
An Analytical Evaluation of Fiqh and Science Perspective concerning Hajj: Tarwiyah and Arafat

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Abstract:

Hajj is held in the Zulhijjah where there are Tarwiyah days, Arafat days and Nahar days. These three days in a row fall on the eighth, ninth and tenth of Zulhijjah. These days are very important days for Muslims in performing hajj and the celebration of Eid al-Adha. Therefore, it takes the determination of the beginning of Zulhijjah to determine the fall of the three days, namely Tarwiyah day, Arafat day and Nahar day. But if it turns out that there are problems that underlie the implementation then when is the day of Tarwiyah and Arafat. With a lot of literature, this paper is made to explore, collect, and analyze the existing literature and then draw a conclusion regarding the factors that influence the differences between the fall of Tarwiyah and Arafah days and bring up the solutions given to solve the problem. this. With the debate about when the day of Tarwiyah and Arafah fall, then comes the problem of Tarwiyah and Arafat day where they do not fall together around the world due to differences in the time zones of each region on the earth's surface, differences in the method of determining the beginning of the month, differences in the time of conjunction, the boundary line of the Hijri calendar (month) which is not straight and fluctuates and there are matlak differences. Then this difference can be overcome by creating a unification calendar, following Saudi Arabia, or following the Regional Government.

Keywords: Date Line; Conjunction; Matlak; Mecca; Time Zone.

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INTRODUCTION

Tarwiyah is the eighth day of Zulhijjah on the Hijri calendar. On that day, the Jahiliyyah Arabs set out for Arafat from Zulmajaz. They named the eighth day of Zulhijjah as Tarwiyah which gave the meaning is “to collect water in Zulmajaz” because there is no water source in Arafat and Muzdalifah. Tarwiyah is the last day their markets open during the Hajj season. There are also those who say, named the day of Tarwiyah, because Prophet Ibrahim (pbuh) on the night of 8 Zulhijjah, he dreamed of slaughtering his son. In the morning, he *yarwi* (talking) with himself, is this an empty dream or a revelation of God? That day was called Tarwiyah Day (Muhammad & Suliaman, 2015).

Imam Fakhruddin Ar-Razi said that Tarwiyah is the eighth day of Zulhijjah which has the meaning of thinking or pondering. Therefore, tarwiyah is synonymous with a state of thinking and pondering about events that are still filled with doubts. Then after that, continue with the day of Arafat. Arafat is an area of Sahara field with an area of about 18 km² located about 25 km to the east outside the city of Mecca (Kemdikbud, 2016). The land of Arafat is not included in the area of illegal land based on Fiqh but its boundaries have been determined in various historical periods using signs. Arafat in Arabic means to know. Some people say that the reason given the name Arafat is because this place is a gathering place for humans to know each other (*ta'aruf*). Based on the statement of Muhammad bin Abdul Rahman Sakhawi, the word Arafat is likened to *qashabat*, the plural form of *qashbah* which means village. It was on this basis that the whole land of Arafat was called Arafat.

Every 9th of Zulhijjah, the day of Arafat all pilgrims perform wukuf in Arafat from the Zuhur to the dawn of the next day. Arafat is a special day because God boasts of His servants gathered in Arafat to the angels. According to Ar-Razi, there are eight reasons behind the naming of the 9th of Zulhijjah called the day of Arafat.

1. Indeed, that day was the momentum of meeting a married couple who had been together in heaven and then were driven into the world, and finally by Allah on that day met in the land of Arafat, namely the meeting of Prophet Adam (pbuh) with Eve. With the meeting, the two become aware (arafa) of each other.
2. The angel Gabriel taught the ordinances of performing hajj to prophet Adam as, and when he reached the land of Arafat, Gabriel said to him, "Do I already know?" Prophet Adam replied, "Yes, you know." Therefore, that day is known as the day of Arafat.
3. For on that day Prophet Ibrahim (pbuh) learned (Arafat) the truth of the dream of slaughtering his son Ismail, which he experienced and confused it.

