

Implementation of Muhammadiyah *Tarjih* Decisions on Fajr Time: A Study of Mosques in Medan

Muhammad Roni Pratama^{1*}, Dhiauddin Tanjung²

¹Universitas Islam Negeri Sumatera Utara, Indonesia

²Universitas Islam Negeri Sumatera Utara, Indonesia

*Corresponding Author: muhammad0201202116@uinsu.ac.id

Article History:

Submitted:

16-11-2024

Received:

29-11-2024

Accepted:

29-12-2024

Keywords:

shubuh; tarjih;
muhammadiyah

Abstract

The determination of the time of dawn is highly dependent on the position of the sun. The government, through the Ministry of Religious Affairs, has long used a sun depression angle of -20° as a marker of the beginning of dawn. However, the latest decision of the XXXI Tarjih National Conference revised this criterion to -18° . This change directly leads to a shift in the calculation of the time of Fajr, becoming backward in time by 8 minutes. This study was conducted to analyze more deeply the implications of the change in the criteria for determining the time of dawn, which resulted from the national deliberation of Islamic religious experts. Internal and external factors of the implementation of the Muhammadiyah Tarjih decision on the criteria for the beginning of Fajr time in the Muhammadiyah mosque in Medan City. In this case, it is necessary to conduct research that uses clear data analysis, and descriptive-analytical methods to provide answers to existing problems and find conclusions, namely the research conducted produces and that the efforts of the Tarjih and Tajdid Council of Muhammadiyah Medan City to try to implement and socialize to the congregation, Muhammadiyah sympathizers and the surrounding community regarding the Tarjih Decision on the beginning of dawn time have accurate data and can be accounted for.

1. Introduction

In the concept of Islamic legal *ijtihad*, Majelis Tarjih and Tajdid are of important institutions in the Muhammadiyah organization, which has a strategic role in interpreting and formulating Muhammadiyah's views on various social, religious, and policy issues. In the decision-making process, nine procedures must be taken before determining a religious fatwa in the Tarjih Council. Among them: starting with the identification of problems from the community, then understanding reality (*fiqh al-waqi'*), followed by understanding the text of the Qur'an and Hadith (*fiqh al-nushush*), after that understanding the purpose of sharia (*fiqh al-maqashid*), then *fiqh al-muwazanat*, *fiqh al-aulawiyat*, *fiqh al-maalat* (prediction of the future), and finally the determination of the law or fatwa.¹ Based on strong arguments in the Qur'an and the traditions of the Prophet Muhammad SAW, the implementation of prayer has specific time provisions. The scholars have conducted an in-depth study of these arguments and formulated the appropriate time limit for each prayer, so that prayer can be performed in accordance with religious guidance.² Hence, prayer is defined as a *muwaqqat* act of worship³, it is very clear the Word of Allah SWT Qur'an Surah An-Nisa' (4) Verse 103 as follows:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

¹ Febylia, Salma, and Muhammad Iqbal. 2022. "Jalan Dakwah Muhammadiyah Di Palangka Raya, 1985-2020." *Syams: Jurnal Studi Keislaman* 3: 117-36. <https://doi.org/https://doi.org/10.23971/js.v3i1.6094>.

² Astiya, Sheabi, Gandhung Fajar Panjalu, and Andi Sitti Mariyam. 2023. "Astronomical Aspects of the Early Determination of Subuh" 9 (1): 59-71. <https://doi.org/https://doi.org/10.30596/jam.v9i1.14796>.

³ Ahmad Izzuddin, *Ilmu Falak Praktis* (Semarang: Pustaka Rizki Putra, 2012).

Meaning: "Indeed, prayer is an obligation prescribed for those who believe." (QS. An-Nisa' (4): 103).

Fundamental differences in religious interpretation are evident in the scholars' approach to determining prayer times. Textualist scholars tend to be more rigid, adhering to traditional methods that rely on direct observation of natural phenomena as enshrined in the Qur'an and Hadith. On the other hand, contextualist scholars are more open to innovation, using more modern and more accurate methods of *hisab* or calculation.⁴ In the teachings of Islam, the morning prayer is a *fard* prayer that is obligatory for every Muslim. This prayer is performed at dawn, before sunrise.⁵ Fajr prayer begins when dawn appears on the eastern horizon, marking the beginning of the day and ends when the sun fully rises. One of the Qur'anic verses that is often used as a reference regarding the time of the morning prayer is in the Qur'an Surah Al-Isra' verse 78:

اقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Meaning: "Establish the prayer from after the sun has fallen until the darkness of the night and (also establish the prayer) at dawn. Verily the morning prayer is witnessed (by angels)." (Q.S. Al-Isra (17): 78).

