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The Implementation of Mathlak in Determining the Beginning of the Lunar Month of the Majelis Pengkajian Tauhid Tasawuf Indonesia (MPTT-I)

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Abstract

Matlak in the determination of the beginning of the Kamariah month of the Majelis Pengkajian Tauhid Tasawuf Indonesia (MPTT-I) is often different from other methods. The conventional rukyat system and the limited scope of matlak are the causes of the dynamics, even in conditions of high hilal visibility differences still occur, the community is confused by this situation. This research is a qualitative research with a scientific approach. Data sources were obtained based on interviews, observation and documentation, with descriptive analysis. The results of this study indicate that; 1) The method of determining the beginning of the Kamariah Month of the Majelis Pengkajian Tauhid Tasawuf Indonesia (MPTT-I) uses conventional rukyatul hilal, with a limit of 32 minutes of sunrise-sunset distance, 2) The implementation of matlak in determining the beginning of the Kamariah Month of the Majelis Pengkajian Tauhid Tasawuf Indonesia (MPTT-I) on the Potential Differences in Fasting and Feast Days in Indonesia is very significant, the application of this matlak has an impact on the impossibility of unification. With the consequence that it will be absolutely different from some methods such as imkanurrukyat with existing criteria.

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A. Introduction

The use of Matlak (the limit of validity of the new moon) 8 degrees of arc in determining the beginning of the Kamariah month of the Majelis Pengkajian Tauhid Tasawuf Indonesia (MPTT-I) has the potential to create a new axis between the two major schools; hisab and rukyat. Where the validity of the results of rukyat only refers to a range of 888 Km to the East of the center of the majority of the congregation is located, if the hilal is seen in the region, then the next day the new month enters, but if the hilal is not seen in the region then the number of months will be normalized to 30 days. Although in reality there are other locations within the jurisdiction of the moon visible, but not recognized, because there are differences in

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matlak[1].

Interestingly, on the other hand, MPTT-I assumes that the scope of the 8 degrees of arc matlak is only in the territory of Indonesia (towards the East of Indonesia), while other sides such as the West, South and North are not taken into account. Whereas in fact, if the distance is mapped from the position where the majority of this assembly is located, there are at least several areas that are still in one matlak unit, namely Kuala Lumpur and Southern Thailand. In several determinations of the beginning of the Kamariah month, there are differences between MPTT-I and the two regions that see the hilal[2].

MPTT-I uses a galah (a 2- to 3-meter long stick) in the process of performing hilal rukyatul. The pole is considered a stick that serves to adjust the focus of the observer's eyes, which is stuck near the rukyat location pointing towards the horizon. It should be noted that MPTT-I does not use any tools in rukyatul hilal, whether theodolites, telescopes or other equipment.

After the rukyat process is carried out both on the west coast and on the hills that have been designated as rukyat locations, all perukyat consisting of 10 to 15 people (in one location where there are MPTT-I worshipers) will report on the results of rukyat in Darul Ihsan dayah. Each perukyat will be asked for information regarding the results of his rukyat if seen, then it will be asked to make ablution to take an oath by Amran Waly's trusted student, each perukyat who swears is also asked for information regarding the position and position of the hilal seen. MPTT-I also receives a virtual rukyat report for pilgrims who are far from Darul Ihsan's dayah. In the final process, Amra Waly has absolute authority in determining when the beginning of the month will begin. [3] Notification to MPTT-I congregations is done through decision letters and WA Groups.

The concept of matlak that developed in Indonesia refers to matlak wilayatul hukmi [4], namely the validity of the hilal that applies to one jurisdiction, territorially the jurisdiction of Indonesia is from Sabang to Merauke and from Miangas to Rote Island, if the hilal is seen in Sabang and not seen in Merauke or other areas, then the result of the hilal in Sabang is used as the entry of the beginning of the new month for each region in Indonesia. And this Wilayatul Hukmi matlak concept is applied not only by the government (Ministry of Religious Affairs of the Republic of Indonesia), but also by major mass organizations in Indonesia, such as Nahdlatul Ulama, Muhammadiyah, Islamic Unity and other mass organizations.

The realities and ideals above have the potential to produce differences in the

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determination of the beginning of the Kamariah month which are quite unique and interesting, for example what happened in the determination of 1 Ramadan 1442 H in 2021, the government set 1 Ramadan to fall on April 13, 2021, with average data; Hilal altitude 02 °52′08″, elongation 05 °05′18″ and hilal duration 17:45:37. This determination is also based on 13 people who have been sworn to see the hilal. On the other hand, the hilal data above has also met the MABIMS criteria (Old Criteria; 238). Not only the government, Muhammadiyah and Nahdlatul Ulama also set 1 Ramadan 1442 H to fall on April 13, 2021. Interestingly, MPTT-I set 1 Ramadan to fall on April 14, 2021 on the basis that the hilal was not seen in all rukyat locations in Aceh and areas within 8 degrees of matlak.

