



IMPLICATIONS OF NEO-MABIMS CRITERIA ON THE DETERMINATION OF 1 DHULHIJAH 1443 AH: A CRITICAL STUDY OF MATLA' THEORY IN HADITH

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Abstract: Mabims criteria that have been implemented in Indonesia since Ramadan 1433 Hijriyah have become a new discourse, the criteria for the minimum height of the hilal of 3 degrees and elongation of 6.4 degrees annul the previous criteria, namely the minimum height of the hilal of 2 degrees, elongation of 3 degrees and hilal mucus for 8 hours. This change became a new problem considering that on 29 Dhulqa'dah 1443 H all regions in Indonesia had not yet reached the latest Imkanur rukyah MABIMS criteria. Meanwhile, things are different in the Makkah region. Therefore, this research was conducted aiming to find out the implications of the latest MABIMS criteria on the determination of 1 Dhulhijjah 1443 H with the analysis of Ma'anil Hadith related to Mat}la' as the theoretical basis used. Using qualitative research methods with data collection by library research. This data is both primary and secondary to be analyzed by interconnecting the theory of ma'anil hadith with the conception of the visibility of the new moon in the latest MABIMS criteria. The results of this study illustrate that the difference in mat}la' has emerged since the time of the Companions as in the hadith narrated by Kuraib and this becomes the basis for the possibility of different days for certain regions on Earth, as in Saudi Arabia which performs wukuf in Arafah and Eid al-Adha is different from in Indonesia. Of course this is not the first time in Indonesia, but potential conflicts and theoretical weaknesses must be resolved for the common good.

Keywords: Criteria Neo- Mabims, *Matla'*, *Ma'anil Hadith*

1. INTRODUCTION

In the determination at the beginning of the month, the latest criteria from MABIMS were decided and ratified jointly by Brunei Darussalam, Indonesia, Malaysia and Singapore on December 8, 2021 (Republika). In this provision, it is formulated that the minimum height of the hilal at rukyah is 3 degrees with an elongation angle of 6.4 degrees better known as criteria 3, 6.4. This criterion also indirectly "menaskh" criteria 2, 3, 8 that were applied earlier.

In Indonesia itself, this criterion is officially used according to a circular from the Ministry of Religion dated February 25, 2022 and has been used since the initial determination of Ramadan 1443 H. This provision is not without problems that arise because it is enforced in the middle of the Hijri year and in a month that is quite crucial for Muslims. So there are potential differences related to starting the beginning of Ramadan, the latest and quite grabbing public attention is the difference in the holiday of 'Eid al-Adha 1443 Hijriyah.

As is known, on 29 Dhulqa'dah 1443 H, the hilal height still does not meet the hilal visibility criteria when referring to the latest MABIMS criteria. In practice, rukyah carried out in various regions in Indonesia also did not succeed in seeing hilal, until through the Istbat session the government determined that 1 Dhulhijjah 1443 H jatub on Friday, July 1, 2022. And automatically the day of Arafat and Eid al-'Adha fall on Saturday, July 9 and Sunday, July 10, 2022. This is different from the Saudi Arabian government's decree that 1 Dhulhijjah will take place on June 30, 2022. Automatically, the day of arafah and Eid al-Adha between Muslims in Indonesia and pilgrims in Makkah is different (nu.or.id).



Although this is not the first time, the differences based on the newly established criteria are worth studying considering the potential differences in the following years, both internationally and locally between CSOs in Indonesia to become more distant. This is understandable because despite believing about the difference between *matla'*, *the concept and understanding of matla' with each other can be different.*

Therefore, this study aims to explain the implications of the application of the latest MABIMS criteria in the determination of 1 Dhulhijjah 1443 H. *the concept of matla' begins with the presentation of hadith and the understanding of Ma'anil Hadith, after which analysis is carried out to integrate the understanding of the text and history of hadith with the conception of Falak.*

2. RESEARCH METHODS

This research uses qualitative methods by taking data that is *library research*, in the sense that the data sources in this study are based on books and journal articles both primary and secondary. The primary sources used include the hadith book of Saheeh Muslim and Sunan al-Tirmidhi as the initial basis for hadiths related to the history of *matla' differences*. These hadiths will then be studied with the concept of *Ma'anil hadith*.

Studies related to MABIMS criteria from time to time are also presented and as secondary sources are the views of Fiqh and scholars 'madzhab on the concept of *matla'*. which is then complemented by research results and journal articles related to the theme. Furthermore, in analyzing the data used is descriptive-analysis, meaning that the author will explain the data that has been collected previously

3. ANALYSIS OF STUDY FINDINGS

The word *matla'* is the isim masdar form of the verb *t}ala'a- yat}la'u- mat}la'an* or *matli'an*. This word is interpreted as a place to appear or rise (Mandzur), be it the Sun, Moon, dawn or Star (Butar-Butar, 2014). This word is mentioned 19 times in the Qur'an with all its derivations ('Abdul Baqi,1364 AH), while specifically the mention of the word *matla'* is mentioned once QS al Qadr verse 5:

سلام هي حتي مطلع الفجر

"The night is full of prosperity until dawn rises".

