



'Urfi *Hisāb* Position in Determination of Beginning of Month of *Qamārīyah* in Province Jambi

Najmi^{1*}

¹Pascasarjana UIN Sulthan Thaha Saifuddin Jambi, najmimhs2017@gmail.com

* Correspondence Author

Article History:

Received : May 18, 2023

Revised : November 11, 2023

Accepted : June 27, 2024

Online : June 30, 2024

Keywords:

'Urfi *Hisāb*

The month of *Qamārīyah*

Hilāl

Nahdhatul Ulama

Muhammadiyah

DOI:

<https://doi.org/10.56436/jocis.v2i2.199>

Copyright:

© The Author

Lisencing:



This is an open-access article distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License. Licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

Abstract

This article examines the position of 'Urfi *Hisāb* in determining the beginning of the month of *Qamārīyah* according to Nahdhatul Ulama (NU), Muhammadiyah, and other religious groups in Jambi. The main problem studied is why do these two mass organizations have different views regarding the position of 'Urfi *Hisāb*? This article comes from qualitative research using juridical-empirical legal methods. The results of the research show that the position of 'Urfi *Hisāb* is more focused on determining the start of Ramadan and Shawal than other Lunar months. However, it can also be used for other than these two months by referring to the initial benchmark for determination in the first cycle of 'Urfi *Hisāb*, namely the benchmark for wukuf on Arafah. The reason they have different views about the position of 'Urfi *Hisāb* is because this method does not take into account the position and location of the *Hilāl* (new moon).

Abstrak

Artikel ini mengkaji tentang kedudukan *Hisāb* 'Urfi dalam penentuan awal bulan *Qamārīyah* menurut Nahdhatul Ulama (NU), Muhammadiyah, dan Kelompok agama lain di Jambi. Permasalahan utama yang dikaji adalah mengapa kedua Ormas ini berbeda pandangan tentang kedudukan *Hisāb* 'Urfi? Artikel ini berasal dari penelitian kualitatif dengan metode hukum yuridis-empiris. Hasil penelitian menunjukkan bahwa yaitu kedudukan *Hisāb* 'Urfi lebih fokus pada penentuan awal Ramadhan dan Syawal daripada bulan-bulan Kamariah lainnya. Namun demikian dapat juga digunakan untuk selain dua bulan tersebut dengan mengacu pada patokan awal penentuan dalam siklus pertama *Hisāb* 'Urfi, yakni pada patokan wukuf di Arafah. Penyebab mereka berbeda pandangan tentang kedudukan *Hisāb* 'Urfi itu karena metode ini sama sekali tidak memperhitungkan posisi dan letak *Hilāl* (anak bulan).

A. Introduction

One question that often arises among Muslims especially in Indonesia, why initial differences often occur Ramadan, and holidays, both Eid al-Fitr and Eid al-Adha? Answer in short, because there is difference method in determination beginning of the month. Besides Department Religion, which now has changed become Ministry Religion and Two Mass organizations such as NU and Muhammadiyah always plays a role in determining the beginning of the month, especially at the beginning of the month of Ramadan and its fall 'Iddā'in ('Eid al-Fitr and 'Eid al-Fitr adha). However, both have different methods see *Hilāl* as a determination beginning of the month Ramadan and two

'*Iddāin*. NU use method *ru'yat* whereas Muhammadiyah use method reckoning However Also No leave *ru'yat*.

Initially, Muslims only knew the *ru'yat system* as the basis determination beginning month *Qamārīyah* specifically beginning of Ramadhan, Shawwal, And Dzulhijjah as taught by Rasulullah SAW. When the science of *reckoning* entered Muslim circles in the 8th century AD in period Dynasty Abasiyah, so start develop thinking For use reckoning for determination beginning month *Qamārīyah*. From two system the be born difference between reckoning with *ru'yat*, differences in *ru'yat*, and differences in reckoning. Attitude NU about system determination beginning month *Qamārīyah*, especially the beginning of the months of Ramadhan, Shawwal, and Dzulhijjah are taken through decisions of the XXVII NU Congress in Situbondo (1984), National Conference of Alim Ulama in Cilacap (1987), Seminar Committee Falakiyah NU in Harbor Queen Sukabumi (1992), Seminar Harmonization Method Reckoning And *Ru'yat* in Jakarta (1993), And Meeting Plenary VI PBNU in Jakarta (1993), Which Finally stated in Decision PBNU No. 311/A.II.04.d/1994.¹

Dated 1 Sha'ban 1414 H/13 January 1994 M, And Conference NU XXXin Lirboyo Kediri (1999). Decision PBNU the has recorded with title " *GUIDELINES RU'YAT AND HİSĀB OF NAHDLATUL ULAMA* ". According to NU, determination the beginning of the month of *Qamārīyah*, especially the beginning of the months of Ramadhan, Shawwal, and Dzulhijjah based on system *ru'yat* currently reckoning as supporter. *Ru'yat* is see And observe crescent moon in a way direct in field on the 29th day (30th night) of the current month; If at that time the crescent moon can be seen, then that night the date begins 1 for *Hilāl* on the basis of *ru'yatul Hilāl*; but if it doesn't work saw *Hilāl*, then that night was the 30th of the current month and then the next night begins the 1st for *Hilāl* on the basis istikmal. NU's view of *ru'yat* as the basis for determining the beginning of the month *Qamārīyah*, specifically beginning month Ramadhan, Shawwal, And Dzulhijjah based on understanding, that *nash-nash* about *ru'yat* That ta'abbudiy. There is Nash Al-Qur'an Which can understood as *Ru'yat* commandment, namely QS. al-Baqarah: 185 (order to fast for those who present in the month of Ramadan) and QS. al-Baqarah: 189 (about creation *ahillah*). And there are no less than 23 hadiths about *ru'yat*, namely hadithsnarrated by al-Bukhari, Muslim, Abu Daud, at-Tirmidhi, an-Nasa'i, Ibn Majah, Priest Malik, Ahmad son Hambal, ad-Darimi, IbnHibban, al-Hakim, ad-Daruquthni, al-Baihaqi, and etc. *Ru'yat* basis This is held by the Companions, Tabi'in, Tabi'ittabi'in and four schools of thought (Hanafi, Maliki, Shafi'i and Hambali).

If NU more prioritize use *ru'yat* from on reckoning, then Muhammadiyah tends to use reckoning, though No forget method *ru'yat*. Munir Mulkhan write, that Muhammadiyah still uses the *ru'yat* method. However based on science and technology and community life patterns, implementation *ru'yat* performed with use reckoning. In Summit Muhammadiyah, wrong one details the decision: " *As-Shaumu wal fitru bir ru'yati wala mani'a bil Hisāb* " ("fast and break the fast [holiday] with *ru'yat* and not there is an obstacle with calculation")². Meanwhile in Tarjih's final XXVI at Field year 2003 about *count* and *ru'yat* taken conclusion that: *Accounting* has the same function and positionwith *ru'yat* as a guideline for determining the beginning of the month of *Qamarīyah* especially the beginning of Ramadan and the two '*iddains*. Accounts as stated in the first point used by the Tarjih Council and the development of Islamic thought led by the central Muhammadiyah is Accounts Authentic with the criteria of wujudul *Hilāl*. The Matlak used is the

¹ Abdurrahman Siddik, "Pandangan Ormas Islam Terhadap Draf Kriteria Baru Penentuan Kalender Hijriah Di Indonesia," Keputusan PBNU No. 311/A.II.04.d/1994, *Jurnal of Islamic Law/Jurnal Hukum Islam* 18, no. 10 (Juni 2018): 3, <https://media.neliti.com/media/publications/418702-none-3469403c.pdf>.

