

A RELEVANCE BETWEEN *MATLA' WILAYATUL HUKMI* TOWARDS THE IMPLEMENTATION RESULT OF *RUKYATUL HILAL* AND *WUJUDUL HILAL*

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Abstract

In Indonesia there are still often differences in the determination of the beginning of the Hijri month (Kamariah). This is due to the difference between the concept of rukyatul hilal and wujudul hilal is use by the largest religious organization in Indonesia. It is know from several literature sources that Nahdlatul Ulama applies the concept of rukyatul hilal, while Muhammadiyah applies the concept of wujudul hilal. Both have advantages and disadvantages of each. In addition, both of them also apply the concept of wilayatul hukmi enforces the initial determination of the Hijri month for a particular jurisdiction, it is valid for a country or government. Following up on this matter, this study wanted to describe the relevance between the concepts of rukyatul hilal and wujudul hilal in the implementation of the wilayatul hukmi concept. Problems related to wilayatul hukmi will occur if in a hilal area it cannot be seen when the rukyatul hilal process or in a new hilal area has not been realized when applying the wujudul hilal concept. Moving on from the above problems, the question arises as to how the concept of wilayatul hukmi is able to accommodate these two concepts, where the jurisdiction included in the reality does not meet the criteria to enter the beginning of the new month. On the other hand, this study also wants to uncover the advantages and disadvantages between the concept of rukyatul hilal and wujudul hilal in the current era, with the hope of being able to provide positive criticism in building common ground for the benefit of the people.

Keywords: *Rukyatul Hilal, Wujudul Hilal, Wilayatul Hukmi*

Abstrak

Di Indonesia masih sering terjadi perbedaan dalam penetapan awal bulan Hijriah (Kamariah). Hal ini karena adanya perbedaan antara konsep rukyatul hilal dan wujudul hilal yang digunakan oleh organisasi keagamaan terbesar di Indonesia. Diketahui dari beberapa sumber pustaka bahwa Nahdlatul Ulama menerapkan konsep rukyatul hilal, sedangkan Muhammadiyah menerapkan konsep wujudul hilal. Keduanya mempunyai kelebihan dan

kekurangan masing-masing. Selain itu, keduanya juga menerapkan konsep wilayatul *hukmi* yang memberlakukan penetapan awal bulan Hijriah untuk satu wilayah hukum tertentu, yakni untuk suatu negara atau pemerintahan. Menindaklanjuti hal tersebut, penelitian ini ingin mendeskripsikan relevansi antara konsep rukyatul hilal dan wujudul hilal dalam implementasi konsep wilayatul *hukmi*. Permasalahan terkait wilayatul *hukmi* akan terjadi apabila di suatu wilayah hilal tidak dapat terlihat ketika proses rukyatul hilal atau di suatu wilayah hilal belum wujud bilamana menerapkan konsep wujudul hilal. Beranjak dari permasalahan di atas akan timbul pertanyaan bagaimana konsep wilayatul *hukmi* ini mampu mengakomodir kedua konsep tersebut, di mana wilayah hukum yang masuk didalamnya dalam realitanya belum memenuhi kriteria untuk masuk awal bulan baru. Di sisi lain, penelitian ini juga ingin mengungkap kelebihan dan kekurangan antara konsep rukyatul hilal dan wujudul hilal di era saat ini, dengan harapan mampu memberikan kritik positif dalam membangun kesamaan pandangan demi kemaslahatan umat.

Kata Kunci: Rukyatul Hilal, Wujudul Hilal, Wilayatul *Hukmi*

A. Introduction

Time determination is an important aspect for human especially Moslem society. This is because time holds position as a main guide for any phenomenon in the universe¹. The reality of time circulation from noon to the night and vice versa become crucial for prayer activities². In term of this urgency, Moslem society use Hijria calendar concept (Kamariah / Lunar system) to determine praying times, such as shalat and the beginning of Hijria month³. This research scrutinizes a determination of the beginning Hijria month due its controvercy which currently occurred in Indonesia.

