

The Views of An Nur Student Islamic Boarding School Students on the Difference in the Determination of the Beginning of the Months of Ramadan, Syawwal, and Dzulhijjah

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ABSTRACT

This research aims to understand the perspectives of students (santri) at Pesma An-Nur Islamic Boarding School, Surabaya, regarding the differences in determining the beginning of the Hijri months particularly Ramadan, Shawwal, and Dhu al-Hijjah. Every year, Muslims in Indonesia often face disagreements about when to start fasting or celebrate Islamic holidays due to the use of different methods, such as rukyat (moon sighting) and hisab (astronomical calculations). Islamic organizations like Nahdlatul Ulama (NU), Muhammadiyah, and the Indonesian government follow varying approaches, which often leads to differences in worship schedules. This study uses a survey method through an online questionnaire (Google Form) distributed to students of Pesma An-Nur, who come from various regions and organizational backgrounds. The collected data was analyzed to identify their understanding of moon sighting methods, their affiliation with specific Islamic organizations, and their attitudes toward the ongoing differences in determining the start of the Hijri months. The results show that most students tend to follow the government's decision to maintain unity and avoid confusion during important religious events. Many are more familiar with the rukyat method, and some have even participated in moon sighting activities themselves. Even though opinions differ, most students adopt a tolerant attitude and see these differences as part of Islamic diversity rather than a source of conflict. They believe mutual respect and understanding are key to preserving religious harmony in society.

Kata Kunci:

Perbedaan
Ormas
Pesma An-Nur

ABSTRAK

Penelitian ini dilakukan untuk mengetahui bagaimana pandangan para santri Pondok Pesantren Mahasiswa (Pesma) An-Nur Surabaya terhadap perbedaan penetapan awal bulan Ramadhan, Syawal, dan Dzulhijjah. Latar belakang penelitian ini adalah karena setiap tahun umat Islam di Indonesia sering mengalami perbedaan dalam menentukan awal bulan Hijriyah, terutama pada bulan-bulan penting yang berkaitan langsung dengan ibadah. Perbedaan ini muncul karena adanya perbedaan metode yang digunakan, seperti metode hisab (perhitungan) dan rukyat (pengamatan langsung terhadap hilal). Organisasi Islam seperti Nahdlatul Ulama (NU), Muhammadiyah, dan pemerintah juga menggunakan pendekatan yang berbeda, sehingga sering terjadi ketidaksamaan dalam pelaksanaan ibadah. Penelitian ini menggunakan metode survei dengan menyebarkan kuesioner online (Google Form) kepada santri Pesma An-Nur yang berasal dari berbagai latar belakang daerah dan organisasi masyarakat. Data yang dikumpulkan dianalisis untuk melihat pemahaman santri terhadap metode penetapan awal bulan, kecenderungan mereka mengikuti ormas tertentu, serta sikap mereka terhadap perbedaan yang ada. Hasil penelitian menunjukkan bahwa

mayoritas santri mengikuti keputusan pemerintah dalam menetapkan awal bulan hijriyah untuk menjaga kebersamaan dan keseragaman dalam beribadah. Sebagian besar dari mereka lebih familiar dengan metode rukyat dan beberapa pernah ikut langsung dalam kegiatan rukyatul hilal. Meskipun ada perbedaan pandangan, para santri tetap menunjukkan sikap yang toleran dan tidak menjadikan perbedaan ini sebagai sumber konflik. Mereka menganggap perbedaan sebagai bagian dari dinamika keberagaman dalam Islam yang perlu disikapi dengan saling menghormati.

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A. Introduction

Indonesia is an archipelagic country with a majority Muslim population with various groups, where in determining the beginning of the hijri month there are various different kinds of procedures. From year to year we often experience many differences in determining the beginning of the month of Ramadan, Shawwal, and even Dzulhijjah. Although this difference often occurs in Indonesia, in other countries, whether it is Muslim majority or not, there are often differences of opinion also in determining the determination of the beginning of the hijri month. Such a situation causes anxiety among Muslims and can also interfere with the solemnity of worship and the stability of ukhuwah. Many questions often arise in the minds of Muslims, does the government have solutions in dealing with these problems?

Every year, Muslims often face differences in determining the beginning of Ramadan fasting, Eid al-Fitr, and Eid al-Adha. This difference does not only occur between groups in the country, but also between Muslims in Indonesia and in other countries such as Saudi Arabia. This kind of situation often causes confusion and anxiety among the ummah, so that it can disrupt solemnity in worship and weaken the sense of brotherhood. This raises various questions, such as why these kinds of differences continue to occur, whether the leaders of the people and the government are not looking for solutions, what efforts have been made, and what challenges have made these differences difficult to avoid. In addition, the community also questioned the government's policy in determining the beginning of fasting and holidays.

The determination of the beginning of the months of Ramadan, Shawwal, and Dzulhijjah is an important problem because it is related to the worship of Muslims, both fasting, Eid al-Fitr, and Eid al-Adha which is determined based on the Qur'an and Hadith. In Indonesia itself, the implication is the emergence of three main streams, namely the rukyat school presented by the NU Islamic organization, the second Hisab school carried out by the Muhammadiyah Islamic organization, and the third is Imkan al-rukyah used by the government.