²Muktamar Muhammadiyah, *Imformatika Mukhtar Muhammadiyah* (Padang: Universitas Negeri Padang, 2003), 20.

Matlak based on wilayatul hukmi (Indonesia). If the boundary line *for the appearance of Hilāl* at the beginning of the month of *Qamarīyah* divides the territory of Indonesia, then the authority to determine the beginning of that month is handed over to policy. Apart from the above, the tarjih in the HPT explains as follows: Fast and 'dul fitri is with ruqyah and not hindered by reckoning. The postulates used as a basis are as follows:

*"No the sun I want it It has that You realize the moon no The night former The day and the whole day in Astronomy Swim. It is impossible for the sun to catch up with the moon and night cannot precede day. Each circulates in its orbit."*³

Difference method the actually The same with difference cleric about problem jurisprudence other. As jurisprudence has the suggestion of fiqh as a means of exploring the law, then determining beginning month also has a method its own Can also call as suggested jurisprudence celestial sphere. With say other, that difference theis reasonable. Unification beginning month new Can accomplished while all over mass organization Want to formulate And agree One draft about *Falak* jurisprudence proposals that can be agreed upon by all. The question is, is it possible? This can it be realized? Apart from the two large Islamic organizations above, Salafiyah is also a group that has its opinion regarding determining the start of the Hijriyah month, Salafiyin, known as strict in follow draft his Islam para *as-salafus pious*, Lots Which consider that determination beginning month hijriyah Using methods other than *ru'yatul Hilāl* (moon observation) is haram in a way *ijma'* cleric who does not may differ. Based on the problems above, the problem formulation in this research includes; First, what is the position of 'Urfi Hisāb in determining the beginning of the month of Qomariah according to Nahdhatul Ulama (NU), Muhammadiyah, other religious groups in Jambi (Salafi)? Second, what causes them to have different views about the position of 'Urfi Hisāb? Third, what is the impact of differences in their attitudes among other religious groups on the position of 'Urfi Hisāb?

B. Theoretical Framework

1. Position of 'Urfi Hisāb

Reckoning in Language Arab means "calculation" or "count". The purpose of reckoning is to estimate when something started month qamarīyah, especially Which relate with something worship. Which calculated many kinds of. Reckoning Which most simple is estimate long month, is 29 or 30 day, in frame determined beginning month new *qamarīyah*, objective Another is when '*ijtimā'*' occurs, some reckoning experts argue, if '*ijtimā'*' happen before sun sunk ('*ijtimā' qabla al-ghurub*'), so This indicates that the new month has entered. There is also reckoning with how to calculate the presence (form) of *Hilāl* above the horizon when the sun is presentsunset (*ghurub*). According to calculations, *Hilāl* is still there on horizon when sun sunset, so confirmed Already Entering the new month, whatever the height of *Hilāl*. So it's a matter of reckoning own types, among the types crescent moon as follows:⁴

- a. Reckoning 'urfi. Reckoning 'urfi has used since era caliph second, Omar son Khatab ra. (year 17 H), with compiling the Islamic calendar for the long term. This reckoning done with method average time circulate monthsurround earth.
- b. Calculate truth (form crescent). Calculate truth only take into account exists crescent moon on top horizon view or horizon indeed. The basic assumption is, as long as the crescent moon is above horizon then the next day the day can ensured is earlynew moon

³QS Yaassin/ 36: 40.

⁴Farid Ruskanda, *100 Masalah Hisab dan Rukyat* (Jakarta: Gema Insani Press, 1996), 29-30.

How high the crescent is above the horizon and how much away from the direction of the sun, is not questioned. Clearly, count truth still less realistic.

- c. Reckoning imkanu *ru'yat*. Literally, reckoning imkanu *ru'yat* means "calculation possibility crescent moon seen." besides take into account its form crescent moon on horizon, perpetrator reckoning Alsotake into account other factors that might make it visible crescent moon. Literally, *ru'yat* means "to see". The most meaning general is "seeing with your own eyes". so, in general, *ru'yat* can said as "observer to crescent moon." In accordance with the sunnah prophet, *ru'yat* done with eye naked. Experience *ru'yat* like This very individual And subjective.⁵

Every approaching beginning year, Committee Falakiyah Nahdlatul Ulama held a deliberation of reckoning experts, astronomers and experts *ru'yat* for formulate count reckoning calendar years next. Reckoning jama'iy/collective/harmonization, announced through almanac or calendar every year And used For maintenance *ru'yatul hilāl*.⁶ Reckoning Which used as guide And supporter *ru'yat* based on method *ru'yat* Which tall accuracy, especially from the work of experts in NU circles, such as: *al-Khulashatul wafiyah* works Zubair Umar; *Badi'atul Mitsal* and *DurusulFalakiyah* works Ma'shum Ali; *Nurul Anwar* works Noor AhmadSS; *Irsyadul Siswa* by Ahmad Ghazali Muhammad Fathullah; *Mawaqit* work Khafid; And Reckoning And *Ru'yat* in Muhyiddin's Theory and Practice. These methods belong to groups level *haqiqi tahqiqi* and *tadqiqi* (contemporary).⁷ In the Urfi calendar setting system which is based on calculation average from circulation Moon surround Earth. This 'Urfi Hisāb is fixed, the age of the month is fixed every time the month. An odd month; ghasal is thirty days old whereas a full moon is twenty-nine days old. Thus moon Ramadan as moon ninth (odd) forever will aged thirty day.⁸

Usually For makes it easier and interest practical Calculations in making the Lunar Calendar are made using Urfi. The Urfi Lunar Calendar is based on the orbit of the moon Earth in orbit with a period of 29 days, 12 hours, 44 minutes, 2.8 seconds every month. This time span is the time span of the conjunction (*ijtimā'*) to conjunction next. With words other, the time span between the positions of the centers of the Sun, Moon and Earth on field pole ecliptic Which The same. Range time That called with One month/month. With thereby, calculation Lunar calendar starts from counting the beginning of the month or new month.⁹ This calendar consists of 12 months, with a year of 354 days, 8 O'clock, 48 minute, 35 second. That means shorter 10 day, 21 O'clock (around 11 day) compared with calendar AD in every three tens the year. One year is equal to 354 days, 8 hours, 48 minutes, 35 second Which if We keep it simple can said that One year that equals 354 11/30 days. In a 30-year cycle, there will be 11 a leap year of 355 days and one additional day placed in the month of *Zulhijah* (the month of *Zulhijah* is 30 days old). Meanwhile, the remaining 19 years are *Basitah* years old 354 days. Thus the number of days in a 30 year period = $30 \times 354 \text{ day} + 11 \text{ day} = 1.0631 \text{ day}$, Which termed with One cycle .¹⁰ System reckoning This not change it like

⁵ Bj Habibie, *Rukyah Dengan Teknologi* (Jakarta: Gema Insani Press, 1994), 20.

⁶ Syakir NF, "4 Ketentuan Rukyatul Hilal Nahdlatul Ulama," Diakses pada 16 April 2023, <https://www.nu.or.id/nasional/4-ketentuan-rukayatul-hilal-nahdlatul-ulama-1ybW7>.

⁷ KH A Ghazalie Masroeri, "Tahap-tahap Penentuan Awal Bulan *Qamāriyah* Perspektif NU," 27 November 2008, <https://www.nu.or.id/opini/tahap-tahap-penentuan-awal-bulan-Qamāriyah-perspektif-nu-LlFc2>.

