



Contemporary Issues in Fasting: Divergent Ramadan Start Dates in Indonesia

Annida Husna Savira,^{1*} Atikah Zahra Nafi'ah,² Ulva Tri Amalia³, Al Fauzi Rahmat⁴

¹ Universitas Islam Negeri Raden Mas Said Surakarta

Jl. Pandawa, Dusun IV, Pucangan, Kec. Kartasura, Kabupaten Sukoharjo, Jawa Tengah 57168, Indonesia

² Universitas Islam Negeri Raden Mas Said Surakarta

Jl. Pandawa, Dusun IV, Pucangan, Kec. Kartasura, Kabupaten Sukoharjo, Jawa Tengah 57168, Indonesia

³ Universitas Islam Negeri Raden Mas Said Surakarta

Jl. Pandawa, Dusun IV, Pucangan, Kec. Kartasura, Kabupaten Sukoharjo, Jawa Tengah 57168, Indonesia

⁴ Hungarian University

1118 Budapest, Villányi str. 29-43.

* Corresponding Author, E-mail: saviraannida@gmail.com

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Abstract

The implementation of fasting is often characterized by differences in the initial start time. As happened in Indonesia during the fasting month of Ramadan in 2022. In Islam, there are several sects that give rise to differences. But it must be understood that these differences are not divisions, but diversity. This study will discuss the factors behind the differences in the initial fasting time. With this research, it is hoped that there will be no negative statements in society that corners one party. This research is a research that uses a descriptive qualitative approach. The technique used in this research is critical discourse analysis. The results of this study include understanding, propositions, pillars, conditions, types, wisdom, determining the start of fasting, and the reasons for the difference in the starting time of fasting in Indonesia. Fasting is refraining from something that can break the fast, accompanied by the intention from sunrise to sunset. There are arguments for fasting that come from the Al-Quran and hadith. There are mandatory requirements and valid conditions for fasting and pillars of fasting. The law of fasting can be obligatory, sunnah, makruh, or unlawful. The method used to determine the beginning of fasting is reckoning and rukyat.

Introduction

In a hadith narrated by Bukhari and Muslim, Rasulullah Saw once said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ . رواه البخاري و مسلم .

"Islam is built on five things: the testimony that there is no god worthy of worship except Allah and Muhammad is the messenger of Allah, establishing prayers, paying zakat, going on the Hajj, and fasting in the month of Ramadan."



Fasting is one of the pillars of Islam that must be fulfilled. As we know, the phenomenon of determining the beginning of the fasting month of Ramadan in Indonesia has caused debate among various groups. Actually, there is a basis that influences the differences in carrying out the beginning of the fasting month of Ramadan. For lay people, of course, they will feel confused in making choices. This can have a negative impact. People will bring down different mass organizations with their personal opinions. In determining when the fasting month will begin, each mass organization will apply a different method and is considered the most appropriate. Each method used certainly has different results and conclusions. Some use the hisab method and some use the rukyah method. This actually goes back to each individual in choosing which method they feel is right and intended as worship to Allah SWT, as long as it does not conflict with the sharia.¹

A similar study on determining the beginning of the month was conducted by Jaenal Arifin in 2014. In a journal entitled *Fiqh Hisab Rukyah in Indonesia*, Jaenal Arifin discussed the method of determining the beginning of the lunar month, namely by rukyat and hisab. Both methods are still divided into several types. In addition to the method of determining the beginning of the lunar month, this study also provides an analysis of the concept of hilal, the form of hilal, and compares the differences between the rukyat and hisab methods.²

Another study related to the method of determining the beginning of the month was also conducted by Faisal Yahya Jacob and Faisal Ahmad Shah in 2016. The results of the study were published in a journal entitled *Method of Determining the Beginning of Ramadan and Eid according to Aceh Dayah Ulama*. The results of this study, the Aceh Dayah group used a textual understanding of the hadith on hisab and rukyah. For the matla' adopted by the Aceh Dayah group is eight degrees, so there is a difference between their fasting and Eid with the government.³

The determination of the start of Ramadan in Indonesia often leads to differing practices among Islamic organizations and communities, highlighting a recurring issue in Islamic jurisprudence. Despite the availability of advanced astronomical calculations (hisab) and traditional moon sighting methods (ruk yah), no universally accepted approach has been achieved. This discrepancy is exacerbated by a lack of comprehensive discourse that integrates theological, social, and scientific perspectives. Previous studies have largely focused on the technicalities of hisab and ruk yah without addressing the broader societal and unity-related implications of these differences.

