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Contestation of the Determination of 'Idul Adha and its Implementation According to Muhammadiyah and Nahdatul 'Ulama

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Abstract: *Muhammadiyah and Nahdlatul Ulama differ in determining the date of Idul Adha, primarily due to the distinct methodologies they employ and the underlying factors contributing to the resulting controversy. The to understand and describe the contestation, methods of determining Eid al-Adha, as well as to analyze the causes of these differences. Uses data from various articles and information related to the determination of Eid al-Adha within the scope of Muhammadiyah and Nahdlatul Ulama. The collected data were analyzed and subsequently compared to generate well-founded conclusions. The research results, Muhammadiyah uses a calculation method with the criterion of wujudul hilal, while the Nahdlatul Ulama uses the Imkanur Rukyat method with the MABIMS criterion, which requires the hilal to be 3 degrees above the horizon. Prioritizes the rukyat method. The cause of this difference lies in the varying interpretations of the hadiths used as the basis for determining the beginning of the Islamic lunar month, which leads to differences in the criteria for the height of the hilal. Muhammadiyah understands the Lafadz "faqduruu lah" in the Hadith to be an order from Allah to calculate the beginning of the month by means of hisab.This is close to results that can provide certainty, because it is calculated by sophisticated methods and technology. Nahdatul 'Ulama, the wording of the Hadith demands the determination of the beginning of the month in accordance with the rules that Allah has set, by observing the hilal, not by calculations that are purely human thinking. If the hilal is not visible, then the age of the month is 30 days. These methodological differences lead to variations in the observance of Idul Adha, disrupt uniformity in worship practices and the national calendar, and therefore require the Muslim community to exercise caution and wisdom in navigating and managing such differences.*

Introduction

The determination of the lunar month remains one of the most frequently debated topics within the science of *hisab rukyat*, surpassing other issues such as the determination of the qibla direction and prayer times. According to Ibrahim Husein, this issue is referred to as a "classic" problem that is always "relevant." Classic, because this issue has received considerable and serious attention and thought from Islamic law experts since the early days of Islam. Reminding that this matter is closely related to one of the obligations (worship), thus giving rise to a number of varying opinions (Wahidin, 2022).

It is said to be current because almost every year, especially approaching the months of Ramadan, Shawwal, and Zulhijjah, this issue always invites controversy regarding the adoption of these opinions, thereby nearly threatening the unity and solidarity of the community (Raya, 2016). The root of the emergence of schools of thought in determining the beginning of the lunar month lies in the differing interpretations of the hadiths regarding hisab and rukyah. Some hold the view of calculation (hisab) and some hold the view of sighting (rukyat) in determining the beginning of the lunar month (Hijriyah Global Perspektif Muhammadiyah, 2022).

In Indonesia, discrepancies frequently arise regarding the beginning and end of the Ramadan fast, as well as the celebration of Eid al-Adha (Mustaqim, 2022). These differences occur both among Indonesian Muslims and between Indonesian Muslims and Muslims from other countries, such as Malaysia and Saudi Arabia (Aflah, 2019).

Some Muslims understand that the determination of the beginning of the lunar month follows Saudi Arabia. If the sighting of the crescent moon is officially declared in one country, it is often followed by other countries in determining the start of the lunar month. Meanwhile, there is also an opinion that only the determination of the month of Zulhijah must follow Saudi Arabia because it is related to the implementation of the Hajj pilgrimage and the standing at Arafah (Safitri, 2021).

The differences in determining the 1st of Zulhijah and the celebration of Eid al-Adha have caused difficulties in the implementation of Arafah fasting and Eid al-Adha in other regions (Putra, 2023). This raises the question of whether Eid al-Adha should be determined based on the sighting of the new moon of Zulhijah in each location or by using the event of Wukuf as the standard for determining Eid al-Adha, whereas Eid al-Adha is closely related to the implementation of the Hajj pilgrimage, which refers to a specific region, namely Makkah al-Mukarramah (Karim & Mahsun, 2024).

The cause of the differences in the beginning of the lunar month, including when determining the start of fasting and Eid celebrations, is due to the problem of rukyat. Until now, including in Saudi Arabia, it is believed that rukyat is the method that aligns with the Sharia command, as prescribed in the Prophet's hadith. The Prophet SAW (H.R Bukhari): *If you see the hilal, shaum, and if you see it, Eid al-Fitr. If the moon is obscured by clouds from you, then estimate it.*

From that hadith, the understanding emerges that determining the beginning of the lunar month can only be done through rukyat. During the time of Prophet Muhammad (PBUH), the sighting of the moon was employed to determine the beginning of the lunar month, primarily because it was the most accessible method available. At that time, the Muslim community was not yet widespread, making this approach both practical and unproblematic. However, after Islam began to spread to various regions, rukyat started to cause problems (Alwi et al., 2020).

The issue is that rukyat has a limited range and does not cover the entire surface of the earth. If this occurs in Zulhijah, it will lead to problems regarding when the wukuf and Arafah fasting, as well as the celebration of Idul

Adha, will be carried out if the 9th of Zulhijah falls on a different date than the 9th of Zulhijah in Saudi Arabia due to differences in rukyat (Alfi, 2024).