⁸ Syamsul Anwar, "Almanak Berdasarkan Hisab Urfi Kurang Sejalan Dengan SunnahNabi Saw: Surat Terbuka Untuk Pak Darmis," *Jurnal Ilmu Syarah* 11, no. 1 (Juni 2015): 4, <https://jurnaliainpontianak.or.id/index.php/Almaslahah/article/view/126>.

⁹ Fathurohman SW dan Oman, *Kalender Muhammadiyah Konsep dan Implementasinya*, Power point makalah disampaikan pada Musyawarah Ahli Hisab Muhammadiyah, Yogyakarta, 29-30 Juli 2006.

¹⁰ Jayusman, "Wacana Takwim Urfi dalam Penanggalan Islam," Diakses pada 20 Januari 2023, <https://media.neliti.com/media/publications/37041-ID-wacana-takwim-urfi-dalam-penanggalan-islam.pdf>.

Calendar Miladiah (Syamsiah), number day on each month amount still except month certain on years Bissextile certain the number is longer one day.

According to Susiknan Azhari and Iknor Azli Ibrahim, the calendar based on 'Urfi Hisāb, it has the following characteristics: the beginning of the first year of the Hijriah (1 Muharram 1 H) coincides with Thursday 15 July 622 AD; One period (cycle) needs time 30 year; in One period/30 years there are 11 long years (leap) and 19 short years (*Basitah*). For determine year leap And basita in One period usually used verse. Each dotted letter indicates a leap year and which letter not dotted indicates the base year. Thus, the years leap years are located in years 2, 5, 7, 10, 13, 15, 18, 21, 24, 26, and 29 11[3]; The addition of one day in a leap year is placed on the month the twelfth/ *Zulhijah*; odd months have a lifespan of 30 days, whereas months even his age 29 day (except on year the last leap month/ *Zulhijah* plus one day makes an even 30 days); the length of a 30 year period is 10,631 days ($355 \times 11 + 354 \times 19 = 10,631$). Meanwhile, the synodic period of the month averages 29.5305888 days for 30 years is 10,631.01204 days ($29.5305888 \text{ days} \times 12 \times 30 = 10,631.01204$).¹¹ Calculations based on Urfi's calculations are usually used as expectantly before do calculation calendar or Calculation of the beginning of the month based on the true reckoning. If you don't do it calculation previously in a way Urfi of course para expert Celestial sphere they will experience difficulties. The Hijri calendar adheres to the *Lunar principal calendar* consisting of 12 months. The first month is Muharram and month final is *Zulhijah*. Matter This based on word Allah: *Verily, the number of months with Allah is twelve months. in decision Allah in time, he create sky and earth, in of which four months are haram. That is the (decree of) a straight religion.* QS at-Taubah/9 verse 36.

The names and length of the Hijri months in 'Urfi Hisāb as following:

No	Month Name	Amount Day	No	Month Name	Amount Day
1	Muharram	30 day	7	Rajab	30 day
2	Safar	29 day	8	Shaban	29 day
3	Rabiul Awal	30 day	9	Ramadan	30 day
4	Rabiul Akhir	29 day	10	Shawwal	29 day
5	Jumadil Beginning	30 day	11	Zulkaidah	30 day
6	Jumadil End	29 day	12	<i>Zulhijah</i>	29/30 day

2. Determination Beginning Month Qomariah

In period pre-Islam, Not yet known numbering year as is known and found today. A year be marked with Name incident Which happen, like year *Fil* /Elephant (year birth prophet Muhammad) Because on time That, there was an attack on the Kaaba by an army of elephants led by the king Abraha from South Yemen, as immortalized in QS. al-Fil/105. After the arrival of Islam, it was called a year his death Siti Khadija And uncle prophet; Ash Talib with year *Huzn* (year full of sorrow), the first year of the Prophet's hijrah as the year *of Idzn* / Permit is the year in which one is permitted to emigrate. Second year called year *Amr* /command that is year he ordered for war, year tenth called year *Wada'* (hajj Wada'/Farewell). The naming of a year is related to an eventmonumental

¹¹Azhari and Iknor Azli Ibrahim: 136-137 .

Which happen on year the so that through that important event his name immortalized.¹² Regarding the naming of months, the Arabs already knew and establish the names of the months as we have found them to date which are also always associated with natural phenomena, namely: Muharram, Safar, early Rabiul, late Rabiul, early Jumadil, late Jumadil, Rajab, Shaban, Ramadan, Shawwal, Zulkaidah, And *Zulhijjah*. According to al- Biruni as quoted by Ali Hassan Moses that the names of the months in the Lunar Calendar were introduced in 412 AD. The names of the Lunar months have changed four times until now used by Muslims. In his description, Ali Hasan Moses state that What is the name month Kamariah Which developed now and began to be used since the end of the 5th century AD (Azhari and Ibnor Azli Ibrahim, 2008: 136).¹³[1] Susiknan Azhari, illustrate about development naming months the.

During the caliphate of Umar bin Khattab ra. (17 AH) calendar Islam formed with Name calendar Hijri. With various proposal and opinion Finally meeting decide and choose beginning calendar Islam started from year his migration prophet Muhammad from Mecca to Medina, which was a suggestion from Ali ra. Since then, the year of the Prophet's hijrah has been designated as year one, 1 Sacred 1 H coincide with 15 July 622 m and year the issuance of the decision was immediately determined as the year 17 AH. With thereby so calculation year Hijri That enforced back off as many as seventeen years. Calendar Function. The reference used for compiling The calendar is the cycle of movement of two very celestial bodies has a big influence on human life on Earth, namely the Moon and Sun. Calendar Which arranged based on cycle synodic Month called the Lunar Calendar (Kamariah, *Lunar*). Compiled calendar based on cycle tropical Sun named Calendar Sun (Syamsiah, *Solar*). Whereas calendar Which arranged with refers to both of them named Calendar Moon and sun (Kamariah-Syamsiah, *Luni-Solar*).¹³

One-year shamsiyah forever 365 days for year short and 366 days for the long year, while the *Qamāriyah* year is long 354 days for short years and 355 days for long years. With thereby calculation year *Qamāriyah* will faster around 10 up to 11 days each year, when compared with yearly calculations shamsiyah. Year shamsiyah and year *Qamāriyah* the same – The same consists from 12 years old. The months in the calculation of the Shamsiyah year consist of: from 30 or 31 day except month February Which only consists from 28 days, in short years and 29 days in long years. Whereas months in the calculation of the year *Qamāriyah* only consists from 29 or 30 day. No Once more or not enough. Although Already There are efforts for replace system Syamsiyah calculations with other system calculations, but up to Now calculation system shamsiyah Still is system calendar used internationally in addition to the system- system others Which only applies on a number of Country certain.

Determining the beginning of the month is also done using various '*Urfi Hisāb* ('urf = habit or tradition). In '*Urfi Hisāb* calculation month *Qamāriyah* determined based on the average age of the month so that in a year the age *Qamāriyah* is made varies between 29 and 30 days. Odd numbered months start with Muharram amount 30 day and month numbered even that is start Shafar 29 days old. But special month Zulhijjah (month 12) in leap years *Qamāriyah* is 30 days old. *Qamāriyah* leap years have a cycle of 30 year Where inside it there is 11 year Which called *year leap* (long) own 355 days, and 19 year Which called *basithah* (short) has 354 days. There is a leap year on year to 2, 5, 7, 10, 13, 16, 18, 21, 24, 26 And to 29 from whole cycle leap during 30 years. With thereby if

¹² T. Djamaluddin, "Sejarah Perkembangan Ilmu Falak Sebuah Ilustrasi Paradoks Perkembangan Sains dalam Islam," *Jurnal Astronomi Islam dan Ilmu-Ilmu Berkaitan* 1, no. 1 (Juni 2015): 4, <https://jurnal.umsu.ac.id/index.php/almarshad/article/view/738>.

