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Hisab Method in Order to Resolve Differences in Arafah Fasting Between Indonesia With Saudi Arabia: A Study of Professor Syamsul Anwar's Thoughts

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Abstract

According to Professor Syamsul Anwar, this rukyat method has various obstacles, including among the natural obstacles is the limited range of rukyat, especially at the beginning of the month, which is visible from the surface of the earth. Therefore, it will differ between countries that have seen it and areas that have not. In other words, rukyat is a universal tool but applies temporally and locally. Therefore, according to him, the method that can unify the beginning of the lunar month is the hisab method because this method is more accurate *reliable* for now. Which the problems in this research are: (1) how does Professor Syamsul Anwar view Rukyatul Hilal in relation to the beginning of the lunar month, (2) how does Professor Syamsul Anwar think about hisab and (3) what efforts can be made to unify religious moments such as Eid al-Fitr, Eid al-Adha including the differences in the implementation of the Arafah fast between Indonesia and Saudi Arabia. The results of the research show that the rukyat method according to Professor Syamsul Anwar causes many obstacles, because the range of rukyat is limited in its appearance on the surface of the earth, it is possible that the hilal is visible in Saudi Arabia, but not in Indonesia. The hilal may be visible in America but not in Saudi Arabia. Because of the differences in rukyat in various places, the beginning of the month also falls differently, this is different from hisab, because hisab does not experience obstacles with natural factors, because it calculates the actual movement of the moon, so the hisab method can determine the beginning of the month simultaneously throughout the world.

I. INTRODUCTION

The Unification of the International Hijri Calendar is the Right Moment." "If the main goal of the global calendar is to unify the day of Arafah, not to unify the Islamic world, that is too ambitious" (Professor Syamsul Anwar). In Indonesia, studies and discussions surrounding the determination of the beginning of the lunar month seem seasonal and temporary. Various Islamic organizations are involved in these discussions, including Muhammadiyah, NU, and Al Jam'iyatul Washliyah (Syamsul, 2015). This is stated because Muslims are often faced with the phenomenon of differences in determining the beginning of the lunar month; especially Ramadan, Shawwal, and Zulhijjah. Discussions about the beginning of this month are often carried out if there is a prediction that the difference the determination will occur. Although the matter of determining the beginning of this month was confirmed by the Prophet Muhammad (peace be upon him) and scholars have addressed this, but differences always arise. Therefore, this is a "classic" issue that is always "current," as Ibrahim Hosen stated (Ibrahim, 1992).

Just for example, in the period 1410-1420H/1990-2000 AD, there were nine different times for determining the beginning of the lunar month, namely the beginning of Zulhijjah 1410H/1990M., the beginning of Zulhijjah 1411H/1991M., the beginning of Shawwal 1412H/1992M., the beginning of Shawwal and Zulhijjah 1413H/1993M., the beginning of Shawwal 1414H/1994 M., the beginning of Zulhijjah 1417 H/1997 M., the beginning of Shawwal 1418 H/1998 M., the beginning of Zulhijjah 1420 H/2000 M. and the most recent is the beginning of Zulhijjah 1431 H/ 2010 M. In this

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last year, PP Muhammadiyah through its proclamation determined that the beginning of Zulhijjah would fall on Saturday, November 6 2010, which means Eid al-Adha or 10 Zulhijjah 1431 AH will fall on Tuesday, 16 November 2010 AD. On the other hand, in this case the Indonesian Government c/q the Ministry of Religion determined that the beginning of 1 Zulhijjah is Sunday (Sunday), 7 November 2010 AD means that 10 Zulhijjah 1431 AH falls on Wednesday, 17 November 2010 AD. This means that there is a difference in the implementation of the Arafah fast with the wuquf pilgrimage in Arafah Mecca between Muslims in Indonesia and Hajj pilgrims who perform Wuquf at Arafah.