In Indonesia, the debate surrounding *hisab* and *rukyat* remains persistent, particularly during the determination of the beginning of Ramadan, Syawal, and Zulhijah. This controversy is further intensified by the tendency of Islamic organizations to assert the superiority of their respective methods, often as a means of preserving institutional authority and credibility (Yuniasih, 2024). The author also summarizes the similarities and differences Muhammadiyah and Nahdatul 'Ulama in the determination of Eid al-Adha from year to year, starting from 2021 to 2023, as outlined in the following table 1 below:

Table 1. Similarities and Differences in Determining The Date of Idul Adha

Number	Years	Muhammadiyah	Nahdatul 'Ulama
1	2021	20 July	20 July
2	2022	9 July	10 July
3	2023	28 June	29 June

Source: Majelis Hisab Rukyat, 2023

Table 1 presents data on the similarities and differences between Muhammadiyah and Nahdlatul Ulama in determining the date of Eid al-Adha from 2021 to 2023. in 2021 Muhammadiyah and Nahdatul 'Ulama are the same in determining the time of Eid al-Adha. However, in 2022 and 2023 Muhammadiyah took one day earlier than Nahdatul 'Ulama.

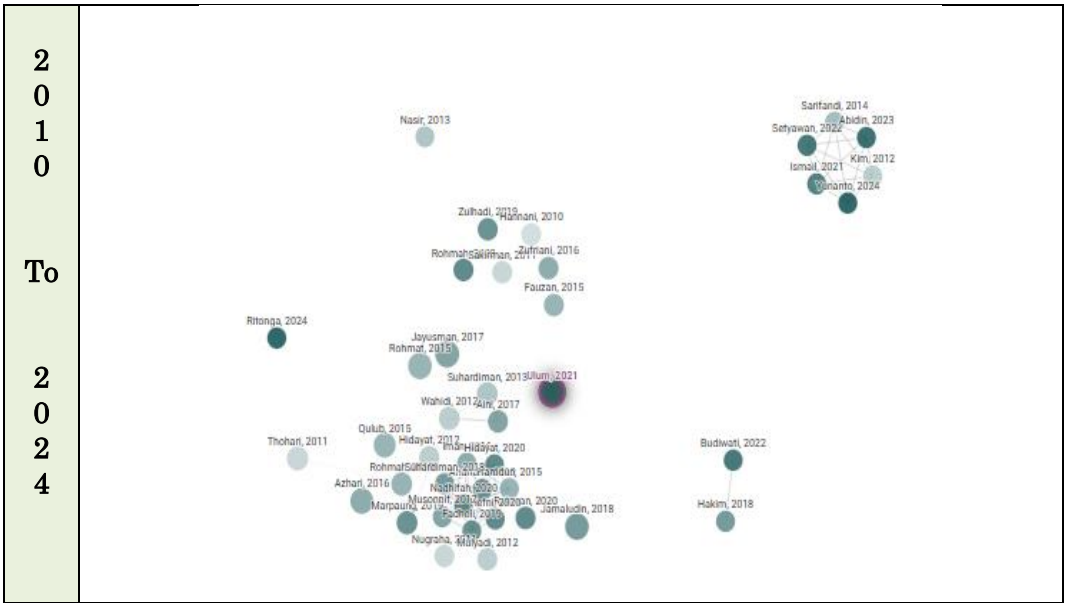
Research on the determination of the beginning of the month has generally been conducted by previous researchers. Like the research by Barry, titled "Matla' Theory in the Determination of the Beginning of the Lunar Month (A Study of T.M Hasbi Ash-Shiddiegy's Thought)" (Masyrofi, 2020). This paper explains T.M Hasbi Ash-Shiddiegy's thoughts on the concept of matla' in determining the beginning of the lunar month. According to him, in addressing the issue of matlak, there must be differences and varying days in starting fasting and celebrating holidays (Yuniasih, 2024).

In addition, there is a thesis by Amirudin entitled *"The Determination of Eid al-Adha: A Study on Hizb ut-Tahrir Maktab Yogyakarta"*. This thesis explains that Hizb ut-Tahrir, in determining Eid al-Adha, follows the decision of Mecca based on the principle of global sighting (Musfiroh, 2022). Another paper, written by Anwar, titled "Concept and Method of Determining the Beginning of the Lunar Month According to Muhammadiyah." Here it explains astronomically that Muhammadiyah in determining the beginning of the lunar month uses the system of calculating the moon's position above the horizon, without setting the degree or height of the crescent moon. Next, the work titled "Hisab Bulan Kamariah Tinjauan Syar'i Tentang Penetapan Awal Ramadhan, Syawal dan Dzulhijjah" by Syamsul discusses the issues of hisab and rukyat in determining the holidays and their review from a Shari'ah perspective (Fadholi, 2019).

Research Objective is to understand and describe the methods and considerations of Muhammadiyah and the Nahdatul Ulama in determining Idul Adha, as well as to analyze the reasons for the differences in the determination of Idul Adha. To find the novelty of the research, in this article the author conducted literature ranging from 2015 to 2024 (Barkah et al., 2024). The author concludes that in general, previous studies only discuss the methods of hisab and rukyat without examining the meaning of the hadith lafaz in depth. Many existing studies tend to adopt a single methodological or disciplinary approach. More descriptive or technical in explaining the method of determining the beginning of the month. Rarely discuss the role of technology and the social dynamics of modern Muslims (Andriyani & Hamsyi, 2018).