4. On that day the angel Gabriel taught about the procedures for performing hajj to Prophet Ibrahim (pbuh), and took him to Arafat. Once there, Gabriel asked, "Do you know about the way tawaf is and where tawaf is performed?" Prophet Ibrahim replied, "Yes, you know."
5. Prophet Ibrahim (pbuh) went to Sham and left his son Prophet Ismail (pbuh) and his wife Hajar in Mecca. They had not met for several years, then by Allah the two were met on the day of Arafat.
6. Due to the events of Prophet Ibrahim's dream to slaughter his son Prophet Ismail as, as explained earlier.
7. Because on that day the people who were performing hajj named it after the word Arafat when it stopped in the land of Arafat.
8. For on that day Allah told (yata'arrafu) and gave good news to those who were performing hajj with mercy (maghfirah) and grace.

Therefore, offering prayers on the day of Arafat is also a mustajabah time, this is explained from 'Amr bin Syu'aib daru his father from his grandfather, Prophet صلى الله عليه وسلم said, "The best prayer is prayer on Arafah day. And the best I said, as well as spoken by the Prophets before me was the saying *"Laa ilaha illallah wahdahu laa syarika lah, lahul mulku walahul hamdu wa huwa' ala kulli sha-in qodiir* (There is no worship that deserves to be worshipped except Allah alone, there is no ally for Him. Have Him all kingdoms, all praises and God who rules all things." (HR. Turmudzi 3585 and narrated by al-Albani in Shahih at-Targhib no. 1536). The meaning of this hadith is that if we offer prayers on the day of Arafat then the prayer will be easily fulfilled because it is done at the main time.

The days of Tarwiyah and Arafat are awaited by the whole world. This is because there are privileges in it so that there are practices that must be practiced when carried out on these days, one of which is fasting. By being awaited by countries in various parts of the world, therefore there is a problem that arises, namely the absence of Tarwiyah and Arafat days simultaneously in various parts of the world.

METHOD

Research method is a working method used to understand objects that are targeted in science. This research is using library research because it is carried out using literature references and written data sources and this research uses a qualitative approach. This study examines a problem that always appears in Zulhijjah which arises differences of views and opinions regarding the fall of the days of Tarwiyah and Arafat.

The existence of these differences in views is none other than the absence of literature that can be obtained with a clear, complete, and thorough data source. So much literature gives birth to many different views. Therefore, this study is tracing, collecting, and reviewing all existing literature and then drawing a conclusion as a solution to the problem of differences of opinion in the timing of Tarwiyah and Arafat. The authors have made limits on discussion as a reference method in collecting and analyzing from various literatures to be studied. Here are the limitations of the discussion that will be studied.

Two days before Eid al-Adha are the days that are circumcised to do fasting. Therefore, it takes the determination of the beginning of Zulhijjah to determine the fall of the three days, namely tarwiyah, Arafat and Nahar day. But if it turns out that there are problems that underlie the implementation then when is the day of Tarwiyah and Arafat. So, there was the problem of the day of Tarwiyah and Arafat. The fall of Tarwiyah day and Arafat day is determined by the determination of the beginning of the month of Zulhijjah which is carried out by various parties ranging from experts, community organizations to the government (Hartono, 2019). The days of Tarwiyah and Arafat are awaited by the whole world. This is because there are privileges in it so that there are practices that must be changed when carried out on these days. By being awaited by countries in various parts of the world, therefore there is a problem that arises, namely the absence of Tarwiyah and Arafat days simultaneously in various parts of the world.

On the day of Tarwiyah and Arafat occurring in Mecca, not necessarily the countries to the east and the west experienced the same time as Mecca. There are countries that have not entered both days, some are experiencing it or have experienced it. Therefore, there are many differences that raise the question of whether this day of Tarwiyah and Arafat should be in accordance with the time in Mecca and Arafat or only limited to referring to the Hijri calendar in each country. This emerging ethics will be associated with the perspective of Fiqh and science.

RESULT AND DISCUSSION

The naming of Tarwiyah relates to the story of Prophet Ibrahim (pbuh) who was commanded by Allah SWT to sacrifice his son Ismail as. through a dream. The dream took place on the night of the 8th of Zulhijjah. Prophet Ibrahim (pbuh) doubted the truth of the dream, namely whether the dream was true from Allah or only came from satan to disturb him. Until noon, Prophet Ibrahim continued to think and reflect on the dream. Therefore, the day of Tarwiyah is also referred to

as a day of contemplation, thinking, and doubt, which is the dream experienced by Prophet Ibrahim as.