The above provisions are based on the hadiths of the Prophet SAW, as follows;

Has reported to us and has reported to us Syu'bah has reported to us Muhammad bin Ziyd he said: "I have heard Ab Hurairah ra, he said: "The Prophet saw, or Ab Qsim said: "Fast because you see it (hilal Ramadhan) and break your fast because you see it (hilal Shawwal), if it is cloudy (can't see it) then complete the count of the month of Sha'ban keeping thirty (Al-Bukhari, 2004).

Based on verses and hadiths, sharia has determined rukyah or istikmal forstarting and ending fasting and other months related to worship according to the guidance of the Prophet Muhammad SAW, both in qauliyah and fi'liyah. Thus, the obligation of fasting and others must be stopped when the crescent moon has been sighted (rukyatu al-hilal), not because of the presence of the crescent moon (wujud al-hilal). Meaning, even if the crescent moon has been sighted, but if it cannot be sighted, fasting is not obligatory. The Prophet Muhammad SAW gave practical guidance, to perform istikmal (complete the current month to 30 days) if there is cloudy weather (Ma'ruf, 1994).

The majority of scholars do not agree that there are other methods besides rukyat which can be used as a benchmark the determination of the beginning of the lunar month is especially related to times of worship, as stated by Imam Wahbah az-Zuhaili below;

The crescent moon cannot be determined by the results of astrologers, namely people who calculate the movement of the moon, not solely based on calculations and not by anything else (calculations assisted by rukyat), because Allah (Syri') bases the fasting, Eid al-Fitr and Hajj worship on seeing (with the naked eye) the crescent moon, not on the existence of the crescent moon, even if the statement (result) is correct, including using a telescope, even if it is correct, it is still not allowed, because the Shari'a does not require it as has been done in the past." (Zuhaili, 2000).

II. RESEARCH METHODS

This study employed a qualitative research method with a descriptive-analytical approach. The research focused on examining Professor Syamsul Anwar's views regarding rukyatul hilal, hisab, and efforts to resolve differences in the implementation of the Arafah fast between Indonesia and Saudi Arabia. Data were collected through library research by reviewing relevant primary and secondary sources, including books, journal articles, conference papers, Islamic legal literature, astronomical studies, and the writings and lectures of Professor Syamsul Anwar. The study analyzed the relationship between Islamic jurisprudence, maqashid al-shari'ah, and modern astronomical calculations in determining the beginning of the Hijri month. The collected data were analyzed qualitatively using descriptive and analytical methods to evaluate Professor Syamsul Anwar's arguments concerning the limitations of rukyat, the advantages of hisab, and the possibility of establishing a unified Islamic calendar that could minimize differences in determining important religious observances among Muslims worldwide.

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III. RESULTS AND DISCUSSION

A. Professor Syamsul Anwar's Views on Rukyatul Hilal in Relation to the Beginning of the Lunar Month

From an Indonesian perspective, the word "rukyat," like the word "observation" in English, also originates from a foreign language, namely Arabic (Louis, 1992). Rukyat, which has become part of the Indonesian language, is not only Arabic, but is also included in the hadith. In everyday Arabic, before the arrival of Islam, rukyat only meant ordinary observation (Ibrahim, 1968 M). However, through the hadiths conveyed by the Prophet Muhammad, this word developed and formed its own structured meaning and understanding. Indeed, the word rukyat can simply be interpreted as "observation" with the naked eye, but it can be more than that, depending on one's understanding of the word's meaning. If this understanding is carried out by studying and deepening the meaningful implications contained in the various uses of the word in the hadith, the word rukyat can develop into a methodology (Susiknaan, 2007).

According to Professor Syamsul Anwar, crescent moon sighting has its challenges. The first challenge is natural factors. Therefore, the use of crescent moon sighting during the time of the Prophet Muhammad (peace be upon him) was not problematic at that time, because Muslims at that time were only spread across the Arabian Peninsula. Muslims had not yet spread beyond that region. If the crescent moon was visible in Medina or Mecca, then there was no problem for other regions, because there were no Muslims outside the Arabian region. Likewise, if the crescent moon could not be seen in Mecca or Medina, then there was no impact on other regions in the east or west. However, after Islam spread to various regions in the west, east, and north (at the beginning of the first century Hijri, Islam had reached Spain and the Indonesian archipelago), then crescent moon sighting began to cause problems.