The discussion that the author will do is a combination of textual (hadith) and practical (hisab/rukyat method) approaches comparatively. Educating and bridging the understanding between the two major Islamic organizations. Highlighting the importance of using modern technology in the context of hisab and the urgency of maintaining the unity of the ummah in a digital society. So that this article has novelty from previous researchers, as in Figure 1 below:

Figure 1. Search for Research Novelty Through Connected Paper



Source: Connected Paper, 2025.

Figure 1 above is a state of art search or to find the novelty of the research. a search was conducted using the keywords "Eid al-Adha and Muhammadiyah, Nahdatul 'Ulama. The limited year is from 2010 to 2024. The green color shows the latest research, while the gray color shows the old research. about 50 papers found have not been the same as the research the author did.

Method

This study is classified as library research (Afrianto, A & Pasaleron, 2024) and employs a descriptive qualitative approach (Yusnita & Andriyani, 2018). As sources, there are secondary data consisting of primary materials in the form of the Muhammadiyah Rukyat Calculation Guidelines and the Nahdatul Ulama Rukyat Calculation Guidelines (Barkah et al., 2023). Additionally, there are secondary materials such as books and articles related to the issues of Muhammadiyah and government calculations (Barkah et al., 2022). Data were collected through library research and subsequently analyzed using techniques of data display, data reduction, and conclusion drawing (Elfia et al., 2024). Next, the data is analyzed using qualitative data analysis (Andriyani & Dewi, 2020).

Results and Discussion

Method of Determining the Beginning of the Hijri Month

The determination of the beginning of the Hijri month holds significant importance in the lives of Muslims, particularly in establishing the dates for key religious observances such as Ramadan fasting, Eid al-Fitr, and Eid al-Adha. Therefore, an accurate, scientific, and accountable method is needed to determine the start of each Hijri month. With the advancement of science and technology, scholars and religious institutions have developed and applied various methods to determine the beginning of the Hijri month. In general, there are three main methods used: *Rukyatul Hilal, Hisab*, and *Imkanur Rukyat.* Each of these methods is based on different foundations, approaches, and criteria. The following is a further explanation of each method.

First, *Rukyatul Hilal.* The word rukyat is a verbal noun from the verb رأى – يرى which means to see (Munawwir, 1994, hal. 460). One of the legal bases used in the method of rukyatul hilal is the hadith of the Prophet Muhammad (peace be upon him): The hadith above commands to begin and end the fast of Ramadan with rukyat, and when the hilal cannot be seen due to cloudy skies, it is interpreted by completing the month to 30 days (Ni'am & Waliawati, 2022). The determination of the beginning of the month based on the success of rukyatul hilal must meet certain conditions. Scholars also have differing opinions on this matter, namely:

1. Imam Malik stipulates that a valid *rukyat* (moon sighting) must be confirmed by the testimony of two or more trustworthy and upright individuals.
2. Imam Shafi'i, from the narration of Muzani, opines that determining the start of fasting is sufficient with one witness, whereas for breaking the fast or determining the holiday, at least two witnesses are needed.
3. Imam Abu Hanifah opines that if the weather is cloudy, the testimony of one person is considered sufficient. If the weather is clear, then a group of people must testify (Subha, 2017).

Generally, there are two systems of rukyat held by astronomers in determining the beginning of the lunar month, namely: first, the Ijtima' system which has several branches, including:

1. *Ijtimaʿ qabla al-ghurūb* refers to the determination of the beginning of the lunar month based on the occurrence of the conjunction (*ijtimaʿ*) before sunset, regardless of whether the new crescent moon (*hilal*) is actually sighted.
2. *Ijtima' qabla al-fajr*, which is the criterion that establishes the beginning of the lunar month when the *ijtima*' or conjunction occurs before dawn; this system also does not consider the visual observation of the crescent.
3. *Ijtima' qabla al-zawal*, which is the group that establishes the beginning of the new month when the *ijtima*' occurs before zawal (the sun's zenith) (Latifah, 2011, p. 14). Second, the group that adheres to the position of the crescent, namely: The group that asserts the beginning of the new month when the position of the crescent is above the true horizon. The group that states the beginning of the new month when the position of the crescent is above the visible horizon, which is the true horizon with corrections for the horizon's depression, refraction, semi-diameter, and parallax. The group that adheres to imkan ar-rukyat, which is the group that states the beginning of the lunar month when the position of the crescent at sunset is at a certain height, making it possible to be observed (Mahmudi, 2023).

Second*, Hisab Method.* The word hisab comes from Arabic, namely حسب-يحسد-حسابا which means to count or to calculate. One of the legal bases used in this hisab method is based on the hadith of the Prophet Muhammad (peace be upon him): *"Indeed, we are a community that cannot read or write and cannot perform hisab."* The month is like this and that. What he meant was that this month sometimes has 29 days and sometimes 30 days.

The hadith above is the reason why during the time of the Prophet Muhammad (peace be upon him), they did not use calculations, because at that time the community was still in an 'ummi' state, and the science of calculations had not yet developed in society, so sighting the moon was the only possible and available means at that time (Jannah, 2022). Two commonly used methods of astronomical calculation are the *'urfi* and *hakiki* methods. The *'urfi* method determines dates based on the average lunar orbit (*qamariyah*) around the Earth, without considering the actual visibility of the new moon. This 'urfi calculation is only used for international dating, not for the implementation of religious worship (Padilah, 2022).

