

Criteria for Determining Subuh Prayer Time by the Wahdah Islamiyah Jamaat: Socio-Religious Implications

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The implementation of prayer and fasting in Indonesia is diverse because each Islamic organisation has a variety of criteria for the height of the angle of the sun, which varies. Wahdah Islamiyah, as one of the Islamic mass organisations, sets the initial criteria for dawn prayer time at -17.5° , while the initial guideline criteria for subuh prayer time of the Ministry of Religious Affairs is -20° . This study analyses the basis for determining the criteria for the beginning of the Wahdah Islamiyah subuh prayer time, along with socio-religious implications in society through *shari'i*, astronomical, and sociological approaches. Data are collected through interviews and documentation. The study shows the basis for determining the criteria of Wahdah Islamiyah using *hisab*, considering astronomical aspects, *waṣatiyyah* (middle) aspects, and sociological factors. The socio-religious implications of the -17.5° criterion can still be applied in subuh prayers because it is still within the grace period. It cannot be used for fasting implementation in Makassar City, Indonesia, but only within the scope of Wahdah Islamiyah, as it exceeds the limits as referenced in the calendar published by the Ministry of Religious Affairs. This study recommends establishing dialogue between stakeholders on the societal implications of differing prayer and *imsak* time criteria. It also emphasises the need for integrating scientific and religious approaches in determining worship times within the global Muslim community.

Pelaksanaan ibadah salat dan puasa di Indonesia menjadi beragam karena masing-masing ormas Islam memiliki variasi kriteria terhadap ketinggian sudut matahari yang berbeda-beda. Wahdah Islamiyah sebagai salah satu Ormas Islam menetapkan kriteria awal waktu salat subuh sebesar $-17,5^\circ$ sedangkan kriteria pedoman awal waktu Subuh Kemenag sebesar -20° . Penelitian ini bertujuan menganalisis dasar penetapan kriteria penentuan awal waktu salat subuh Wahdah Islamiyah beserta implikasi sosio-religius di masyarakat melalui pendekatan syar'i, astronomi, dan sosiologis. Teknik pengumpulan data dilakukan dengan wawancara dan dokumentasi. Hasil penelitian menunjukkan: Pertama, dasar penetapan kriteria Wahdah Islamiyah menggunakan hisab, mempertimbangkan aspek astronomis, aspek waṣatiyyah (pertengahan) dan faktor sosiologis. Kedua, Implikasi sosio-religius kriteria $-17,5^\circ$ masih bisa digunakan dalam salat subuh karena masih dalam tenggang waktunya. Tetapi tidak bisa digunakan untuk pelaksanaan ibadah puasa di Kota Makassar melainkan di lingkup Wahdah Islamiyah karena melampaui batas sebagaimana acuan dalam kalender terbitan Kementerian Agama. Kajian ini merekomendasikan kedua belah pihak perlu menghadirkan ruang dialog mengenai implikasi di masyarakat atas kriteria penetapan waktu salat dan *imsak* yang digunakan. Selain itu, kajian ini berkontribusi terhadap penguatan pentingnya integrasi antara pendekatan ilmiah dan keagamaan dalam penetapan waktu ibadah di tengah komunitas Muslim global yang majemuk.

Keywords: *fajr time criteria; implications Sosio-Religion; Wahdah Islamiyah.*

Introduction

The prayer and *imsak* scheduled in Indonesia, which outlines prayer times and the commencement and conclusion of fasting during Ramadan, is established and published by the Ministry of Religious Affairs of the Republic of Indonesia. This schedule is based on

the criterion of an initial dawn time set at -20° , supported by the empirical observation of the emergence of dawn *ṣādiq* (*fajr ṣādiq*) in Timau, Kupang, as evidenced by camera images and light curves (Fahmi et al., 2024; Helim, 2024) his stance evolved dramatically, concluding unequivocal support for the practice of *ru'yah* (moon sighting). The majority of scholars agree that the beginning of dawn (Subuh) time at sunrise is dawn (*fajr ṣādiq*), which is interpreted astronomically, not as civil dawn (*fajr civil*) because it is bright enough, and nautical dawn (*fajr nautika*), which is still dark. Thus, dawn (*fajr ṣādiq*) is dawn astronomy (*fajr astronomi*), at the end of the night until dawn, with a sun height of -20° below the horizon (*ufuk*) or about 1 hour 12 minutes until sunrise (Zaman, 2018).

Some Islamic organisations publish different Subuh times based on their *ijtihad*, scientific understanding, technology, and environment (Danarta, 2022; Fitra et al., 2024). Muhammadiyah considers Subuh time in Indonesia too fast and postponed it by 8 minutes with criteria criterion of -18° (Adam, 2021; Fitra & Silvana, 2021). Wahdah Islamiyah uses different criteria of -17.5° , resulting in a time 10 minutes later than the Ministry of Religious Affairs. This research will focus on Wahdah Islamiah.

The Sharia Council of Wahdah Islamiyah states that the initial dawn time criterion of -17.5° is based on the consideration of *fajr ṣādiq*, with -17.5° being a middle ground between -15° (too low) and -18° (too high) (Committee for Moon Sighting and Islamic Astronomy, 2023). The next prayer schedule indicates that the -17.5° criterion is derived from the -18° stipulation, with an additional *ihtiyāt* of 2 minutes, equivalent to 0.5° ($-18^\circ + 0.5^\circ = -17.5^\circ$) (Akhyar et al., 2022). Prayer and *imsāk schedule* published by Wahdah Islamiyah every month in print or *online media* uses a sun position of $-17, 5^\circ$ (below the horizon), which is a difference of 2.5° (2.5×4 arc minutes = 10 arc minutes) from the Ministry of Religious Affairs' initial Subuh criteria. Using the *hisab rukyat* ephemeris, we obtained the following results. Below is a comparison of the prayer schedule and *Imsāk of Rabiul Aakhir* 1444 H in Makassar City, Indonesia, between the Ministry of Religious Affairs (Picture 1) and Wahdah Islamiyah (Picture 2).