The problem isthat the coverage of the rukyat is limited to the surface of the earth. Rukyat at the time of first visibility does not cover the entire surface of the earth. This means that on the first day of rukyat, not all parts of the earth's surface can perform rukyat. Rukyat can only occur in certain parts of the earth's surface, so that problems arise with other parts of the earth's surface (Syamsul, 2008). According to astronomers, the first appearance of the crescent above the earth several hours after conjunction (ijtimak) is limited in nature, in the sense that it does not always cover the entire surface of the earth.

This means that at the first appearance of the new moon, there are parts of the face of the earth that can see the new moon and there are parts of the face of the earth that cannot see the moon on the same day. Even areas located above (north of) northern latitudes and areas to the west (south of) southern latitudes (areas that do not experience the rising and setting of the sun and moon for a long time) cannot see the crescent moon. Those who are always likely to see the crescent moon are people who are in areas of the earth's surface within a distance of 60 to the north and 60 to the south of the equator (earth's equator).

Crescent moon maybe visible in Mecca, but not visible in eastern regions such as Indonesia. Or the crescent moon may be visible in Morocco, but not visible in Mecca. If this happens with the month of Zulhijjah, then the problem arises when to perform the Arafah fast for areas that have different rukyat from Mecca. It should be noted that the moon moves (apparently) from the east of the earth's surface from the international date line to the west with increasing height. Therefore, the further west a place is, the greater the opportunity for people in that place to successfully perform rukyat. So people in the American continent have a very large opportunity to be able to perform rukyat. Conversely, the

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further east a place is, the smaller the opportunity for people in that place to be able to perform rukyat. Indonesians have a small chance of performing rukyat compared to Africans who are further west, moreover, people in New Zealand, Korea or Japan will be more likely to be unable to perform rukyat at the time of the first visibility of the crescent moon on the face of the earth.

According to Professor Syamsul Anwar, rukyat means seeing the crescent directlyWith the eye that is used to determine the beginning of the Hijriyah month, several will appear the first problem that arose was related to the limited scope of sightings. This means that the crescent moon sightings are not uniform.

Now in the 21st century, Muslims are spread all over the globe. Even on remote islands in the Pacific Ocean, such as the Tonga and Samoa islands, there are Muslims. Rukyat that occurs on the first day of the crescent moon visibility cannot reach all Muslims in the world. In fact, rukyat will force Muslims in different parts of the world to start the new month because rukyat can only be done in part of the earth. Let's look at rukyat simulations in several different years as visualized in the following figures (The creation of all figures is based on Accurate Times 5.3 (al-Mawaqit ad-Daqiqah) by Muhammed Odeh (Susiknaan, 2007).

Next, let's also look at the rukyat simulation visualized in Ragaan 1. In Ragaan, it is seen that in Mecca, the crescent of Zulhijah 1455 H, God willing, will be visible on Sunday, February 19, 2034 AD (the topocentric height of the crescent in Mecca that day is 6.5). Meanwhile, on that day in the eastern region, such as in Indonesia, the crescent of Zulhijah will not be visible. As a result, Mecca precedes the eastern region by one day in entering Zulhijah 1455 H, namely on Monday, February 20, 2034 AD. Meanwhile, the eastern region of the earth will enter Zulhijah on Tuesday, February 21, 2034 AD. This will raise the problem of fasting Arafah, when the eastern region will fast Arafah. If we follow Mecca, then in the eastern region it will not be until the 8th of Zulhijah because the eastern region is one day late. If the Arafah fast is on the 9th of Zulhijah local time, then in Mecca there will no longer be wukuf, but it will be Eid al-Adha (10th of Zulhijah). So this is the dilemma that rukyat creates.