This calculation system is no different from the Gregorian calendar. The number of days in each month is fixed except in certain years when it is one day longer. This calculation system cannot be used to determine the beginning of the Qamariyah month for the performance of worship. This is because according to this system, the duration of the months of Sha'ban and Ramadan is fixed, with Sha'ban set at 29 days and Ramadan at 30 days, regardless of actual lunar observations (Wahidin, 2022). True Calculation True calculation is a method of determining the beginning of the lunar month by calculating the actual movement of the moon in the sky, so that the beginning and end of the lunar month refer to the position or movement of the celestial body.

However, to determine at what point in the moon's journey it can be declared the beginning of a new month, there are various criteria in hisab

hakiki to establish this. Based on that, there are several types of hisab hakiki according to the criteria applied by each to determine the beginning of the lunar month. According to this school of thought, the duration of one lunar month is not consistently 29 or 30 days, but can alternate between 29 and 30 days in several lunar months (Raya, 2016). True astronomical calculation with the criteria of the visibility of the new moon. According to this criterion, the lunar month only begins if on the 29th day of the lunar month, at sunset, the following three conditions are cumulatively met: the conjunction has occurred, the conjunction occurred before sunset, and at sunset, the moon (its upper disc) is still above the horizon (Mar'atussolihah, 2021).

If any of these criteria are not fulfilled, the current month is completed as thirty days, and the new month is initiated the following day. This criterion is used by Muhammadiyah. This criterion is also used by the current Ummul Qura calendar, with the only difference being that its reference point is the city of Mecca. In the context of creating an international Islamic calendar, the Ummul Qura calendar with such criteria was proposed in the "Second Expert Meeting for the Study of the Formulation of the Islamic Calendar" on October 15-16, 2008, as one of the nominated calendars to be selected from the four proposed calendars to become the international Hijri calendar (Jayusman, 2022).

Third*, Imkanur Rukyat.* The combination of rukyah and hisab is known as "Hisab Imkanur Rukyah," which determines the minimum height at which the crescent moon can be seen/rukyat. If the crescent moon remains above the horizon at or after sunset, there is a possibility that it may be visible. The conditions are that the sky is sufficiently clear, there are no clouds obstructing, and both the natural conditions and the observer's conditions are favorable. Therefore, the presence of the crescent moon above the horizon is referred to as "possibly visible." (imkanur rukyah) (Zufriani et al., 2023). The higher the crescent moon is above the horizon, the greater the likelihood of it being seen. Because, in addition to being easier to see due to its higher altitude compared to the already set sun, there is also more time to observe the crescent moon before it sets (Shofwan & Zahroya, 2022).

The Method of Determining Eid al-Adha According to Muhammadiyah

As for the calculation, Muhammadiyah uses the true calculation of *wujudul hilal*. The true calculation of wujudul hilal was first used by Muhammadiyah in 1938 AD/1357 AH (Hijriyah Global Perspektif Muhammadiyah, 2022). After years of using the wujudul Hilal theory, Muhammadiyah conducted a review to ensure that the theory used aligns with the Qur'an, as-Sunnah, and the demands of the times through seminars and national conferences, such as the Muhammadiyah Astronomy Seminar in 1970 AD/1390 AH in Yogyakarta, the 25th Tarjih National Conference in 2000 AD/1421 AH in Jakarta, the National Workshop on the Methodology of Determining the Beginning of the Qomariyah Month according to the Muhammadiyah Model in 2002 AD/1423 AH in Yogyakarta, and the 26th Tarjih National Conference in 2003 AD/1424 AH in Padang (Ramadhan, 2024). Muhammadiyah's calculations with the criteria of wujudul hilal refer to at least 3 categories, namely: Ijtima' (conjunction) has occurred. Ijtima'

(conjunction) occurs before sunset. At sunset, the upper disk of the moon is above the horizon (the new moon has appeared) (Sattar, 2022).

These three criteria are applied cumulatively, meaning that all must be satisfied simultaneously for the determination to be valid. If one of them is not met, then the new moon has not yet begun. These three criteria are derived from the interpretation of Surah Yaasin verses 39 and 40 (Hasanah, 2021).

> *"And We have decreed for the moon phases, so that (after it reaches its final phase) it returns as an old bunch. It is not possible for the sun to catch up with the moon, nor can the night outpace the day. And each in an orbit is swimming."*

The conclusion of the three criteria above is carried out comprehensively and interconnectively, meaning it is understood not only from verses 39 and 40 of Surah Yasin itself, but also connected with verses, hadiths, and other fiqh concepts, as well as with the help of astronomy." Three important things are indicated in these two verses: first, the event of conjunction; second, the event of the transition from day to night, or sunset; and third, the event of the transition from day to night related to the horizon, because sunset indicates that it is below the horizon (Musonnif, 2023). Verse 39 and the beginning of verse 40 of Surah Yasin are interpreted by some scholars as references to the astronomical phenomenon of conjunction. The verse states that Allah SWT has appointed specific positions for the moon during its journey. From an astronomical perspective, those positions indicate the moon's position during its journey around the Earth (Salsabila, 2022). When the moon was last seen from Earth, it appeared like an old bunch, similar to the old crescent moon seen in the morning before disappearing from sight. At this point, the moon disappears from view, and from an astronomical perspective, it is known that at that time the moon passes between the Earth and the sun (Awaludin & Rahman, 2022).