¹³ Djamaluddin, "Sejarah Perkembangan Ilmu Falak Sebuah Ilustrasi Paradoks Perkembangan Sains dalam Islam," 5.

averaged then the period of the month's age (month synodic / pay off) according to 'Urfi Hisāb is $(11 \times 355 \text{ days}) + (19 \times 354 \text{ days}) : (12 \times 30 \text{ years}) = 29 \text{ day } 12 \text{ hours } 44 \text{ minutes}$ (according to astronomical calculations: 29 days 12 hours 44 minutes 2.88 seconds). Even though it looks quite thorough, that's what happens the problem is that rules 29 and 30 and the intercalary rule don't show true moon position and only approximation. That's why So this reckoning cannot be used as a reference for determining the beginning of the month Which related with worship for example Ramadan, Shawwal and Zulhijjah.

C. Research Method

Based on the type of empirical juridical research mentioned above, the approach used in this research is a statutory approach; case approach; conceptual approach; and a futuristic approach.¹⁴ This approach, which is part of qualitative research, has the characteristic that you don't come up with a result or product, you usually come up with the "how and/or why." The data is speculative, based on the perceptions of those involved. you actually "conclude" with a hypothesis.¹⁵ In study This researcher use approach qualitative (literature review) naturalistic paradigm model from Guba and Lincoln namely a model that according to Noeng Muhadjir has been almost entirely successful namely a more representative model to represent qualitative research because it is more consistent, namely in accordance with the conditions in the field obtain descriptive results in the field.¹⁶ With the research theme, namely position 'Urfi Hisāb in determination beginning month qomariah. The data source in this research is the subject from which the data comes which is obtained.¹⁷ Data sources can be obtained as follows from books which is in accordance with the research theme, namely 'Urfi Hisāb in determination beginning Qomariah month in Jambi Province. techniques use participant observation techniques, interview methods, and documentation. Meanwhile, data analysis was carried out in this research by following the steps, including; (1) processing and preparing data for analysis; (2) read all the data; (3) analyze in more detail by coding the data; (4) apply the *coding process* to describe the *setting*, people, categories and themes to be analyzed; (5) describe these themes for restatement in the form of a narrative/research report; and (6) data interpretation, namely interpreting the data that has been collected at the research location.¹⁸

D. Research Results and Discussion

1. 'Urfi Hisāb in Determining the Beginning of the Month Qomariah according to Nahdhatul Ulama (NU), Muhammadiyah, Other Religious Groups in Jambi (Salafi)

- a. 'Urfi Hisāb in Nahdhatul Ulama (NU)

The reckoning model used by NU is no single as previously understood. Initially, the reckoning used by NU was the true reckoning with the criteria of imkan *ru'yat*. Furthermore, NU uses real reckoning with the criteria of *ijtimā'* qobla al-ghurub. This means that if *ijtimā'* occurs before ghurub (sunset) then that night and the next day are considered the first day of the new Hijri month. However, if *ijtimā'* occurs after ghurub then that night and the following day are not considered the new hijri month. In other words, the concept of *ijtimā'* qobla al-ghurub does not take into account the position of *Hilāl* above the horizon at sunset. This theory was used by NU until 1937 AD/ 1356

¹⁴ Peter Mahmaud Marzuki, *Penelitian Hukum* (Jakarta: Kencana Prenada Group, 2007), 93.

¹⁵ Patricia D. Morrell and James B. Carroll, *Conducting Educational Research* (The Netherlands: Sense Publishers, 2010), 11-12.

¹⁶ Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 1996), 86-87.

¹⁷ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010), 129.

¹⁸ Cresswell, *Qualitative Inquiry*, 275-284.

AH.¹⁹ Among the Nahdhatul Ulama Islamic boarding schools, the practice of using 'Urfi Hisāb is widely used. As found in the Mahfilud Duror Islamic Boarding School environment and the surrounding community, the calculation determines the start of Ramadan by counting five days from the start of Ramadhan last year. This 'Urfi Hisāb method was inherited by KH. M. Sholeh to his children and grandchildren, which he obtained from Shaykh Muhammad Kholil bin KH. Abdul Lathif, because of anxiety in determining the start of the month of Ramadan. 'Urfi Hisāb Khomasi's method is taken from a book entitled *Nuzhah al-Majālis* by Shaykh Abdur Rahman As-Shufuri As-Syafi'i.

In 2006, because he felt it necessary to know the origins and basis for the use of 'Urfi Hisāb Khomasi, KH. Ali Wafa started searching. So this basis was found in the book *Nuzhah al-Majālis* by Shaykh Abdur Rahman As-Shufuri As-Syafi'i 11 with the full name Shaykh Abdur Rahman bin Abdi Salam bin Abdur Rahman bin Usman Abu Hurairah As-Shufuri As-Syafi'i.²⁰ The policy is found in the book *Nuzhah al-Majālis* page 159 in the chapter *fadhlu Ramadhān wa altarghīb fī al-amali al-sholihi fī hi wa m ā f ī hi min al-fadhli* written as follows: Meaning: I see many something extraordinary from the creatures in Quzwaini *rahimahu Allah ā h ta' ā la*. From Ja'far Shodiq ra said, 5 days from Ramadhan that has passed is the beginning of the next Ramadhan. And we've actually tested it for 50 years, and found a truth. Calculate 'urfi by using the number five method. The calculation in this method is more emphasized on the determination of the beginning of the month of Ramadhan and the beginning of the month of Syawal only. However, the resulting implications also affect the acts of worship that occur due to the two months of Kamariah, namely the fasting of Ramadan, Eid al-Fitr, wuquf at Arafah, and Eid al-Adha.²¹

Hisāb 'urfi Hijri has several provisions, including:

- a. 1 Muharram 1 H coincides with Thursday 15 July 622 AD or Friday 16 July 622 AD.
- b. One year is 354 11/30 days, so in one Hijriyah cycle or 30 years there are 11 long years (kabisat) and 19 short years (basitoh).
- c. A long year has 355 days and a short year has 354 days.
- d. Long years are in years 2, 5, 7, 10, 13, 15, 18, 21, 24, 26, and 29.
- e. Odd months have a lifespan of 30 days while even months have a lifespan of 29 days with the information that for a long year the 12th month is 30 days old.
- f. The length of a 30 year period is 10631 days ($355 \times 11 + 354 \times 19 = 10631$). Meanwhile, the average synodic period of the Moon is 29.5305888 days for 30 years, which is 10631.01204 days ($29.5305888 \times 12 \times 30 = 10631.01204$).²²

In relation to determining the start of the Hijriah month, NU is often positioned as the "guardian" of the ru'yat camp. This positioning of NU is based on the fact that NU has so far relied on determining the start of Ramadan, Shawwal and *Zulhijah* to the results of *ru'yat*, but basically NU has not closed itself off from advances in astronomical science, especially those related to determining the start of the Hijriah month. We can see this fact from the existence of *Lajnah Falākiyah* Nahdlatul Ulama which specifically organizes and accommodates astronomical scientific activities within NU.²³ As explained by Ghazalie Masroeri, Chair of *Lajnah Falākiyah* PBNU, there

¹⁹ Ishak HT., Interview with the Author, March 23, 2023.

²⁰ Syaikh Abdur Rahman As-Shufuri As-Syafi'i, *Nuzahatul Majalis* (Beirut: Darul Fikri, 1425 H), 3.

²¹ Uyun, "Analisis Hisāb 'Urfi Khomasi dan Implementasinya dalam Penetapan Awal Ramadhan dan Syawal (Studi Kasus di Pesantren Mahfilud Duror Jember)," 35.