Indonesia is a heterogen state in term of religion. The majority of Indonesian citizen are Moslem with well-developed variety of ideology or variety of Islamic organization (ormas). It leads to the differences of determining method of the beginning Hijria month in Indonesia, for example the biggest two islamic organization namely Nahdlotul Ulama' and Muhammadiyah. Once these two Islamic organizations agreed in determining the commencement of Hijri month, but it sometimes contradicted each other. The differences were caused by different method of these organizations.

¹ Ahmad Izzuddin, *Ilmu Falak Praktis (Metode Hisab Rukyat Praktis dan Solusi Permasalahannya)*, (Semarang: PT. Pustaka Rizki Putra, 2012), hlm. 6.

² Slamet Hambali, *Almanak Sepanjang Masa (Sejarah Sistem Penanggalan Masehi, Hijriyah, dan Jawa)*, (Semarang: Program Pascasarjana IAIN Walisongo, 2011), hlm. 2.

³ A reference to determine the beginning of new Hijri month is according to the Moon's revolution. Slamet Hambali, *Almanak Sepanjang Masa....*, hlm. 13.

Nahdlatul Ulama' utilized Rukyatul Hilal (the crescent Moon observation) in determining Hijri month commencement, meanwhile Muhammadiyah prefer to use hisab (calculation) result with the concept of wujudul hilal (the existence of crescent Moon)⁴.

There is a relevance between rukyah and hisab method, both method are connected each other in determining Hijri month commencement. Both Rukyah and Hisab strengthen each other to embody a hypotheses-verify system, where rukyat verifies the result of hisab hypotheses. Despite Nahdlatul Ulama' apply rukyatul hilal concept in determining the beginning of Hijri month, but it does not leave the hisab method. This is because of the urgency of hisab's roles to predict location, shape, and hilal's position before doing rukyat. Meanwhile Muhammadiyah solely use hisab method in determining the Hijri month commencement with some specific criterias.

Although both Islamic organizations differ in determining Hijri month method, they use the same concept of wilayatul hukmi (administrative territory) to determine the beginning of Hijri month. It should be implemented for public interest, due to large and huge of Indonesian territory. The problem is how to deal with entire Indonesian area which included as one wilayatul hukmi to implement the beginning of Hijri month without any dispute. This is important for both rukyatul hilal and wujudul hilal to implement wilayatul hukmi, because of the globe Earth allows the hilal's appearance is different in each spot or certain territory.

According to rukyatul hilal concept, an observer will calculate location, shape, and position of hilal before doing rukyah. Meanwhile in hisab, those condition will be influenced by observer's position based on their coordinate spots on Earth. It will affect to hilal's appearance on the Earth will be limited, meaning that hilal's appearance will not observable from the entire spots of the Earth. Consequently, it causes some certain location on the Earth can observe the crescent Moon / hilal and the other places are not able to observe it. Similarly, the implementation of wujudul hilal concept also affect the hilal appears in any certain location and invisible in the other location.

⁴ Nahdlatul Ulama and Muhammadiyah employ different system in determining the new Hijri month. Nahdlatul Ulama' represents Rukyah method, whereas Muhammadiyah represents hisab method. Ahmad Izzuddin, *Fiqh Hisab Rukyat (Menyatukan NU dan Muhammadiyah Dalam Penentuan Awal Ramadhan, Idul Fitri, dan Idul Adha)*, (Jakarta: Erlangga, 2007), hlm. 16.

Related to abovementioned case, the huge Indonesian territory will become the main issues in determining Hijri month commencement. The issue will emerge if a crescent Moon appear in a place, whereas it still invisible in the other places. It questionable whether the territory (where the crescent Moon is invisible) should follow the other place where hilal has been appeared or they have determine the beginning of new month in the following day. To overcome this issue, in Islamic Astronomy we know about *matla'* which discuss about the limitation area in implementing the result of rukyah. *Matla'* will accomodate the determination of new Hijri month, because its differences cause the result of new Hijri month determination differs each other, especially for months related to Moslem prayer such as Ramadhan, Syawal, and Dzulhijjah.

