatul hukmi), so that wherever the rukyat or reckoning is performed, the results are applied to the entire jurisdiction of a country/government.
- d) Applies globally, by applying the results of the initial determination of the month throughout the world.

Indonesia itself adheres to the principle of wilayatul hukmi, and the majority of its people adhere to the Imam Syafi'i school of thought. According to Imam Syafi'i, the lunar calendar only applies to places that are close together, as far as the distance which is called *mathla'*. The principle of *wilayatul hukmi*, namely that if the new moon is seen anywhere in the archipelago, is considered to apply throughout Indonesia.³²

For the context in Indonesia, the application of rukyat and reckoning in determining the beginning of the month, in order to maintain unity, matlak wilayatul hukmi is applied, which means that the results of rukyat and reckoning apply in all jurisdictions in Indonesia. Almost all Islamic mass organizations in Indonesia agree with this wilayatul hukmi approach. However, in reality several branches of the Sulamanyah pesantren in Indonesia use a separate calendar, namely the Fazilet Calendar in determining the beginning of the lunar month based on the Hanafi school of thought, which adheres to *matla* unity (*Ittihadul Mathali*).³³ The principle of

³⁰ Nugroho Eko Atmanto, "Implementasi Matlak Wilayatul Hukmi Dalam Penentuan Awal Bulan Kamariah (Perspektif Nahdlatul Ulama Dan Muhammadiyah)," *Elfalaky: Jurnal Ilmu Falak* 1, no. 1 (2017): 46, d accessed on December 6, 2022, doi:<https://doi.org/10.24252/ifk.v1i1.3676>.

³¹ Nugroho Eko Atmanto, "Implementasi Matlak Wilayatul Hukmi Dalam Penentuan Awal Bulan Kamariah (Perspektif Nahdlatul Ulama Dan Muhammadiyah)," *Elfalaky: Jurnal Ilmu Falak* 1, no. 1 (2017): 47.

³² Badriyah Nurul and Faisal, "Penetapan Awal Bulan Dengan Metode Ittihadul Mathla' Di Indonesia," *Al-Qadhâ: Jurnal Hukum Islam Dan Perundang-Undangan* 5, no. 1 (2018): 50.

³³ Interview with Abi Yasir Albagci on November 14, 2022.

matla unity means that the entire face of the earth is seen as one *matla* so that if in any place somewhere in the face an *imkanu rukyat* has occurred, then this is seen as applicable to the entire face of the earth because the entire face of the earth is a *matlak* unit.³⁴ In the book *ad-Durr al-Mukhtār Syarḥ Tanwīr al-Abṣār* written by al-Ḥaṣkafī (d. 1088/1677) it is stated, "Matical differences are not considered according to the *zahir* of the Hanafi school of thought. This is the opinion held by most Hanafi jurists and this is also the fatwa, so that Easterners are obliged to fast based on the *rukyat* of Westerners. Ibn 'Ābidīn (d. 1252/1836) who explained (explained) the book emphasized, "According to the *Zahir* school of Hanafi, what is held is the second opinion, namely, the opinion that the whole world is one absolute and there is no difference in absolute terms. This is the opinion held in the Hanafi, Maliki, and Hanbali schools, based on the generality of the *rukyat* in the hadith, "fast when you are *rukyat*".

Universally, the *rukyat* and reckoning methods are the basic methods used by countries and Islamic groups in the world. The two existing methods are adjusted to the understanding and confidence in translating and interpreting the existing propositions. This is what causes the possibility of a difference in the initial determination of the lunar month. As an example of the difference in determining the beginning of the month in the Islamic world is the determination of Shawwal 1437. In Shawwal 1437, according to data, from 116 countries (including Islamic organizations), 40 countries (34%) follow the principle of following Saudi Arabia, 21 countries (18%) follow Turkey, 37 countries (32%) have a principle based on local people's results, and 18 countries (16%) have different principles from the first three principles.³⁵

C.2 Application of The Fazilet Calendar in Indonesia

³⁴ Qaem Aulassyahied, "Wacana Studi Interkoneksi Hadis Telaah Ringkas Pemikiran Hadis Syamsul Anwar," *Jurnal Tarjih* 13, no. 2 (2016): 171-92, accessed on November 23, 2022, <https://www.jurnal.tarjih.or.id/index.php/tarjih/article/view/108>.

³⁵ Hamdun, "Upaya Penyatuan Kalender Islam Internasional Oleh Organisasi Kerjasama Islam (OKI)," *Jurnal Bimas Islam* 10, no. 3 (2017): 475, accessed on October 23, 2022, doi:<https://doi.org/10.37302/jbi.v10i3.32>.

As one of the urgency of whether a worship is valid or not, the difference in determining the beginning of the month of Kamariyah is a social phenomenon that has been going on for a long time and has always been a concern of the community, especially in Indonesia.³⁶ To reconcile these differences, the Ministry of Religion took the initiative to form the Ministry of Religion's Hisab Rukyat Board, even though in terms of realistic and practical ethics the Ministry of Religion has not been able to and is still in the process of realizing this. The following will present the differences in the beginning of the lunar month of the Fazilet Calendar and the Indonesian Ministry of Religion below:³⁷