²² Uyun, "Analisis Hisāb 'Urfi Khomasi dan Implementasinya dalam Penetapan Awal Ramadhan dan Syawal (Studi Kasus di Pesantren Mahfilud Duror Jember)," 35.

²³ Abd. Salam Nawawi, *Rukyat Hisab di Kalangan NU-Muhammadiyah* (Surabaya: Diantama dan LFNU Jatim, 2004), 89.

are at least 20 (twenty) *Hisāb* methods currently being used in NU astronomy experts and Islamic boarding schools, from those with a high level of accuracy in taqrībī to those with tahqīqī. This difference in level of accuracy is closely related to the changing months which refers to the irregular movement of celestial bodies, thus causing the existence of the science of *Hisāb* itself as a science that will continue to develop. The natījah (conclusion) of this development is that various data, calculation systems and calculation tools have been determined, which in turn has given rise to differences in calculation results.²⁴

Therefore, in compiling the almanac, NU applied the *Hisāb* harmonization method, namely *Hisāb* which was produced using various *Hisāb* methods which have a high level of accuracy (tahqīqī or tadqīqī) with a *ru'yat* approach. Among the *Hisāb*²⁵ tahqīqī or tadqīqī methods used by NU in implementing the *Hisāb* harmonization method are as follows: 1. Al-Khulashah al-Wafiyah, by KH Zubair Umar. 2. Al-Durulus Falakiyah, by KH Ma'shum Ali. 3. Badi'atul Mitsal, by KH Ma'shum Ali. 4. Irsyad al-Murid, by KH Ghazali Muhammad. 5. Nurul Anwar, by KH Noor Ahmad SS. 6. Al-Mawaqit, by Dr. Eng. H. Hafidh. 7. *Hisāb Ru'yat* in Theory and Practice, by Drs. H. Muhyiddin Khazin, M.Si.²⁶

b. Muhammadiyah

In Indonesia the science of arithmetic is also developing rapidly. In the Indonesian Islamic Encyclopedia it is stated that the first cleric known as the father of Indonesian reckoning was Syeh Taher Jalaluddin al-Azhari. However, in fact, apart from Sheikh Taher Jalaluddin at that time there were also very influential reckoning figures, such as Sheikh Ahmad Khatib Minangkabau, Sheikh Muhammad Arsyad al-Banjari, Ahmad Rifa'i, and KH Sholeh Darat. Furthermore, the development of the science of reckoning in Indonesia was pioneered by KH Ahmad Dahlan and Jamil Djambek (1330-1398 H/ 1911-1977 AD). Among Saado'eddin's students who became figures of reckoning was H. Abdur Rachim. He is the chairman of the *Hisāb* and Tafsir Development Section of the Tarjih Council and the Development of Islamic Thought of the Muhammadiyah Central Leadership. His works related to the field of reckoning include: Why is the number for Ramadhan 1389 H set at 30 days?, Calculating the Beginning of the Hijrah Year, *Ufuk Mar'i* as the Separating Circle between Rising and Setting Heavenly Objects, Astrology, and the International Calendar.

Based on this scientific understanding; Ahmad Dahlan tried to convey his ideas to Sultan Hamengkubuwono VII. According to the applicable procedures, he submitted his opinion to the leadership of the Kraton Islamic Religious Council which was held by Kanjeng Penghulu Khalil Kamaludiningrat, and after the Sultan agreed, Ahmad Dahlan went before the Sultan and was accompanied by Kanjeng Penghulu who had an obligation to do this because of his position (*ex officio*). In accordance with Ahmad Dahlan's explanation, Sri Sultan, a figure respected by the community, reverently said, celebrate your Eid according to *Hisāb* and *ru'yat*, while grebegan remains a tradition according to the Aboge system. Seeing this reality, Ahmad Dahlan "made ijtihad" and made a breakthrough by offering a reckoning model in determining the start of Ramadan and Shawwal. Ahmad Dahlan's idea was later used as the basis for Muhammadiyah in determining the start of Ramadan and Shawwal. In other words, Ahmad Dahlan was the founding father of Muhammadiyah's reckoning.²⁷

²⁴ "NU," Ilmu Hisab Jangan Disakralkan," Diakses pada 20 Januari 2023, <http://www.nu.or.id/a,public-m,dinamic-s,detail-ids,44-id,44472-lang,idc,nasional-t,Ilmu+Hisab+Jangan+Disakralkan-.phpx>.

²⁵ LF PBNU, *Laporan Lajnah Falakiyah PBNU Tentang Penyelenggaraan Rukyat untuk Idul Fitri 1427 H* (Jakarta: LF PBNU, 2006), 2.

²⁶ Ghazalie Masroeri, *Penentuan Awal Bulan Qomariyyah Perspektif NU* (Jakarta: LF-. PBNU, TT), 18.

²⁷ Rohmat, "Penentuan Awal," 4.

In 1938 AD/1357 AH Muhammadiyah began to use the theory of the form of the *Hilāl*. This step is taken as a "middle way" between the system of reckoning, *ijtimā'* (*qobla al-ghurub*), and the imkan *ru'yat* system or the middle way between pure reckoning and pure *ru'yat*. Therefore, for the *Hilāl* wujudul system, the methodology developed in starting the first day of the new month in the Hijriyah calendar is not merely the process of *ijtimā'* but also takes into account the position of *Hilāl* at sunset. After many years of using the *Hilāl* wujudul theory, Muhammadiyah carried out a review so that the theory used was in accordance with the Koran, Sunnah and the demands of the times through seminars and National Conferences, such as the Muhammadiyah's Falak *Hisāb* Seminar in 1970 AD/1390 AH in Yogyakarta, The 25th Tarjih National Conference in 2000 AD/1421 AH in Jakarta, the National Workshop on Methodology for Determining the Beginning of the Muhammadiyah Model *Qamarīyah* Month 2002 AD/1423 AH in Yogyakarta, and the 26th Tarjih National Conference in 2003 AD/1424 in Padang.²⁸ In determining the beginning of the kamariah month, *Hisāb* has the same position as *ru'yat* (Tarjih Ruling XXVI, 2003). Therefore the use of *Hisāb* in determining the beginning of the lunar month is valid and in accordance with the Sunnah of the Prophet SAW. The principles of syar'i for the use of accounts are:

Al-Quran surah ar-Rahman verse 5:

The sun and the moon circulate according to calculations .29

Second, Al-Quran chapter Yunus verse 5

It is He who makes the sun to shine and the moon to shine, and it is He who sets the places of their orbits, so that you may know the number of years, and the reckoning (of time). God did not create that except with truth. He explains the signs (of His greatness) to those who know .30

Third, the Hadith of al-Bukhari and Muslim:

From Abdullah Ibn Umar RA said that the Messenger of Allah once said about Ramadan, he said: "Do not fast until you see the crescent moon and do not break your fast until you all see the crescent moon. So if the crescent moon is covered by clouds above you, then count the number. (hadith) Bukhari's narration).31

wajh al-istidlal is that in surat ar-Rahman verse 5 and surat Yunus verse 5, Allah SWT asserts that the heavenly bodies in the form of the sun and the moon circulate in their orbits with laws that are definitely in accordance with His provisions. Therefore, the circulation of the heavenly bodies can be calculated (*Hisāb*) accurately.³²

According to Ahmad Syukri, manager of Muhammadiyah Region of Jambi Province that:

In the midst of the controversy of whether or not it should be guided by accounting, a number of jurists such as Ibu Banna, Ibnu Shuraih, al-Qaffal, Qadi Abu Taib, Mutraf, Ibnu Qutaibah, Ibnu Muqatil ar-Razi, Ibnu Daqiqil 'Id, and as-Subki, allow the use of accounting in determining the beginning and end of Ramadan. Although the calculation method refers to the calculation of the cycle of the Moon around the Earth, but in its implementation it is known that there are two calculation systems in the compilation of the lunar calendar, namely the '*Urfi Hisāb* and the Real Calculation.³³

²⁸ Rohmat, "Penentuan Awal," 5.