The urgency of this research lies in its potential to bridge the knowledge gap by critically examining how these differing methods affect societal harmony and perceptions of

¹ Yunasril Ali, *The Master Book of Secrets and the Meaning of Worship*, (Zaman, Jakarta, 2012). p. 187.

² Jaenal Arifin, "Fiqh Hisab Rukyah in Indonesia (Review of the System for Determining the Beginning of the Qamariyyah Month)." *Yudisia* 5, no 2 (2014): 402-422.

³ Faisal Yahya Jacob and Faisal Ahmad Shah, "Method for Determining the Beginning of Ramadan and Eid Days According to Aceh Dayah Ulama." *Futura* 16, no 1 (2016): 9-31.

religious authority. Indonesia, as the world's largest Muslim-majority country, serves as a crucial case study for understanding how diverse interpretations of Islamic practices coexist and sometimes clash. By addressing these issues, this research aims to reduce polarization within the Muslim community, foster mutual understanding, and promote constructive dialogue on religious diversity.

Methods

This research applies a descriptive qualitative approach to examine the factors underlying differences in determining the start of fasting in Indonesia.⁴ The study employs critical discourse analysis as the primary technique, focusing on identifying patterns in language, arguments, and perspectives used by various groups in addressing this issue. By analyzing texts, speeches, and statements from religious authorities and community leaders, the research seeks to uncover how the methods of determining the start of Ramadan—*rukyat* (moon sighting) and *hisab* (astronomical calculations)—are justified and debated. This technique allows the study to highlight the social and religious implications of these differences while fostering a deeper understanding of the broader discourse surrounding unity and diversity in Islamic practices.

Fasting: Self-Restraining Behavior

Fasting literally means refraining from something, both in words and in deeds. Fasting is refraining from eating, drinking and having sexual relations between husband and wife and so on, throughout the day according to the provisions of the *syara'*, accompanied by refraining from useless words, bad words, doing actions that are forbidden or promiscuous at certain times. has been set.

Meanwhile, in the book *Qorib* it is explained that fasting is to refrain from something that can break the fast, accompanied by the intention from sunrise to sunset. Islamic jurisprudence scholars are of the opinion that fasting is to refrain from all actions that break it, what is meant by 'restraining from what breaks it' is to refrain from biological needs and lusts.⁵ From the several definitions above, it can be concluded that the meaning of fasting is refraining from actions that break the fast from dawn to sunset as a form of piety to Allah SWT.

Reasons for Fasting

Regarding fasting, Allah SWT says in QS Al-Baqarah verse 183

The Lord of the worlds يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

Meaning: "O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may become pious." Then it continues in verse 185.

⁴ Yuliatin et al., "Empowerment and Protection of the Elderly in Islamic Boarding Schools from A Social Fiqh Perspective," *Al-Adalah* 20, no. 2 (2023): 405–26, <https://doi.org/10.24042/adalah.v20i2.17913>.

⁵ Encyclopedia of Islamic Law 4 pages 1422.

قَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ

Meaning: "Whoever among you is in that month (the month of Ramadan) shall fast. And whoever is sick or on a journey then (must replace) as many days as he has left on other days." Apart from the word of Allah, the Prophet SAW also said through a hadith narrated by Bukhari

God bless you may Allah bless him and give him peace

Meaning: "Fast because you see it (hilal) and celebrate Eid because you see it, if the new moon disappears from your sight then complete the number of Sha'ban up to thirty days."

Pillars of Fasting

The pillars of fasting are something that should not be abandoned. If there is no harmony, then the worship that is carried out will not exist either. The pillars of fasting are intention and refraining from anything that cancels it.

Fasting Conditions

The requirements for fasting are divided into mandatory requirements and valid requirements. The mandatory requirements for fasting include baligh, 'aqli, and qadir. Baligh is a person who is an adult or of sufficient age, so children are not required to carry out the fasting worship. 'Aqli or rational, namely a person who is not mentally ill or crazy. Qadir or a person who is strong in carrying out the fasting worship, namely a person who is not in a state of illness that cannot be expected to recover and is required to replace it by paying fidyah.⁶

Meanwhile, the conditions for valid fasting include Islam (apart from being a Muslim, it is not valid if he fasts), mumayyiz (a person who is able to differentiate between good and bad), purity from hadas (a person must be pure from menstrual blood, wiladah, etc. If a woman is menstruating, she is not allowed to fast, but must make up for it on another day according to the number of days she missed, as well as postpartum and wiladah), and do it during the time allowed for fasting.⁷