Based on the explanation above, there has been a gap between the determination of the beginning of the Kamariah month of MPTT-I and the majority of the determination of the beginning of the Kamariah month in Indonesia. So it is necessary to conduct further and in-depth research to identify the location of the difference and give birth to an in-depth discourse on the issue of matlak in determining the beginning of the Kamariah month with all the potential differences in fasting and feast days in Indonesia.

B. Method

This research is qualitative research, which is a research method used to understand the qualitative aspects of the human phenomenon. It aims to gain deep insight into the way people think, feel, act, and interact in a particular context. Qualitative research emphasizes subjectivity, context, and complexity, and is often used in social science, anthropology, psychology, and various other disciplines. [By exploring the facts and phenomena of determining the beginning of the Kamariah month at the Indonesian Council for the Study of Tauhid Tasawuf (MPTT-I). Then an in-depth search is carried out related to this matter to examine the potential for determining the beginning of the Kamariah month, especially fasting and holidays.

The approach used in this research is the scientific approach. The scientific approach is the basis of scientific research. It is a method used by scientists to understand, explain, and solve problems in various fields of science. It relies on empirical data collection, hypothesis testing, and critical thinking. The scientific approach elaborates on the validity and accuracy of the application of these methods and their implications for differences in the establishment of fasts and holidays. Based on the development of contemporary science, it is used as one of the

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methods in order to understand and study religion. This research seeks to explore the impact on the social community in determining the beginning of the Kamariah month MPTT-I.

In this research, there are two data collection techniques. Among them: 1) Interviews were conducted with several parties directly related to this research, including; MPTT-I Board of Experts, Coordinator of Determination of the Beginning of the Kamariah Month MPTT-I. And other parties related and support the deepening of data collection in this study. 2) Observations were made of several things, ranging from the mechanism of rukyatul hilal carried out at MPTT-I to observing the potential differences in the beginning of fasting and holidays, both in the past and in the future. 3) Documentation was carried out for each data collection process in this study, in order to produce validity and data validity.

This research uses descriptive analysis. [Descriptive analysis is a data analysis method that aims to describe and summarize data in a simpler and more understandable form. This is an important first step in statistical data analysis, which helps researchers understand the basic characteristics of one or more variables in the data. Descriptive analysis involves using descriptive statistics to identify patterns, trends, or key characteristics of the data without drawing conclusions or making inferences about the larger population. (Agresti, 2012) Describe in depth the MPTT-I method of determining the beginning of the Kamariah month and explore the potential use of this method for differences in the beginning of fasting and holidays in determining the beginning of the Kamariah month.

C. Results and Discussion

Research Results

In general, the method of determining the beginning of the Kamariah month of MPTT-I is rukyatul hilal. It's just that the rukyatul hilal is still very conventional, in the sense of rukyat without any tools. In this discussion, the main highlight is how the matlak is applied in MPTT-I, or in simple terms how far the scope of the hilal's validity area in determining the beginning of the Kamariah month of MPTT-I.

MPTT-I believes that the applicable matlak is when a place has a difference between sunrise and sunset of 32 minutes. This means that if we convert the time into units of distance. Then at least the MPTT-I matlak limit is from Sabang, Aceh to West Sumatra. It can be said that the hilal that can be recognized as visible is any hilal that is visible within these limits. If

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the hilal is seen outside the existing boundaries, it cannot be applied. Concretely, the above boundaries are obtained based on sunrise and sunset data in GMT/UT time in the data below:

23° 49' (Rise) 11° 37' (Set) January 1, 2024

23° 17' (Rise) 11° 26' (Set) January 1, 2024

Source:https://aa.usno.navy.mil/calculated/rstt/year?ID=AA&year=2024&task=0&lat=-0.43&lon=100.47&label=&tz=0.00&tz_sign=1&submit=Get+Data

In the search, it was found that the application of the matlak limitation was sourced from a book (in the form of a leaflet) entitled Kikir Bulan. The book is written in jawi letters. As far as the author's search is concerned, it is not certain who the author of the book is, but from the confession of the source, the book has been a reference for a long time which is distributed to all MPTT-I hilal rukyatul actors.