Picture 1.

Prayer time schedule and *Imsak* of the Ministry of Religion

KEMENTERIAN AGAMA REPUBLIK INDONESIA		Subuh - 20°								
DIREKTORAT JENDERAL Bimbingan Masyarakat Islam		Isya - 18°								
JADWAL SHALAT PROVINSI SULAWESI SELATAN										
UNTUK DAERAH KOTA MAKASSAR										
L1=5°8', BT=119°28'										
NO	TANGGAL	IMSAK	SUBUH	TERBIT	DUHA	ZUHUR	ASAR	MAGRIB	ISYA	
1	Kamis, 27/10/2022	04:11	04:21	05:35	06:03	11:50	15:03	17:58	19:08	
2	Jumat, 28/10/2022	04:11	04:21	05:35	06:02	11:50	15:04	17:58	19:08	
3	Sabtu, 29/10/2022	04:11	04:21	05:35	06:02	11:50	15:04	17:58	19:08	
4	Minggu, 30/10/2022	04:10	04:20	05:34	06:02	11:49	15:04	17:58	19:08	
5	Senin, 31/10/2022	04:10	04:20	05:34	06:02	11:49	15:05	17:58	19:09	
6	Selasa, 01/11/2022	4:10	04:20	05:34	06:02	11:49	15:05	17:58	19:09	
7	Rabu, 02/11/2022	04:09	04:19	05:34	06:02	11:49	15:06	17:58	19:09	
8	Kamis, 03/11/2022	04:09	04:19	05:34	06:02	11:49	15:06	17:58	19:09	
9	Jumat, 04/11/2022	04:09	04:19	05:34	06:01	11:49	15:07	17:58	19:10	
10	Sabtu, 05/11/2022	04:09	04:19	05:33	06:01	11:49	15:07	17:58	19:10	
11	Minggu, 06/11/2022	04:08	04:18	05:33	06:01	11:49	15:07	17:53	19:10	
12	Senin, 07/11/2022	04:08	04:18	05:33	06:01	11:49	15:08	17:53	19:11	
13	Selasa, 08/11/2022	04:08	04:18	05:33	06:01	11:50	15:08	17:53	19:11	
14	Rabu, 09/11/2022	04:08	04:18	05:33	06:01	11:50	15:09	17:53	19:11	
15	Kamis, 10/11/2022	04:08	04:18	05:33	06:01	11:50	15:09	17:53	19:11	
16	Jumat, 11/11/2022	04:08	04:18	05:33	06:01	11:50	15:10	18:00	19:12	
17	Sabtu, 12/11/2022	04:07	04:17	05:33	06:01	11:50	15:10	18:00	19:12	
18	Minggu, 13/11/2022	04:07	04:17	05:33	06:01	11:50	15:11	18:00	19:12	
19	Senin, 14/11/2022	04:07	04:17	05:33	06:01	11:50	15:11	18:00	19:13	
20	Selasa, 15/11/2022	04:07	04:17	05:33	06:01	11:50	15:11	18:01	19:13	
21	Rabu, 16/11/2022	04:07	04:17	05:33	06:02	11:51	15:12	18:01	19:14	
22	Kamis, 17/11/2022	04:07	04:17	05:33	06:02	11:51	15:12	18:01	19:14	
23	Jumat, 18/11/2022	04:07	04:17	05:33	06:02	11:51	15:13	18:01	19:14	
24	Sabtu, 19/11/2022	04:07	04:17	05:34	06:02	11:51	15:13	18:02	19:15	
25	Minggu, 20/11/2022	04:07	04:17	05:34	06:02	11:51	15:14	18:02	19:15	
26	Senin, 21/11/2022	04:07	04:17	05:34	06:02	11:52	15:14	18:02	19:16	
27	Selasa, 22/11/2022	04:07	04:17	05:34	06:02	11:52	15:15	18:03	19:16	
28	Rabu, 23/11/2022	04:07	04:17	05:34	06:03	11:52	15:15	18:03	19:17	
29	Kamis, 24/11/2022	04:07	04:17	05:34	06:03	11:52	15:16	18:03	19:17	

Source: Kemenag.go.id

Picture 2.