To deal with the issue related to *matla'* for the validity result of rukyatul hilal and hisab, Indonesian territory implements *matla' wilayatul hukmi* (the limitation of territorial administration) which is the result of rukyatul hilal and hisab are accepted across Indonesian territory. The *wilayatul hukmi* concept was also implemented by the biggest two moslem organizations namely Nahdlatul Ulama and Muhammadiyah. In the 30th congress in Kediri, East Java in 1999, Nahdlatul Ulama' declared that the determination of Hijri month commencement denied the result of Rukyah hilal global as a sign of the beginning of praying time in Indonesia. This is because every global countries possess different *matla'* and located outside administrative territory of Indonesia. From those declaration, Nahdlatul Ulama' enhanced their rejection of global *matla'* concept and prefer to apply local *matla'*⁵.

⁵ It has been explained in Syarh Shahih al-Bukhari, as a comparison of the first argument, if Hilal has been observed in any area, so all of the people (have to start fasting). This argument was popular among mufti Maliki. But Imam Ibn Abdil Barr explain *ijma'* of mufti which different to previous argument. He said: "Mufti agreed that the observed hilal can not be a sign for those who stay far away (from where hilal is observed)". Al-Qurthubi said: "my teachers said: while observing hilal was clearly observed in any place, then it announced to people outside that place with two witness, so that they have to do fasting". Meanwhile, Ibn al-Majisyun said: "They were not obliged to do fasting because of the witness, unless the witness was valid and the government recognized the hilal, so they were obliged to do fasting. Ibn Hajar al-Asqalani, *Fath al-Bari Syarh Shahih al-Bukhari*, (Beirut: Dar al-Fikr, 2000), Jilid I, hlm. 619. Lihat dalam *Ahkamul Fuqaha no. 420 Keputusan Bahsul Masail al-Diniyyah al-Waqi'iyah Muktamar XXX NU* Di Pondok Pesantren Lirboyo Kediri Jawa Timur Tanggal 21 s/d 27 November 1999.

In line with Nahdlatul Ulama', Muhammadiyah during the 25th national congress of tarjih and tajdid council in Jakarta in 2000, also declared that in term of determining the Hijri month commencement, *matla' wilayatul hukmi* (the limitation of territorial administration) have to be implemented in an administrative territory such as Indonesia. Therefore, we can conclude that Muhammadiyah preferred to apply local *matla'* instead of global *matla'*⁶. In Indonesia, Hibur Tahrir Indonesia (HTI) is the only islamic organization which support and implement global *matla'* concept. But, this islamic organization has been deactivated by the Indonesian government on 19 July 2017, according to the decision letter of Ministry of Law and Human Right No. AHU-30.AH.01.08 2017.

Nahdlatul Ulama and Muhammadiyah agreed that *matla' wilayatul hukmi* have to be implemented in determining the new Hijri month in Indonesia. Consequently, if any places has been fulfilled the criteria of the new month, whether from rukyatul hilal or wujudul hilal method, so it can be implemented to all Indonesian territory. Those explanations enhance that Indonesia implements the determination of Hijri month commencement on the same day for all area in the country, although the criteria of the new month has not unfulfilled yet. Related to the concept of *matla' wilayatul hukmi*, it is the main dalil from hadith prophet Muhammad;