In addition, one of the following hadiths of the Prophet Muhammad refers to the timing of the Fajr prayer: Ahmad ibn Ibrahim Ad Duraqi narrated to us Abdushshamad narrated to us Hammam narrated to us Qatadah narrated from Abu Ayyub narrated from Abdullah ibn 'Amr that the Messenger of Allah (blessings and peace of Allah be upon him) said: "The time of the *Zhuhr* prayer is when the sun is at its zenith and one's shadow is as long as it is not yet the time of the 'Asr prayer, and the time of the 'Asr prayer as long as the sun has not turned yellow, and the time of the Maghrib prayer as long as the red mega (*shafaq*) has not disappeared, and the time of the 'Isha` prayer until midnight, and the time of the Fajr prayer from the rising of the dawn as long as the sun has not risen, if the sun rises, then do not pray, because it rises between the two horns of the devil." (HR. Muslim).⁶

The *Tarjih* and *Tajdid* Assembly is one of the important institutions in the Muhammadiyah organization, which has a strategic role in interpreting and formulating Muhammadiyah's views on various social, religious, and policy issues. One of the things behind the difference in the beginning of dawn time -20⁰ and -18⁰ Fajr prayer time in Indonesia is based on the paradigm of fajar sadik occurs when the sun is at an altitude of -20⁰. This paradigm was developed and pioneered by the government, in this case, the Ministry of Religious Affairs (now renamed the Ministry of Religious Affairs). The difference of opinion surrounding the determination of the beginning of dawn time was more pronounced and surfaced after the Salafists made a statement that dawn time in Indonesia is 15-23 minutes

⁴ Fatmawati, and Nur Hijriah. 2023. "The Analisis Variasi Kriteria Awal Waktu Subuh di Indonesia Terhadap Pelaksanaan Ibadah Salat Dan Puasa" 7: 45-65. <https://doi.org/https://doi.org/10.24252/ifk.v7i1.38760>.

⁵ Akhyar1, Andi Muhammad, Sirajuddin, Azwar, and Andi Muhammad Akmal. 2022. "Analisis Penetapan Jadwal Waktu Salat Subuh Wahdah Islamiyah." *A T- Tur a S* 9 (1). <https://doi.org/http://doi.org/10.33650/at-turas.v9i1.3265>.

⁶ Danarta, Agung. 2021. "Shift in Understanding of The Quran And." *Jurnal Living Hadis* VI: 19-38. <https://doi.org/https://doi.org/10.14421/livinghadis.2021.3099>.

earlier. A *Qiblati* magazine even stated that the determination of the beginning of dawn in Indonesia is a misguided practice.

This difference of opinion also inspired the *Tarjih* and *Tarjdid* Council of Muhammadiyah to make a very crucial statement for the Indonesian Muslim community. According to the Chairman of the *Tarjih* and *Tajdid* Council of Muhammadiyah, the beginning of the dawn prayer time in Indonesia is 10-15 minutes too early. The dawn call to prayer is considered too early (morning) to be announced. The parameter is that the call to dawn in Indonesia is announced when the sun is 20° below the horizon (the point where the sun becomes visible). He then compared the time of the dawn call in Morocco and Egypt. The two countries in Africa, which are predominantly Muslim, set the time of dawn when the sun is 18° and 19.5° below the horizon, respectively. According to Islamic law, the time of dawn is between 20° before the horizon to 0° horizon. Referring to the results of the Muhammadiyah National Conference, the morning prayer time has been adjusted. Fajr time is now delayed by 8 minutes. This change is based on an effort to get closer to a more astronomically accurate prayer time. After an in-depth study, Muhammadiyah decided to adopt a sun altitude of -18 degrees as a marker of the beginning of dawn, in contrast to the previous stipulation of -20 degrees.⁷ The research results of experts, including Saadoeddin Djamber and Abdur Rachim, placing the exact part of the sun at -20 degrees at the beginning of Fajr time, became the main reference in this determination.⁸

Muhammadiyah citizens are committed to maintaining the purity of Islamic teachings by practicing worship in accordance with the sunnah of the Prophet Muhammad SAW. In this *tarjih* decision, Muhammadiyah citizens, especially in Medan City, implement and apply in their respective branches and twigs/*taqwa* mosques and *mushollahs* to implement the dawn time in 8 minutes or the delay of dawn time -18 degrees. However, in our research in the field, there are still many Muhammadiyah worshipers and sympathizers, especially in Medan City, who do not understand the results of the 31st Tarjih National Conference Decisions, the lack of delivery from the Medan City Tarjih Assembly to the Medan City Muhammadiyah Taqwa Mosque in this case regarding the implementation of *istinbath al-hukm* in making these decisions, and there are still many Taqwa Mosque worshipers who ask questions about this Tarjih Decision and this tarjih decision which is less socialized or conveyed through the pulpit to the Muhammadiyah Branch/Muhammadiyah Taqwa Mosque in Medan City. Hence, there are still a few mosque administrators who understand this tarjih decision only because of the orders from the Muhammadiyah Central Leadership that must be carried out. In the Muhammadiyah Tarjih Decision on the criteria for the beginning of the dawn prayer time, there are still several Taqwa Mosques in Medan City that have not implemented the tarjih decision among other results of our research such as the Taqwa Mosque Kampung Dadap, Taqwa Mosque Medan Johor, Taqwa Menteng Mosque, Taqwa Tuntungan Mosque and Taqwa Salam Mosque. This is because it still uses the previous decision with the time of the

⁷ Adam, "Muhammadiyah Koreksi Waktu Subuh Dari 20 Ke 18 Derajat," *Muhammadiyah*, last modified 2020, <https://muhammadiyah.or.id/muhammadiyah-koreksi-waktu-subuh-dari-20-ke-18-derajat/>.