Types of Fasting

Fasting is divided into 4 types, namely obligatory fasting, sunnah fasting, makruh fasting, and haram fasting. (Abidin, 2020)⁸made footnote First obligatory fasting, namely fasting that is indeed required to fulfill Allah's command. If this fast is left out then it will be sinned. Obligatory fasting consists of Ramadan fasting, vow fasting, and kifarat fasting. Ramadan fasting as the name implies is fasting that is carried out in the month of Ramadan, namely for 29/30 full days. If you leave one day during the month of Ramadan,

⁶ Team of Compilers of Text Book of Fiqh Science I, Fiqh Science, Volume I (Jakarta: Jakarta Religious College Infrastructure and Facilities Development Project, 1983). 302

⁷ Team of Compilers of Text Book of Fiqh Science I, Fiqh Science, Volume III,.... 303.

⁸ Zaenal Abidin. FIQIH OF WORSHIP. 2020. Sleman: Deepublish

you must replace it according to the reason. Votive fasting is fasting where someone makes a vow to carry out fasting at a certain time. This vow is like a promise, so it is obligatory for someone to carry out the fast according to what they have vowed. Kifarat fasting is a redemptive fast, namely if you leave fasting in the month of Ramadan for reasons such as having sexual intercourse during the day while fasting or for other reasons.

Sunnah fasting is a fast recommended by the Prophet to be carried out. Of course you will get rewards by fasting this sunnah but it is also not a sin if you don't do it. but it would be nice to do it. Sunnah fasts include fasting on the day of Arafah, carried out on the 9th of Dzulhijjah for Muslims who are not on the pilgrimage; tasu'a and asyura fasts, held on the 9th and 10th of the month of Muharram; fasting for 6 days in the month of Shawwal, to obtain advantages such as getting the reward of fasting for a whole year; fasting in the month of Sha'ban, carried out at the beginning of the month to the middle of the month of Sha'ban in the Islamic calendar; fasting Monday and Thursday; Ayyamul Bidh fasting, fasting for 3 days in the middle of each month; and finally Dawud's fast, namely fasting as was done by the prophet Dawud in alternating days.

Makruh fasting is fasting that is better not to be done. Types of fasting that fall into this category are wishal fasting, dahr fasting, and fasting on Friday. Wishal fasting is fasting that does not do sahur or breaking the fast. Dahr fasting is fasting that is done continuously for a whole year. The last one is fasting on Friday. Fasting on Friday is considered makruh unless you have fasted the day before or after or it could also be during the fast of David which the next day falls on Friday. In essence, fasting on Friday is allowed as long as you do not intentionally fast on that Friday.

The last type of fasting is haram fasting. Haram fasts are fasts that are forbidden for Muslims to carry out. If you carry out the fast, you will get sin and if you leave it you will get a reward. Among the fasts that are forbidden are fasting on 1 Shawwal and 10 Dzulhijjah, fasting on Tasyrik days 11, 12, 13 Dzulhijjah, and fasting on doubtful days.

The Wisdom of Fasting

(Qardawi, p. 2007) Every sharia in the Islamic religion must contain wisdom in it. Whether the wisdom is clearly visible or hidden, the wisdom is definitely still there.⁹Fasting has various wisdom in it. First, tazkiyat al-nafs or cleansing of the soul. Purification of the soul can be achieved when one is able to obey God's orders through fasting that is carried out correctly, namely being able to endure everything that can break the fast itself. As well as carrying out the fast with the aim of hoping for Allah SWT's blessing. Second, teaches humans to be grateful for the blessings of Allah SWT. Humans will only feel the pleasure of being full after being hungry and feeling relieved after drinking. So fasting can make people sensitive to blessings that up to now they may not

⁹ Yusuf Qardhawi, *The Miracle of Fasting: Divine Prescription for Spiritual and Physical Health* (Translation of Fiqh Al-Shiyam by Wijaksana), (Bandung: Nizamia, 2007).

have thought about the magnitude of these blessings. Third, maintaining health and improving the human psychological dimension. Fasting can maintain heart and stomach health and has benefits that can improve brain function.