On the night of the 9th of Zulhijjah, Prophet Ibrahim (pbuh) again had the same dream, which was to slaughter the round of Ismail as. This dream happened a second time. Therefore, there began to be a belief in the heart of Prophet Ibrahim that this commandment was true from Allah SWT. This can be attributed to the name of the ninth day of Zulhijjah, which is the day of Arafat. Arafat means understanding or knowledge. That is, Prophet Ibrahim (pbuh) has begun to understand the truth and purpose of his dreams. However, Prophet Ibrahim (pbuh) still did not carry out the commandments in his dream.

The doubts experienced by Prophet Ibrahim (pbuh) can be understood. He was ordered to slaughter his own son, a child who had long expected his presence. Finally, Prophet Ibrahim's request was fulfilled with the birth of a boy named Ismail. However, the excitement did not last long. When Ismail was a baby, he had to be moved with his mother, Siti Hajar, from Sham to the desolate arid valley of Mecca. In the end they were reunited in Mecca when Ismail was growing up. This second meeting did not last long. The dream of Allah SWT containing the order of the slaughter of Ismail must be carried out. Where could he possibly have to slaughter his own child. What a terrible situation and choice for Prophet Ibrahim (pbuh). It is natural that he thinks, ponders, and doubts about what he is going through. The great event which is a severe test for the two very stoic Apostles of Allah is described by Allah in the Qur'an surah Ash-Shaffaat verses 100-111.

At the heart of these verses is the obedience of Prophet Ibrahim (pbuh) to Allah SWT and his sincerity in fulfilling Allah's commandments, even though he had to slaughter his beloved son. Similarly, Ismail patiently and sincerely gave his life as an execution of Allah's command to his father. In the test they passed perfectly, so immediately Allah replaced Ismail with a sacrificial animal and declared that Allah's command through Ibrahim's dream was His test. Therefore, Allah gave him a good reply, his name was fragrant all the time and he became an example for the prophets who came afterwards. Even in the prayer time at the end of the last *tahyat*, there is a prayer for the Prophet Muhammad SAW as once given to Prophet Ibrahim (pbuh).

The emergence of problems in determining the days of Arafat and Tarwiyah is a thing that must occur due to several factors and with this problem, Falak experts provide several solutions to overcome the problems that arise on the day of Arafat and Tarwiyah.

1. Some Factors Cause the Emergence of Arafat and Tarwiyah Day Problems.
The days of Tarwiyah and Arafat throughout the world are different.

2. This difference is due to several factors:

1) Differences in the time zone of each region on earth

A day consists of 24 hours in which the earth is divided into 24 different time zones according to its coordinates. The earth is 360 degrees which when divided into time zones based on longitude will produce an interval of 15 degrees every hour. With the difference in longitude, there is a difference in the time zone that exists on the face of this earth. But the difference in a country's time zone is not only based on the geographical aspect of longitude coordinates, but also based on the political aspects of the country concerned. There is an example where the Chinese state with such a large landmass has only one time zone, whereas when based on its geographical location, the Chinese state has more than one time zone because it stretches widely between the ends of the country.

In addition, based on research there are four countries that have more than five time zones, namely France with 12 time zones, the United States with 11 time zones, Russia with 11 time zones, the United Kingdom with 9 time zones and Australia with 8 time zones. A country like Australia is not as big as China but has more time zones than China. With these examples, it can be ascertained that the determination of a country's time zone is not only based on its geographical location but also based on the approval of that country where they want to divide their country into how many time zones. It aims to facilitate the state in economy, state administration and other purposes.

With the emergence of this time zone, it causes time differences in each country on this earth. Under international agreement, the time zone is determined from zero degrees longitude where the date line is located in the Greenwich. Thus, the world divides the countries into two parts, namely those in the east and west of Greenwich. The magnitude of each section is 180 degrees for a total of 12 hours. The countries east of Greenwich have a positive GMT while the countries west of Greenwich have a negative GMT.

With this difference, it will have an impact on the emergence of the problem of Arafat and Tarwiyah day. There are countries that are still at one time with Saudi Arabia so it is certain that these countries experience the same Arafat and Tarwiyah days as Saudi Arabia.