Prayer time schedule and *Imsak* Wahdah Islamiyah

Dewan Syariah Wahdah Islamiyah		Jadwal Salat Bulan Rabiulakhir 1444 H								
Jilayah Makassar		MILAYAH MAKASSAR								
Tanggal	Magrib	Isya	Imsak Subuh	Duha	Zuhur	Asar				
01 Rabiulakhir (27/10/2022)	17:56	19:05	04:29	05:53	11:50	15:01				
02 Rabiulakhir (28/10/2022)	17:56	19:06	04:29	05:53	11:50	15:01				
03 Rabiulakhir (29/10/2022)	17:56	19:06	04:29	05:53	11:50	15:02				
04 Rabiulakhir (30/10/2022)	17:56	19:06	04:28	05:52	11:50	15:02				
05 Rabiulakhir (31/10/2022)	17:57	19:06	04:28	05:52	11:50	15:02				
06 Rabiulakhir (01/11/2022)	17:57	19:06	04:28	05:52	11:50	15:03				
07 Rabiulakhir (02/11/2022)	17:57	19:06	04:27	05:52	11:50	15:03				
08 Rabiulakhir (03/11/2022)	17:57	19:07	04:27	05:52	11:50	15:04				
09 Rabiulakhir (04/11/2022)	17:57	19:07	04:27	05:52	11:50	15:04				
10 Rabiulakhir (05/11/2022)	17:57	19:07	04:27	05:52	11:50	15:05				
11 Rabiulakhir (06/11/2022)	17:57	19:08	04:26	05:52	11:50	15:05				
12 Rabiulakhir (07/11/2022)	17:57	19:08	04:26	05:51	11:50	15:05				
13 Rabiulakhir (08/11/2022)	17:58	19:08	04:26	05:51	11:50	15:06				
14 Rabiulakhir (09/11/2022)	17:58	19:08	04:26	05:51	11:50	15:06				
15 Rabiulakhir (10/11/2022)	17:58	19:09	04:26	05:51	11:50	15:07				
16 Rabiulakhir (11/11/2022)	17:58	19:09	04:26	05:51	11:50	15:07				
17 Rabiulakhir (12/11/2022)	17:59	19:09	04:26	05:51	11:50	15:08				
18 Rabiulakhir (13/11/2022)	17:59	19:10	04:25	05:51	11:50	15:08				
19 Rabiulakhir (14/11/2022)	17:59	19:10	04:25	05:51	11:51	15:09				
20 Rabiulakhir (15/11/2022)	17:59	19:11	04:25	05:51	11:51	15:09				
21 Rabiulakhir (16/11/2022)	18:00	19:11	04:25	05:51	11:51	15:09				
22 Rabiulakhir (17/11/2022)	18:00	19:11	04:25	05:52	11:51	15:10				
23 Rabiulakhir (18/11/2022)	18:00	19:12	04:25	05:52	11:51	15:10				
24 Rabiulakhir (19/11/2022)	18:00	19:12	04:25	05:52	11:52	15:11				
25 Rabiulakhir (20/11/2022)	18:01	19:13	04:25	05:52	11:52	15:11				
26 Rabiulakhir (21/11/2022)	18:01	19:13	04:25	05:52	11:52	15:12				
27 Rabiulakhir (22/11/2022)	18:02	19:14	04:25	05:52	11:52	15:12				
28 Rabiulakhir (23/11/2022)	18:02	19:14	04:25	05:52	11:53	15:13				
29 Rabiulakhir (24/11/2022)	18:02	19:15	04:25	05:52	11:53	15:13				

Lokasi: MAKASSAR (5°14'7" LS 119°43'2" BT) (GMT +8)
 Penetapan Waktu Subuh 17.5°
 Penetapan Waktu Isya 18°

Source: Wahdah Islamiyah Sharia Council Prayer Schedule

The two prayer and *imsak* schedules show the difference in the start of Subuh time. The criterion -17.5° Wahdah Islamiyah is 10 minutes slower than the criterion -20° of the Ministry of Religious Affairs. On November 1, 2022, the *imsak* schedule of the Ministry of Religious Affairs was at 04:09 Central Indonesia Time (UTC+8), indicating the start of fasting, while Wahdah Islamiyah started *imsak* at 04:19 (UTC+8). This provides an additional 10 minutes for *sabur*. The *imsak* schedule serves as the deadline for starting (*imsak*), ending *puasa* (*iftar*), and includes schedules for dawn prayers, duhur, asar, magrib, isya, and duha, and sunrise (*syuruq*) (Mustaqim, 2020).

From the criteria for the beginning of Subuh time published by Wahdah Islamiyah, there is a difference of 10 minutes compared to the Ministry of Religious Affairs

(Sirajuddin et al., 2023; Wahidin & Hijriah, 2023). This discrepancy needs to be reviewed in Islamic law and astronomy as a precautionary *ijtihad* for the beginning of Subuh time and its sociological implications. One recurring issue in Islamic ritual practices in Indonesia is the difference in determining the starting time of Subuh prayer and the beginning of fasting (*imsak*). These differences, while based on scientific and religious interpretations, can create confusion among the public and affect ritual uniformity, especially *Ramadan*. The time difference can be as much as 10 minutes, impacting the validity of worship practices such as prayer and fasting. This raises a fundamental question: how do Islamic organisations with different doctrinal orientations engage with these differences, and how do their approaches affect the broader religious life of the community?

Wahdah Islamiyah is a significant case to explore as a Salafi-oriented Islamic organisation with around 120 branches in Indonesia. It positions itself as an integral part of the national framework (Chaplin, 2018), unlike other Salafi groups that tend to be more apolitical or purist in their stances (Nisa, 2012). Wahdah Islamiyah's involvement in national religious discourse, such as publishing an independent *imsakijah* schedule differing from the Ministry of Religious Affairs, underscores its role in shaping public religious practice (Chaplin, 2018; Sugiyarto, 2013). These differences may allow for dialogical engagement, given shared concerns between both parties.

Previous studies on Wahdah Islamiyah have focused on their organisational development and da'wah strategies (Perdana & Panambang, 2019; Suriati, 2020). Meanwhile, research on their use of astronomical calculation (*hisab*) for setting prayer times is limited and often overlooks the socio-religious implications (Akhyar et al., 2022; Mahmuddin et al., 2020). Consequently, there has been little attention to the practical impact of varying prayer and fasting time criteria on Muslim communities. This article analyses the basis for Wahdah Islamiyah's criteria in determining the beginning of Subuh prayer time and its broader socio-religious implications in Makassar City, Indonesia.