The NU organization itself concludes that the determination of the beginning of the hijri month can be justified if the ruler of a region determines it based on the results of rukyat/seeing with the eyes of the head and also istikmal/perfecting the hijri month to 30 days. Meanwhile, Muhammadiyah emphasized that in determining the hijri month using definite calculations, for Muhammadiyah itself the form of al-hilal means that *ijtima'* (conjunction) has occurred before sunset and the position of the moon is positive above the horizon.

From the difference in procedures in determining the beginning of the hijri month, we want to make a research on the perspective of the students of the Surabaya student Islamic boarding school about this difference. We want to know about their opinions, whether these differences in stipulations make a conflict or problem between the students and the kyai, which madhhab is widely adopted by the students of pesma an nur whether they know the procedure in determining the stipulation of the hijri month.

The An Nur student Islamic boarding school itself is a boarding school that is not affiliated with the Islamic community organization, such as NU or Muhammadiyah, because this boarding school is made up of students from various backgrounds. There are students who have previously been in various kinds of boarding schools at the junior high and high school levels and there are even students who have never experienced the life of Islamic boarding schools before.

B. Methods

This study uses a quantitative approach with a descriptive survey method to describe the views of students of the An-Nur Surabaya Student Boarding School (Pesma) on the differences in the determination of the beginning of the Hijri month, especially Ramadan, Shawwal, and Dzulhijjah. This approach was chosen to obtain systematic and measurable data on knowledge, organizational affiliation, and students' attitudes towards the hisab and rukyat methods used in determining the beginning of the month of Qamariyah.

The data collection technique is carried out through the distribution of online questionnaires using Google Form media. The questionnaire instrument was prepared in the form of closed and open-ended questions that included aspects of students' knowledge of the hisab and rukyat methods, their involvement in rukyatul hilal activities, preferences for government decisions or community organizations (CSOs), and their views on potential conflicts and tolerance in responding to differences in determining the beginning of the month.

The population in this study is all students of Pesma An-Nur who come from various regional backgrounds and religious organizations. The sample in the study amounted to 26 students who were selected using a non-probability sampling technique, which uses an axial approach, where the respondents are those who are willing to voluntarily fill out a questionnaire that has been provided by the researcher. The data obtained was analyzed using descriptive statistical techniques, such as frequency and percentage tabulation, to determine the tendency of respondents to each variable studied. The results of the analysis are presented in the form of narratives and graphical visualizations to strengthen the interpretation of the data. This analysis aims to provide an objective picture of the perception and attitude of students towards the phenomenon of different methods of determining the beginning of the Hijri month in Indonesia.

C. Result and Discussion

1. The Concept of The New Moon in The Hijri Calendar

The basic foundation of the beginning of the new month in the hijri calendar has been established by Allah in His word, namely in Surah Yasin verse 39:

وَالْقَمَرَ قَدَرْتُهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

Meaning : "And We have ordained for the month the places of circulation, so that (after it has reached the last place of circulation) it will return like the form of an old bunch." This verse explains that the beginning of the beginning of the new month is when the moon has returned to its smallest shape as it is likened to an old bunch of dates. The small shape is achieved during ijtima' between the sun and the moon

In the word of Allah, the question of changing the shape of the moon which is a cycle is raised. Actually, what changes is not the shape of the Moon itself, because its shape has remained round throughout time, unchanged. The changing shapes are the "visible" forms of the Moon from the earth. It can be concluded that the beginning of the month of qamariyah is marked by the situation, when the Moon is positioned between the earth and the Sun, the Sun is mostly covered by the Moon's disk, but there are still some edges of the Moon's disk that have been "detached" from the edge of the Sun's disk, so that when viewed from the earth, a very thin crescent image is visible. The image of a thin crescent is probably what is meant by "urjun al-qadim" in the above verse.

Shortly before the moon takes the form of an "urjun al-qadim", the entire surface of the moon exposed to the sunlight turns its back on the earth, making it invisible from the earth. At

that time the moon did not have any form, this is called *ijtima'* (conjunction). We can know the occurrence of *ijtima'* through a method, namely the *hisab* method which is often used as a benchmark by an organization to clearly determine the beginning of the month of *qamariyah*.

The determination of the beginning of the lunar calendar according to astronomy is carried out by calculating the time of the conjunction occurring, which is when the Sun and Moon are astronomically on the same longitude. After that, calculations are made of the position of the Moon at sunset.

There are several criteria used in determining the beginning of the month of *Kamariah* in Indonesia, one of which is the *imkanurrukyat* criterion, which stipulates the following conditions:

- 1) The height of the *hilar* is at least 5 degrees above the western horizon,
- 2) The angle of elongation or angular distance between the moon and the Sun is at least 8 degrees,
- 3) The age of the new moon is at least 8 hours after the occurrence of conjunction or *ijtimak*.

In practice, the beginning of the month of *Kamariah* is considered to have started if all of the following conditions are met:

- 1) Conjunction or *ijtimak* has occurred,
- 2) The conjunction or *ijtimak* occurs before the setting of the Sun,
- 3) By the time the Sun sets, the top of the Moon is already above the horizon (a sign that the new moon has been seen or manifested).

In the Hijri calendar, the change of days begins after sunset. However, there are several views related to the determination of the beginning of the Hijri month. One of them states that if *ijtimak* occurs before sunset, then that night is included in the new moon. On the other hand, if *ijtimak* occurs after sunset, then the next day is still part of the previous month.