أَخْبَرَنِي كُرَيْبٌ، أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ، بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ قَالَ: فَقَدِمْتُ الشَّامَ، فَقَضَيْتُ حَاجَتَهَا، وَاسْتَهَلَّ عَلَيَّ هِلَالُ رَمَضَانَ وَأَنَا بِالشَّامِ، فَرَأَيْنَا الْهِلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي ابْنُ عَبَّاسٍ، ثُمَّ ذَكَرَ الْهِلَالَ، فَقَالَ: مَتَى رَأَيْتُمُ الْهِلَالَ، فَقُلْتُ رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ، فَقَالَ: أَأَنْتَ رَأَيْتَهُ لَيْلَةَ الْجُمُعَةِ؟ رَأَى النَّاسُ، وَصَامُوا، وَصَامَ مُعَاوِيَةُ، قَالَ: لَكِنْ رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلَا نَزَالَ نَصُومٌ حَتَّى نُكْمِلَ ثَلَاثِينَ. فَقُلْتُ يَوْمًا، أَوْ نَرَاهُ، فَقُلْتُ: أَلَا تَكْتَفِي بِرُؤْيَا مُعَاوِيَةَ وَصِيَامِهِ، قَالَ: لَا، هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Artinya: From Kuraib, that Ummu Fadhl binti al-Harits asked him to meet Mu'awiyah in Syam (Syiria), he said that: "When I arrived in Syam then I accomplished her business (Ummu Fadhl), so people was looking for the crescent moon of Ramadhan while I was still in Syam. Then

⁶ Accumulation of Tarjih decision about Hijri calendar. Ahmad Izzuddin, *Fiqh Hisab Rukyah (Menyatukan NU dan Muhammadiyah Dalam Penentuan Awal Ramadhan, Idul Fitri, dan Idul Adha)*, (Jakarta: Erlangga, 2007), hlm. 15.

we observed the hilal on Thursday night, and we arrived to Madinah in the end of Ramadhan. Then Ibnu Abbas asked me and he reminded about the hilal of Ramadhan". Then he asked: "When did you see the hilal?". I said: "I saw on Thursday night". Then he said: "Did you see it by yourself?". I replied: "Yes, and the other people saw it as well, then they were fasting on the following day and Muawiyah was also fasting". Then, he said: "Nevertheless we (in Madinah) saw it on Friday night, so we continued fasting until 30 days or we saw the hilal of Syawal". Then I said: " Why didn't you just follow the rukyah and fasting from Muawiyah?". He said: "No, it was how Prophet Muhammad commanded us"⁷.

From above-mentioned hadith, we can conclude that the beginning and the ending of fasting depend on the existence of hilal or the new moon as well as verified by the result of rukyah. Meanwhile, the appearance of hilal in each areas are vary due to the location and distant from the place where the crescent Moon was observed. The differences between location and distance in a territory will cause the differences of the new Hijri month determination. In this modern era, we can calculate location, shape, and position of hilal by hisab method. The result of hisab will be the guidance of doing hilal observation (rukyah), whereas in hisab method coordinate spots and location where rukyah will be placed will influence the result of hisab.

This work will scrutinize a couple of research question. The first, how the relevance between matla' with the implementation of rukyatul hilal and wujudul hilal result? The second, how the current implementation of matla' wilayahul humi in Indonesia?

B. Research Method

This research employs qualitative method⁸ and categorized as library research⁹. Besides, the writer will explore ideas or arguments, articles, as well as previous researchs

⁷ This Hadits has been issued by imams: Muslim (3/126), Abu Dawud (No. 2332), an-Nasa'i (4/105-106), Tirmidzi (No. 689), Ibnu Khuzaimah (No. 1916), Daruquthni (2/171), Baihaqi (4/251), dan Ahmad (9/270). Semuanya dari jalan: Ismail bin Ja'far dan Muhammad bin Abi Harmalah dari Kuraib dari Ibnu Abbas. Muslim bin al-Hajjaj, *Shahih Muslim*, (Beirut: Dar al-Ma'rifah, 2005), hlm. 486.

⁸ Basically, the method concern on deductive and inductive process as well as focus on the dynamic phenomenons scientifically. Syaifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2004), hlm. 5.

related to the issues about wilayatul hukmi from Nahdlotul Ulama' and Muhammadiyah's perspective in order to enrich the research materials. In term of analysis, descriptive analytical approach¹⁰ is applied to this work. The author will concern to the research object related to the implementation of *wilayatul hukmi* issues which currently occurred in Indonesia. The research method describes the objects explanatively with systematic, factual, and accurate explanation from relevant sources¹¹.