The middle part of verse 40 states that night cannot precede day; therefore, day must precede night and night must follow night. This means that the transition from day to night or the sunset is considered the boundary between one day and the next in Islamic jurisprudence. According to the majority of jurists, a day in the context of fiqh is the time from sunset to the next sunset. Thus, sunset (*gurub*) signifies the conclusion of the previous day and the commencement of the new day. If it is the last day of a month, sunset marks the end of the old month and the beginning of the new month. Therefore, it is logical that the second criterion for the new month, along with ijtimak, is that ijtimak occurs before sunset, or before the end of that day (Indayati, 2021).

In reference to sunset, which marks the transition from one day to the next, the sun cannot remain above the horizon at that point, as it has already descended below it. Due to its relationship with the transition between day and night, verse 40 of Surah Yasin highlights the importance of the horizon (Irfan, 2023). The horizon serves as a line that indicates whether the new moon is present or not. If the moon moves from west to east at sunset, and the moon is above the horizon, then it marks the beginning of the new lunar month. However, the new lunar month does not begin if the moon cannot precede the sun at dusk, or if the moon is below the horizon at sunset. The horizon functions

as a line that indicates whether the new moon is present or not. If the moon moves from west to east at sunset, and the moon is above the horizon, then it marks the beginning of the new lunar month. However, the new lunar month does not begin if the moon has not preceded the sun at sunset, or if the moon is below the horizon at sunset. On the contrary, the day of the lunar month will continue into the following night and day. Muhammadiyah has also stated that its method for determining the beginning of the lunar month closely aligns with the approach of Sa'adoeddin Djambek, which incorporates various ephemeris data in its calculations (Sakirman, 2024).

Determination Method for Eid al-Adha According to the Government/Nahdlatul Ulama

The determination of Eid al-Adha represents a significant moment in the Islamic calendar, as it marks one of the principal acts of worship for Muslims, namely the ritual sacrifice of livestock (*qurban*). Since it is directly related to the timing of religious observance, the determination of the 10th of Dhu al-Hijjah must be carried out with great care and based on methods that are both religiously and scientifically accountable. In Indonesia, the determination of Eid al-Adha is carried out by the government and religious organizations such as Nahdlatul Ulama (NU), using agreed-upon methods. The two main methods applied in this process are rukyat hilal (direct observation of the new moon) and the visibility of the new moon (astronomical criteria for moon visibility). These two approaches complement each other in ensuring an accurate determination of the beginning of Dhu al-Hijjah. The following is a further explanation of these two methods.

First, *Rukyat hilal.* Nahdatul Ulama believes that *rukyah bil fi'li* should be used to determine the beginning of the lunar months, including the months of Ramadan, Shawwal, and Zulhijjah (Butar-Butar, 2020). If the crescent moon is obscured by clouds or similar factors, its determination is made based on *istikmāl* (completing the lunar month to 30 days). According to Nahdlatul Ulama, there are two conditions under which the results of *rukyat* (moon sighting) may be rejected. The first is if the astronomers agree with a definitive reason (qat'iy) that there is no possibility of sighting the moon (Zufriani et al., 2023). The second is because the number of astronomers who conclude that there is no possibility of sighting the moon reaches the level of mutawatir. Therefore, NU believes that calculation (hisab) only serves as an assistant and guide in determining the beginning of the months of Ramadan, Shawwal, and Zulhijjah. As a result, the results of calculations that do not align with the sighting must be rejected (Subha, 2017).

According to Nahdatul Ulama, the determination of the beginning of the month, especially those related to worship, must be done with Isbatul Hakim, or a decision made by the government. If the decision is not based on rukyatul hilal bil fi'li or istikmal, then there is no need to follow it. Nahdlatul Ulama holds that *rukyah* applies to the entire territory of the Unitary State of the Republic of Indonesia (*matla' wilāyatul ḥukmī*). In the decision of the 30th Lirboyo Congress, Nahdatul Ulama firmly stated that the government and Indonesian Muslims are not allowed to follow the international moon sighting because they have different objectives and are not under a unified legal system.

Nahdatul Ulama usually uses rukyatul hilal bil fi'li to determine the beginning of the month, but they still meet the minimum requirement, which is imkan ar-rukyah 2 degrees. Generally, the formulation of the calendar uses the criteria of imkan ar-rukyah 2 degrees, which refers to rukyatul hilal for the beginning of the months of Ramadan, Shawwal, and Dhu al-Hijjah. Debates concerning the start of Ramadan, Shawwal, and Dhu al-Hijjah frequently center on the interpretation of *rukyat* (moon sighting) and the derivation of legal evidence from various hadiths.

Second, *Visibility of the New Moon.* MABIMS is an acronym for the Ministers of Religious Affairs of Brunei Darussalam, Indonesia, Malaysia, and Singapore. MABIMS is an annual meeting of the Ministers of Religious Affairs or the Ministers responsible for managing religious issues of the four countries. This meeting will discuss matters of welfare and the interests of the community without interfering in the political affairs of each member country. Indonesia, as one of the countries that is part of this association, also participates in discussing community issues, in this case represented by the Ministry of Religious Affairs. One of the religious issues addressed by the Indonesian government in collaboration with other countries through MABIMS involves the determination of the Islamic calendar based on *hisab* and *rukyat* methodologies. The government, as the holder of state authority, has its own criteria in the matter of hisab rukyat. This government thinking then enriches the diversity of hisab rukyat thought in Indonesia. The criteria that were subsequently agreed upon in MABIMS is imkanurrukyah (imkan rukyah). The imkan rukyat criteria, which has become the government's stance, is an effort to combine hisab and rukyat. Unfortunately, this government criterion has instead become a special group outside the hisab and rukyat schools of thought (Karim & Mahsun, 2024).