⁸ Firdaus, Muhammad Dimas, Arwin Juli Rakhmadi Butar-butar, and Muhammad Hidayat. 2022. "Terhadap Kecerlangan Langit Malam Menggunakan Sky Quality Meter (Studi Kasus Baru - Sumatera Utara)." *ELFALAKY: Jurnal Ilmu Falak* 6 (10): 197-207. <https://doi.org/https://doi.org/10.24252/ifk.v6i2.33787>.

beginning of dawn -20 degrees that runs and which is contained in the Tarjih Decision Set - 3. In Islamic law, there is a need for *tarjih*, because of the opposition between the legal arguments that will be used as evidence or reasons in determining the law. After the strongest argument is found, it is used as a guide in practicing Islamic law. This research is very important to do as an effort of *Tarjih* and Tajdid Council of Muhammadiyah Medan City to try to implement and socialize with the congregation, Muhammadiyah sympathizers, and the surrounding community about *Tarjih* Decision at the beginning of dawn time to have accurate data and can be accounted for.

Several studies are in line with the author's research, including research conducted by Jayusman, Efrinaldi, and Bunyamin (2023) with the research title "Changes in the Criteria for the Beginning of Fajr Time of Muhammadiyah" the similarity of this research lies in the discussion discussed, namely discussing the beginning of dawn time in the Muhammadiyah mosque. The difference lies in, changes in the criteria for the beginning of the Muhammadiyah Fajr time based on the opinion of astronomical scholars since the 4th century until now, the determination of dawn time from various countries, and the *Tarjih* Assembly's study related to Fajar observation in Indonesia. The research conducted by the author of decision making based on national deliberations of Islamic religious experts.⁹ Furthermore, research conducted by Gun Gun and Abdul Basit (2018) with the research title "Change of Legal Fatwa: Analysis of the Legal Istibath of the Islamic Unity Hisbah Council" The similarity of this research is to analyze one of the existing problems, namely regarding the determination of the time of shubuh. The difference lies in the research written by the researcher above discusses more broadly the changes in legal fatwas on several issues such as the law of Friday prayers for travelers, zakat tijarah, corpse prayer in the first takbir reading the letter, takbir iqamat can be once or twice, tastwib at the adhan shubuh, isbal, and bank interest. The research written by the researcher only focuses on one topic of discussion, namely the beginning of dawn in the Muhammadiyah mosque.¹⁰ The research was conducted by Firdaus, Fitra Nelli, Desminar, Bakhtiar, and Hasanuddin (2022) with the title "Preference for Early Fajr Time Changes in the Mosque Community". However, this research examines more deeply the response of the community and the mosque community in Padang City to the change in Fajr time that has been going on since March 2021. Meanwhile, the author's research is more focused on the decision to set the morning time of the mosque in Medan city.¹¹ Based on the phenomenon of differences of opinion above, this is interesting to research and review. Given the importance of knowing the entry of prayer time is one of the conditions of valid prayer. then the author took the title of the journal article "Implementation of Muhammadiyah *Tarjih* Decisions on Fajr Time: A Study of Mosques in Medan"

⁹ Jayusman, Efrinaldi, and Mahmudin Bunyamin. 2023. "Perubahan Kriteria Awal Waktu Subuh Muhammadiyah." *ELFALAKY: Jurnal Ilmu Falak* 7: 1-25. <https://doi.org/https://doi.org/10.24252/ifk.v7i1.37817>.

¹⁰ Gun, Gun, and Abdul Basit. 2018. "PERUBAHAN FATWA HUKUM : Analisis Terhadap Istibath Hukum Dewan Hisbah Persatuan Islam." *Al Mashlahah: Jurnal Hukum Islam Dan Pranata Sosial Islam*, 327-56. <https://doi.org/https://doi.org/10.30868/am.v8i02.1037>.

¹¹ Nelli, Fitra. 2022. "Preferensi Perubahan Awal Waktu Subuh Pada Komunitas Masjid." *Al-Marshad: Jurnal Astronomi Islam dan Ilmu-Ilmu Berkaitan* 8 (2): 163-77. <https://doi.org/http://dx.doi.org/10.30596%2Fjam.v8i2.11954>.

2. Methods

The research method aims to obtain data scientifically, which will then be analyzed to answer questions or test hypotheses in research. This research adopts an approach that enables in-depth understanding of the object of study so that the research results can contribute to the development of science. Referring to previous research, the methods chosen in this study are designed to produce findings that are easily understood by various groups. In addition, the data analysis used is also tailored to the characteristics of the object of research, so that the results obtained are more relevant and comprehensive. In researching must use descriptive qualitative to explain the problem in detail and accurately the situation or events that occur. Qualitative methods as a form of use in research. Interviews are a good way to get information directly from people. Researchers used this method to collect data regarding the understanding of Muhammadiyah congregations and sympathizers in Medan about Muhammadiyah's latest decision regarding dawn time. The reason is that many people do not understand this decision, and it does not affect Muhammadiyah internally, but also the general public who often visit Taqwa mosques.

3. Results and Discussion

3.1. Muhammadiyah Tarjih and *Tajdid* Council

Within Muhammadiyah, the meaning of *tarjih* has shifted from its original meaning in the discipline of *usul fiqh*. In Muhammadiyah, *tarjih* is not only interpreted as an activity to strengthen an existing opinion, but it is much broader so that it is identical or at least almost identical to the word *ijtihad* itself. Within Muhammadiyah *tarjih* is defined as "any intellectual activity to respond to social and humanitarian realities from the perspective of Islam, especially from the perspective of sharia norms." Therefore, *bertarjih* means the same or almost the same as doing *ijtihad* on a problem from the perspective of Islam. *Tajdid* has two meanings:

- a. In the field of faith and worship, *tajdid* means purification in the sense of returning faith and worship to its purity following the Sunnah of the Prophet.
- b. In the field of worldly *muamalat*, *tajdid* means dynamizing community life with a creative spirit according to the demands of the times.