Matlak is not the only problem in determining the beginning of the lunar month in MPTT-I, but the focus in this study is matlak. If we pull in some basic arguments, the problem of matlak in MPTT-I starts when the location of the majority of followers of this assembly cannot see the new moon, with the consequence of whether other places that are able to see the new moon can be used as a reference, it is necessary to ascertain the conditions of one matlak with MPTT-I or not.

If we relate the issue of matlak to the climatic conditions that exist in the Sumatran region, a tropical region that is very close to the equator, then the potential for hilal sighting is very small. Aceh has the opportunity to always have an advantage in rukyat, namely the westernmost position of Indonesia which in terms of height and elongation of the hilal is always better than other regions. It's just that as the westernmost region also often finds problems in cloud conditions that are quite thick and coincide with sunset. So in this case if the coverage of matlak is only in a part of the Sumatra region, the potential for the hilal not to be seen will be very high, even though the visibility of the hilal should be visible.

On the other hand, what is problematic in the application of the 32-minute matlak in determining the beginning of the Kamariah month of MPTT-I is the absence of the application of the hilal visibility criteria. Pure rukyat is indeed an example taught by the Prophet at that time, it's just that with the climatic conditions of the tropics which have high humidity, conventional rukyatul hilal has great potential in reducing the number of days in one month. can be when the hilal rukyat is very high but must be minimized if it solely refers to the conventional matlak and rukyatul hilal.

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In its argument, MPTT-I absolutely believes in the method that has been applied for many years, MPTT-I worshipers are also explicitly committed to following what was decided by MPTT-I through Abuya Amran Waly, without anyone denying it.

In another point of view, organizationally MPTT-I considers that the difference in the determination of the beginning of the Kamariah month is a common problem, the whole community already understands its dynamics, so there is no need to question it, just as MPTT-I does not question the differences between other groups and them.

In determining the beginning of the Kamariah month MPTT-I has a special coordinator, whose duties are to coordinate the process of carrying out rukyatul hilal, from determining the team, rukyat location to coordinating the process of reporting the results of rukyat.

On the other hand, knowledge related to the determination of the beginning of the Kamariah month is also one of the studies at MPTT-I. Where the study time is carried out at certain times. First, when the beginning of Sha'ban arrives, knowledge has begun to be given that later at the end of Sha'ban there will be rukyatul hulal, and the congregation must rukyat. The congregation is also taught the method of rukyat. If at the beginning of a certain month it is mentioned that the moon is above the horizon, then it means that there is already a moon, but it may be visible or invisible.

Secondly, MPTT-I teaches that it is possible to see the moon only after the moon is above 4 degrees. Back to the imsakiyah, look at the imsakiyah, the moon is above the horizon 4 degrees, which means that it can be seen and it is very likely to be seen, so go look. If the moon is above 1 degree on the horizon, you cannot see it, but you go to see or rukyat it as ta'abut (for worship). Just come to look at the sea. Just come as your form of worship. But, 4 degrees and above it is possible to see, unless it is cloudy or there are clouds, that is taught in MPTT-I."

Matlak is the place where the sun rises. One moment for example. One mathali'. If it's 1, 2 minutes different it's considered 1 mathali'. What's different between us and Jakarta. We are 40 minutes apart, that's different. The maghrib call to prayer there, we can't pray here. If they decide to fast there, we cannot decide to fast here because we have different mathali'. In the map of the earth there are 24 hours, there are 24 lines. 1 line is equal to 1 matlak. The point is that the distance of matlak is the distance of plural qasar prayer. It is the distance of approximately 100 kilometers. So, it can be plural if it is 1 matlak."[7]

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Discussion

Matlak, or the limit of the validity of the hilal result, has become a significant discourse in determining the beginning of the Kamariah month.[8] Matlak has become a new problematic for the differences between hisab and rukyat or even the criteria for hilal visibility. The difference in the concept of matlak has been born since the time of the Companions as stated in the hadith of Kuraib, where there is a difference in the appearance of the hilal in Sham and in Medina. Kuraib and some companions saw the new moon on Friday night so they decided to celebrate the holiday, while in Medina the new moon was seen on Saturday night by Abdullah bin Abbas.

If traced further, the distance between the region of Sham (now Syria, Lebanon, Jordan and Palestine) and Medina is approximately 888 Km. This distance is the basic basis for the determination of the matlak of 8 degrees of arc. Where there is no obligation to follow the results of rukyat over areas that are not in one matlak.