Based on data about Based on the above crescent moon sighting, Professor Syamsul Anwar believes that if Indonesian Muslims want to fast on Arafah on Monday, the 8th of Zulhijjah 1455 H, or February 20, 2034, even though the month is already the 9th of Zulhijjah according to Saudi Arabian sightings, this will make the implementation of the Arafah fast different between Indonesia and Saudi Arabia. If Indonesian Muslims fast on Arafah on Tuesday according to Indonesian sightings, February 21, 2034 AD, will be the 10th of Zulhijjah 1455 H according to Saudi Arabian sightings, and that is the Eid al-Adha holiday, where fasting on this date is forbidden according to Islamic law. This is the dilemma of starting the month with the crescent moon sighting method.

By looking at this reality, it is difficult to confirm that rukyat (supported by even with hisab (calculations) it will not be able to unite Muslims in a system of organizing their time. This is because the sighting of the crescent moon does not cover the entire surface of the earth on the same day. In certain months, the crescent moon is visible in one area (the west), but not in another (the east). Consequently, inevitably, based on the principle of rukyat, the area where the crescent moon is visible on a particular evening (the western area) must enter the new moon that night and the following day, while the area where the crescent moon has not yet been seen (the eastern area) completes the age of the moon and will enter the new moon the day after tomorrow. This means that rukyat (supported by hisab/rukyat) which is calculated) cannot unite the beginning of the lunar month (including the months of worship). On the

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other hand, rukyat forces Muslims in different places to start the new lunar month differently because of the difference in opportunities to see the crescent moon when it first appears.

Thus, it can be concluded that the rukyat method cannot unify the differences in celebrating religious moments among Muslims, including when Indonesian Muslims should fast on Arafah.

B. Professor Syamsul Anwar's thoughts on Hisab

Professor Syamsul Anwar arrived at the idea of hisab after conducting a study of interconnections. The interconnection he conducted was an integration between the views of fuqaha, sharia analysis, and astronomical analysis.

First, fiqh analysis. According to Professor Syamsul, such reform efforts anwar is very justified in the rules of Islamic jurisprudence that have been developed by Islamic thinkers, scholars and jurists throughout the ages. In Ucl Fiqh there are three methods of understanding Fiqh, namely (1) the textual bayni method), (2) the ta'lli method (causation), and (3) the tauqf method (synchronization).

In terms of this Professor chose the ta'lli (causation) method. According to him, the rukyat hadiths are confirmation of the 'illat (legal reason) why the Prophet SAW ordered rukyat to begin and end the Ramadan fast. The 'illat' of this command was to remember the condition of the people who were still ummi, namely not yet widely familiar with literacy and the science of hisab (Yuslem, 2015). Therefore, the means to mark the entry of the lunar month was determined in an easy and feasible way at that time, namely rukyat. This means that after the people were freed from the ummi state where they had learned to read and write and mastered the science of hisab, then rukyat was no longer used, but rather using hisab. This is because hisab is a means that provides more certainty and can pave the way for the unification of the calendar and the determination of the time of worship such as the voluntary fast of Arafah. This is in accordance with the principle of fiqh which states: "The law applies according to the presence or absence of 'illat" (Qayim, 1973).

Based on the hadith of this ummi community, several experts formulated a principle; "In principle, the determination of the month (lunar) is by hisab." Based on the hadith above, hisab experts in the world, in Indonesia including Professor Syamsul Anwar, made a formula to use hisab as the beginning of determining the lunar month with a calculation of what they call the true hisab with the criteria of the existence of the crescent. Hisab with this criteria is adopted by a large Indonesian Islamic organization, namely Muhammadiyah, where Professor Syamsul Anwar is one of its cadres.