The *tarjih manhaj* (methodology) also contains the meaning of the sources of religious norm-making. The source of religion is the Qur'an and as-Sunnah, which is emphasized in many official Muhammadiyah documents,

- a. Article 4 paragraph (1) of the Muhammadiyah Constitution which has been quoted above states that the Muhammadiyah movement is based on these two sources.
- b. The Jakarta *Tarjih* Decision 2000 Chapter II number 1 emphasizes, "The source of Islamic teachings is the Qur'an and as-Sunnah al-Maqbūlah". This *Tarjih* decision is a reaffirmation of what has been emphasized in previous decisions

Majelis *Tarjih* and *Tajdid* Muhammadiyah is an official field of Muhammadiyah in charge of studying and providing opinions on religious issues faced by Muslims.¹² In 1927, during the 16th Muhammadiyah Congress in Pekalongan, the *Tarjih* Muhammadiyah Assembly was officially formed. The initiative for the formation of this Assembly came from K.H. Mas

¹² Tampubolon, Ichwansyah. 2019. "Trilogi Sistem Pendidikan Pesantren Muhammadiyah : Suatu Pengantar." *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial & Keislaman*, 116-34. <https://doi.org/http://jurnal.um-tapsel.ac.id/index.php/al-muaddib/>.

Mansur, a Muhammadiyah figure who had an important role in the history of the organization's development. This decision was taken during the leadership of K.H. Ibrahim, the successor of K.H. Ahmad Dahlan as Chairman of Muhammadiyah. KH Mas Mansur managed to voice proposals and ideas that attracted the attention of the congress participants. Given the importance of the idea in maintaining the unity of Muhammadiyah, his proposal was welcomed and agreed upon by all participants. The replacement of "Majelis Tasyri" with "Majelis Tarjih" marks the milestone of the establishment of this institution".¹³The Tarjih and Tajdid Council was officially formed in 1927 at the 16th Muhammadiyah Congress held in Pekalongan.

The development of Islam outside Muhammadiyah, characterized by the rise of debates on different issues of Islamic law (*khilfiyah*), as well as the emergence of the Ahmadiyah sect, has created a situation that is not conducive. This condition encouraged Muhammadiyah to form the Tarjih Assembly. The main task of the Tarjih Council is to conduct in-depth studies of various views and to choose the most valid view (opinion) supported by religious arguments. Thus, it is hoped that Muhammadiyah can maintain internal unity and avoid divisions that often occur among Muslims due to differences of opinion. History records that Muhammadiyah was established with a clear vision, which was to purify the teachings of Islam from various deviant influences and return them to the main source, namely the guidance of Muslims Al-Qur'an and As-Sunnah. To support the achievement of this vision, Muhammadiyah formed the Tarjih and Tajdid Council. An institution that is very instrumental in researching and studying various religious issues, but also has the responsibility to solve various social problems that arise in society, especially those that do not have a clear legal basis found in the Al-Quran and Hadith.

3.2. Decision of the XXXI Tarjih Muhammadiyah National Conference on the Criteria for the Beginning of Fajr Time

Some religious scholars agree that calculating (*hisab*) prayer times is permissible. In Indonesia itself, the science of calculating prayer times (*falak syar'i*) is growing.¹⁴ Ahmad Dahlan was a pioneer in the study of astronomy in Muhammadiyah. One of his famous contributions was that in 1897, the Qibla of the Great Mosque of Yogyakarta was changed. 1897 M/1315 H.¹⁵ Thanks to the efforts of Muhammadiyah scholars after his death, phalac science has progressed and produced many experts in this field. Following the decision of the 27th Tarjih Council Meeting of Muhammadiyah held in Malang in 2010, the time of the morning prayer is determined when the dawn appears completely bright (*fajar sadiq*) until the sun begins to appear on the eastern horizon. According to astrology, *fajar sadiq* is synonymous with the start of astronomical dawn. This phenomenon occurs when light begins

¹³ Ulum, Miftahul, and Abd. Wahid HS. 2019. "Fikih Organisasi (Reaktualisasi Sejarah Nahdlatul Ulama (NU) Di Indonesia)." *Jurnal Al-Insyiroh: Jurnal Studi Keislaman* 5 (2): 54-75. <https://doi.org/https://doi.org/10.35309/alinsyiroh.v5i2.3517>.

¹⁴ Nelli, Fitra. 2022. "Preferensi Perubahan Awal Waktu Subuh Pada Komunitas Masjid." *Al-Marshad: Jurnal Astronomi Islam dan Ilmu-Ilmu Berkaitan* 8 (2): 163-77. <https://doi.org/http://dx.doi.org/10.30596%2Fjam.v8i2.11954>.