However, there are also countries that have time differences with Saudi Arabia ranging from a matter of hours to a day. If in Saudi Arabia has experienced the day of Tarwiyah and especially Arafat has taken place

the day of Arafat then there are countries that have not experienced those days because of the difference of several hours. Even other hemispheres cannot enter the day of Arafat with a difference of 1 day. This is what causes the problem that the days of Arafat and Tarwiyah do not take place simultaneously.

2) Differences in the method of determining the beginning of the Hijri month

The Hijri calendar is used in all parts of the world for Muslims to perform worship. It is because the time of worship of Muslims refers to the movement of the moon as the determinant of the beginning of the month. In the Hijri calendar, there are crucial months due to special worship in these months, namely Ramadan, Shawwal and Zulhijjah. The initial two months are related to fasting, namely the determination of the beginning and end of fasting while Zulhijjah is related to the implementation of hajj.

The determination of the beginning of the Hijri month is carried out depending on each country. Each country determines the beginning of the month in different ways. Broadly speaking, the determination of the beginning of the Hijri month is using *rukyah* and some use *hisab* (Khusurur, 2020). *Rukyah* is the determination of the beginning of the month by observing at the *hilal* directly while *hisab* is the determination of the beginning of the month through a calculation method. With the difference in the way of determination earlier this month has created a difference in entering the beginning of the Hijri month.

In addition, the problem of determining the beginning of the month in a country is not only in the difference between *rukyah* and *hisab*, but the criteria used by each country are different. With the difference in these criteria also triggers a difference in determining the beginning of the month if the proposed criteria are different. This is not only applied between countries, even in one country has a variety of criteria issued by organizations and experts Falak/astronomy.

If the determination of the beginning of the Hijri month differs between countries even within a country, then it can be ascertained that the determination of the beginning of the month, especially the month of Zulhijjah, will vary from country to country (Hassan-Bello, 2020).

This can be described if there is a difference in the way of determining the beginning of the month between countries such as in a time when country A by *hisab* stated that the next day has entered the

beginning of the new month so that if the specified is Zulhijjah then country A has entered Zulhijjah the next day. However, for country B who uses *rukayah* method it is found that on that day the *hila* has not been seen, then country B will *istikmal* at that time to 30 days so that the beginning of the month in country B occurs two days later. So, the fall of the beginning of the month in the two countries are already different.

There are also differences in criteria in one country issued by organizations and experts in mathematics/astronomy (Nursodik, 2018). This will cause a difference in the fall of the beginning of the month in each organization even though it is still in a country because for example the Indonesian state does not curb its people to always follow the government. In the determination of the beginning of this month mainly for fasting and holidays. As evidence, there are still many differences in the fall of the beginning of the month in Indonesia. If the organization with the same scholars such as using *hisab*, it is undeniable that they still issue different criteria. So that if the appearance of *hila* in organization A is in accordance with their criteria then the next day is a new month, but in organization B has not been in accordance with their criteria then it is *istikmal* becomes 30 days so that the next two days then the turn of the new month. With the difference in these criteria, it is very possible to arise a variety of decisions about the fall of the beginning of the Hijri month. So, in a country there is a different decision towards the beginning of the month so as to cause diversity of results for fellow scholars.

If the determination of the fall of the beginning of the month of Zulhijjah both in a country and between countries alone is different then, it can be ascertained that Tarwiyah which falls on the 8th of Zulhijjah and Arafat which falls on the 9th of Zulhijjah can be different possibilities, but does not deny its similarities between the two days between countries. If it is different then, the problem arises that the implementation of tarwiyah and Arafat cannot be the same, especially between countries.

3) Time difference in coincidence

The determination of the beginning of Hijri month is determined based on the visibility of *hila*. *Hila* will appear when the moon has passed its conjunction with the sun (Zaman, 2015).

Ijtima' or conjunction is the position when the moon is between the sun and the earth, namely the position of the sun and the moon is at the same astronomical longitude. It was at that time that the sunlight

received by the moon was not visible on the earth's surface. At that time, it was said to be a new moon. As the moon shifts, a little bit of sunlight reflected by the moon to the Earth begins to appear and that is what is referred to as the *hila*, which is a thin tinge of light from the moon (Ihsani, 2021). Based on Ephemeris calculations, the way to calculate when conjunction occurs is to use the GMT clock when the moon is at the smallest fraction illumination.