To frame this inquiry, the study uses Clifford Geertz's perspective (2013), which views religion as a cultural system composed of meaningful symbols that guide behaviour and provide order to social life. In this view, religious symbols such as Subuh time, *fajr sadiq*, and *imsak* carry social and cultural meanings that shape how communities interpret and enact religious obligations. Geertz proposes two relevant approaches (Qodim, 2009) for studying religion: a hermeneutic approach

(Popp-Baier, 1997), which emphasises the symbolic meaning of religious practices (such as *mus atiyah* or visual observability), and a comparative-scientific approach, assessing how diverse religious expressions emerge, transform, and affect everyday life (Baeq, 2014; Husnul Qodim, 2009). These approaches are useful for analysing the diversity of prayer time standards in Indonesia and for understanding how differing interpretations can be negotiated within a plural religious context.

Method

This study employs a multidisciplinary approach by integrating three analytical frameworks. *First*, a sharia approach examines the legal foundations of Islamic teachings related to prayer and fasting times through references to the Quran and Hadith. *Second*, an astronomical approach analyses the position and movement of celestial bodies that determine the beginning of Subuh time. *Third*, a sociological approach explores how differences in time calculation practices influence the behaviours and perceptions of specific Muslim communities, considering their diverse socio-religious characteristics (Rukin, 2021).

Data collection techniques included interviews and document analysis. Interviews were conducted with several key informants, including members of the *Rukyat* and *Falakijah* Commission, the Sharia Council of Wahdah Islamiyah, the Chairman of the *Badan Hisab dan Rukyat* (the Council of Islamic Astronomy and Moon Sighting) from the Ministry of Religious Affairs in Makassar City, and representatives of the Muhammadiyah *hisab* team in Makassar. Documentation was carried out to collect data on the schedule of Wahdah Islamiyah prayers, published every Hijri month. The data from interviews and documentation were then analysed qualitatively to understand the socio-religious implications within the community (Creswell & Poth, 2016).

The concept of dawn (*fajr*) in a review of jurisprudence and astronomy

The term *fajr* (dawn) originates from the Arabic word **الفَجْر** (*al-fajr*), meaning ‘the illumination of the night’ (Manzhur, 2005). In Indonesian, it is translated simply as *fajr*. When *fajr* is mentioned, it refers to bright white light on the Eastern horizon (*ufuk*) that appears shortly before sunrise, not the rising of the sun itself (Zaman, 2018). The concept of *fajr* is important for determining the time of Subuh prayers and the start of fasting.

1. *Fajr* in the review of jurisprudence (*fiqih*)

Fajr, the beginning of the time of Subuh, is described in the Quran as related to prayer and fasting, as in surah al-Baqarah 2:187. The term *sabur*, *fajr*, Subuh time or Subuh is explained in several Tafsir books as *al-khait al-abyaḍ min al- aswad min al-fajr* (the white thread from the black thread, namely *fajr*). The tafsir provides explanations and context for the revelation of Surah al-Baqarah 2:187, including:

A hadith narrated by Bukhāri and Muslim from Amir bin Shurahbil, citing Adi bin Hitam, states that when this verse was revealed, he took a black and a white tie and placed them under his pillow. He was unable to distinguish them at night, so he went to Rasulullah and recounted the event. Rasulullah then clarified (al-Ju'fiy, 1992)

إِمَّا ذَاكَ الْأَسْوَدَ وَالْأَبْيَضُ النَّهَارِ

”What is meant is the darkness of night and the whiteness of day ...” Then came down this verse.

According to Ibn Katsir, the ability to eat until dawn shows that the time of suhoor is recommended (*mustajab*). The *al-fajr* in this verse refers to *fajr ṣādiq*, not *fajr kāẓib* (ar-Rifa', 1999). Another explanation provided by Wahbah al-Zuhaili in *tafsir al-Munir* divides dawn into two: first, *fajr kāẓib*, which resembles a wolf's tail, does not prohibit anything; second, *fajr ṣādiq*. What follows *fajr kāẓib* spreads across the eastern horizon (*ufuk*) as a sign for the Subuh prayer time and prohibits eating for those fasting people (Al-Zuhaili, 2013).

The definition of *fajr* is further explained in the types of dawn based on the following hadith from Bukhari:

From Jābir bin Abdullāh ra. he said, Rasulullah saw. said, “*fajr* has two types. First, *fajr*, which resembles a wolf's tail, is not allowed to perform subuh prayer (the time has not yet entered), and does not prohibit eating (sahur). The second *fajr*, which extends across the horizon, indicates the start of dawn and prohibits eating (sahur) (Imam Abi Abdillah, 1999).

In the above hadith, there are two types of *fajr*: *fajr ṣādiq* and *fajr kāẓib*. *Fajr kāẓib* has light that rises vertically towards the sky like a pillar, resembling a wolf's tail because of its shape on the horizon (*ufuk*). This light disappears with darkness, and *fajr* does not permit Subuh prayers; it is still allowed to eat and drink for those who fast, as it is not the real *fajr*

that marks the start of Subuh time and the end of eating and drinking for those fasting. The second, *fajr ṣādiq* has light that extends to the northern and southern horizons; there is no more darkness thereafter, and the light gradually fills the horizon (*ufuk*). This *fajr* marks the start of subuh prayer time, and it is forbidden to eat and drink during fasting.

Picture 3.