Furthermore, fasting can foster a sense of sociality. In this fasting worship, the rough description is holding back hunger and thirst. This is able to foster a sense of equality in suffering and a sense of concern for the poor. Especially during the fasting period of Ramadan where within a month Muslims are trained to have a sense of compassion for others and uphold social sensitivity. Therefore, providing food for people who are fasting is considered an extraordinary reward. Finally, fasting helps humans achieve a degree of piety before Allah SWT. Fasting can have an extraordinary influence in terms of maintaining body parts and protecting oneself from external influences that can damage or control a person and empty bad elements for their health. Fasting becomes a controller of the heart and body and a controller of lust and this is a step in achieving piety.

Method for Determining the Start of the Ramadan Fast

In the Hijri calendar, a day begins at sunset at local time, not midnight like the Gregorian calendar. Determining the beginning of the Hijri month depends on the sighting of the moon or hilal. In one Hijri month, the number of days ranges from 29 to 30 days.¹⁰ Determining the beginning of the month of Ramadan can be done in two ways. The first way is by rukyat, the second way is by hisab.¹¹

Rukyat literally means seeing. Meanwhile, in terms of terms, rukyat is the activity of seeing the appearance of the new moon (the first visible crescent moon) which is carried out just before sunset or sunset. This activity is carried out on the 29th of the current month using the naked eye or viewing aids such as telescopes. If the crescent moon is visible, then that night is designated as the 1st of the new month. However, if the new moon is not yet visible, then the month lasts for 30 days, then the next evening is designated as the 1st of the new month. Rasulullah SAW said:

الشهر يكون تسعة وعشرون ويكون ثلاثين فإذا رأيتموه فصوموا وإذا رأيتموه فأفطروا فإن غم عليكم فأكملوا
العدة

"Some months have twenty-nine days, and some have thirty days. When you see the new moon, fast and when you see it, break the fast. If your vision is covered (by clouds) then complete the number."

In general, rukyat is divided into two categories, namely rukyat bil fi'li and rukyat bil ilmi.¹² Rukyat bil fi'li is an attempt to see the crescent moon directly with just the eyes. This

¹⁰ Jaenal Arifin, "Fiqh Hisab Rukyah in Indonesia (Review of the System for Determining the Beginning of the Qamariyyah Month)." Yudisia 5, no 2 (2014): 414.

¹¹ Lisa Istianah, "Determining the Beginning of the Ramadan Fast from the Perspective of Hadith." Journal of Religious Research 1, no 1 (2021): 172-174.

¹² Jaenal Arifin, "Fiqh Hisab Rukyah in Indonesia (Review of the System for Determining the Beginning of the Qamariyyah Month)." Yudisia 5, no 2 (2014): 407.

method allows seeing the crescent moon without tools. It is done when the sun has set. If the crescent moon is visible at that time, the next step is to find out whether the moon is above the horizon or not. If so, it means that the moon is east of the sun. There are differences of opinion among scholars about rukyat bil fi'li. The first opinion states that the results of rukyat in a place can apply to the whole world. Another opinion states that the results of rukyat in a place only apply to a region. This second opinion is also called rukyat in al-wilayah al-hukmi. While rukyat bil ilmi is an attempt to see the crescent moon through the science of hisab. This method does not use the eyes to see the crescent moon directly. To use this method, we need to study the hisab method so that the method can be accounted for its truth.

Each Islamic country has different criteria for imkan ar-ru'yah. In Medina, rukyat means seeing with the naked eye. This theory is called al-ibratu bi hususi as-sababi labi umumi al-lafzhi. In Mecca, people already know science and astronomy, so it is not appropriate if rukyat is only interpreted as seeing with the naked eye. This theory is called al-ibratu bi umumi al-lafzhi labi hususi as-sababi. In Indonesia, the criteria used are as agreed by MABIMS (Ministers of Religious Affairs of Brunei Darussalam, Indonesia, Malaysia, and Singapore). The criteria are a minimum moon height of two degrees, a minimum moon-sun distance of three degrees, and a minimum moon age at Maghrib of eight hours.