²⁹ QS Ar-Rahman / 55 : 5 .

³⁰ Q. S. Yunus / 10 : 5 .

³¹ Imam Bukhari, *Terjemah Shahih Bukhari*, Ahmad Sunarto Juz III, cet I (Semarang: Al-Syifa', 1992), 96.

³² "Muhammadiyah," Tarjih and Tajdid Council Team of PP Muhammadiyah, Accessed on January 20 2023, <http://tarjih.muhammadiyah.or.id/> .

³³ Ahmad Syukri, Interview with the Author , 12 March 2023 .

According to Dr. Saman Sulaiman, one of the figures of Muhammadiyah in Jambi province, said: "Regarding the 'Urfi Hisāb, the technical problem is the 'Urfi Hisāb which is done by the central authority and the worship problem follows the central decision as well."³⁴ Based on the interview above, it can be seen that Muhammadiyah in the Jambi Province region did not carry out 'Urfi Hisāb, but this task was carried out by the Central NU Lajnah Falakiah team, so that the provincial party received all this information. According to Drs. Muhammad Iqbal, one of the Muhammadiyah figures in Jambi province, said that:

In the Urfi Hisāb system, the *Qamārīyah* calendar is compiled based on the average orbital period of the Moon around the Earth, namely 29 days 12 hours 44 minutes 3 seconds (the time that passes between two consecutive *ijtimā'*, or one Synodic month). Based on this calculation, one year (12 months) is calculated to be equal to 354 days 8 hours 48 minutes 36 seconds (354 11/30 days). Because there is a fractional number of 11/30 days, to eliminate this system creates a 30 year cycle in the *Qamārīyah* calendar consisting of 19 *Basitah* years (354 days) and 11 Leap years (355 days). Leap years (long years) in the 30 year cycle fall in order 2, 5, 7, 10, 13, 16, 18, 21, 24, 26, 29. The age of the month in this system is fixed, namely 30 days for odd months and 29 days for even months (except the 12th month in Leap years which is 30 days).³⁵

This was also confirmed by the Central Muhammadiyah management, reported on the Muhammadiyah .or.id page, According to the Chairman of the Muhammadiyah Tarjih and Tajdid Council, Syamsul Anwar, he stated that the 'Urfi Hisāb Calendar is guided by the average duration of the lunar month, namely: the time between two consecutive conjunctions. - continuously. By description, 'Urfi Hisāb is a method of calculating the beginning of the month of *Qamārīyah* based on the average circulation of the moon and the earth around the sun. The length of time in the Urfi Hisāb Calendar is approximately 29 days 12 hours 44 minutes. The average day of a year consisting of 12 months is 354 days 528 minutes. According to Syamsul Anwar, if we make the number of days in one year 354 days, then each year there will be an excess of 528 minutes. Then in less than 3 years it causes an excess of 1440 minutes. Therefore, days were added to the year until it was 355 days. Also, if we pay attention to the excess time that occurs from the passage of 30 years, with the calculation $30 \times 528 = 15840$ minutes or the same as 11 days $\times$ 1440 minutes (= 15840 minutes), then the number of days that must be added to the year is 11 days for the period 30 years time.³⁶

This is because the distribution of days in the year is: 2, 5, 7, 10, 13, 16, 18, 21, 24, 26, 29. "These numbers show the 2nd year, the 3rd year to the 3rd year 29 in a period of 30 years for which 1 day is added." "A year consisting of 354 days (no additional days) is called a "normal year.", explained Syamsul in his study of the book *At-Taqwīm al-Qamārī al-Islāmī al-Muwahhād* by Jamaluddin 'Abd al-Rāziq.³⁷ The months of the normal year are divided as follows: 1) Muharram 30 days; 2) Safar 29 days; 3) Early Rabiul 30 days; 4) Rabiul at the end of 29 days; 5) Jumadilula 30 days; 6) Last Friday 29 days; 7) Rajab 30 days; 8) Syakban 29 days; 9) Ramadan 30 days; 10) Syawal 29 days; 11) Zulkaidah 30 days; and 12) *Zulhijah* 29 days. Even though the amount of excess time is very small,

³⁴ Saman Sulaiman, Interview with Author, 24 March 2023.

³⁵ Muhammad Iqbal, Interview with Author, March 17, 2023.

³⁶ "Muhammadiyah," Getting to Know the Husab Urfi Calendar Can Be Made into an Islamic Calendar, Accessed January 20 2023, <https://muhammadiyah.or.id/mengenal-kalender-hisab-urfi-bisakah-dijadikan-kalender-islam-global/>.

³⁷ "Muhammadiyah," Getting to Know the Husab Urfi Calendar Can Be Made into an Islamic Calendar, Accessed January 20 2023, <https://muhammadiyah.or.id/mengenal-kalender-hisab-urfi-bisakah-dijadikan-kalender-islam-global/>.

the accumulation from year to year of this amount reached 13 hours 17 minutes at the end of 1424 H. Chairman of the Tarjih and Tajdid Council of PP Muhammadiyah Syamsul Anwar concluded that the *Hisāb* Alamah Calendar did not meet the requirements for determination of the Global Islamic calendar. Such as: birth of *Hilāl*, imkan *ru'yat*, and not fulfilling the mandatory requirements for entering the new month. The reason is because *ru'yat* (observation of the visibility of *Hilāl*) has been carried out. Therefore, this calendar is not suitable to be a Global Islamic calendar.³⁸

c. Salafi

An interview with Ustadz Samsu, one of the Salafi figures in Jambi Province, said that:

Salafi followers submit and obey the government regarding Islamic holidays, whatever their names, the community and its figures follow the central government or the Decree of the Minister of Religion of the Republic of Indonesia regarding fatwas on Islamic Holidays, including fasting, Eid al-Fitr and Eid al-Adha. According to Salafis, '*Urfi Hisāb*' is used only for matters of prayer, while matters of fasting and Islamic holidays are subject to central decision.³⁹

In a global context, Salafi Wahhabi figures provide views regarding the use of the Islamic calendar. Among the figures is Fatwa Asy-Shaikh Muhammad Bin Shālih Al-'Utsaimīn. It is said that the reality of determining time based on the *hilāl* is the origin of every human being, as Allah Subhanahu wa Ta'ala says: *They ask you about the hilāl. Say: "Hilāl is a sign of time for humans and (for the pilgrimage) Hajj."*⁴⁰ This applies to all people, and read the words of Allah 'Azza wa Jalla: *"Verily the number of months in the sight of Allah is twelve months, in the decree of Allah when He created the heavens and the earth, among which four months are forbidden."*⁴¹ An interview with one of the Salafi figures that: However, when we are faced with the dilemma of having to mention the AD calendar, then why should we turn away from the Hijriyyah calendar and then prefer a calendar that is preconceived and does not have such a basis?!⁴²

Interview with another figure that:

It is very possible for us to use this hijriyyah date and then we say that the hijriyyah date coincides with the AD date. Because seeing most of the Islamic countries that have been controlled by the infidels, they changed the Hijriyyah calendar to the Christian calendar, the essence of which was to distance them from the matter and to humiliate them.⁴³

2. Cause They Have Different Views About Positions '*Urfi Hisāb*

The reason they have different views on the position *count urfi* is as follows:

a. Religious doctrine

NU's stance regarding the system for determining the beginning of the *Qamārīyah* month, especially the beginning of the months of Ramadhan, Shawwal and Dzulhijjah was taken through the decisions of the XXVII NU Congress in Situbondo (1984), the National Conference of Alim Ulama in Cilacap (1987), the NU *Lajnah Falākīyah* Seminar in Pelabuhan Ratu Sukabumi (1992), Seminar on Harmonizing *Hisāb* and *Ru'yat* Methods in Jakarta (1993), and the VI PBNU Plenary Meeting in

³⁸ "Muhammadiyah," Getting to Know the Husab Urfi Calendar Can Be Made into an Islamic Calendar, Accessed January 20 2023, <https://muhammadiyah.or.id/mengenal-kalender-hisab-urfi-bisakah-dijadikan-kalender-islam-global/>.