C. Discussion

1. Understanding the concept of *Matla' Wilayatul Hukmi*

The word *matla'* rooted from *mathali'* means the spot of rise¹², whereas according to Indonesian Main Dictionary (Kamus Besar Bahasa Indonesia/KBBI), the word *matla'* means the place where sun rise observed¹³. Furthermore, according to Islamic Astronomy, *matla'* known as a word refers to the limitation of the place where crescent Moon is observable. In other words, *matla'* is geographic boundary of rukyah and hisab's validity¹⁴. The issue related to *matla'* is always emerge gathering with the determination of the beginning of Hijri month as previously explained.

The problems related to the determination of new Hijri month including rukyah and hisab are ijtihadiyah case which sourced from the same dalils but produce different Islamic law. Primarily, there are the two kind of *matla'* namely *matla' ikhtilaf* (local *matla'*) and *matla' ittihad* (global *matla'*). According to astronomical perspective, the *matla'* differences caused by the differences of latitude¹⁵

⁹ Research which scrutinizes literatures and references. Lihat dalam M. Iqbal Hasan, *Pokok-Pokok Metodologi Penelitian dan Aplikasinya*, (Bogor: Ghalia Indonesia, 2002), hlm. 11.

¹⁰ Jusuf Soewadji, *Pengantar Metodologi Penelitian*, (Jakarta: Mitra Wacana Media, 2012), hlm. 34.

¹¹ Sugiyono, *Metode Penelitian Administrasi*, (Bandung: CV. Alfabeta, 2016), hlm. 169.

¹² Muhammad Warson Munawwir, *Kamus Arab-Indonesia*, (Surabaya: Pustaka Progresif, 1997), hlm. 460.

¹³ Ebta Setiawan, *Program Kamus Besar Bahasa Indonesia (KBBI)*, (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2010), hlm. 87.

¹⁴ Susiknan Azhari, *Ensiklopedi Hisab Rukyat*, (Yogyakarta: Pustaka Pelajar, 2005), hlm. 141.

¹⁵ Is the distance along the earth's meridian which is measured from the earth's equator to a place to be aimed, while the latitude of the place on the Earth's surface is calculated from 0° to 90°. The latitude of places for places in the northern hemisphere is called the North Latitude (LU) and is given a positive sign (+) in writing, while the latitude of places for places in the southern hemisphere is called

and longitude¹⁶ of a territory. If two territory located in the same longitude, hilal will probably observable in these two areas, although the lattitudes are different. Meanwhile, if lattitude of the two areas are same but different longitude, the hilal will not observable or observable in one area but impossible to be observed in another area.

In understanding the term concept of *matla' wilayatul hukmi* as previously explained about a hadith from Kuraib as the main foundation. According to the hadith there was a discussion between Kuraib and Ibnu Abbas, while the begining of Ramadhan Kuraib explained that Muawiyah and people of Syam observed hilal. Nevertheless, Ibnu Abbas who asked about it, he did not use their report of hilal observation. We can learn from this hadith the concept of *matla' wilayatul hukmi* became the important issue in discussing the determination of the new Hijri month.

The are two different point of views among fuqaha' about *matla' wilayatul hukmi*. Some of fuqaha' argued that *matla' wilayatul hukmi* is same in any places, the others assumed that *matla' wilayatul hukmi* is different in each places. According to the majority of fuqaha stated that in starting fasting pray have to be committed all at once among moslem, and *matla' wilayatul hukmi* supports it. Then, fuqaha' of Syafi'i thought stated that in the begining of fasting as well as feast day have to in line with *matla' wilayatul hukmi*, particularly for territories which located far away although it will probably different¹⁷. It should be noted that the different of

the South Latitude (LS) and is marked negative (-) in writing. Arwin Juli Rakhmadi Butar-Butar, *Pengantar Ilmu Falak (Teori, Praktik, dan Fikih)*, (Jakarta: Raja Grafindo Persada-Rajawali Press, 2018), hlm. 132.