Basically, conjunction occurs at the same time in space when the time referred to is universal time. Although after being calculated obtained universal time, if it has been converted into local time, namely the time zone of each then will be found different time conjunction. Sometimes the conjunction happens at noon, morning, daytime, until night. But after being converted into their own time zones, the time that occurs somewhere will change, it can occur before or after the Greenwich.

In addition, conjunction can occur before or after sunset in a certain region. With this phenomenon, there are scholars that use *ijtima' qabla ghurub* and *ijtima' ba'da ghurub*. While the determination of *hila* that is commonly used is *the* conjunction of the moon at the time before sunset in that region, namely *ijtima' qabla ghurub*. If the conjunction occurs after sunset, then the number of days in the month must be rounded into 30 days. With this provision, the determination of the beginning of the month is related to when the conjunction of the moon occurs in their locations. If the time of conjunction is different, then there is a high probability that the problem of tarwiyah and arafat days occur.

4) Hijri calendar date line that is not straight and capricious

The date boundary line is an imaginary line that exists on earth to divide time into two parts and connects the regions on the Earth's surface where the Sun and Moon set simultaneously. For the setting of the Sun, these connected points create an international date boundary line. As for the sunset of the Moon, the points connected become the boundary line of the Hijri date. This date line is what will become the barrier between places that will enter the new moon the next day and places that the next day have not yet entered the new moon. In Gregorian calendar, the international date boundary line is in the straight line of Greenwich longitude.

Given the time difference of conjunction which has been converted into their respective zones then if the time of conjunction the moon is plotted into a date boundary line will be obtained a line that is not straight

but curved and this arch will not be the same every month (Anshari, 2018). Therefore, if the first conjunction in the first month is in region A, then the next conjunction may not take place in the same region, but will shift either on the right or left of the region.

In *hisab*, it can be possible to create an international date limit line for the Hijri calendar with certain criteria. If the points of place on the surface of the Earth at sunset have a height according to the desired criteria, then if these points are connected it will form a boundary line of Hijri dates. It's just that this date boundary line does not always pass through a certain place or the same but depends on the position of the Moon towards the Sun and Earth. In addition, this date line does not always stretch north to south but sometimes tilts to the right or left. As a result, two geographically adjacent places will not experience the same date even if they are at the same longitude. But sometimes two distant places do not always experience a difference in dates.

The cause of the changing Hijri date boundary line is due to the use of the motion of three celestial bodies, namely the earth, moon and sun. The motion of the moon is not as simple as the motion of the sun with the earth. With the small size of the moon resulted in the movement of the moon more aggressively. In addition, the calculation of the position of the moon is also reviewed based on the position of the place on the earth's surface. So that the *hilal* position is different when viewed from different places.

5) *Matlak* differences

Matlak is a place of sunrise or place of the appearance of the sun, dawn and moon. At first the concept of *matlak* was only used to determine the limits of the validity of rukyat. But over time, this understanding of *matlak* was also adopted by scholars *hisab*. The notion of *matlak* arose as a result of the astronomical process of the moon cycle evolving towards the Earth (Bely & Ahmad, 2021). *Matlak* is the area of enactment of the determination of the first date of Hijri. The difference in *matlak* is caused by the shape of the earth so that not all the surface of the earth can see the *hilal* at the same time. This can happen also because if somewhere on the surface of the earth can see the *hilal*, in other parts of the day the *hilal* cannot be seen caused by the position of the *hilal* that is still below the horizon (Nursodik, 2018).

This difference in *matlak* is an unavoidable *sunnatullah*. Therefore, it is not possible that all the surfaces of the earth have the same date. Based on this, if the *hilal* can be seen somewhere at the time of the sun and the next day has entered the new month, so too for places that are in the same hemisphere as it, namely those on the same side as the date line boundary. While on the contrary for places that are on the other side, the new month will start the next two days.