Fajr Kāẓib and Fajr Ṣādiq

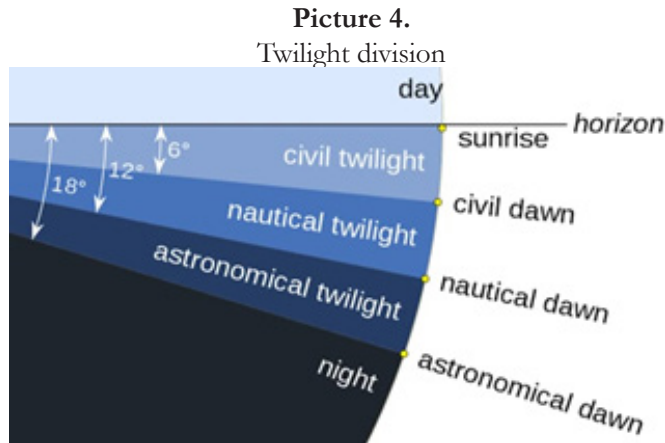


Source: Observatory of Astronomy, Muhammadiyah University of North Sumatera, 2021

2. *Fajr* in Astronomy review

Astronomers divide *fajr* into astronomical reviews based on observations made. According to Abdur Rachim, *fajr* in astronomical terms is divided into levels of brightness, or *twilight*, which are three levels as follows:

- a. *Civil Twilight* (-6°): marked when objects in the open still have discernible shapes, and the brightest stars begin to appear.
- b. *Nautical Twilight* (-12°): when the horizon (*ufuk*) off the coast becomes invisible and all bright stars can be seen.
- c. *Astronomical Twilight* (-18°): indicates the beginning of *isba* time and, for of the next day, the beginning of subuh time, equivalent to a sun depression of -20° (Khazin, 2005:39-40; Rachim, 1983:93)



Source: Observatory of Astronomy, Muhammadiyah University of North Sumatra, 2022

Profile of Wahdah Islamiyah

Wahdah Islamiyah was established by Fathul Muin Dg. Mangading, a South Sulawesi scholar, on June 18, 1988, as the Yayasan Fathul Muin (YFM) under notary deed No. 20 by Abdullah Ashal. On February 19, 1998, YFM became Yayasan Wahdah Islamiyah (YWI), meaning "Islamic Unity". It later transformed into the Yayasan Pesantren Wahdah Islamiyah (YPWI) to support the establishment of Islamic universities. On April 14, 2002, Wahdah Islamiyah (WI) was recognised as a mass organisation managing Wahdah Islamiyah's formal education. Manhaj Wahdah Islamiyah is based on the Quran and al-Sunnah, following *al-Salaf al-Ṣalib (manhaj ahli al-sunnah wa al-jama'ah)*, and focuses on da'wah, education, social work, women, information, health, and the environment (Wahdah Islamiyah, 2014).

On April 14, 2002, coinciding with 1 Safar 1422 H, Wahdah Islamiyah (WI) established as an organisation managing the formal education, similar to other mass organisations such as NU and Muhammadiyah (Jufri, 2007:132). This is outlined in Chapter 1 of its Articles of Association and Bylaws. Wahdah Islamiyah is a local Islamic movement based in Makassar, now spread throughout Indonesia (Sugiyarto, 2013). The centre in Makassar City is located at Jl. Antang Raya No. 48, guided by the provincial Regional Leadership Council (DPW), the Regional Leadership Council (DPD) of the City Regency, and the Sub-District Branch Leadership Council (DPC).

Since 2002, Wahdah Islamiyah has built partnerships with the Government of Indonesia and civil society agencies (Chaplin, 2018). Their leaders expressed a desire to collaborate with social and political institutions and become ‘national assets’ such as Nahdlatul Ulama and Muhammadiyah. Wahdah Islamiyah promotes an understanding of the nation and state that prioritises religious values in people’s lives. Their community involvement extends beyond high-level interactions between leaders and government representatives; through a cadre and membership system, they also aim to transform society through grassroots activism (Chaplin, 2018:208-23).

According to Nisa (2012), many young Muslim women in Makassar are part of Wahdah Islamiyah, a Salafi-oriented organisation, actively recruiting new followers. Wahdah Islamiyah has built a close relationship with the local government in Makassar and does not incite hatred against politicians. As long as the government does not hinder their proselytising, they do not oppose it, unlike some Salafi groups in Indonesia. Thus, their presence does not threaten local governments (Nisa, 2012:1-11).

Manhaj Wahdah Islamiyah is the understanding and *amaliyah* of the Quran and the corresponding Sunnah *al-salaf al-salib* (*manhaj ablu al-sunnah wa al-jama’ah*), which engages in da’wah, education, social issues, feminine, information, health, and environment (Wahdah Islamiyah, 2014). Guidelines for the Wahdah Islamiyah community organisation are outlined in the Mukhtamar Articles of Association and Islamic bylaws for daily worship and *muamalah* (Oktaviani, 2018: 41). . This includes the issuance of prayer time schedules. Wahdah Islamiyah has established many worships and *da’wah* facilities. In Makassar City, there are 120 mosque buildings (Sirajuddin, 2023). The issuance of prayer time schedules through public means by Wahdah Islamiyah reaches the community.

Basic determination and algorithm of early criteria for Subuh time of Wahdah Islamiyah

Wahdah Islamiyah’s monthly prayer schedule applies the calculation method (*hisab*) to determine prayer times, including fajr prayer times (Rukyat and Falakiyah Team of the Dewan Syariah Islamiyah, 2023). They believe that mosque muezzins do not need to leave the room to observe natural signs of dawn (*fajr ṣadiq*), allowing the call to prayer to be recited when prayer time arrives. Wahdah Islamiyah employs contemporary true *hisab* methods for

making its morning prayer schedule. (Rukyat and Falakiah Team of the Dewan Syariah Islamiyah, 2023). The timing of Wahdah Islamiyah prayers is based on the actual position (*wāqi' al-hāl*) of the sun, rather than relying solely on *rukyyat*, which is only used if there is doubt about the existing prayer schedule (Sirajuddin, 2023).