In the Big Dictionary Indonesian, the word *matla'* is written with *matlak* and is interpreted as the area of rising Sun, rising Dawn and Rising Moon. This theme is closely related in the study of Falak because it determines the geographical boundaries of the implementation of rukyah. *Matla' itself is divided into two things, namely ittihad al-matla' (global or international matla' and ikhtilaf al-matla' (local or national matla') (Azhari, 2007).*

Global matla' is understood as a hilal observation place in a particular region whose results are binding and followed by all Muslims in all regions of the Earth, whether far or near from the place of observation. In contrast, local *matla'* emphasizes the sighting of hilal in a particular region and implies being followed by Muslims in that region.

The global matla is followed by the Malikiyyah and Hanafiyyah scholars, while the local matla is the view of the Shafi'iyyah and some Hanafiyyah scholars (Zuhaili, 1984). This



view is based on the following narration of the hadith of Kuraib:

٩ - بَاب مَا جَاءَ لِكُلِّ أَهْلِ بَلَدٍ رُؤْيَتُهُمْ

٦٩٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ: أَخْبَرَنِي كُرَيْبٌ:

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

- صحيح: «صحيح أبي داود» (١٠٢١) م.

"Have told us 'Ali bin Hajr, have told us Isma'il bin Ja'far, told us Muhammad bin Abi Harmalah, told us Kuraib, indeed um al-Fadhl bint al-Haris sent Kuraib to meet Muawiyah in Sham. Kuraib said: I arrived in Sham and I did um al-Fadl's need. And I saw the moon of Ramadan when I was in Sham. I saw the moon on Friday night then I arrived in Medina at the end of Ramadan. Abdullah bin 'Abbas asked me by mentioning hilal, he said "when did you see hilal?", I said on Friday night. He asked back, "did you see it yourself?". I replied, "yes and people see it too. They fasted and so did Mu'awiyah". He said "but we saw it on Saturday night, so we did not fast until it was perfected (Sha'ban) to 30 days or later when we saw it (hilal)". I asked "is it not enough to follow the rukyah Muawiyah?". He replied, "No, that's how the Prophet told us" (Tirmidhi).

This hadith is narrated in various other paths and books of hadith and this is the basis that it does not mean that the rukyah performed by Kuraib, Muawiyah and the people of Syria is wrong. However, Ibn 'Abbas's companions replied in the dialogue that the position of the rukyah in the city of Medina could not see the hilal until it decided to istikmal the month of Sha'ban to 30 days and start Ramadan the next day. This hadith is the basis for the existence of *ikhtilaf matla'* when performing *rukhatul hilal*. That is, in one place it may be possible to observe (visible), but not necessarily the same in another place with the consequences of determining the day that can be different.

The hilal visibility criteria endorsed by MABIMS and set by the Government of Indonesia through the Ministry of Religious Affairs since 2022 or the beginning of Ramadan 1443 Hijriyah, however, are not something that "ujug-ujug" has decided. However, based on suggestions, input and analysis from Falak science experts since 2012.



Through a long process, these criteria were finally agreed to be implemented together after being ratified on December 8, 2021.

However, in Indonesia itself there are various mass organizations that have different provisions in determining the beginning of the month. Like NU which uses *rukayah bil-fi'li* or Muhammadiyah and PERSIS which uses *hلال wutitle*. Therefore, the government cannot use a single authority in its determination and of course must sit together with Islamic mass organizations and Falak experts in Indonesia.

This work becomes more difficult when, based on the results of hisab, there are potential differences in the special months in Islam, namely Ramadan, Shawwal and Dhulhijjah. Especially in the stipulation of 1 Dhulhijjah 1433 H, when the Government decree was different from the practice of several mass organizations which affected the difference in the holiday of 'Eid al-Adha.

4. CONCLUSION

In this study it can be concluded, that the differences that arise with the existence of the view of *ikhtilaf matla'* become possible. This is based on the hadith narrated by Kuraib who saw hilal in the region of Sham but was not followed by Ibn 'Abbas in Medina. This is possible considering that geographically, the Levant region is in the East while Medina is in the West. Since the moon is moving from East to West, it is very likely that it has been seen in the Levant but has not been seen in Medina. Simply put, the two cities are on different matla'.

In the local *matla'*, Imam Shafi'i argues that every country should implement rukyah that should not be followed by other countries. This understanding is embraced by Indonesia and is the basis for why we differ in the holiday of 'Eid al-Adha with the Makkah region. Especially with the update of the Mabims criteria applied since Ramadan 1443 AH has an impact on differences related to the determination of 1 Dhulhijjah 1443 H (which means the time difference in the determination of 'Eid al-Adha). This difference is either with other Muslim countries or even with certain mass organizations in Indonesia itself.

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