Noor Ahmad argues that the beginning of the Hijri month is determined when the moon begins to appear in various locations, adjusted to the position of the sun. Another opinion states that if the sun sets before the moon, then the next day includes the new moon. But if the moon sets first, then the old moon still continues.

The determination of the beginning of the moon (new moon) is marked by the appearance of the *hilar* or crescent moon for the first time after the conjunction (*ijtimak*). In this phase, the moon sets shortly after sunset, so the moon is on the western horizon. If the new moon is not seen on the 29th day, then the month is perfected to 30 days. There is no exact provision regarding the months that have 29 or 30 days, it all depends on the visibility of the new moon.

2. **Hisab and rukyat methods**

a) **Hisab**

The *hisab* method is one of the approaches in astronomy that is used to determine the beginning of the Hijri month by calculating the geometric position of the *hilar* (the first crescent moon) at sunset on the 29th of the Hijri calendar. In practice, this method is based on mathematical and astronomical calculations to obtain data on the moon's elongation to the sun, the height of the moon, the time of *ijtimak* (conjunction), and other celestial parameters.

In general, if the results of the calculation show that the *hilar* has met the visibility criteria for example, the minimum height and a certain elongation set by the *falakiah* authorities—then that night, starting from the time of *maghrib*, is designated as the beginning of the new moon. On the other hand, if the new moon does not meet the agreed criteria, then the current month will be completed into thirty days (*istikmal*), and the 1st of the new month will begin at *maghrib* the next day.

The *hisab* method in Islamic scientific treasures is divided into two main forms, namely *hisab urfi* and *hisab haqiqi*, each of which has different characteristics, accuracy, and application. With the following explanation:

1) Hisab urfi

The term *urfi* comes from the word *urf* which means custom or custom. Thus, *hisab urfi* is a method of hisab based on a conventional calculation system that has been inherited from generation to generation. The determination of the calendar by this method generally relies on the average of the moon's circulation around the earth, without taking into account the actual conditions of the sky or the position of celestial bodies in detail.

In practice, *hisab urfi* stipulates that one month of Qomariyah consists of 29 or 30 days in turn, with certain cycles considered stable. Although this method is relatively easy and quick to use, especially in the preparation of annual calendars, in terms of astronomical accuracy, *the urfi hisab* has quite significant weaknesses. This is because this method does not take into account the celestial phenomena that actually occur, such as the conjunction phase or the position of the hilal at sunset.

Therefore, the scholars of the falak agree that *the hisab urfi* is not suitable as a basis in determining the times of worship that depend on the appearance of the new moon. This method is only relevant for administrative purposes such as the creation of an annual Islamic calendar or the scheduling of general events, but it is not reliable in determining the beginning of the month according to shari'i.

2) Hisab Haqiqi

Different from hisab urfi, hisab haqiqi is a hisab method designed to produce calculations that are as close as possible to the actual sky conditions. This approach combines the principles of exact science, especially in the fields of astronomy and mathematics, to accurately obtain the position of the moon relative to the sun and the observer's horizon.

In its implementation, hisab haqiqi utilizes spherical trigonometry techniques to calculate parameters such as lunar declination, hilal height, azimuth of the moon and sun, and the time of setting of each celestial body. In addition, this method also takes into account correction factors such as atmospheric refraction and parallax that affect the visibility of the hilal.

Because of its proximity to astronomical reality, hisab haqiqi is a more scientifically accountable method. In many cases, this method is used by official institutions such as the Ministry of Religion of the Republic of Indonesia as well as Islamic organizations that adopt the hisab approach in determining the beginning of the month, such as Muhammadiyah. However, there is still a difference of opinion in terms of the criteria for the minimum limit of visibility of the hilal, which causes differences in the determination of the beginning of the month between the parties who both use hisab.

Thus, understanding these two methods of hisab is important in order to understand the dynamics of determining the beginning of the Hijri month in Indonesia, as well as to bridge the differences in approaches used by various groups in Islamic society. The hisab criteria used to determine the date of the 1st month of Hijri in Indonesia include:

b) Wujudul Hilal

The manifestation of the new moon is the criterion for determining the beginning of the month of Qomariyah which stipulates that if the *ijtimak* (conjunction) has occurred before sunset, and the moon (hilal) is still above the horizon at sunset, then that night has been declared as the first night of the new moon. In this criterion, the benchmark is the astronomical existence of the new moon, not whether the new moon can be seen by the human eye or not. That is, as long as the hilal "exists" (forms) theoretically, even though it is very thin and impossible to see, it is still considered valid as the beginning of the new moon.

This approach is objective and mathematical, making it suitable for the preparation of a fixed calendar (*al-taqvim al-daim*). This criterion was adopted by Muhammadiyah, which adheres to scientific principles in determining the beginning of the month and does not require the existence of visual rukyat

c) Imkan Rukyat

Imkan rukyat means *the possibility of seeing the new moon* after sunset on the 29th of the Hijri month. In this criterion, the beginning of a new moon is determined if the new moon is physically visible,

either with the naked eye or with assistive devices, based on the minimum visibility limit that has been set. In Indonesia, these limits are:

- 1) The height of the hilal is at least 2°,
- 2) Elongation (moon-sun angular distance) at least 3°,
- 3) The moon is above the horizon for at least 8 minutes after sunset.