¹⁵ Kurniawan, Taufiqurrahman, and Fuad Riyadi. 2021. "Dalam Menentukan Awal Waktu Subuh." *Yudisia: Jurnal Pemikiran Hukum dan Hukum Islam* 12: 17-34. <https://doi.org/https://journal.iainkudus.ac.id/index.php/Yudisia/index>.

to appear on the eastern horizon, precisely when the position of the Sun reaches an elevation angle of -20° below the horizon or its zenith distance reaches 110 degrees.¹⁶ This criterion is used by the Ministry of Religious Affairs, Nahdatul Ulama, Islamic Unity, and other community organizations. In the Muhammadiyah Hisab Guidelines book, the altitude of the Sun used in calculating the beginning of Fajr time is $h = -20^{\circ}$ ¹⁷ Muhammadiyah's decision to set the height of the Sun -20° below the horizon as a marker of dawn time is based on the results of in-depth studies by astronomical experts. This view is also influenced by the opinions of Saadoe'ddin Djambek and Abdur Rachim who have previously said that the position of the Sun when dawn begins is -20° below the horizon. According to Saadoe'ddin Djambek, the time of dawn begins when the first light of dawn is seen on the eastern horizon, on the knowledge of phalac science studied when the Sun is at an angle of -20° below the horizon.¹⁸ According to Abdur Rachim, the marker of the beginning of dawn is the appearance of true dawn. Fajr time is considered to have fully entered the presence of the Sun at a position that reaches -20° below the horizon line. In astronomical terms, the angle between the Sun and the zenith point at that time is 110 degrees. Therefore, the end of dawn is marked by the rising of the Sun.¹⁹ Qiblati magazine in 2009 questioned the accuracy of the timing of dawn in our country, which is considered very fast. Agus Hasan Bashori from Qiblati Magazine asked the Minister of Religious Affairs to review the beginning of Fajr time. Although it has gone through several MUKERs, the Ministry of Religious Affairs decided that the height of the Sun is -20° as a benchmark for the beginning of the morning prayer time.

In responding to the current issue of determining the time of shubuh, Muhammadiyah has held a very accurate discussion at the XXVII Tarjih National Conference in 2010, precisely in Malang. One of the main topics was the proposal to change the criteria for the beginning of dawn from -20° to -18° . Despite the debate, the National Conference participants did not reach a consensus on this change. Therefore, in its final decision, the National Conference still set the criterion for the beginning of Fajr at -20° below the eastern horizon. In the ten years between the XXVII Tarjih National Conference in Malang in 2010 and the XXX1th Tarjih National Conference in Gresik in 2020, the Tarjih & Tajdid Council of the Muhammadiyah Central Leadership has mandated three Muhammadiyah universities, namely the Islamic Science Research Network - HAMKA University in Jakarta, the Center for Astronomical Studies - Ahmad Dahlan University in Yogyakarta, and the Falak Science Observatory - University of Muhammadiyah North Sumatra in Medan, to conduct observations and in-depth research related to the determination of dawn or fajr sadik. The empirical data obtained from these

¹⁶ Tim Penyusun Materi Munas Tarjih Muhammadiyah XXXI Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Buku 1 Materi Musyawarah Nasional Trajih Muhammadiyah XXXI*, (Yogyakarta: Panitia Musyawarah Nasional Tarjih Muhammadiyah XXXI, 2020), 228.

¹⁷ Fusch, Fika Afhamul, and Ahmad Izzuddin. 2023. "Zij Al-Jadid Ibn Asy-Syātir: Melacak Algoritma Awal Bulan Kamariah." *AL - AFAQ Jurnal Ilmu Falak Dan Astronomi* 5 (2): 237-49. <https://doi.org/https://journal.uinmataram.ac.id/index.php/afaq/article/view/7715>.

¹⁸ Jayusman. 2021. "Tinjauan Ilmu Falak Dan Fiqh Hisab Rukyah Terhadap Koreksian Daerah Jadwal Salat" 7 (2): 133-50. <https://doi.org/https://doi.org/10.30596/jam.v7i2.7501>.

¹⁹ Gun, Gun, and Abdul Basit. 2018. "Perubahan Fatwa Hukum : Analisis Terhadap Istinbath Hukum Dewan Hisbah Persatuan Islam." *Al Mashlahah: Jurnal Hukum Islam Dan Pranata Sosial Islam*, 327-56. <https://doi.org/https://doi.org/10.30868/am.v8i02.1037>.

three research institutions were then used as the main basis for decision-making at the 31st Tarjih National Conference.

Muhammadiyah's decision to change the criteria for the beginning of Fajr time from -20° to -18° is a very predictable step. As an organization that always moves forward, Muhammadiyah is very open to the development of science, including in terms of determining the time of worship. Given that the determination of the time of dawn involves astronomical aspects, it is very natural if there is a revision based on the latest findings. The research conducted shows that this change is motivated by several internal and external causes including:

1. Internal Factors

The main practice of Majelis Tarjih and Tajdid (MTT) Muhammadiyah is to scrutinize and update religious understanding. They do not just take the existing teachings for granted, but also actively seek out whether the teachings are still following the current context and the true values of Islam. The science of *ushul fiqh*, as the main foundation in exploring religious law in various aspects of life, has a very significant influence. Recognizing this, the Muhammadiyah Tarjih Council has developed a comprehensive method of legal *istinbat* to provide accurate religious guidance to the entire community, especially for Muhammadiyah members. The Tarjih and Tajdid Council is specifically tasked with reviewing the time of dawn. According to Syamsul Anwar, this assembly has 3 important things including, First, conducting in-depth studies of Islamic understanding as a guide for Muslims and members of the Muhammadiyah association. second, fostering the next generation of scholars. Third, issuing fatwas as a reference for Islamic law.²⁰ In determining the beginning of the morning prayer time, the Tarjih and Tajdid Council of Muhammadiyah through its division in charge of astronomical calculations (Hisab and Science and Technology) acts as a provider of basic data. This data is then processed with astronomy practitioners outside the organization to produce time recommendations. The recommendations are then submitted to the Muhammadiyah leadership to be discussed at the deliberation forum.