The problem of matlak is quite interesting, at least there are several kinds of matlak that develop in the course of the beginning of the Kamariah month. Starting from the concept of ittihadul matlak (unity of matlak; there is no difference in matlak in any region of the world), ikhtilaful mathali' (there are differences in matlak) with various distances.

Basic Concepts and Theory of Matlak

Matlak linguistically means the place of rising, especially the place of rising of celestial bodies such as the sun and the moon. In the context of astrology and the determination of the beginning of the Kamariah month, matlak refers to the regional boundary based on the extent of the sighting of the new moon or the validity of rukyat results[9]. In other words, matlak is a geographical boundary where the results of hilal observation in a place can be applied.

The concept of matlak is important in determining the beginning of the Kamariah month because different geographical positions can result in differences in the time of sighting of the new moon. This has implications for the possibility of differences in the determination of the beginning of the month in various regions on earth [10].

In the development of the study of astrology and fiqh, there are several known matlak theories:

Global Matlak (Ittifaq al-Matali')

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This theory states that the result of rukyat in one place applies to the entire region on earth. Proponents of this theory argue that the commands to fast and celebrate holidays in the hadith are general without geographical restrictions[11]. Global matlak is generally supported by the Hanafi school and some Hanbali scholars[12].

Local Matlak (Ikhtilaf al-Matali')

The local matlak theory holds that the result of rukyat is only valid for the area in which it was possible for the rukyat to occur. Proponents of this theory, including the Shafi'i school and some Hanbali scholars, argue that differences in matlak are an astronomical reality that must be taken into consideration[13].

Matlak Wilayatul Hukmi

This concept is a modification of local matlak, where the result of rukyat is applied in one administrative government area, regardless of differences in the likelihood of astronomical sighting of the hilal. This theory is widely applied in modern Muslim countries, including Indonesia[14].

Matlak

This theory divides the earth into time zones based on longitude. The result of rukyat in one place is applied to all areas within the same zone. This approach tries to bridge between global and local matlak[15].

Application of the Matlak Concept in Determining the Beginning of the Kamariah Month

The dynamics of determining the beginning of the Kamariah month basically only have two options, unifying differences or instilling the value of tolerance responses to any differences that exist. If what is expected from all the dynamics is to unify differences, then whether the unification is local or international will also be the next choice. If the unification refers to local unification, either in each country, or a particular region, then the difference in matlak will not be an issue, but if the desired unification is international then the matlak limitation will be a particular issue. The application of the matlak concept in determining the beginning of the Kamariah month has significant practical implications.

The choice of matlak theory affects efforts to unify the global Hijri calendar. Global matlak tends to facilitate unification, while local matlak may result in greater variation[16]. This is very fundamental in the implications of using matlak on the unification of the Hijri

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calendar, if the aim is to unify the Hijri calendar universally then local matlak will not be able to produce this.

At least, Muslim countries need to consider the matlak theory in international coordination related to the determination of the beginning of Ramadan, Shawwal, and Zulhijjah[17]. If the concept of matlak used still refers to local matlak, it will not realize the unity of the determination of the beginning of the Kamariah month, especially in Ramadan, Shawwal and Zulhijjah. Therefore, if we refer to the opinions of the four madhhabs, at least the concept of ikhtilaful mathali' is only adopted in the Shafi'i madhhab. While the other madhhabs generally use ittihadul mathali' (one world, one matlak).

Many countries, including Indonesia, until today still adopt the concept of matlak wilayatul hukmi (limited to the jurisdiction of a country) to maintain unity and avoid differences in stipulations within one country[18]. However, if we examine more deeply, matlak wilayatul hukmi is only able to unite differences within one country.

Scientific and Shar'i Perspectives

The development of modern astronomy has provided new insights in understanding and applying the concept of matlak. Recent studies have shown that the visibility of the hilal depends not only on geographical position, but is also influenced by a variety of complex astronomical and atmospheric factors.

Hilal Visibility Criteria

Astronomical research has produced a variety of more accurate hilal visibility criteria. For example, the Yallop criterion which takes into account factors such as elongation, moon-sun height difference and the width of the lunar crescent[24]. These criteria allow for more precise predictions of the likelihood of hilal visibility in various locations, which has implications for the determination of matlak. If we relate the application of hilal visibility criteria to the existing concept of matlak, this will depend at least in part on the method used. Adopting the hilal visibility criterion means acknowledging the existence of a standard of hilal visibility, which will be implemented in the event of unsuccessful rukyat or maintaining the quality of rukyat when there are testimonies below the criteria. However, if used in a context that believes in pure or conventional rukyat, there will be no hilal visibility criteria that can be used.