Some argue that *matlak* is global based on the generality of hadith about *hilal*. This view was developed by scholars and some figures in the Middle East and Indonesia, such as Abu Zahrah, Ahmad Asy-Syirbasi, Ahmad Muhammad Syakir, and Hasbi Ash-Shiddieqy. Others argue that *matlak* is local based on kuraib hadith. This opinion was developed by the scholar Shafi'i. Likewise, the Ministry of Religious Affairs of the Republic of Indonesia and various Islamic organizations that develop in Indonesia. The same view also developed in the MABIMS member area (Brunai Darussalam, Malaysia, Singapore) and the Muslim Community in North America (*Hilal* Sighting Committee of North America) coordinated by Salman Sheikh.

If this *matlak* is associated with the problem of Arafat, then there are two opinions for *matlak*, namely global and local *matlak*. Some argue that "Arafat" means place and is associated with the *wukuf* events in Arafat. The second group is of the view that Arafat refers to the 9th of Zulhijjah. So, for groups that argue that *matlak* is global and Arafat is referring to the place then they follow Saudi Arabia because it is associated with the fasting of Arafat based on the *wukuf* event in Arafat. For groups that argue that *matlak* is local and Arafat refers to the 9th of Zulhijjah, they do not follow Saudi Arabia but based on the 9th and 10th of Zulhijah established by their respective States (Atmanto, 2017).

3. Solutions to Overcome the Problems of Arafat and Tarwiyah Day

1) Use of the Islamic calendar

According to the thought of Jamaluddin Abdul Razik, with the provisions of the integrated Islamic calendar the problems regarding the days of Tarwiyah and Arafat can be overcome. This is based on the reason that the concept of this designed calendar has the principle of "one day for one date and one date one day around the world". This calendar seeks to unify all the beginnings of the new month of Hijri in the same date

around the world. The requirement of this calendar is to use absolute *hisab*, transferring *rukyat* and a new month begins when conjunction occurs within the first 24 hours of the universal day. But based on Fiqh, there are cons because the time of the change of day based on the opinion of the majority of fuqaha is at sunset. However, when viewed based on astronomical aspects, this calendar starts its day at midnight and is on the international date line will facilitate *muamalah* affairs because the provisions are the same as the world conventions. With the theory of one day one date around the world can unite the days of Tarwiyah and Arafat and other days around the world (Nursodik, 2017). But with the model of the example, the dating system created is not based on the Hijri system, which is where the day starts from after sunset. And this is one of the accepted weaknesses. In addition, there are still several models offered to unify a Hijri calendar system.

2) Following Mecca Time

In this case, the legal basis of the scholars is that the fasting of Arafat is circumcised only to those who do not perform *wukuf* in Arafat. This means that the fasting of Arafat is related to the implementation of hajj, namely at the time of *wukuf*. If the pilgrims have *wukuf*, then at that time it is recited to carry out the fast of Arafat for those who do not perform hajj. In *nash* there is no mention of fasting on the ninth day of the month of Zulhijjah, but mentioned the fast of Arafat. Unlike the case with other fasts that are mentioned the date clearly. So that, the region that lied around Mecca, mostly will follow Mecca time for doing all worship.

عن عبد هلال بن عباس رضي هلال عنهما يقول : حني صام رسول هلال ملسو هيلع هلال نلص
يوم عا شورا وعمر بصيامه قالو :اي رسول هلال انه يوم تعظمه اليهود وانصاري .فقال رسو
ل هلال ملسو هيلع هلال نلص : فاذا كان العام امقلب ان شاء هلال صمنا اليوم التاسع. قال : فلم
أيت العام امقلب, حنت توب رسول هلال صلى هلال ملسو هيلع هلال نلص

Meaning: "From Abdulah bin Abbas RA, he said: "when Rasulullah SAW fasted on the Day of Ashura and commanded it, the companions said: indeed, he is the day that the Jews and Christian exalted, then the Prophet said: Next year we inshallah fast on the ninth day. Abbas's mother said: before arriving next year, Rasulullah (SAW) had died."

3) Following the Government Even Though It Is Different from the KSA (Kingdom of Saudi Arabia).

This problem arises from differences of opinion among scholars whether the emergence of *hilal* in a region applies to the whole world, or differently depending on its own *matlak*. According to most scholars, fasting must be done simultaneously by Muslims, the difference in *matlak* does not count. Meanwhile, some scholars argue that differences in *matlak* can also affect differences in the determination of the beginning of the month in each region. This opinion is from Ikrimah, al-Qasim bin Muhammad.