In the XXVII Tarjih National Conference in 2010, Muhammadiyah decided to conduct further studies on the determination of the time of dawn. For this reason, three research institutions under Muhammadiyah, namely the Islamic Science Research Network - HAMKA University, the Center for Astronomical Studies - Ahmad Dahlan University, and the Falak Science Observatory - Muhammadiyah University of North Sumatra were appointed to conduct observations and research on the phenomenon of dawn. The data and findings from these three institutions were then collected and analyzed directly by a special team of the Tarjih & Tajdid Assembly of the Muhammadiyah Central Leadership tasked with developing new criteria for determining the beginning of the dawn prayer time.²¹ as follows:

1. Under the leadership of Prof. Dr. Tono Saksono, ISRN-UHAMKA has conducted five years of intensive research to observe the dawn phenomenon. Using advanced

²⁰ <https://muhammadiyah.or.id/berikut-tiga-tugas-pokok-majelis-tarjih-dan-tajdid-muhammadiyah/>. Di akses pada 28 Mei 2022 M/27 Syawal 1443 H pukul 14:36 WIB.

²¹ Jayusman, Efrinaldi, and Mahmudin Bunyamin. 2023. "Perubahan Kriteria Awal Waktu Subuh Muhammadiyah." *ELFALAKY: Jurnal Ilmu Falak* 7: 1-25. <https://doi.org/https://doi.org/10.24252/ifk.v7i1.37817>.

instruments such as SQM and cameras, as well as 3D-Surface Model techniques to verify the time of dawn, the research team has collected data for 750 days. An in-depth analysis of the data revealed a strong relationship between the time of dawn and the Sun's position -13° below the horizon. This innovative research has attracted the attention of the international scientific community and continues to be developed.

2. Using the SQM measuring instrument and supporting devices, the research team from the UMSU Falak Science Observatory, led by Dr. Arwin Juli, has made observations of the Sun in Pematangsiantar. Through data analysis with the Moving Average method, this research succeeded in getting the result that the height of the Sun during the measurement was -16.48° .
3. The research team from the Ahmad Dahlan University Astronomy Study Center, under the leadership of Yudhiakto Pramudya, Ph.D., has made observations using the SQM measuring instrument. By analyzing the data using the moving average method, this study concluded that the beginning of dawn begins when the sun's position is below the horizon by more than -18° .²²

Thus, these data were submitted to the Compilation Team consisting of experts, including Prof. Dr. Tono Saksono, Dr. Arwin Juli Rakhmadi Butar-Butar, Lc., Yudhiakto Pramudya, Ph.D., Dr. Maesyaroh, M.Ag. and Rahmadi Wibowo Suwarno, Lc., M.A., M.Hum.²³ After that, arithmetic experts from outside Muhammadiyah were asked to provide input and criticism. The results were then used as an initial draft to be discussed further at the XXXI National Conference of the Tarjih Council of Muhammadiyah.

2. External factors

Many people wonder why the time of Fajr is different in different places. Knowing the correct prayer time is very important to ensure that our worship is valid. The shift between daytime and nighttime caused by the movement of the Earth determines the times of prayer. Fajr prayer begins at dawn, Isha at dusk, and Maghrib at sunset, while Zuhr and Asr fall between noon and 4 pm. These times are generally agreed upon and not disputed. People are increasingly critical of the determination of the time of Fajr, especially regarding how many degrees the Sun should be below the eastern horizon when the time of Fajr begins. This issue is crucial because the time of Fajr has a direct impact on the determination of other times of worship such as the beginning of fasting, the end of the Witr prayer, and the time of wukuf in Arafat. Differences of opinion about the time of dawn are not new. Research into the studies of Muslim astronomers explains why they have long differed on the standard altitude of the Sun to mark the beginning of dawn, which ranges from -18° to -20° degrees below the horizon.

For many years, Indonesians have been following an earlier suhoor time of about 20 minutes. However, a study published in Qiblati Magazine and later booked and concluded that the previously used dawn time was too early. Based on reports from various regions, there is a discrepancy between the time of the adhan (call to prayer) and the rising of the sadik fajr.

²² Lengkapnya lihat Materi Musyawarah Nasional Tarjih Muhammadiyah XXXI Kriteria Awal Waktu Subuh, 2020, 264 dan Hasil wawancara dengan Azwir, S.Pd.I selaku Ketua Majelis Tarjih dan Tajdid Pimpinan Daerah Muhammadiyah Kota Medan pada tanggal 10 Agustus 2024 M

²³ Materi Musyawarah Nasional Tarjih Muhammadiyah XXXI Kriteria Awal Waktu Subuh, 2020.

This finding has become a concern for Islamic astronomers in Indonesia to conduct in-depth studies on the determination of the beginning of dawn.