The method used in determining prayer times according to the Sharia Council of Wahdah Islamiyah is as follows: *First*, it is essential to understand jurisprudence regarding the position of the sun as a reference point in determining the beginning of prayer time based on Quranic and hadith postulates and interpretations that are recognised for their credibility. *Second*, the *rukyyat* method is used as a tool to determine prayer time, but not as a primary reference. *Third*, the preparation of prayer times must involve several discussions and deliberations by jurists and astronomers related to Wahdah Islamiyah or experts outside Wahdah Islamiyah who are willing to provide input and consideration (Mahmuddin et al., 2020:57).

Basic determination of the dawn prayer time by Wahdah Islamiyah considers the following aspects:

1. The astronomical aspect using the criterion of 18° , which is commonly accepted as *fajr of ṣādiq*.
2. The *waṣatīyyah* (mid) aspect, which is balanced, avoiding the faster 20° criterion and the slower 15° criterion.
3. Sociological aspects that minimally impact societal psychology, ensuring clarity in observing *fajr ṣādiq*.

The Wahdah Islamiyah prayer schedule algorithm relies on precise calculations using software. It employs the VSOP87 algorithm, similar to that used for accurate *times*. A comparison between the prayer schedule from Wahdah Islamiyah and the *Hisab* schedule from the accurate time software are identical (Akhyar et al., 2022).

Table 1.
Comparison of Subuh Prayer Time Schedule of Wahdah Islamiyah Algorithm and
Software Accurate Times

Date (Ramadan 1444 H) in Makassar	Wahdah Islamiyah	Accurate Times
1	04.59	04.59
2	04.59	04.59
3	04.59	04.59
4	04.59	04.59
6	04.58	04.58
...
27	04.54	04.54
28	04.54	04.54
29	04.54	04.54

The data needed to distinguish the beginning of prayer time as following (Sirajuddin, 2023)

- a. Specify place latitude data
- b. Determine longitude data for places and regions
- c. Determine the value of the sun's declination and the *Equation of Time*
- d. Determine the value of the height of the Sun for the beginning of dawn.
- e. Calculate the time angle of the sun at dawn time formulated by the formula: $\cos t = -\tan p \cdot \tan d + \sin h : \cos p : \cos d$. Information: $t =$ Sun Time Angle

$p =$ Lintang place

$d =$ Sun Declination

- f. Calculate the beginning of prayer time in regional time with formula: $(12-e:15)-t+(BD-BT:15)$

Information:

$e =$ Equation of time

$t =$ Sun Time Angle

$BD =$ Regional Longitude

$BT =$ Longitude of the Place

g. Add values *iḥtiyāt* or rounding (0,5⁰ or 2 minutes).

The initial calculation of the Subuh prayer time for Wahdah Islamiyah and the Ministry of Religious Affairs uses the manual method or ephemeris system.

Hisab beginning of Wahdah Islamiyah Subuh prayer time in Makassar, November 1, 2022.

Data :

- Lintang place (p) = 5 °8'
- Bujur place (BT) = 119 ° 25'
- Bujur area (BD) = 120 ° WITA
- Sun Declination (d) = -14 ° 21' 46"
- Time grader (e) = 0^j 16^m 27^d
- Early criteria of subuh (h) = -18 °+0,5 ° (Wahdah Islamiyah)

Formula Angle of the sun at subuh

$$\cos t = -\tan p \cdot \tan d + \sin h : \cos p : \cos d$$

$$\cos t = -\tan -5 \text{ } ^\circ 8' \times \tan -14 \text{ } ^\circ 21' 46'' + \sin -18 \text{ } ^\circ : \cos -5 \text{ } ^\circ : \cos -14 \text{ } ^\circ 21' 46''$$

$$= -0,34327491$$

$$t = 110 \text{ } ^\circ 04' 35,49'' : 15 = 07 \text{ } ^j 20 \text{ } ^m 18,37 \text{ } ^d$$

Formula dhuhur

$$12-e = 12 - [0,16'27''] = 11 \text{ } ^j 43 \text{ } ^m 27 \text{ } ^d$$

$$\text{The angle of the sun in the clock} = \underline{07 \text{ } ^j 18 \text{ } ^m 12,46 \text{ } ^d} - 04 \text{ } ^j 23 \text{ } ^m 08,63 \text{ } ^d$$

Customization with Wita

BD-BT: 15 jam

$$120 \text{ } ^\circ - 119 \text{ } ^\circ 25' = 0 \text{ } ^\circ 35' : 15 = \underline{00 \text{ } ^j 02 \text{ } ^m 20 \text{ } ^d} + 04 \text{ } ^j 25 \text{ } ^m 28,63 \text{ } ^d$$

$$Iḥtiyāt/\text{Rounding} (2') = \underline{00 \text{ } ^j 01 \text{ } ^m 31,37 \text{ } ^d} + 04 \text{ } ^j 27 \text{ } ^m 00 \text{ } ^d$$

The beginning of fajr time, Wahdah Islamiyah hit 04. 27 WITA.

Imsak = Subuh time

Imsak = **04. 27 WITA**

Ministry of Religious Affairs version

Data:

Lintang place (p)	= 5 ° 8'
Bujur place (BT)	= 119 ° 28'
Bujur area (BD)	= 120 ° WITA
Sun Declination (d)	= -14 ° 21' 46'
Time grader I	= 0j 16m 27d
Early criteria of subuh (h)	= -20 ° (Kemenag)

Formula Angle of the sun at subuh

$$\cos t = -\tan p \cdot \tan d + \sin h : \cos p : \cos d$$

$$\cos t = -\tan -5 \text{ } ^\circ 8' \times \tan -14 \text{ } ^\circ 21' 46' \sin -20 \text{ } ^\circ : \cos -5 \text{ } ^\circ : \cos -14 \text{ } ^\circ 21' 46'$$
$$= -0,374642278$$

$$t = 112 \text{ } ^\circ 00' 7,94 \text{ } : 15 = 07 \text{ } ^i 28 \text{ } ^m 0,53 \text{ } ^d$$