The imkan rukyat criterion is a compromise between hisab and rukyat, because it uses astronomical calculations but still considers the possibility of factual observations. The Indonesian Ministry of Religious Affairs uses this criterion in isbat sessions, and the majority of mass organizations such as Nahdlatul Ulama (NU) and many astrologers in Indonesia support this approach.

3. Rukyat

The *rukyat method* is an empirical approach in astronomy that is used to determine the beginning of the month of Qomariyah by observing the appearance of the new moon directly on the western horizon at sunset, especially on the 29th of the Hijri month. The hilal is the initial phase of the crescent moon that can be observed after the occurrence of ijtimak (conjunction), which is when the moon and sun are at the same longitude in the sky.

The basic principle of the rukyat method is that the new moon (the 1st day) can only be established when the new moon has been seen. If the new moon is visible (both with the naked eye and with assistive devices), then that night is also considered the first night of the new moon. On the other hand, if the moon is not successfully seen due to weather reasons, the position of the moon is too low, or because it does not meet the visibility requirements, then the moon runs to thirty days (istikmal), and the 1st of the month only begins the next day after maghrib.

This method has been practiced since the time of the Prophet Muhammad PBUH and continues to be used as the main reference by the majority of fiqh scholars in determining worship times based on the Qomariyah calendar, such as the beginning of Ramadan, Eid al-Fitr, and Eid al-Adha. The strength of the rukyat method lies in its direct observation nature, so it is considered more in accordance with the textual postulates in the Qur'an and Hadith.

Broadly speaking, the practice of rukyat can be classified into two forms, namely rukyat bil fi'li and rukyat bil 'ilmi. Both have different approaches and legitimacy in determining the beginning of the Hijri month.

Broadly speaking, Rukyah al-hilal can be categorized into 2, namely:

- a) Rukyah bil fi'li

Rukyat bil fi'li is a method of direct observation of the new moon carried out by observers (raqiib) on the 29th of the Hijri month, right at sunset. This observation can be done with the naked eye or with the help of optical devices such as binoculars (telescopes), CCD cameras, or other imaging technology that facilitates the visibility of the new moon.

Rukyat bil fi'li activities are usually carried out in strategic and open locations, such as beaches, mountains, or tall buildings facing west. In practice in Indonesia, this activity is often carried out officially by a team from the Ministry of Religion of the Republic of Indonesia, in collaboration with astronomers, Islamic organizations, and the astronomy community. The results of the observations were then brought to the isbat session as the basis for the official determination of the beginning of the Hijri month nationally.

The advantage of rukyat bil fi'li is that it is empirical and can be proven in real terms. However, the disadvantage of this method is its dependence on atmospheric conditions, such as bad weather, fog, or light pollution, which can obstruct the visibility of the new moon even though astronomically the moon is already above the horizon and meets the altitude requirements.

- b) Rukyah bil ilmi

Rukyat bil 'ilmi is an approach that combines rukyat and hisab in a theoretical framework, where the hilal is "seen" through the data of astronomical calculations, without having to witness it directly. In this approach, hisab is used to determine the possible visibility of the hilal based on parameters such as the height of the hilal, elongation, the age of the moon, and the distance between the moon-sun angle.

Conceptually, *rukyat bil 'ilmi* is actually close to the *method of hisab imkan rukyat*, where the results of the hisab are used to predict the visibility of the hilal. However, the difference lies in the fact that in *rukyat bil 'ilmi*, the decision to determine a new moon can be made purely based on the results of hisab without visual confirmation.

This method is generally used by some modern Muslim intellectuals or organizations that prioritize a rational and scientific approach. However, this method has also attracted debate among scholars, especially those who still hold to the validity of rukyat fi'li as a legal condition in determining the beginning of the month.

The results of rukyat are legally considered strong (qath'i) because they are done with direct vision. Seeing something physically is usually considered convincing. But because the moon is very far away, the clarity of vision can be disturbed. What is thought to be the new moon could actually be just sunlight or thin clouds on the horizon. This is even more difficult if the hilal is still low, the weather is cloudy, or there are other technical problems. Therefore, the results of rukyat can change from what is initially considered certain to be mere conjecture (zhann), or it can even be just a pseudo-shadow (wahn). Meanwhile, the calculation of hisab is indeed considered certain, but the certainty is still theoretical. The results of the new hisab can be considered truly convincing if they are in accordance with the reality in the field.

When viewed from its function, rukyat is considered more convincing (qath'i) because it is based on direct observation. Meanwhile, hisab is considered conjecture (zhanni) because it comes from the results of research and calculations. In the law, things that are qath'i usually take precedence over those that are zhanni. But in reality, the rukyat that should be certain often becomes uncertain because of many disturbances during observation. On the other hand, hisab which was initially considered uncertain is actually more trusted because it is very helpful in the rukyat process.