¹⁶ Is the distance along the equator of the Earth which is calculated from the meridian that passes through the City of Greenwich, England to the place where you want to go, for the longitude of the place on the Earth's surface is calculated from 0⁰ to 180⁰. Places that are in the west of Greenwich City are called West Longitude (BB) and are given a negative sign (-) in writing, while for places that are east of Greenwich City are called East Longitude (BT) and are given a positive sign (+) in writing. Arwin Juli Rakhmadi Butar-Butar, *Pengantar Ilmu Falak...*, hlm. 133.

¹⁷ Wabbah az-Zuhaili, *Fiqh Islam wa Adillatuhu*, translated by Abdul Hayyie al-Kattani dkk, (Jakarta: Gema Insani, 2007), hlm. 56.

matla' wilayatul hukmi sendiri will not occurred in area which its distant less than 24 *farsakh*¹⁸.

The argument of fuqaha` syafiiyyah inspires the concept of *matla' wilayatul hukmi* as the solution to people interest. It aims to minimize the negative effects of the differences in determining the beginning of Hijri month which caused by *matla' wilayatul hukmi*. If within the distance 133 is one *matla'*, so Indonesia will possess approximately 39 *matla'* across the country from the East to the West. To deal with this issue, Sahal Mahfudz as the senior Leader of the Pengurus Besar Nahdlatul Ulama/PBNU (The central administrative authority of Nahdlatul Ulama') since 1999 to 2014 transformed the application of *matla' wilayatul hukmi*, as a rukyah which can be applied to all Indonesian areas¹⁹.

2. The implementation of *Matla' Wilayatul Hukmi* in Indonesia

Nahdlatul Ulama has implemented *matla' wilayatul hukmi* in Indonesia, which apply a result of rukyah to all areas across the country²⁰. Nahdlatul Ulama accepts only the result of rukyah which observed in Indonesia and able to be implemented to an administrative territory. If there is a differences between the result of rukyah in Indonesia and the other countries, it should not to be a matter and will not influence in determining the new Hijri month²¹. Nahdlatul Ulama' has researched the concept of *matla' wilayatul hukmi* since the National Meeting of Alim Ulama Nahdlatul Ulama at Pesantren Ihya' Ulumuddin, Kesugihan, Cilacap in 23-26 Rabi'ul Awal 1408 H/15-18 Nopember 1987 M.

The meeting issued the product of law in *Ahkamul Fuqaha* No. 369 poin 5b: "*Nahdlatul Ulama has followed Ulama's opinion who did not differentiate matla' in determining Ramadhan, Idul Fitri dan Idul Adha, which is mean that a result of rukyah from any place in Indonesia could be accepted as a sign of the begining Ramadhan, Idul Fitri dan*

¹⁸ 1 *farsakh* = 5544 M, so it change to 5544 x 24 = 133,056 km. The distance for *salat qashar* = 89 km = 4 *barid* or 16 *farsakh*, then 1 *farsakh* = 3 mil = 4000 steps, then 1 step = 3 feet, and 2 feet = 1 hasta, and 1 hasta =24 finger in a row. Wahbah az-Zuhaili, *Fiqh Islam wa Adillatuhu...*, hlm. 58.

¹⁹ Abdurrahman al-Baghdadi, *Umatku Saatnya Untuk Bersatu Kembali: Telaah Kritis Perbedaan Awal Dan Akhir Ramadhan*, (Jakarta: Insan Citra Media Utama, 2007), hlm. 38.

²⁰ Abdurrahman al-Baghdadi, *Umatku Saatnya Untuk...*, hlm. 67.

²¹ Ghazalie Masroeri, *Tahap-Tahap Penentuan Awal Bulan Kamariah Perspektif NU*, (<http://www.nu.or.id>), diakses pada 7 Maret 2020.

Idul Adha, then can be implemented accros the country although different matla'"²². Nahdlatul Ulama' discussed about matla' concept only concern to local matla' since this organization did not apply global matla'. Astronomically, Nahdlatul Ulama' implements the validity of matla' on the date line of Hijri calendar where the line is according to the concept of rukyah possibility (*imkanurrukyat*)²³.