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Seasonal Variation

Hasanzadeh's (2012) research revealed seasonal variations in hilal visibility. Certain seasons can make hilal observation difficult in some geographical areas, which has implications for the application of the concept of matlak [26]. In this context, Indonesia is one of the tropical regions where at the time of ghurub it is often cloudy and thick cloudy. This condition is a very difficult obstacle to implement the concept of matlak in a narrow and close range. So it should be the case that the visibility of the hilal which is high enough can also not decide the beginning of the month due to unavoidable natural factors.

From another point of view, the scientific and shar'i perspective, the discussion of matlak involves both scientific and shar'i considerations: 1). Astronomical aspects: astronomically, the visibility of the hilal is affected by various factors such as elongation, altitude and local atmospheric conditions. .[22]. On the one hand, this supports the argument for local matlak, but on the other hand, when there is limited visibility of the hilal in an area due to atmospheric conditions that are often cloudy at the time of ghurub, the place should be able to make the results of hilal visibility in other locations. 2) Jurisprudential aspects: from a jurisprudential point of view, there are different interpretations of the traditions related to rukyat and the determination of the beginning of the month. Some scholars emphasize the unity of the ummah (supporting global matlak), while others consider astronomical reality (supporting local matlak)[23]. This condition is also a problem, so it is not necessarily that the matlak can be united in one common understanding.

The concept of matlak is an important aspect in determining the beginning of the Kamariah month. The existing theories of matlak reflect an attempt to balance between shar'i demands, astronomical realities and the practical needs of modern Muslims. Although there are differences of opinion, the discussion on matlak continues to grow along with the advancement of science and technology.

Constructive dialogue is needed between astrologers, fiqh scholars and other stakeholders to reach an agreement that can be widely accepted. This is important to realize a Hijri calendar that is universally applicable and applicable in the global era, without ignoring the diversity of understanding and local conditions in various parts of the Muslim world.

Socio-Cultural Challenges in the Implementation of Matlak

The implementation of the matlak concept not only involves astronomical and fiqh aspects, but is also influenced by social and cultural factors:

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Local Traditions and Community Identity

Some Muslim communities have strong local traditions in determining the beginning of the month. The application of a different matlak can be considered a threat to their cultural identity[32]. This issue becomes very fundamental, that in the implementation of matlak the most significant thing is how social groups maintain their understanding of matlak that has been believed for generations. The understanding of the social group is really very binding, so efforts to provide a different understanding are very difficult to accept.

MPTT-I itself in applying matlak is a teaching that is practiced for generations, the 32-minute distance between sunrise and sunset is referred to from a book entitled "Kikir Bulan". Massive duplication of the book is also given to the MPTT-I congregation, so that its application is also massive.

This problem will begin to appear when MPTT-I fails to see the new moon, and several nearby areas also experience the same thing. When this happens, they do not refer to the results of hilal observations in other areas as a reference for determining the beginning of the Kamariah month, so MPTT-I chooses to perpetuate or complete the 30 days of the ongoing month.

Religious and Government Authorities

There are variations in who is considered to have the authority to determine the beginning of the month in different Muslim countries. This can affect how the concept of matlak is practically applied[33]. Muslim communities living as minorities in non-Muslim countries face the dilemma of following local matlak or referring to Muslim countries[34].

The restriction of matlak' to the island of Sumatra by MPTT-I also has scientific implications:

The island of Sumatra is about 1,700 km long from north to south. This difference in geographical position can cause variations in moonrise and moonset times and hilal visibility conditions. Although Sumatra is in one time zone (WIB), the local time difference between the western and eastern ends of the island can reach up to 1 hour. This can affect the interpretation of rukyat results. Sumatra has a variety of geographical conditions, from lowlands to mountains, which can affect local atmospheric conditions and hilal visibility.

The government's use of optical aids and measurement instruments improves the accuracy and precision of observations. Modern telescopes can detect objects with much lower brightness than the naked eye. The imkan rukyat method used by the government allows for

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standardization of hilal visibility criteria. This reduces the variability that may arise from differences in the abilities of individual observers. The government considers data from various locations across Indonesia, providing a more comprehensive picture of hilal visibility over a wide area.

D. Conclusion

Method of Using Mathlak in Determining the Beginning of the Kamariah Month The Kamariah Majelis Pengkajian Tauhid Tasawuf Indonesia (MPTT-I) uses conventional rukyatul hilal where in the process the rukyat is carried out without any aids, with a mathlak limitation of 32 minutes of sunrise-sunset distance, in its application it still uses hisab, it's just that the hisab used is not a separate calculation.

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