4. The role of mass organizations in determining the beginning of the months of Ramadan, Shawwal, and Dzulhijjah

A. Nahdlatul Ulama (NU)

Nahdlatul Ulama, which means the rise of Islamic scholars or scholars, is one of the largest Islamic organizations in Indonesia. This organization was founded against the background of the dynamics of religious and political thought in the Islamic world. The purpose is to maintain and preserve the teachings of ahlu sunnah wal jamaah (aswaja), which are sourced from the Qur'an, Sunnah, Ijma', and Qiyas. In determining the beginning of the Hijri month, NU is known to consistently use the rukyatul hilal method. However, along with the development of technology and the times, NU began to utilize tools in the implementation of rukyat and also adopted the criteria of hisab imkan ar-rukyah, which is a method of seeing the hilal based on predicted astronomical calculation data, so that not all the results of the observation of the new moon are received directly without validation.

There have been many various techniques for determining the beginning of the month of qamariyah since the early days of Islam until now that have developed among us, this indicates that there is a diversity of thoughts and views regarding the determination of the system of the beginning of the month of qamariyah. Initially, Muslims only knew the rukyat method as taught by the prophet Muhammad SAW. During the Abbasid Dynasty, the idea of the hisab method began to develop in the 8th century AD which was applied to the system of determining the beginning of the month of qamariyah, especially in the months of Ramadan, Shawwal, and Dzulhijjah. From here, the difference between rukyat and hisab methods began to be known.

The Executive Board of Nahdlatul Ulama (NU) has compiled guidelines on rukyat and hisab based on various hadiths and the opinions of scholars. Basically, NU still relies on the rukyatul hilal method directly or perfecting the number of days in a month (istikmal) to determine the beginning of the month of Qamariyah. However, not all rukyat results will be accepted—the results of the hilal observations can be rejected if they are not supported by valid and accurate scientific data or hisab calculations.

The NU community organization is familiar with its name in the Indonesian Islamic community. In determining the beginning of the month itself, NU concluded:

- 1) The determination of the beginning of the month of qamariyah, especially the beginning of the months of Ramadan, Shawwal, and Dzulhijjah from the perspective of NU is based on the rukyat method, while the method is only hisab as a support.
- 2) NU in understanding and practicing the nash-nash of the Qur'an and as-Sunnah uses the basis of ta'abbudi and is equipped with the principle of ta'aqquli.
- 3) As a consequence of the use of this principle of ta'abbudi, according to NU, the system of determining the beginning of the month of qamariyah, especially the beginning of the months of Ramadan, Shawwal, and Dzulhijjah is based on the implementation of the authenticity of nash, namely by means of rukyat or istikmal in accordance with the sunnah of the Prophet PBUH and the guidance of the companions and the results of ijihad of the four madzhab scholars (Hanafi, Maliki, Shafi'i, and Hambali).
- 4) As for the consequences of using the principle of ta'aqquli to perfect ta'abbudi, according to NU rukyat it needs to be supported by hisab science whose level of accuracy is high accompanied by imkanur rukyat criteria to achieve quality rukyat results.
- 5) Rukyat has the value of faith, worship, and the development of knowledge.
- 6) NU has a national perspective, 1 jurisdiction of the Unitary State of the Republic of Indonesia, in determining the beginning of the month of qamariyah, especially the beginning of the months of Ramadan, Shawwal, and Dzulhijjah.
- 7) NU is of the opinion that itsbat government is inevitable.
- 8) The PBNU Ikhbar was issued after the issuance of the government isbat.

B. Muhammadiyah

Muhammadiyah is one of the largest and most influential Islamic organizations in Indonesia, which has a significant role in spreading the ideas of reform in Islam. Linguistically, the term "Muhammadiyah" means the followers of the Prophet Muhammad (peace be upon him), because it comes from the name "Muhammad" to which the suffix *is added yes nisbiyah*. Meanwhile, in terms of terms, Muhammadiyah is understood as an Islamic movement that focuses on da'wah amar ma'ruf nahi munkar and renewal (tajdid) based on the Qur'an and hadith. This organization was founded by Muhammad Darwis, better known as K.H. Ahmad Dahlan, on 8 Dzulhijjah 1330 H or coinciding with November 18, 1912 AD.

This organization was established at the suggestion of the students of K.H. Ahmad Dahlan to form a permanent educational institution, with the main purpose of upholding and upholding the teachings of Islam. The establishment of this organization was also motivated by concern for the social, religious, and moral conditions of the community at that time. From the social side, there is anxiety due to the high level of ignorance, poverty, and underdevelopment among Muslims. Meanwhile, religious concerns arise because of the many religious practices that have been mixed with superstition, heresy, and superstition. In addition to internal factors, there are also external influences such as the increasing Christianization and westernization movements which are the impact of European colonialism in Indonesia, a country where the majority of the population is Muslim.

In contrast to Nahdlatul Ulama (NU), Muhammadiyah itself is more inclined to use the hisab method than the rukyat method for the following reasons :

- 1) The rukyat itself is not *the sharia maqashid* of the nas that order the reconnaissance of the hilal. Rukyat is only a wasilah (means), and the only means available in the time of the Prophet (saw),

to determine the beginning of the month of qamariyah, especially Ramadan, Shawwal and Dzulhijjah.

- 2) Rukyat further and as emphasized by Muhammad Rashid Ridha and Mustafa az-Zarqa is not worship, but only a means available in that age and because it is the only means it can undergo changes throughout the ages and can be abandoned if it is no longer able to meet the demands of the times.
- 3) The use of hisab as an alternative to rukyat to determine the entry of the month of Kamariah, especially the month of worship, is easier, less expensive, can predict the date far ahead, is more certain, can provide an accurate calendar, and can unify the calendar even for the whole world, as well as the only way to avoid the difference in the fall of the day of Arafah between Mecca and other distant places.
- 4) Hisab has a foundation in the Quran and in the Sunnah of the Prophet (peace be upon him). Among others:
 - a) Surah ar-Rahman verse 5 and Surah Yunus verse 10.
 - b) Surat Yasin 39-40.
 - c) Hadis Ibn 'Umar r.a.