³⁹ Ustadz Samsu, Interview with Author, 2 April 2023.

⁴⁰ QS Al Baqarah / 2 : 189 .

⁴¹ QS At Taubah / 9 : 36 .

⁴² Ustadz Salma, Interview with Author, 5 April 2023.

⁴³ Ustadz Satriya Habibi, Interview with the Author, 5 April 2023.

Jakarta (1993), which was finally stated in PBNU Decree No. 311/A.II.04.d/1994 dated 1 Sha'ban 1414 H/13 January 1994 AD, and the XXX NU Congress in Lirboyo Kediri (1999).

According to NU, the determination of the beginning of the *Qamārīyah* month, especially the beginning of the months of Ramadhan, Shawwal and Dzulhijjah is based on the *ru'yat* medium reckoning system as a supporter. *Ru'yat* is seeing and observing *Hilāl* directly in the field on the 29th day (30th night) of the current month; If at that time *Hilāl* can be seen, then that night begins the 1st for *Hilāl* on the basis of *ru'yatul hilāl*; but if you don't succeed in seeing *Hilāl*, then that night is the 30th of the current month and then the next night starts the 1st for *Hilāl* on the basis of istimal. NU's view of *ru'yat* as the basis for determining the beginning of the month of *Qamārīyah*, especially the beginning of the months of Ramadhan, Shawwal and Dzulhijjah is based on the understanding that the texts regarding *ru'yat* are ta'abbudiy. There is a text in the Koran which can be understood as a command for *ru'yat*, namely QS. al-Baqarah:185 (order to fast for those present in the month of Ramadan) and QS. al-Baqarah: 189 (about the creation of ahillah). And there are no less than 23 hadiths about *ru'yat*, namely hadiths narrated by al-Bukhari, Muslim, Abu Daud, at-Tirmidhi, an-Nasa'i, Ibn Majah, Imam Malik, Ahmad bin Hambal, ad-Darimi, Ibn Hibban, al-Hakim, ad-Daruquthni, al-Baihaqi, and others. The basis of this *ru'yat* is held by the Companions, Tabi'in, Tabi'ittabi'in and four schools of thought (Hanafi, Maliki, Syafi'i and Hambali). *Ru'yat* or observing *Hilāl* will increase the strength of faith. Observing celestial bodies, including the moon, is part of carrying out the command to think about God's creation in order to know more deeply about God's greatness, thereby strengthening faith. *Ru'yat* has worship value if it is used to determine the time of worship such as shiyam, 'id, eclipse, etc.

b. Sociological reasons

Nahdhatul Ulama in compiling its calendar uses the criteria of imkan *urru'yat* 2° without requirements for elongation and age of *Hilāl*. Meanwhile, Muhammadiyah uses the criteria "*Hisāb Hakiki Wujudul Hilāl*". This criterion states that the beginning of the Hijri month begins when three criteria are met; (1) *Ijtimā'* (conjunction) has occurred, (2) *Ijtimā'* (conjunction) occurs before sunset, (3) When the sun sets the upper disk of the Moon is above the horizon (a new moon has appeared). These three criteria are used cumulatively. If one is not fulfilled, then the new month has not started. In simple language: "If after *ijtimā'* occurs, the moon sets after the sun sets then that night is determined to be the beginning of the Hijri month regardless of the angle of the moon's height at sunset." The Muhammadiyah calendar was compiled by the Tarjih and Tajdid Council of the Muhammadiyah Central Leadership which was pioneered by KH Ahmad Dahlan in 1915. The system used to determine the beginning of the lunar month has developed. At first, use imkan *ru'yat*, then switch to *Ijtimā'* qabla ghurub. Since 1938, it has used the form of the *Hilāl*, as an effort to balance and moderate between imkan *ru'kyat* and *Ijtimā'* qabla ghurub. Therefore, for the theory of the shape of *Hilāl*, the method used to determine the beginning of the new month is not merely the process of *Ijtimā'* (conjunction), but also takes into account the position of *Hilāl* at sunset.⁴⁴

The PB NU Almanac was compiled by the *Lajnah Falākīyah* Team of the Nahdlatul Ulama Executive Board. In official NU documents it is not known when the NU PB Almanac was first published. The system used in making the calendar combines the results of calculations from various systems developed within the NU environment. Apart from being used as a guide in making the calendar, the results of this reckoning are also used as a reference in implementing the *ru'yatul*

⁴⁴ Susiknan Azhari, "Gagasan Menyatukan Umat Islam di Indonesia melalui Kalender Islam," Ahkam: Jurnal Ilmu Syariah 15, no. 2 (Juli 2015): 5, <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/2869/2258>.

Hilāl. In general, the material contained in the PB NU Almanac is almost the same as the Muhammadiyah calendar. It's just that the markaz is used by the city of Jakarta, and every month the sentence is written "Determining the beginning of the month of *Qamārīyah* waiting for the results of the *ru'yat*". The criteria used in determining the start of the lunar month are imkanur *ru'yat*, except for the months of Ramadan, Shawwal and *Zulhijah*, waiting for the results of *ru'yatul Hilāl*.⁴⁵

3. The Impact of Differences in Other Religious Groups in Their Attitudes on the Position of 'Urfi Hisāb

In the Urfi calendar system, it is based on the average calculation of the Moon's circulation around the Earth. This 'Urfi Hisāb is permanent, the age of the month is fixed every month. Odd/odd months are thirty days old while even months are twenty-nine days old. Thus the month of Ramadan as the ninth (odd) month will forever be thirty days long. In the Kabisah year, the month of *Zulhijah* is the last month; the 12th month added one day. In the determination of the beginning of the month that has emerged in Indonesia, in this case the determination of the beginning of Ramadan, Shawwal and *Zulhijah*, sometimes there are differences between the calendar based on 'Urfi Hisābs and the results of the government's decision in the Isbat session. The government's benchmark in determining the Isbat session is the actual position of *Hilāl* as a sign of the start of the month based on calculations of the visibility of *Hilāl*; imkanur *ru'yat* which is strengthened by the results of *ru'yatul Hilāl*. Based on Hakiki's reckoning, the conditions for entry at the beginning of the month depend on the position of *Hilāl*. If according to the results of the reckoning on the 29th of the current month, the height of *Hilāl* allows for *ru'yat* (imkanur *ru'yat*)—in this case our government follows the criteria agreed upon by MABIMS (Minister of Religion of Brunei Darussalam, Indonesia, Malaysia and Singapore), namely the height of *Hilāl* minimum 2°, minimum elongation 3°, and minimum *Hilāl* age of 8 hours; then it is a sign of the beginning of the next month. Tomorrow is the first of the new month. However, if you do not meet these criteria, then tomorrow will be the last day (30th) of the current month. Thus, the provisions regarding the age of a month really depend on the visibility of *Hilāl* at the beginning of that month.