Reviewing the time of shubuh in Indonesia existed long before Sheikh Mamduh, namely by Hanafi S. Djamari.²⁴ This view is in line with Susiknan Azhari, who also emphasizes the importance of revisiting the time of shubuh in the first place. The problem of different criteria for the altitude of the sun at dawn has become a hot topic that confuses Muslims, especially mosque worshipers. To overcome this problem, the Tarjih and Tajdid Council feels the need to provide a firm response. Through careful research, it is hoped that clear guidelines can be produced so that Muslims, especially Muhammadiyah citizens, have a definite reference in determining the time of dawn. This action is in line with the duty of the Tarjih and Tajdid Council to explain the interpretation of Islam under the current situation.

From November 28 to December 20, 2020, the 31st Muhammadiyah Tarjih National Conference was held virtually through four online meetings. This activity involves all members and is centered in several locations, including Yogyakarta and Gresik. and reviewers XXXII Tarjih National Conference. In the National Conference of Tarjih Muhammadiyah, Commission VI which is in charge of discussing the determination of the time of dawn prayer gave a decision to use the criterion of the beginning of dawn time -18° . This decision was taken after careful consideration of various aspects, including an in-depth study of Islamic religious sources, the results of astronomical observations involving experts, as well as research - research from several countries such as Malaysia, France, Nigeria, England, and Turkey. In addition, the cause of the benefit of the ummah is also an important consideration in making this decision. The XXXI National Conference of Tarjih Muhammadiyah has agreed on the results of changes in the criteria for determining the beginning of dawn. This change resulted in a shift in the position of the sun that is used as a reference for dawn time. As a consequence, Muhammadiyah's dawn prayer time will be delayed by about 8 minutes compared to the time set by the Ministry of Religious Affairs. This means that Muhammadiyah adherents will perform the morning prayer a little later than usual.

3.3. Response to the Decision on the Early Dawn Time Criteria of Muhammadiyah Medan City

Every decision has its advantages and disadvantages. This is an additional result of Decision XXXI Tarjih National Conference (Munas) regarding the beginning of dawn. Decision-making systematics in Muhammadiyah is divided into three levels. The decision, at the highest level, is the result of an in-depth study that has been ratified and must be obeyed by all members of the association. The decision regarding the time of dawn that has been determined has a very strong position and must be implemented.

Based on Interview Results Analysis of Changes in Sun Elevation at the Beginning of Muhammadiyah Fajr Time and Responses of Muhammadiyah Administrators, Jamaah, and Sympathizers to Changes in Sun Elevation at the Beginning of Fajr Time Based on the Decision of the 31st Muhammadiyah Tarjih National Conference, 2024. We found that the 68 people surveyed consisted of 18 Muhammadiyah branch administrators (Masjid Taqwa) and 50 Muhammadiyah citizens (Jama'ah and sympathizers). It was then found that 69% of

²⁴Putri, Erina. 2023. "Kriteria Tinggi Matahari Dalam Penentuan Awal Waktu Salat Subuh Perspektif Fikih Dan Astronomi" 4: 47-64. <https://doi.org/https://doi.org/10.24252/hisabuna.v4i3.36971>.

Muhammadiyah Ranting (Masjid Taqwa) administrators and Muhammadiyah citizens (Jama'ah and Sympathizers. Muhammadiyah expressed their support for this change. They argue that the decision has gone through a process of deep consideration by experts in the field of astronomy. The loyalty of Muhammadiyah citizens to the organization is the basis for their acceptance of this decision. In contrast, 31% of those who disagreed argued that the research needed further study and that decisions should not be made in a hurry. They also emphasized the importance of deliberation with other scholars. This response is only a preliminary stage in understanding the views of Muhammadiyah citizens. This data still has shortcomings in fully and accurately explaining this understanding.

4. Conclusions

The implementation of Tarjih Muhammadiyah's decision on the beginning of Shubuh time in Muhammadiyah mosques in Medan City is an effort that reflects the organization's commitment to maintaining the accuracy of worship time in accordance with the guidance of Islamic law and the development of modern science. Implementation of this decision requires cooperation and good understanding from all levels of society, especially the congregation of Muhammadiyah mosques in Medan City. Socialization and education carried out by mosque administrators is a crucial first step to introduce and explain the reasons behind this Shubuh time change. Consistency and uniformity in the implementation of this decision in all Muhammadiyah mosques is one indicator of its success. With the adjustment of adhan and Fajr prayer times in all Muhammadiyah mosques, it is expected that there will be no significant differences in the implementation of worship in various places. Implementation Challenges Nonetheless, the implementation of this decision is not free from challenges. Differences of opinion among the congregation, especially those who have become accustomed to the long Fajr time, are one of the obstacles that must be faced. Monitoring and Evaluation Regular monitoring is an important part of ensuring that this decree is implemented properly and in accordance with the stipulated provisions. The long-term impact of the implementation of this decision is expected to have a significant positive impact on the religious life of Muhammadiyah congregations in Medan City.