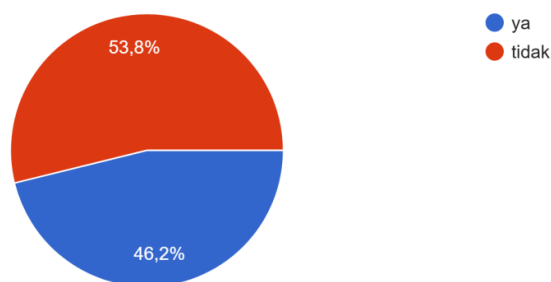
Meaning: From 'Abdullah Ibn 'Umar r.a. (narrated that) he said: I heard the Messenger of Allah (peace and blessings of Allaah be upon him) saying: When you see the hilal fasting, and when you see it, Eid al-Fitr! If the moon above you is obstructed by clouds, then estimate it.

5. The views of annur students on the differences in the determination of the beginning of the months of Ramadan, Shawwal, and Dzulhijjah

An nur student boarding school is a boarding school whose students are specifically for students who are studying. The majority of its students study at Sunan Ampel State Islamic University Surabaya, not only at UINSA but also at the State University of Surabaya (UNESA), and Nahdlatul Ulama University Surabaya. The students also come from a variety of different regions and backgrounds, so their perspectives on determining the beginning of the month are diverse.

Apakah dalam perbedaan penetapan awal bulan hijriyah berpengaruh pada aktifitas sehari-hari anda?

26 jawaban

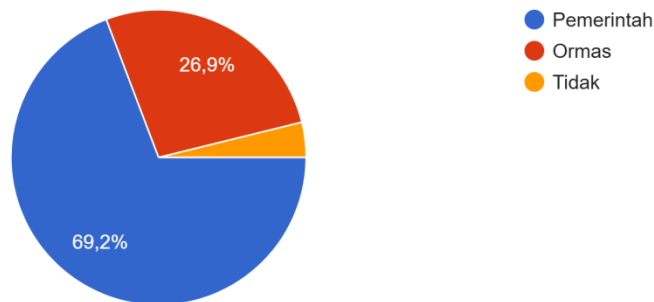


Based on the results of a survey conducted on 26 students of the An-Nur Student Islamic Boarding School (Pesma), data was obtained regarding their views on the influence of differences in the determination of the beginning of the hijri month on daily activities. The results showed that the majority of respondents, 53.8%, stated that the difference had no effect on their activities. Meanwhile, as many as 46.2% of respondents admitted that the difference in determining the beginning of the hijri month had an influence on the daily activities they undertook. These findings indicate that although most students feel unaffected by these differences, almost half of the respondents feel the impact, which may be related to the implementation of worship and religious activities that follow the hijri calendar. This reflects the dynamics and diversity of views among students in responding to differences

in the determination of the Islamic calendar, both issued by the government and by religious community organizations (CSOs).

Apakah dalam penetapan awal bulan Ramadhan, Syaawal, Dzulhijjah anda mengikuti pemerintah atau ormas?

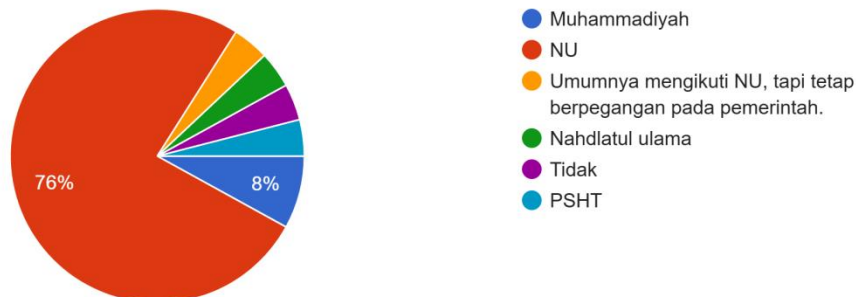
26 jawaban



Most of the students, which is 69.2%, choose to follow the government's decision in determining the beginning of the months of Ramadan, Shawwal, and Dzulhijjah. As many as 26.9% of respondents stated that they followed certain community organizations (CSOs), while only 3.8% stated that they did not follow both.

Jika mengikuti ormas tertentu, ormas apakah yang anda ikuti?

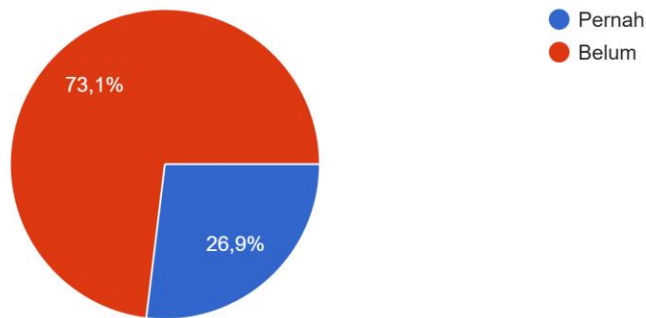
25 jawaban



Based on the results of a survey of 25 students of Pesma An-Nur, the majority of respondents (76%) admitted to participating in the Nahdlatul Ulama (NU) mass organization. As many as 8% follow Muhammadiyah, while the rest are scattered among other options such as PSHT, do not join mass organizations, or choose to follow NU but still adhere to the government's decision. These results show that NU is the most dominant mass organization in the pesantren environment, despite the diversity of religious views among students.