Hisab literally means calculation. The term hisab is commonly used in the science of falaq (astronomy) to determine the position of the sun and moon in relation to the sun. In terms, hisab means determining the beginning of the Qamariyah month based on the moon's orbit around the earth. Through the hisab method, the determination of the beginning of the month can be known far in advance and does not depend on the sighting of the crescent moon at sunset approaching the first day of the new month. Allah SWT says in QS Yunus: 5

*"It is He who makes the sun shine and the moon shines and He appoints manzilahs (places)
for the journey of the month, so that you know the number of years and the reckoning
(time)"*

The hisab method is divided into two, namely hisab urfi and hisab hakiki. Urfi means custom or habit. When connected with the hisab method, hisab urfi means a calendar calculation system based on the habit or average circulation of the moon around the earth and is determined conventionally. This system was first used by Caliph Umar bin Khattab in 17 Hijri. At that time, this system was used to determine the eternal Islamic calendar. Astronomers consider the accuracy of this system to be less valid so that it cannot be used to determine the beginning of the qomariyah month. However, this system is commonly used to compile the Islamic calendar. While hisab hakiki is a technique for calculating the circulation of the moon around the earth which is based on the cycle of the moon around the earth. This technique uses exact science with spherical triangles or spherical trigonometry. The calculation of days in a month is not fixed, sometimes one month lasts 29 days but can also be 30 days.

From the explanation above, we can see that in determining the beginning of the month of Ramadan, there are two ways. Determining the beginning of the month of Ramadan by means of rukyat is carried out at the end of the month by looking at the crescent moon at sunset directly. If the crescent moon has not been seen, it can be caused by two factors, first because the weather at that time was cloudy and second because the crescent moon was still below the horizon. While determining the beginning of the month of Ramadan by means of hisab is carried out at sunset by looking at the height of the crescent moon. The first day of Ramadan or the new month occurs when the crescent moon is above the horizon.

Method of Determining the Start of Ramadan Fasting in Indonesia

The Ministry of Religion formed the Hisab and Rukyah Agency (BHR) to determine the start of Ramadan and holidays. In the process, it combines two methods, namely reckoning and rukyah. The reckoning method used is the reckoning method at the beginning of the month "ephemeris hisab rukyat" with the criteria of imkan al-ru'yah. These criteria have been approved by MABIMS (Ministers of Religion of Brunei Darussalam, Indonesia, Malaysia and Singapore)¹³

It has been explained previously that this method sets the standard for the possibility of the crescent moon being visible at sunset, the crescent moon height is at least two degrees, the curved distance between the crescent moon and the sun is at least three degrees, the crescent moon age is at least eight hours calculated from the ijtimak so that the crescent light can be seen. However, in 2022, there is a change in the MABIMS criteria for the crescent moon requirements, namely a minimum crescent moon height of 3 degrees, previously 2 degrees and an elongation angle of 6.4 degrees, previously 3 degrees.¹⁴

In carrying out the fasting month of Ramadan, Indonesian Muslims sometimes cannot do it on the same day and date. This is due to differences in determining the beginning of the month. Examples of differences in the beginning of the fasting month of Ramadan that occurred in Indonesia in 2022:

Differentiator	Ministry of Religion ¹⁵	Muhammadiyah ¹⁶
SK	KMA Number 324 of 2022 concerning the Date of 1 Ramadhan 1443 Hijri/2022 AD	Declaration Number 01/MLM/I.0/E/2022 concerning Determination of the Results of the Reckoning of Ramadhan, Shawwal and

¹³ Faisal Yahya Yacob and Faisal Ahmad Shah, "Method for Determining the Beginning of Ramadan and Eid Days According to Aceh Dayah Ulama." Futura 16, no 1 (2016): 11.

¹⁴ Ministry of Religion Contributor, "The New Moon at the Beginning of Shawwal in Indonesia Fulfills New MABIMS Criteria," Ministry of Religion 25 (April 2022). accessed November 3, 2022. <https://kemenag.go.id/read/hilal-awal-syawal-di-indonesia-puasi-kriteria-baru-mabims-01nz5>

¹⁵ KMA RI Number 324 of 2022 concerning the Date 1 Ramadhan 1443 Hijri/2022 AD.

¹⁶ Announcement Number 01/MLM/I.0/E/2022 concerning Determination of the Results of the Reckoning of Ramadhan, Shawwal and Dzulhijah 1443 Hijriyah.

		Dzulhijah 1443 Hijriyah.
Meeting	Friday, April 1, 2022/ 29 Sha'ban 1443 Hijri At 13.24 WIB	Friday, April 1, 2022/ 29 Sha'ban 1443 Hijri At 13.27 WIB
Crescent position	1° 6.78' - 2° 10.02' 1 degree 6.78 minutes to 2 degrees 10.02 minutes	φ-07° 48' S λ110° 21' East 02° 18'12" (hilal has appeared)
Results	1 Ramadan 1443 H falls on Sunday, April 3 2022	1 Ramadan 1443 H falls on Saturday, April 2 2022

Source: Author, 2024.