Established in 1989 in Brunei Darussalam, MABIMS has prioritized, among other concerns, the unification of the Regional Islamic Calendar as one of its key agendas. This issue is handled by the Committee for the Coordination of Islamic Rukyat and Taqwim. However, a meeting had previously taken place from July 9 to 11, 1974, where Indonesia sent 4 delegates, Malaysia sent 5 delegates, and Singapore sent 3 delegates to meet in Jakarta to discuss the determination of the beginning of the lunar month. In that meeting, a "joint statement" was produced, one of which was cooperation and the exchange of information in the field of hisab rukyat, and it was proposed to discuss similar matters again in future meetings. Brunei Darussalam was the first host for the Informal Annual Meeting of the Ministers of Religious Affairs of Brunei Darussalam, the Republic of Indonesia, and Malaysia, which was held on Monday, 5 Muharram 1410 H or August 7, 1989 AD (Azhari, 10 Desember 2023).

The above decision indicates that the three criteria for the visibility of the MABIMS crescent moon (2,3,8) are alternative, not cumulative. In practice, efforts toward unification at the MABIMS level began with the determination of the start of Ramadan, Shawwal, and Dhu al-Hijjah, made possible through the implementation of the MABIMS crescent visibility criteria. In Indonesia, Malaysia, and Singapore, the data in the Takwim corresponds with the observation results over the past 30 years. In Brunei Darussalam, the data in

the Takwim has occasionally differed from the observation results, such as at the beginning of Ramadan and the beginning of Syawal 1440 H. After the MABIMS Crescent Visibility Criteria 2,3,8 had been used for more than twenty years, efforts were made by MABIMS members to conduct an evaluation. This initiative was officially announced during the *Muzakarah Rukyat dan Takwim Islam Negara-Negara Anggota MABIMS 1435H/2014*, held in Jakarta. This was also discussed at the Muzakarah Rukyah and Takwim Islam Negara Anggota MABIMS 2016 from 28 Syawal-1 Zulkaidah 1437/2-4 Aug.

The Malaysian delegation, consisting of 30 members, attended the meeting, including 5 muftis, 13 JAKIM astronomy experts, 10 representatives from the mufti department, and 2 representatives from the mufti department (the JAKIM division director), four Indonesians, two Singaporeans, and three from Brunei Darussalam. At the meeting, the Indonesian delegation presented a paper titled "Rukyat Hilal: Image Management and Its Significance in Improving the Criteria for Imkanur Rukyat." In their paper, the Indonesian delegation proposed an increase in the MABIMS IR criteria with an altitude of 4° and an elongation of 7°, while the Malaysian delegation proposed an increase with an altitude of 3° and an elongation of 5°. This proposal is based on research conducted in Malaysia from 1972 to 2013. Referring to the work of Mohamed Odeh titled "New Criteria for Lunar Visibility," the Singapore delegation only proposed an elongation angle of about 6.4°.

Meanwhile, Brunei Darussalam proposed a minimum moon age of 19 hours or an elongation of at least 6.4°. There was no agreement, so a small team was formed to develop improved standards. With two representatives from each country, the small team eventually decided to change the Neo-Visibility Criteria of the MABIMS Crescent to 3,6.4. For Indonesia, until now, there has been no official explanation as to why the Indonesian delegation at that time proposed changing the crescent's altitude to 4° and elongation to 7°, but ultimately accepted 3,6.4. A review of the historical development of the *hisab rukyat* discourse reveals that the belief in moon sighting (*rukyat*) has long been a subject of discussion among classical *fiqh* scholars, with early contributions from figures such as al-Qalyubi, al-Syarwani, and al-Subki. However, the criteria for the possibility of sighting the moon have not yet reached an agreement or a criterion accepted by all parties (Awaludin & Rahman, 2022).

Imkan rukyat is essentially an effort to reconcile the schools of thought of hisab and rukyat, or in other words, the results of hisab align with rukyat and rukyat is accurately targeted according to hisab data. The MABIMS criteria are a minimum crescent moon height of 2°, an angular distance between the sun and the moon of 3°, or a minimum moon age of 8 hours. These criteria are based on research data and simple data analysis, specifically data from September 16, 1974, from 3 locations, with 10 witnesses, without the interference of the planet Venus, with a height of 2.19°, an angular distance between the moon and the sun of 6.8°, and a crescent moon age of 8.08 hours. Thus, the basic criteria for imkanur rukyah or crescent moon visibility were established as 2-3-8. These criteria were built based on the moon's position elements in the rukuyatul hilal report on June 29, 1984 (determination of Shawwal 1404 H), where the moon as a crescent was reported observed in

Jakarta, Pelabuhan Ratu, and Parepare. (Sulsel). the height of the moon can be applied homogeneously to the value of the solar-lunar azimuth difference (Karim & Mahsun, 2024).