Table 1
Comparison of the Fazilet Calendar and the Indonesia Hijri Calendar

Month	1441 H		1442 H		1443 H	
	Fazilet	MABIMS Criteria	Fazilet	MABIMS Criteria	Fazilet	MABIMS Criteria
Muharram	31/08/2019	01/09/2019	20/08/2020	20/08/2020	09/08/2021	10/08/2021
Shafar	30/09/2019	30/09/2019	18/09/2020	19/09/2020	08/09/2021	08/09/2021
Rabiul Awal	29/10/2019	29/10/2019	18/10/2020	18/10/2020	07/10/2021	08/10/2021
Rabiul Akhir	28/11/2019	28/11/2019	16/11/2020	16/11/2020	06/11/2021	06/11/2021
Jumadil Awal	27/12/2019	28/12/2019	16/12/2020	16/12/2020	05/12/2021	06/12/2021
Jumadil Akhir	26/01/2020	26/01/2020	14/01/2021	14/01/2021	04/01/2022	04/01/2022
Rajab	25/02/2020	25/02/2020	13/02/2021	13/02/2021	02/02/2022	02/02/2022
Sya'ban	25/03/2020	26/03/2020	14/03/2021	15/03/2021	04/03/2022	04/03/2022
Ramadhan	24/04/2020	24/04/2020	13/04/2021	13/04/2021	02/04/2022	02/04/2022
Syawal	24/05/2020	24/05/2020	13/05/2021	13/05/2021	02/05/2022	02/05/2022
Dzulqaidah	22/06/2020	23/06/2020	11/06/2021	12/06/2021	31/05/2022	01/06/2022
Dzulhijjah	22/07/2020	22/07/2020	11/07/2021	11/07/2021	30/06/2022	01/07/2022

Based on the data above, it shows a difference of three to five months each year in determining the starting month (marked in red) using the old and new MABIMS criteria and the Fazilet Calendar criteria.

³⁶ Ahmad Adib Rofuiddin, "Dinamika Sosial Penentuan Awal Bulan Hijriah Di Indonesia," *Istinbath: Jurnal Hukum Dan Ekonomi Islam* 18, no. 2 (2019): 233, accessed on October 23, 2022, doi:<http://www.istinbath.or.id/index.php/ijhi/article/view/166>.

In terms of accuracy, the Fazilet Calendar is accurate because it uses the criteria for the 1978 and 2016 Congress decisions in Istanbul Turkey, with the criteria that the moon must be at an altitude of 5 degrees from the horizon and shift from a position parallel to the sun by 8 degrees to the east. Such criteria can determine the initial entry of the month in Turkish territory. If the Fazilet Calendar criteria are applied in Indonesia, several cases will occur, as explained by Nursodik in his research, if viewed from the perspective of the principle of rukyat or also imkan al-ru'yat, there are several cases including the following:

- a) It has entered Turkey's criteria (5 -8 , but on the date line in Southeast Asia, it is still below the horizon. The date limit for the visibility of the hilal in Indonesia is still below the horizon (the moon sets earlier than the sun).
- b) In this case, regarding the exception of the entry of the new moon, namely conjunction occurs before dawn in New Zealand (New Zealand), and the mainland of the Americas has Imkan al-ru'yat. This means starting a new moon the next day, even though the previous evening the moon was below the horizon.

According to Nursodik, the two cases above are in principle sacrificing Imkan al-ru'yat. Because seen from the perspective of the rukyat principle, the luckiest time span is for Muslims in the western end of the Earth's time zone, such as those in the Americas and islands in the western Pacific Ocean east of the International Date Line. According to the international date line, the westernmost Earth region and the farther west the position of an area is, the greater the chance for Imkan al-ru'yat.³⁸ According to Thomas Djamaluddin regarding the 2016 Turkish hilal visibility criteria to be implemented in Indonesia. According to him, it is not a problem to set the International date line for the unification of days, but there will be problems in terms of the criteria. The criterion of a minimum hilal height of 5 degrees and a minimum elongation of the Moon of 8 degrees will be difficult to accept. Because when these

³⁸ Nursodik, "Kajian Kriteria Hisab Global Turki Dan Usulan Kriteria Baru MABIMS Dengan Menggunakan Algoritma Jean Meeus." 136-137.

criteria are met on the American continent, the hilal position for Southeast Asia is still below the horizon.³⁹

Based on the two opinions above, it can be concluded that the criteria used in the Fazilet Calendar are not suitable for use in Indonesia because this sacrifices *Imkan al-ru'yat*. This condition, of course, cannot be accepted by rukyat practitioners in Indonesia, because in the implementation of worship they apply rukyatul hilal.

D. CONCLUSION

The difference in determining the beginning of the lunar month is caused by the existence of certain criteria which are used as guidelines or references in determining the entry of the beginning of a new month. Likewise the use of the Fazilet Calendar which uses global *matla* with criteria when *ijtima'* has occurred with elongation (the angle of inclination of the hilal and the sun) reaching 8 degrees and the height of the hilal above the horizon reaching 5 degrees. Whereas the previous MABIMS criteria were at 2 degrees hilal height with an elongation angle of 3 degrees or 8 hours of age, and this year the Government agreed to use the new MABIMS criteria, namely 3 degrees hilal height and 6.4 degrees elongation angle. But the reality is that in several branches of the Sulamanyah Islamic boarding school this is not the case because they have their own calendar, namely the Fazilet Calendar. The difference in the beginning of the lunar month is also influenced by the location of the rukyat and markaz (location points) which are used as the basis for calculating the beginning of the month. This is a factor in the difference at the start of the month between the Fazilet Calendar and the Ministry of Religion of the Republic of Indonesia, where the Fazilet Calendar is marked anywhere, as long as in New Zealand it has not yet risen (*matlak global*), while the Ministry of Religion of the Republic of Indonesia applies *matlak wilayahul hukmi*, which means that the results of the rukyat or reckoning applies in all jurisdictions in Indonesia.

³⁹ Thomas Djamaluddin, "Menuju Penyatuan Kalender Islam Global", accessed on December 2, 2022, *Artikel* <http://tdjamaluddin.wordpress.com/page/3/>

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