The International Hijri calendar which uses 'Urfi Hisāb as a calendar reference leaves several problems, including: calculations based on 'Urfi Hisāb are agreed by the ulama to not be used as a guide in carrying out worship. Because this calendar cannot be used as a guide in carrying out worship, its use is limited to state and social administration purposes only. For the purposes of determining the implementation of worship, a separate calendar is needed. The main objective of the unification of the International Hijriah calendar is to unite Muslims in one unified calendar and unity in the implementation of worship. So, this dualism, apart from confusing society, is also considered less effective and efficient.⁴⁶

E. Conclusion

Based on the presentation of research results and discussion above, it can be concluded that:

1. The position of 'Urfi Hisāb in determining the beginning of the month qomariah according to Nahdhatul Ulama (NU), Muhammadiyah, another religious group in Jambi (salafi), namely 'Urfi Hisāb, is more focused on determining the start of Ramadan and Shawwal than other Lunar months. However, it can also be used for other than these two months by referring to the initial standard of determination in the first cycle of 'Urfi Hisāb, namely the standard of wukuf on Arafah. There are a small number of groups who adhere to the

⁴⁵ Azhari, "Gagasan Menyatukan Umat," 5.

⁴⁶ Jayusman, *Ilmu Falak* 2, 26-27.

'Urfi Ḥisāb method, such as Islamic boarding schools. They have been using 'Urfi Ḥisāb for a long time. The method of calculating 'Urfi Ḥisāb which makes a small portion of Indonesian society different from various large mass organizations (NU and Muhammadiyah) and the government in particular as well as the Salafi wahabi of Jambi Province who follow the government, through the Indonesian Ministry of Religion.

2. The reason is that they have different views about position 'Urfi Ḥisāb is because this method does not take into account the position and location of *Hilāl* at all. 'Urfi Ḥisāb means that all activities are based on traditional rules. 'Urfi Ḥisāb does not always reflect the actual phase of the moon. It is only a method of approximating one lunar cycle which is 29, 53 days long, approximated by 29 and 30 days. This method is still preserved and used by a small number of groups who still uphold the customs inherited from their predecessors. For NU and Muhammadiyah as well as Salafis, Ḥisāb 'urfi is used only for preparing calendars for guidance in mu'amalah internationally, not for carrying out worship according to syar'i.
3. The impact of differences between other religious groups in their attitudes towards the position of 'Urfi Ḥisāb is that there are differences in determining the beginning of the month with large mass organizations in Indonesia such as NU, Muhammadiyah and the Government. The method of calculating 'Urfi Ḥisāb which makes a small portion of Indonesian society different from various large mass organizations and the government in particular, as well as how this Ḥisāb is implemented in the implementation of worship.

Bibliography

- Anwar, Syamsul. "Almanak Berdasarkan Hisab Urfi Kurang Sejalan Dengan Sunnah Nabi Saw: Surat Terbuka Untuk Pak Darmis," *Jurnal Ilmu Syarah* 11, no. 1 (Juni 2015): 4, <https://jurnaliainpontianak.or.id/index.php/Almaslahah/article/view/126>.
- As-Syafi'i, Syaikh Abdur Rahman As-Shufuri. *Nuzahatul Majalis* (Beirut: Darul Fikri, 1425 H).
- Arikunto, Suharsimi. *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010).
- Azhari, Susiknan. "Gagasan Menyatukan Umat Islam di Indonesia melalui Kalender Islam," *Ahkam: Jurnal Ilmu Syariah* 15, no. 2 (Juli 2015): 5, <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/2869/2258>.
- Bj Habibie, *Ru'yat Dengan Teknologi* (Jakarta: Gema Insani Press, 1994).
- Bukhari, Imam. *Terjamah Shaheh Bukhari, Ahmad Sunarto* Juz III, cet I (Semarang: Al-Syifa', 1992).
- D. Morrell, Patricia and James B. Carroll. *Conducting Educational Research* (The Netherlands: Sense Publishers, 2010).
- Fathurohman SW dan Oman, *Kalender Muhammadiyah Konsep dan Implementasinya*, Power point makalah disampaikan pada Musyawarah Ahli Hisab Muhammadiyah, Yogyakarta, 29-30 Juli 2006.
- Jayusman, "Wacana Takwim Urfi dalam Penanggalan Islam," Diakses pada 20 Januari 2023, <https://media.neliti.com/media/publications/37041-ID-wacana-takwim-urfi-dalam-penanggalan-islam.pdf>.
- LF PBNU, *Laporan Lajnah Falākiyah PBNU Tentang Penyelenggaraan Rukyat untuk Idul Fitri 1427 H* (Jakarta: LF PBNU, 2006).
- Masroeri, KH A Ghazalie. "Tahap-tahap Penentuan Awal Bulan Qamāriyah Perspektif NU," 27 November 2008, <https://www.nu.or.id/opini/tahap-tahap-penentuan-awal-bulan-Qamāriyah-perspektif-nu-LlFc2>.
- , *Penentuan Awal Bulan Qomariyyah Perspektif NU* (Jakarta: LF-. PBNU, TT).
- "Muhammadiyah," Tarjih and Tajdid Council Team of PP Muhammadiyah, Accessed on January 20 2023, <http://tarjih.muhammadiyah.or.id/>.

- "Muhammadiyah," Getting to Know the Husab Urfi Calendar Can Be Made into an Islamic Calendar, Accessed January 20 2023, <https://muhammadiyah.or.id/mengenal-kalender-hisab-urfi-bisakah-dijadikan-kalender-islam-global/>.
- Marzuki, Peter Mahmaud. *Penelitian Hukum* (Jakarta: Kencana Prenada Group, 2007), 93.
- Muhadjir, Noeng. *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 1996), 86-87.
- Nawawi, Abd. Salam. *Rukyat Hisab di Kalangan NU-Muhammadiyah* (Surabaya: Diantama dan LFNU Jatim, 2004).
- "NU," Ilmu Hisab Jangan Disakralkan," Diakses pada 20 Januari 2023, <http://www.nu.or.id/a,public-m,dinamic-s,detail-ids,44-id,44472-lang,idc,nasional-t,Ilmu+Hisab+Jangan+Disakralkan-.phpx>.
- Ruskanda, Farid. *100 Masalah Hisab dan Rukyat* (Jakarta: Gema Insani Press, 1996), 29-30.
- Siddik, Abdurrahman. "Pendapatan Ormas Islam Terhadap Draf Kriteria Baru Penentuan Kalender Hijriah Di Indonesia," Keputusan PBNU No. 311/A.II.04.d/1994, *Jurnal of Islamic Law/Jurnal Hukum Islam* 18, no. 10 (Juni 2018): 3, <https://media.neliti.com/media/publications/418702-none-3469403c.pdf>.
- Syakir NF, "4 Ketentuan Rukyatul Hilāl Nahdlatul Ulama," Diakses pada 16 April 2023, <https://www.nu.or.id/nasional/4-ketentuan-rukkyatul-Hilāl-nahdlatul-ulama-1ybW7>.
- T. Djamaluddin, "Sejarah Perkembangan Ilmu Falak Sebuah Ilustrasi Paradoks Perkembangan Sains dalam Islam," *Jurnal Astronomi Islam dan Ilmu-Ilmu Berkaitan* 1, no. 1 (Juni 2015): 4, <https://jurnal.umsu.ac.id/index.php/almarshad/article/view/738>.
- Uyun. "Analisis Hisāb 'Urfi Khomasi dan Implementasinya dalam Penetapan Awal Ramadhan dan Syawal (Studi Kasus di Pesantren Mahfilud Duror Jember).