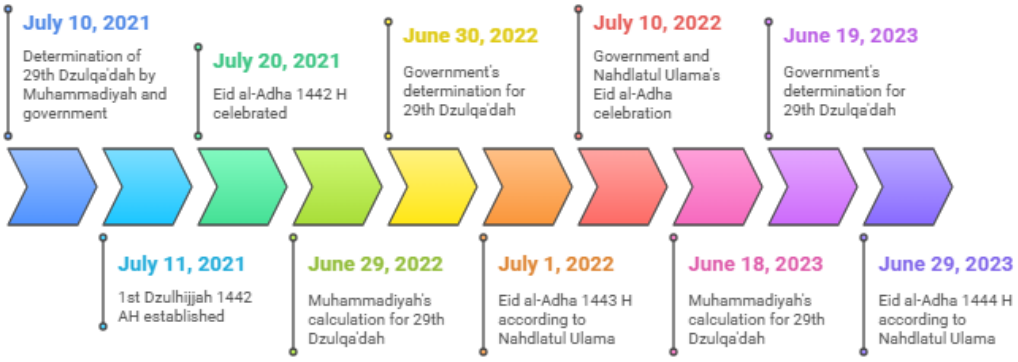
These criteria were established in 1998 and most recently in 2017. There have been no significant changes to these criteria since then. The initial recommendation to revise the criteria was proposed in 2012 during a meeting in Jakarta and further discussed at the MABIMS member meeting in Bali, with the most recent update made in 2016 in Malaysia. However, because imkan rukyat still faces difficulties in practice, the integration between hisab and rukyat in the criteria of imkan rukyat has not yet achieved the right balance. The debate is no longer about standards, but about testimony that is questionable if there is only one eyewitness, but most people are not. If someone's testimony is accepted while technology is unable to read the visibility of the hilal, then dualism increases.

The Ministry of Religious Affairs of the Republic of Indonesia, through circular letter Number B-79/DJ.III/HM.00/02/2022 regarding the Announcement of the Use of the New MABIMS Imkanur Rukyat Criteria, invites all institutions to support and socialize this to the public. This circular is in line with the follow-up to the agreement of MABIMS countries regarding the New MABIMS Criteria in Indonesia in 2022 AD/1443 AH. The terms that have developed regarding this criterion are New MABIMS Criteria and Neo MABIMS (Karim & Mahsun, 2024).

Implementation of the Initial Lunar Month Determination Method for the Determination of Eid al-Adha

In the year 2021 AD/1442 AH, according to Muhammadiyah's calculations, the height of the hilal was -03°09'18" to determine the 29th of Dzulqa'dah, which Muhammadiyah set on July 10, 2021. The government also set the 29th of Dzulqa'dah on July 10, 2021, with a hilal height of 03°55'07.08". Therefore, the 1st of Dzulhijjah 1442 AH fell on July 11, 2021. Thus, according to Muhammadiyah and Nahdlatul Ulama, Eid al-Adha 1442 H coincides with July 20, 2021. In 2022, in Muhammadiyah's calculations, the height of the hilal was 2°49'10" to determine 29 Dzulqa'dah 1443 H, Muhammadiyah set it on June 29, 2022. Meanwhile, the government set 29 Dzulqa'dah 1443 H on June 30, 2022, with a hilal height of 02°48'28.85". Therefore, Eid al-Adha 1443 H according to Muhammadiyah falls on June 30, 2022. Meanwhile, the Nahdlatul Ulama set Eid al-Adha 1443 H on July 1, 2022. Accordingly, Muhammadiyah determined that Eid al-Adha in 2022 fell on July 9. Meanwhile, the government and Nahdlatul Ulama set Eid al-Adha on July 10, 2022. In 2023, in Muhammadiyah's calculations, the height of the hilal was 1°52'49" to determine 29 Dzulqa'dah 1444 H, Muhammadiyah set it on June 18, 2023. Meanwhile, the government determined the 29th of Dzulhijjah to be on June 19, 2023, with the moon's altitude ranging from 0°11.78' to 2°21.57' and an elongation angle of 4.39° to 4.93°. Therefore, according to Muhammadiyah, the 1st of Dzulhijjah falls on June 19, 2023, and Eid al-Adha coincides with June 28, 2023. Meanwhile, the government/Nahdatul Ulama determined the 1st of Dzulhijjah to fall on June 20, 2023, and Eid al-Adha coincides with June 29, 2023 (Mustaqim, 2022). In the figure 2 below:

Figure 2. Differences in *Idul Adha* Determination



Source: (Mustaqim, 2022)

Figure 2 above is the implementation of the Method of Determining the Beginning of the Hijri Month for Muhammadiyah Government and Nahdatul 'Ulama for the determination of Eid al-Adha, as explained in the previous paragraph.

The Cause of Differences in the Determination of Eid al-Adha

The understanding that has developed among Muslims regarding the determination of the beginning of worship months, such as the determination of the beginning of Ramadan, Shawwal, and Dhu al-Hijjah, must be oriented towards Saudi Arabia. Meanwhile, there is also an understanding that only the determination of Dhu al-Hijjah must be oriented towards Saudi Arabia, so that the Arafah fast performed by Muslims who do not perform the Hajj coincides with the occurrence of Wuquf at Arafah. In the case of other months, such as the commencement of Ramadan and Shawwal, there is no requirement to adhere to the determinations issued by Saudi Arabia. Basically, the root of the differences in hisab rukyat that occur in Indonesia is not different from the root of the differences in the thoughts of the earlier fuqaha, namely the differences in understanding the hadiths about hisab rukyat (Masyrofi, 2020). The differences are divided into three opinions, namely:

The first opinion holds that the determination of the beginning of the lunar month for religious observances must rely on *rukyat*, or the physical sighting of the moon with the naked eye, rather than on astronomical calculations. The second opinion states that the determination of the beginning of the lunar month uses the calculation method. The third opinion states that the determination of the beginning of the lunar month is with the imkan ar-rukyat system, which uses the principle that the crescent moon may be visible. In this case, the height limit of the crescent moon must first be determined. The scholars have differing opinions; among them, some believe that if the crescent moon has reached 12 degrees, as explained by the author of the book al-Lu'mah, others believe it should be 7 degrees (Imam Ba Machromah), some say 6 degrees, others argue for 4 degrees, and there are also those who advocate for 2 degrees, as agreed upon by Indonesia. However, it has now been changed to the criterion of 3 degrees (Jayusman, 2022).