Terkait penentuan awal bulan hijriyah, Apakah anda pernah ikut serta dalam Rukyatul hilal?

26 jawaban

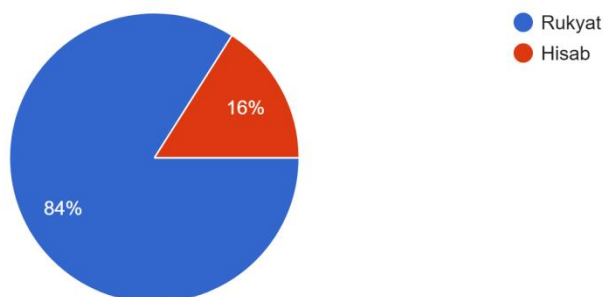


Based on the results of a survey involving 26 students of Pesma An-Nur related to their involvement in determining the beginning of the hijri month through rukyatul hilal activities, data was obtained that the majority of respondents, namely 73.1%, had never participated in the activity. Only 26.9% of respondents stated that they had participated in rukyatul hilal.

These findings show that although rukyatul hilal is one of the important methods in determining the hijri calendar, the direct participation of students is still limited. This low involvement can be caused by a lack of opportunities, lack of technical knowledge, or the absence of a special program from the institution to directly involve students in the hilal observation process. This is an important concern, especially in order to improve students' understanding and practical experience of the method of determining the beginning of the hijri month according to Islamic law.

Jika anda mengetahuinya, manakah metode yang paling cocok menurut anda?

25 jawaban

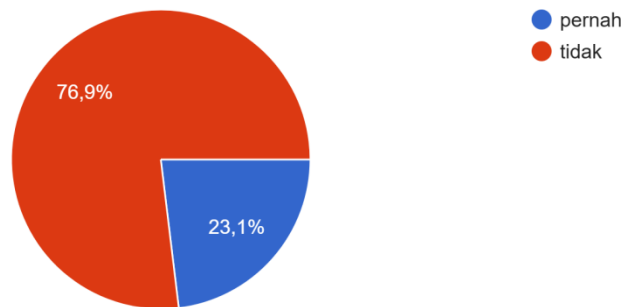


Based on the graph of the results of the survey of 25 respondents of Pesma An-Nur students, the majority stated that the rukyat method is the most suitable way to determine the beginning of the hijri month. As many as 84% of respondents chose the rukyat method, while only 16% preferred the hisab method.

These results show that the method of direct observation (rukkyat) is still considered more valid and appropriate by most students, most likely for reasons of strong religious traditions and a more shari'i approach in the practice of determining the Islamic calendar. Meanwhile, although the hisab method has a scientific basis and astronomical accuracy, its acceptance among students is still limited.

Ketika berpuasa, apakah anda pernah mengalami perbedaan pendapat tentang ketetapan awal puasa dengan keluarga anda?

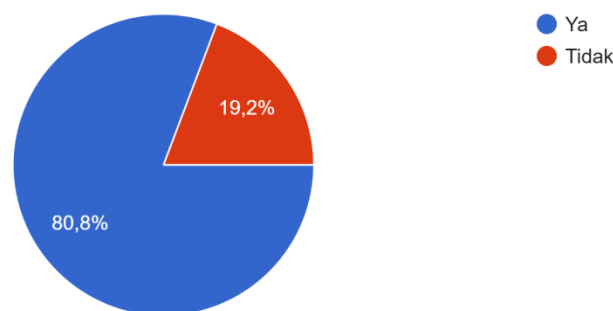
26 jawaban



Based on the results of research conducted on Pesma Annur students, it can be seen that the majority of respondents have never experienced differences of opinion with their families regarding the initial determination of fasting. Of the total 26 respondents, 76.9% stated that they had never experienced a difference of opinion, while 23.1% stated that they had experienced it. This data is displayed in the form of a pie chart, with red representing the "no" response and blue representing the "never" response. These results show that in general, there is uniformity of views between students and their families regarding the initial provisions of fasting, although a small number still face differences of opinion in this regard.

Apakah Anda setuju jika penetapan awal bulan Ramadhan dan hari raya diserahkan sepenuhnya kepada pemerintah atau lembaga resmi?

26 jawaban



Based on the results of a study on Pesma Annur students regarding the determination of the beginning of the month of Ramadan and holidays, the majority of respondents showed an attitude of agreement if the determination was completely handed over to the government or official institutions. Out of a total of 26 respondents, 80.8% chose the answer "Yes", while only 19.2% answered "No". This data is visualized in the form of a pie chart, where blue represents the "Yes" response and red represents the "No" response. This result reflects the high trust of the students in the official authority in determining the time of important worship such as the beginning of Ramadan and holidays, which at the same time shows the desire to maintain unity in the implementation of Muslim worship.