5. References

- Adam. "Muhammadiyah Koreksi Waktu Subuh Dari 20 Ke 18 Derajat." *Muhammadiyah*. Last modified (2020) <https://muhammadiyah.or.id/muhammadiyah-koreksi-waktu-subuh-dari-20-ke-18-derajat/>.
- Akhyar, Andi Muhammad, Sirajuddin, Azwar, and Andi Muhammad Akmal. 2022. "Analisis Penetapan Jadwal Waktu Salat Subuh Wahdah Islamiyah." *A T- Tur a S 9* (1). <https://doi.org/http://doi.org/10.33650/at-turas.v9i1.3265>.
- Arifin, Zainul. (2012) *Ilmu Falak; Arah Kiblat, Rashdul Kiblat, Awal Waktu Salat, Penanggalan Kalender dan Awal Bulan Qamariyah (Hisab Kontemporer)*, Yogyakarta: Lukita.
- Astiya, Sheabi, Gandhung Fajar Panjalu, and Andi Sitti Mariyam. 2023. "Astronomical Aspects of the Early Determination of Subuh" *9* (1): 59-71. <https://doi.org/https://doi.org/10.30596/jam.v9i1.14796>.
- Basthoni, M. (2020) *A Prototype of True Dawn Observation Automation System (Prototipe Sistem Otomatis Observasi Fajar)*, Jurnal Sains Dirgantara, Vol. 18, No. 1.
- Danarta, Agung. 2021. "Shift In Understanding Of The Quran And." *Jurnal Living Hadis VI*:

- 19-38. <https://doi.org/https://doi.org/10.14421/livinghadis.2021.3099>.
- Fatmawati, and Nur Hijriah. 2023. "The Analisis Variasi Kriteria Awal Waktu Subuh Di Indonesia Terhadap Pelaksanaan Ibadah Salat Dan Puasa" 7: 45-65. <https://doi.org/https://doi.org/10.24252/ifk.v7i1.38760>.
- Febylia, Salma, and Muhammad Iqbal. 2022. "Jalan Dakwah Muhammadiyah Di Palangka Raya, 1985-2020." *Syams: Jurnal Studi Keislaman* 3: 117-36. <https://doi.org/https://doi.org/10.23971/js.v3i1.6094>.
- Firdaus, Muhammad Dimas, Arwin Juli Rakhmadi Butar-butur, and Muhammad Hidayat. 2022. "Terhadap Kecerlangan Langit Malam Menggunakan Sky Quality Meter (Studi Kasus Baru - Sumatera Utara)." *ELFALAKY: Jurnal Ilmu Falak* 6 (10): 197-207. <https://doi.org/https://doi.org/10.24252/ifk.v6i2.33787>.
- Fuscha, Fika Afhamul, and Ahmad Izzuddin. 2023. "Zij Al-Jadid Ibn Asy-Syātir: Melacak Algoritma Awal Bulan Kamariah." *AL - AFAQ Jurnal Ilmu Falak Dan Astronomi* 5 (2): 237-49. <https://doi.org/https://journal.uinmataram.ac.id/index.php/afaq/article/view/7715>.
- Gun, Gun, and Abdul Basit. 2018. "Perubahan Fatwa Hukum : Analisis Terhadap Istinbath Hukum Dewan Hisbah Persatuan Islam." *Al Mashlahah: Jurnal Hukum Islam Dan Pranata Sosial Islam*, 327-56. <https://doi.org/https://doi.org/10.30868/am.v8i02.1037>.
- Herdiwijaya, Dhani. (2017) *Waktu Subuh; Tinjauan Pengamatan Astronomi, Jurnal Tarjih*, Volume 14 Nomor 1.
- Jayusman. 2021. "Tinjauan Ilmu Falak Dan Fiqh Hisab Rukyah Terhadap Koreksian Daerah Jadwal Salat" 7 (2): 133-50. <https://doi.org/https://doi.org/10.30596/jam.v7i2.7501>.
- Jayusman, Efrinaldi, and Mahmudin Bunyamin. 2023. "Perubahan Kriteria Awal Waktu Subuh Muhammadiyah." *ELFALAKY: Jurnal Ilmu Falak* 7: 1-25. <https://doi.org/https://doi.org/10.24252/ifk.v7i1.37817>.
- Kurniawan, Taufiqurrahman, and Fuad Riyadi. 2021. "Dalam Menentukan Awal Waktu Subuh." *Yudisia: Jurnal Pemikiran Hukum Dan Hukum Islam* 12: 17-34. <https://doi.org/https://journal.iainkudus.ac.id/index.php/Yudisia/index>.
- Nelli, Fitra. 2022. "Preferensi Perubahan Awal Waktu Subuh Pada Komunitas Masjid." *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 8 (2): 163-77. <https://doi.org/http://dx.doi.org/10.30596%2Fjam.v8i2.11954>.
- Pimpinan Pusat Muhammadiyah. (2010) *Anggaran Dasar Dan Anggaran Rumah Tangga Muhammadiyah*. Yogyakarta: Pimpinan Pusat Muhammadiyah.
- Putri, Erina. 2023. "Kriteria Tinggi Matahari Dalam Penentuan Awal Waktu Salat Subuh Perspektif Fikih Dan Astronomi" 4: 47-64. <https://doi.org/https://doi.org/10.24252/hisabuna.v4i3.36971>.
- Tampubolon, Ichwansyah. 2019. "Trilogi Sistem Pendidikan Pesantren Muhammadiyah : Suatu Pengantar." *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial & Keislaman*, 116-34. <https://doi.org/http://jurnal.um-tapsel.ac.id/index.php/al-muaddib/>.
- Ulum, Miftahul, and Abd. Wahid HS. 2019. "Fikih Organisasi (Reaktualisasi Sejarah Nahdlatul Ulama (NU) Di Indonesia)." *Jurnal Al-Insyiroh: Jurnal Studi Keislaman* 5 (2): 54-75. <https://doi.org/https://doi.org/10.35309/alinsyiroh.v5i2.3517>.