The issue of determining the beginning of fasting cannot be separated from the school of thought or madzhab. In determining the beginning of fasting there are two madzhab, namely the rukyah madzhab and the hisab madzhab.¹⁷ According to the rukyah school of thought, determining the beginning of the month of Ramadan is based on rukyah or seeing the moon. Rukyah is performed on the 29th day. If the crescent moon is not visible, determining the beginning of the month is based on istikmal or rounding up to 30 days. Meanwhile, according to the hisab school of thought, determining the beginning of the month of Ramadan is based on the calculation of the stars.

From both schools of thought, the differences that occur in determining the beginning of fasting are understandable. Moreover, because both are not perfect, both have advantages and disadvantages. There are differences in the benchmarks in the rukyah school itself. One of the differences is due to differences in mathla'. While the differences in schools of thought lie in the hisab method used.

In the rukyat school, there are four opinions about mathla'. First, rukyat is only valid as far as the distance where the qasar prayer is permitted. Second, rukyat is valid as far as 8° longitude, as adopted by Brunei Darussalam. Third, rukyat is valid as far as the legal area. This is as adopted by Indonesia with a legal area covering Sabang to Merauke. Fifth, followers of Imam Hanafi do not limit rukyat. Rukyat can apply to the entire world

Meanwhile, in the madzhab of hisab, there are three different methods. First, calculation based on data and tables of ugh bek. Second, calculation based on the position of the sun, moon, and the node points of the moon's orbit with the sun's orbit in the ecliptic coordinate system. Third, calculation is the same as point number two, only based on science and technology.

Given these differences, it is only natural that the final results used are also different. Regarding the differences that exist, the government of the Republic of Indonesia facilitated the unification of differences in determining the beginning of the month of

¹⁷ Izzudin, Ahmad: *Fiqh Hisab Rukyah Unites NU and Muhammadiyah in Determining the Beginning of Ramadan, Eid al-Fitr, and Eid al-Adha* (Jakarta: PT. Gelora Aksara Pratama, 2007), pp. 4-6.

Ramadan for the sake of public interest and unity of the people. The Indonesian Ulema Council issued MUI Fatwa Number 2 of 2004 concerning the Determination of the Beginning of Ramadan, Shawwal, and Dzulhijjah. The contents of the fatwa include the determination of the beginning of Ramadan, Shawwal, and Dzulhijjah is carried out based on the ru'yah and hisab methods by the Government of the Republic of Indonesia cq Minister of Religion and applies nationally. All Muslims in Indonesia are required to obey the provisions of the Government of the Republic of Indonesia regarding the determination of the beginning of Ramadan, Shawwal, and Dzulhijjah. In determining the beginning of Ramadan, Shawwal, and Dzulhijjah, the Minister of Religion is required to consult with the Indonesian Ulema Council, Islamic mass organizations and related agencies. The results of rukyat from areas that allow the hilal to be rukyat even outside the territory of Indonesia whose mathla' is the same as Indonesia can be used as a guideline by the Minister of Religion of the Republic of Indonesia.¹⁸

Conclusion

Fasting is refraining from actions that break the fast from dawn to sunset as a form of devotion to Allah SWT. Fasting is prescribed with various arguments from both the Qur'an and the hadith. In order to be perfect, fasting has provisions in the form of pillars and conditions. Fasting is obligatory, sunnah, makruh, and haram. Fasting that is done correctly can provide wisdom for those who do it. The methods that can be used to determine the beginning of fasting or the arrival of the month of Ramadan are rukyat and hisab. Through the rukyah method, the determination of the beginning of the month of Ramadan is based on rukyah or seeing the moon. Rukyah is done on the 29th day. If the crescent moon is not visible, the determination of the beginning of the month is based on istikmal or rounding up 30 days. While if using hisab, the determination of the beginning of the month of Ramadan is based on the calculation of the stars.

In Indonesia, the start of fasting also experiences differences. In 2022, for example, some determine that 1 Ramadhan falls on April 3, 2022 and some have started the day before, namely on April 2, 2022. This difference can occur because of different schools of thought and the methods used by each school of thought are also different. Because in the same method there are still differences in matla'. Responding to the differences, the government of the Republic of Indonesia facilitated the unification of differences in determining the start of the month of Ramadhan for the public interest and unity of the people. The Indonesian Ulema Council issued MUI Fatwa Number 2 of 2004 concerning the Determination of the Start of Ramadhan, Shawwal, and Dzulhijjah.

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