6. The effect of different methods of determining the beginning of the month on annur students

Differences in the method of determining the beginning of the month, namely rukyat and hisab, can affect various aspects, including social, religious, and economic. This difference can cause inconsistencies in the implementation of worship, especially fasting and hajj, and affect the schedule of activities and economic planning that depend on the Hijri calendar.

Impact of Method Differences:

A. Religious:

- 1) Differences in the Implementation of Worship: Differences in the determination of the beginning of the month can cause differences in the implementation of worship such as fasting in Ramadan, Eid al-Fitr, and Hajj. Some Muslims may start fasting or celebrating Eid al-Fitr earlier or later compared to other groups.
- 2) Uncertainty in Calculations: Differences in methods can also affect the calculation of time, such as the iddah period, which has implications for women's rights and obligations after divorce or the death of their husbands.

B. Social:

- 1) Inconsistencies: These differences can lead to inconsistencies in the implementation of religious worship and celebrations in society, which can lead to discomfort and disputes.
- 2) Impact on the Unity of the Ummah: Differences in the determination of the beginning of the month can trigger the perception of discord among Muslims, which can weaken the unity and unity of the Ummah.

C. Economy:

- 1) Uncertainty in Planning: Differences in the determination of the beginning of the month can lead to uncertainty in the planning of activities and the economy that depend on the Hijri calendar, such as holidays, the sale of certain products, or installment payments.
- 2) Impact on Financial Services: These differences can also affect financial services, such as the determination of loan maturity dates or the calculation of profits, which have implications for economic stability.

This research uses data obtained through an online survey using Google Form, which is aimed at students from various faculties and study programs. This survey aims to find out their views and experiences regarding the differences in determining the beginning of the Hijri month, especially Ramadan, Shawwal, and Dzulhijjah. In the data collected, respondents came from diverse academic backgrounds such as Falak, Hadith Science, and Science Education, with most being in the fourth semester. Most of the respondents admitted that they knew the hisab and rukyat methods used in determining the beginning of the Hijri month, and there were also some who had participated in the rukyatul hilal activities directly.

In terms of following the determination at the beginning of the month, the majority of respondents chose to follow the government, while some others followed certain mass organizations such as Nahdlatul Ulama (NU). When asked to choose the most suitable method of determination according to them, most of them stated that they preferred the rukyat method, although some also chose hisab. Interestingly, most of the respondents did not feel bothered by the differences in the determination of the beginning of the Hijri month in daily life, and only a small number had experienced differences of opinion with their families regarding the beginning of fasting. Regarding the determination authority, the majority stated that they agreed if it was completely left to the government or official institutions.

In general, respondents' responses to the difference in the determination of the beginning of the Hijri month were quite positive and tolerant. Many see it as a form of diversity in religious practices

that does not need to be contested, as long as it prioritizes *ukhuwah* and mutual respect. Although there are those who mention the potential for social friction, the majority view that these differences do not have a significant social impact as long as the community can maintain mutual respect.

D. Conclusion

Differences in the determination of the beginning of the hijri month, especially in the months of Ramadan, Shawwal, and Dzulhijjah, are a common phenomenon both in Indonesia and in various other countries. These differences have an impact on the unrest of Muslims and can disrupt the solemnity of worship and unity between the people. In Indonesia, there are three main approaches in determining the beginning of the hijri month, namely the rukyat school followed by Nahdlatul Ulama, the hisab school adopted by Muhammadiyah, and the imkan al-rukyah approach used by the government. These differences raise various questions and challenges, especially related to solution efforts carried out by the government and community leaders. Research on the perspective of students of the An Nur Student Islamic Boarding School Surabaya is important to find out how they view this difference, whether it causes conflicts, and the extent to which they understand the procedure for determining the beginning of the hijri month and which school is more predominantly adhered to.

This study examines the views of students of the An-Nur Surabaya Student Islamic Boarding School (PESMA) on the differences in the methods of determining the beginning of the months of Ramadan, Shawwal, and Dzulhijjah that often occur in Indonesia. This difference stems from the variety of methods used, namely rukyat (observation of the hilal), hisab (astronomical calculations), and imkan rukyat (a combination of hisab and rukyat), as well as the absence of a single agreement among astronomers and Islamic organizations such as Nahdlatul Ulama (NU), Muhammadiyah, and the government.

Pondok PESMA An-Nur itself does not adhere directly to certain mass organizations, but the majority of its students come from NU backgrounds and a small part from Muhammadiyah. The results of the study show that the majority of students tend to follow the government's decision in determining the beginning of the hijri month in order to maintain uniform worship times and avoid social conflicts. They are generally more familiar with the rukyat method, and some of them have even participated in the rukyatul hilal activities directly. Although there are differences of opinion, most of the students show an inclusive and tolerant attitude, and do not consider these differences as a source of conflict, but as a form of diversity that enriches religious life.

These differences in methods also have an impact on social, religious, and economic aspects, such as unequal worship times, friction between groups, and uncertainty in activity planning. However, PESMA An-Nur students generally see this difference as something that can be addressed wisely as long as Muslims continue to prioritize *ukhuwah*, respect each other, and uphold official authorities such as the Ministry of Religion. This study emphasizes the importance of tolerance and understanding of differences as a step to maintain the unity of Muslims in the midst of the diversity of methods of determining the beginning of the Hijri month in Indonesia.

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