Formula dhuhur

$$12 - e = 12 - [0,16 \text{ } 27 \text{ } ^\circ] = 11 \text{ } ^i 43 \text{ } ^m 27 \text{ } ^d$$

$$\text{The angle of the sun in the clock} = \underline{07 \text{ } ^i 28 \text{ } ^m 00,53 \text{ } ^d} - 04 \text{ } ^i 15 \text{ } ^m 26,47 \text{ } ^d$$

Adjustment to WITA

$$\text{BD-BT: } 15 \text{ jam}$$

$$120 \text{ } ^\circ - 119 \text{ } ^\circ 28' = 0 \text{ } ^\circ 32' : 15 = \underline{00 \text{ } ^i 02 \text{ } ^m 08 \text{ } ^d} + 04 \text{ } ^i 17 \text{ } ^m 34,47 \text{ } ^d$$

$$\text{Ihtiyāt/Rounding (} 2 \text{ } ^\circ \text{)} = \underline{00 \text{ } ^i 01 \text{ } ^m 25,53 \text{ } ^d} + 04 \text{ } ^i 19 \text{ } ^m 00 \text{ } ^d$$

So the beginning of dawn time of the Ministry of Religion of the Republic of Indonesia is at 04.19 WITA.

$$\begin{aligned} \text{Imsak} &= \text{Subuh time} - 00 \text{ } ^i 10 \text{ } ^m 00 \text{ } ^d \\ &= 04 \text{ } ^i 19 \text{ } ^m 00 \text{ } ^d - 00 \text{ } ^i 10 \text{ } ^m 00 \text{ } ^d \\ &= 04.09 \text{ WITA} \end{aligned}$$

The initial algorithm of Wahdah Islamiyah prayer time uses the same data as the Ministry of Religious Affairs, but applies concepts for dawn time criteria: Wahdah Islamiyah uses -18, while the Ministry of Religion uses -20. Additionally, Wahdah Islamiyah calculates

imsak time to be the same as subuh time, while the Ministry of Religion provides *imsak time* 10 minutes before subuh prayer.

Socio-religious implications of early Subuh time criteria of Wahdah Islamiyah

1. Implications for Subuh prayer

The determination of prayer time is based on the phenomenon of the Sun, which is then translated through the position of the Sun as a sign of the beginning or end of prayer time (Raisal & Rakhmadi, 2020; Sultan, 2004). The position of the Sun is the height of the Sun, or the distance calculated from the horizon to the Sun through a vertical circle. The angular height of the sun is expressed in degrees, ranging from a minimum of 0° to a maximum of 90° , with a negative sign if below the horizon and positive if above the horizon (*ufuk*) (Jenkins, 2013; Kittler & Darula, 2013).

Fajr, as a marker of subuh time, plays a role in the times of prayer and fasting. The term dawn in jurisprudence agreed upon by the scholars is: *fajr kaẓ}ib* and *fajr ṣādiq*. *Fajr kaẓ}ib* is the scattering of sunlight by atmospheric dust on the horizon, spreading upwards, *fajr ṣādiq* is the phenomenon of the appearance of light spreading lengthwise on the eastern horizon, a sign of the position of the sun below the eastern *ufuk*. In this astronomical view of the *Fajr ṣādiq*, a sign a few hours before sunrise on the eastern horizon, a reddish-yellow light appears, marking the time from the end of the night to the bright day (Rojak et al., 2017). This position of *Fajr ṣādiq* becomes an interpretation of *ijtihad* to determine the criteria for the beginning of dawn time through observation (Qulub et al., 2024).

The implications of the initial criteria for the dawn prayer time of Wahdah Islamiyah on the prayer schedule are diverse, especially regarding the prayer schedule in Makassar City, Indonesia. This difference must be recognised as a reality of *ijtihad* differences because it arises from many factors. Among these are factors of understanding from Nash about the initial limit of dawn prayer time, astronomical geographical influences on differences in latitude and longitude, light intensity in the sky when the full moon decreases, light pollution factors on the surface of the Earth, atmospheric conditions, and others (Sarwat, 2018).

Jurisprudence analysis relates to the time of the subuh prayer, which consists of three times: the time of *faḍīlah*, the time of prayer done at the beginning of time, the time of

ikhtiyār or the middle time of doing it when the sky turns yellow, and the time of *javāz* until sunrise. Imam Nawawi said: “The scholars agree that the beginning of the dawn prayer is at dawn *ṣādiq*, during the time of *ikhtiyār* when the sun shines yellow until sunrise. Some terms to note in prayer include (Maulana, 2018:36):

- a. *Faḍīlah* time (prime time): prioritised and takes precedence.
- b. Time *ikhtiyār* (optional): chosen when people cannot pray at the beginning of the time.
- c. *Javāz* time (may): allowed to postpone prayers due to an emergency.
- d. *Hurmah* (forbidden) time: t when little time remains to perform the perfect prayer; it is not late but considered sinful if one ends the time without *uḡur*.
- e. *Uḡur time* applies to those *with* *uḡur (rukhsah)* on their way to pray, with timely prayer implementation according to the time.

Based on these prayer times, it is mandatory to perform prayers at the right time, but with the conditions of *wajīb muwassa'*, allowing flexibility in carrying out prayers. Although prayer is obligatory, it can be performed at any time during its period (Maulana, 2018:37). Therefore, for subuh prayers, the time spans from the dawn of *ṣādiq* until the rising of the sun. However, the virtue of morning prayers can be obtained at the beginning of the day. Imam Nawawi stated in *Majmu'*(Maulana, 2018:38):

”In terms of when one gets the primacy of the beginning of the time at each prayer, there are three opinions, but the most *ṣahīḥ* is that when the time of prayer comes, one should immediately prepare for prayer, such as *aḡan*, *iqāmah*, and covering the *aurat* (wearing prayer clothes). It is permissible to pause for belief activities, such as eating a few mouthfuls or talking for a while”.