In the other words, it confirms that when a territory in a country or administrative area, hilal can not be observed, so, the territory is allowed to follow the nearest area or country where hilal is observed as long as the position of hilal has been reached above the horizon. Conversely, a territory where hilal is not observable can not follow the other territory who has seen hilal if the hilal position below the horizon from the first territory. ²⁴.

Hand in hand with Nadlatul Ulama', Muhammadiyah also determines Hijri month commencement by implementing *matla' wilayatul hukmi* concepts which valid to all Indonesian areas. It aims to unify Indonesian moslem society, since an area has been reached *wujudul hilal* criteria, so the others area can follow it. Therefore, it will unify the day and date of new Hijri month among Indonesian moslem society. It is in line with the decission of the 25th National Conferrence of Tarjih and Tajdid council of Muhammadiyah in 2000. It was also strengthened by the decission of the 26th National Conference of Trajih and Tajdid council of Muhammadiyah in 2003 which declare that, "*matla' which is should be used is matla' based on wilyatul hukmi, that is Indonesia*".

In implementing the concept of *matla' wilayatul hukmi* in Indonesia, it will not lead to dispute if it was implemented to the month which its result of hisab is equal to all Indonesian administrative territory as long as the minimum of hilal position above the horizon. Conversely, if hilal's position is below the horizon in any Indonesian administrative territory, it will lead to dispute. Nevertheless,

²² *Ahkamul Fuqaha: Solusi Problematika Aktual Hukum Islam Keputusan Mukhtamar, Munas dan Konbes Nahdlatul Ulama (1926-2010 M)*, (Surabaya: Lajnah Ta'lif Nasyr (LTN) Pengurus Besar Nahdlatul Ulama dan Khalista, 2011).

²³ The boundary lines of area where according to hisab it is predicted to do *rukyatul hilal* and area which is not predicted to do *rukyatul hilal*.

²⁴ Muhammad Shawkat Audah, *al-Taqwim al-Hijri al-'Alami*, (<http://www.icoproject.org/pdf/2001/UHD.pdf>), diakses pada 8 Maret 2020.

Muhammadiyah consistent in implementing the concept of konsep *matla' wilayatul hukmi* with *wujudul hilal* method. It has been enhanced by Oman Fathurrahman who assumed that the implementation of this concept similiar to the concept of rukyah which using the observed hilal from any area to the others areas where hilal is still unobservable.

D. Conclusion

In the last analysist, the implementation of *matla'* concept between rukyatul hilal which is used by Nahdlatul Ulama' and wujudul hilal which is used by Muhammadiyah are relevant to the concept of wilayatul hukmi since these two Islamic organization employ wilayatul hukmi concept. The main purpose is to harmonize and unify moslem society by minimizing the differences of the Hijri month commencement. Author argues that the concept of rukyatul hilal is more relevant instead of wujudul hilal concept. This is because wujudul hilal is theoretical approach and hypothetical calculation. Meanwhile, if we put deeper analysist about rukyatul hilal, it will seem more complex since it also uses hisab as supporting system which possess urgent roles. Therefore, the concept of *rukyatul hilal* categorized as a hypothesis verificative which is not solely doing calculation but also verify it by field observation.

However, writer agreed that both rukyatul hilal and hisab method implement the concept of *matla' wilayatul hukmi* to all Indonesian administrative area since it can unify the moslem society. Although both methods implement *matla' wilayatul hukmi*, but the determination of new Hijri month remains different. Therefore, we have to tackle this problem in order to harmonize moslem society in Indonesia in order to start Ramadhan fasting and celebrate feast day all at once.

E. Recommendations

The government should possess clear regulation in order to unify the differences of the new Hijri month determination. The government who hold authority to regulate it, have to juxtapose the religion and state. Hence, the government will able to harmonize and strengthen the mutual understanding among Indonesian moslem

society. Moreover, Nahdlatul Ulama' and Muhammadiyah have to support each other as well as follow the government's policy in order to nullify dispute among public, especially in case of Hijri month commencement.

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