For example, when in Mecca *hilal* does not appear on 29th of Zulkaidah, but in other countries the *hilal* has been seen before, namely on the 29th of Zulkaidah, so that the day of Arafat in Mecca according to that country is already entering 10 Zulhijjah, then it is not permissible for the country to fast on that day, because that day is the feast of Eid al-Adha. Likewise, the appearance of the *hilal* of Zulhijjah in the country itself after *rukyatul hilal* in Mecca. So, the 9th of Zulhijjah in Mecca was to coincide with the 8th of Zulhijjah in the country so that the inhabitants of the country fasted Arafat on the 9th of Zulhijjah according to them, which coincided with the 10th of Zulhijjah in Mecca. As Rasulullah SAW said: "If you see the *hilal*, do the fast and if you see the *hilal* again, then sacrifice, then if you are hindered (cannot see) then estimate the month."

Regarding the implementation of the Arafat fast must follow Saudi Arabia also using the proposition contained in the first opinion, that the Arafat fast is carried out when hajj pilgrims perform *wukuf*. As for the Eid al-Adha holiday, it is slightly different from other opinions. This is because usually the average Muslim in Indonesia follows the government, so it is feared that if it is slanderous, it is not why perform Eid al-Fitr and Eid al-Adha prayers in accordance with the local government, in contrast to fasting whose practices are not visible.

CONCLUSION

Tarwiyah and Arafat days are two days full of kindness in Zulhijjah. In this case is the implementation of worship is hajj or umrah. On these days, it is recommended for all Muslims to perform fasting. The tarwiyah fast is carried out before the Arafat fast. Tarwiyah day is the eighth day of Zulhijjah on the Hijri calendar. On that day, the Jahiliyyah Arabs set out for Arafat from Zulmajaz. Arafat itself is an area of the Sahara field in Mecca where the pilgrims gather to

perform wukuf from sunset to the rising of dawn the next day. Tarwiyah day has the meaning of thinking or pondering about an event. In this time of tarwiyah and arafat for Muslims it is highly recommended to carry out fasting and multiply prayers on that day. This is based on the words of the Allah SWT, which the meaning is "the best pray is the pray on Arafah day". However, for hajj pilgrims who are performing wukuf in Arafat is not recommended to fast because it is feared that hajj pilgrims do not focus on performing worship due to hot weather conditions. The advantage of fasting on tarwiyah is that it can remove the sin of one year that has passed. Arafat Day is a time for pilgrims to perform wukuf in Arafah field. Starting from the Zuhur on 9th Zulhijjah until the dawn of sunrise on 10 Zulhijjah.

Based on problems that often occur such as the difference in time in each region so as to cause differences in the determination of dates globally, differences in the determination of the beginning of the month of Hijri calendar, difference conjunction time, the date line of the Hijri calendar is not straight and always changing, and difference in *Matlak*. Therefore, to overcome this problem, the authors gave some solutions, namely the need for the establishment and use of the Islamic calendar globally. Furthermore, there is an agreement to follow the time of mecca, namely the fasting of Arafat is related to the implementation of hajj, namely at the time of wukuf. If the pilgrims have wukuf, then at that time it is recited to carry out the fast of Arafat for those who do not perform hajj. Then, follow the Government even though it is different from the KSA (Kingdom of Saudi Arabia). Regarding the implementation of the Arafat fast, it must follow Saudi Arabia also means that the Arafat fast is carried out when hajj pilgrims perform wukuf. As for the advice of the author, especially for the Country of Indonesia itself, the authors see that the government has not made an affirmation of the unification of the determination of the calendar in Islam so that this is able to continuously create differences in calendars and the implementation of worship such as the implementation of Ramadan fasting, Eid al-Fitr or Eid al-Adha. So, it would be nice to need the application of one rule that must be an agreement and reference in whatever case it is. Furthermore, the government and Islamic community organizations that are pro-this in order to always coordinate and produce joint decisions. Then, the results of the agreement to be implemented consistently. The existence of clear rules and consistent implementation will create unity, brotherhood, and peace in the implementation of worship.

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