Apart from that, there is also a Fiqhiyah rule which states; "The law changes (follows)changes in place, time and circumstances" (Qayyim, 2000). According to Prof. Dr. Idris Ibn Sari, Chairman of the Moroccan Astronomy Association, the reason Muslims are unable to create a unified calendar is because they are too strong in adhering to rukyat. Now in order to realize a single (unified) Islamic calendar that can unite the celebrations of Muslims worldwide, the formulation of an Islamic calendar is being carried out which will be made and tested for approximately one century until the end of the year 2100. There are four designs being tested and have been frequently reported. The most recent development regarding this validity test is that the test has reached 93 three years, and the Third Expert Meeting will soon be held to discuss the results of the validity test.

Returning to the renewal of thought that Professor Syamsul Anwar often mentions as a major obstacle preventing Muslims from

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unifying the calendar, according to him, rukyatul hilal is only limited to Islamic jurisprudence. Islamic jurisprudence can experience development. When can Islamic jurisprudence change? According to Professor Syamsul Anwar, the answer is:

1) If there is a demand for change,
2) The law that is to be changed does not concern the specific issue of mahdah worship,This law is not a valid law,
3) The new change must have a sharia basis so that the change is nothing more than moving from one sharia basis to another.

Second, Islamic analysis'. What is meant by syar' here are signs from the Koran and the Hadith of the Prophet SAW.

According to Syamsul Anwar, the hisab method that unites religious celebrations is the true hisab with the criteria of the form of the crescent moon, namely by using certain geometric criteria. If these criteria have been met in the afternoon of the conjunction, then the next day is declared as the beginning of a new month, if not then the next day is declared as the 30th day of the current month and the new month begins the day after tomorrow. The hisab method can be divided into two types, namely the true hisab and the urfi hisab. The true hisab is a method of determining the beginning of the month by taking into account the actual movement of the moon (the true movement) and celestial bodies, especially the moon. While the urfi hisab (adadi/tabular hisab) is by calculating the number of days, months, and hijriah years that have passed since the 1st of the 1st month of the 1st year of Hijriah. The true hisab also varies, for example the form of the crescent moon, the imkan al-rukyat hisab, the ijtimak qablal ghurub hisab and the ijtimak qabla al-fajr hisab.

Syamsul Anwar uses the Hisab Hakiki method, which uses the crescent moon as its criterion, to determine the beginning of the month using three cumulative criteria. In other words, if any of these three criteria are not met, the start of the new month cannot be determined. These three criteria are:

1) There has been ijtimak/conjunction
2) Ijtimak occurs before sunset/qabla al-ghurub
3) When the sun sets the moon is above the horizon.

The advantages of using hisab are:

1) Can confirm dates far in advance
2) Provides an opportunity to unify the Islamic calendar
3) More certain and predictive, and
4) Cost-effective

In essence, according to Professor Syamsul Anwar, borrowing languageProfessor Susiknan Azhari in his paper said: (Susiknaan, 2016)

"In order to maintain unity, togetherness and avoid confusion in society, it is necessary to develop associative relationships between literal sensory reasoning with reasons cientific rationality building the Hijri Calendar in the future"

C. Efforts Made to Reconcile Differences in the Implementation of the Arafah Fast Between Indonesia and Saudi Arabia

One of Professor Syamsul Anwar's long-standing concerns is the fact that the calendar system has not yet been unified in a global Islamic calendar or a unified Hijri calendar. As a result, important religious celebrations such as Ramadan, Eid al-Fitr, and Eid al-Adha have not always been unified. Admittedly, this unification is not as easy as turning over the palm of your hand, as both sharia and astronomical aspects must be carefully studied.

The difficulty of this unification is not always and not primarily due to differences in Islamic jurisprudence between those who use hisab and those who support rukyat. However, it is primarily due to because of the problem of how to formulate a calendar system that can cover both

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religious affairs (worship) and civil and administrative affairs (muamalat) and how the calendar can also address all Muslims in various corners of the globe equally. The calendar should not force a group of people in a certain area to delay entering the new month even though its disappearance is already visible on their horizon. Conversely, the calendar should not force them to enter the new month while the birth of the moon has not yet occurred.