Initially, scholars recognized astronomical calculation (*hisab*) only in conjunction with physical moon sighting (*rukyat*). However, calculations are also debated with calculations, in Indonesia there are at least two calculation criteria that are adhered to, namely wujudul hilal and imkan rukyat. According to the *wujūd al-hilāl* criterion, the presence of the moon above the horizon at sunset is sufficient to mark the beginning of a new lunar month, regardless of whether it is actually sighted. This criterion is used by Muhammadiyah with the principle of wilayatul hukmi, where the visibility of the moon in certain regions applies to the entire Indonesia. Another criterion is the imkan rukyat, which is based on the possibility of the moon being sighted. This criterion was formulated by MABIMS (Yuniasih, 2024).

From various methods of determining the beginning of the lunar month, all methods use strong arguments because they are proven with evidence and results from observations that have been conducted. The method of calculation integrates universal scriptural principles with astronomical theories to formulate a concept for determining the beginning of the lunar month. Similarly, Imkanur rukyat relies on the habit of observing the crescent moon based on conducted observations, which also leads to its own theory in determining the beginning of the month. On the other hand, Nahdatul Ulama still insists on observing the hilal as the method for determining the beginning of the month. However, with different methods, discrepancies tend to occur in their implementation. From several cases of determining 'Idul Adha over the span of three years, there were differences twice, namely in 2022 and 2023.

Meanwhile, in 2021, a consensus was reached despite the use of different methodological approaches. The differences occurred due to the position of the hilal within the range of 0 degrees to 2 degrees. Based on the Muhammadiyah concept of hilal with the theory of wujudul hilal, when the hilal is already above the horizon, it means the new month has begun. Meanwhile, Nahdatul Ulama has set the criteria for the new moon in its imkanur rukyat at 3 degrees, which coincidentally, according to the Nahdlatul Ulama's new moon sighting, the new moon has not yet appeared. However, when the position of the hilal is already above 3 degrees, these three methods yield the same result in determining 'Idul Adha. This is because the position of the hilal meets the criteria set by Muhammadiyah in wujudul hilal and the government in Neo-MABIMS, and Nahdatul Ulama also states that the hilal is already visible. These three elements are based on the theory of *wilāyah al-ḥukmīyah*, which holds that if the *hilal* is sighted in one region, the ruling applies uniformly across all of Indonesia. Similarly, if the altitude of the hilal is already 3 degrees and visible in some regions, it is also applicable throughout Indonesia.

Muhammadiyah understands the Lafadz "faqduruu lah" in the Hadith to be an order from Allah to calculate the beginning of the month by means of hisab. This approach offers a high degree of certainty, as it relies on advanced methods and modern technological tools for its calculations. So that people do not wait long waiting for the determination of the beginning of the month. According Nahdatul 'Ulama, the wording of the Hadith demands the determination of the beginning of the month in accordance with the rules that

Allah has set, namely by observing the hilal, not by calculations that are purely human thinking. If the hilal is not visible, then the age of the month is 30 days.

Conclusion

The method used by Muhammadiyah to determine Eid al-Adha is based on precise astronomical calculations regarding the visibility of the new moon. The determination method is through calculation, so if it is above 0 degrees, the moon is already visible or it is a new moon. The method of determining Idul Adha used by the Nahdatul 'Ulama is the rukyat and imkanur rukyat method with the criterion of the hilal being 3 degrees above the horizon. The determination method is carried out through observation. The observation is always conducted on the 29th of the lunar month, including *Idul Adha*. The government waits for 3 degrees before entering the new month, as proven by the observation. The reason for the differences is due to varying interpretations of the hadiths used as the legal basis for determining the beginning of the month. This ultimately leads to differences in the criteria for the height of the *hilal*.

This research offers an in-depth understanding of Muhammadiyah and Nahdlatul Ulama, elucidating the methodological and ideological foundations underlying their differing approaches to determining the beginning of the Hijriyyah months, particularly Ramadan, Shawwal, and Dhu al-Hijjah. Providing a critical understanding of the *hisab* and *rukyat* approaches, in the study of *fiqh falak* (the science of determining the time of worship) by comparing the *hisab* (rational-modern) and *rukyat* (textual-traditional) approaches, both of which are valid in *Sharia*. Offering an understanding solution for Muslims in dealing with differences in the beginning of the month, it becomes educational material for Muslim communities so that they are not confused or easily divided when there are differences in the beginning of the month, because they understand the scientific and religious basis of each approach. Encouraging Muslim dialogue and tolerance by presenting differences objectively and scientifically, this research supports the realization of tolerance and harmonization between Islamic organizations in Indonesia.

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