A mere agreement on criteria is also insufficient, as the formulation of the Islamic calendar is not simply a matter of determining the beginning of the month. The issue of criteria is only part of the overall challenge of unifying the calendar. Other issues that must be resolved include:

1) The problem of the concept of where and when the day starts (date line).
2) The problem of accepting hisab is that it is impossible to make a calendar based on rukyah.fiqh, and
3) Imkanur rukyah transfer problem

Ultimately, we will be able to escape these shackles if we dare to interpret religious texts more contextually by abandoning the current textualist model of understanding. Admittedly, this is not the case. In all things, we must abandon textual interpretation. However, in many cases, we must contextualize our understanding. Perhaps to be more careful, we can say that in principle, we understand religious texts according to their written texts. However, where literal interpretations encounter obstacles and cause problems, we must abandon the literal interpretation model and interpret them based on the spirit and objectives of sharia (maqashid al-shari'ah). In maqashid al-shari'ah, it is explained that the law of something changes not because of the commands of its sharia but because of changes in space and time, which in the language of Imam Ash-Symib calls 'al-'awid'. Imam Ash-Syatibi in his book al-Muwfaqat wrote:

It is clear with this, how Islamic law is built on the basis of maintaining public welfare,

it is also a general rule for all humans eternally and forever, even though this world is made obligatory forever without end, because Islamic law preserves in it all events that will occur continuously. And indeed the difference in law occurs because of the difference in events; not because of the difference in the khitab of the sharia itself, but because of the difference in events that return each custom to its origin of sharia whose law is determined by these events, And indeed the characteristics of sharia are that it is easy, its conditions are flexible, it brings goodness to many people, both the weak and the strong, and it provides total guidance for both those who understand and those who are not (Ishaq, 1991).

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

From the discussionIt can then be concluded that the rukyat method cannot unify the implementation of the Arafah fast, because the appearance differs according to the geographical location of a country/region. As a result, the crescent moon may be visible in Saudi Arabia but not in Indonesia, thus bringing consequences regarding when Indonesian Muslims perform the Arafah fast. According to Professor Syamsul Anwar, the hisab method can resolve differences in the implementation of the Arafah fast specifically, and other religious moments such as Eid al-Fitr, Eid al-Adha, because the hisab method does not experience obstacles like the rukyat method. The transition from the rukyat method to the hisab method, according to Professor Syamsul Anwar, is essentially moving from one sharia argument to another. Hisab is the only method that can formulate a Unified Islamic Calendar that adheres to the principle of one day, one date for the whole world. This Unified Islamic Calendar is a concrete manifestation of unifying the Arafah

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fast between Indonesia and Saudi Arabia. The shift from the rukyat method to the hisab method is actually a shift from the literal sensory reasoning method to the scientific rational reasoning method.

B. Suggestions

Based on the findings of this study, it is recommended that Muslim scholars, astronomers, and religious institutions strengthen interdisciplinary cooperation in developing a more unified and scientifically reliable Hijri calendar system. Greater efforts should be made to promote public understanding of both Islamic jurisprudential principles and astronomical calculations in determining the beginning of lunar months, particularly those related to major acts of worship such as Ramadan, Eid al-Fitr, Eid al-Adha, and the Arafah fast. Religious authorities are encouraged to adopt a more contextual approach to interpreting relevant religious texts while maintaining adherence to the objectives of Islamic law (maqashid al-shari'ah), especially in addressing contemporary challenges faced by the global Muslim community. Furthermore, continuous dialogue between proponents of rukyat and hisab should be encouraged to reduce sectarian differences and foster greater unity among Muslims. Finally, future studies should further explore the development of a global Islamic calendar that accommodates both sharia requirements and astronomical realities, thereby contributing to the harmonization of religious observances throughout the Muslim world.

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