According to the author, the initial criterion for subuh time in the Wahdah Islamiyah prayer schedule in Makassar City results in a calculation that is 8 minutes slower than that of the Ministry of Agriculture, as described in the previous chapter. This shows that being 8 minutes behind does not reduce the validity of the beginning of the prayer time; the prayer can be performed at any time as long as it is within the time limit or exceeds it, which may lead to cancellation. Therefore, the implication is that it does not acquire the primacy of prayer at the beginning of its time.

2. Implications of fasting time

The timing of *imsāk* in Indonesia is important to be understood and implemented in the community, because *imsāk* is related to starting fasting, both during Ramadan and for sunnah fasting (Latifah, 2020). The peculiarities of calculating the beginning of prayer time in the *imsakiah* schedule are related to the times of *imsak* and iftar (Rojak & Fawzi, 2024). The time for breaking the fast is the same as the beginning of the time for the Maghreb prayer (Ashraf, 2013; Meziane & Guessoum, 2009) The *imsak* time marks the beginning of the period to start fasting before the subuh prayer time (Burhani, 2013). Therefore, it is sufficient to add the *imsak* time column to the *imsakiah* schedule from the initial schedule of the usual prayer times.

The timing of *imsāk* is not detailed in the Quran, but it is related to the time for stopping eating and drinking before fasting as found in surah al-Baqarah 2:187. The practice of *imsāk* is based on the narration by Zaid bin Šābit:

Anas ibn Mālik reported that the Prophet (peace be upon him) and Zaid bin Šābit ate suhoor. After finishing, the Prophet (peace be upon him) stood to perform prayers, and they prayed together. When asked about the distance between their suhoor meal and the prayer, Anas said, “It is about the same as a person reading fifty verses.” (al-Bukhārī, 1999:591).

Based on this hadith, scholars and *falak* experts differ in determining the time of *imsak*, with interpretations suggesting it occurs between 5 to 20 minutes before the call to prayer at dawn.

Table 2.
The duration of the *imsāk* time of the morning prayer

Expert/Institution	Information	Imsak Duration
KH. Zubair Umar Jailani	Kitab <i>Kbulāṣah al-Wafiyah</i>	7-8 Minute
Ghosalie Masroeri	Ketua Lajnah Falakiah Nahdlatul Ulama	10 Minute
Abd. Rachim, Sa'adoedin Djambek, Muhyiddin Khazin	SIHAT (Indonesian Information System for Astronomical Calculations and Crescent Observation) Ministry of Religious Affairs	10 Minute

Oman Fathurohman	Majelis Tarjih Muhammadiyah	10 Minute
Kalender Fazilet (Badriyah, 2020:85)	PP. Sulaimanijah Yogyakarta	20 Minute

Source: Zubiah Aviv (2017)

Despite differences of opinion about the distance of *imsāk* to subuh, the author does not state the most appropriate time; rather the author defers to the mujtahids and their followers, who determine the most suitable time based on their respective decisions. Each region and state determines the decision regarding the *imsāk* limit, as the Ministry of Religion employs the ijtihad limit of 10 minutes before dawn prayers, which is supported by the majority of other mass organizations (Hambali, 2011:136).

Imsāk, according to Wahdah Islamiyah, is the rising of the *Fajr ṣādiq* (second *fajr*), which signifies the entry of subuh time based on QS. Al-Baqarah 2:187: "Eat and drink until it is clear to you the white and black thread of dawn". *Tabayyun* states that *Fajr* is recognisable and is believed to have risen or been seen. The verse is also reinforced by other *ṣahih hadiths*, such as the hadith of the Holy Prophet about the call to prayer of Ibn um Maktum and Bilal bin Rabbah, the Holy Prophet said:

"Abdullāh ibn Yūsuf had told us, he said he had told Mālik from Abdullāh ibn Dinār from Abdullāh ibn Umar, that the Prophet said that Bilal chanted the call to prayer at night. Hence, eat and drink until Ibn um Maktūm makes the call to prayer (*aẓān*)" (HR. Bukhari and Muslim).

Wahdah Islamiyah refers to the opinion of the *jumbūr 'ulamā'* (the majority of Islamic scholars, or *ijmā'*) that the start of *imsāk* (abstention) from all things that invalidate the fast starts at the appearance of *fajr ṣādiq* (true dawn). Eating and drinking (*suhūr*) are still permitted as long as the call to the *ṣubḥ* (dawn) prayer has not been made.

According to Wahdah Islamiyah, the hadith of Zaid bin Šābit is used by many researchers who set *an imsāk of 5 to 10 minutes, not as a time limitation for imsāk*, but this hadith does not contradict other hadiths. Thus, the beginning of *imsāk* time is at the subuh call to prayer (*Fajr ṣādiq*). The hadith of Zaid ibn Šābit is considered a sunnah to delay the time of suhur in order not to be too close to the dawn call to prayer and to be more mindful of

the conditions of *suhur* (eating and drinking). These *ḥadīths* are considered reconcilable (Khariri, 2005:39) between the *hadith* of *Abdullāh bin Yūsuf* and the *hadith* of *Zaid bin Šābit*.

The limit of *imsāke* with a duration of 10 minutes is not a decree of the Prophet, but rather a precaution. Based on *ijtihād*, Wahdah Islamiyah formulated the *imsāke* time limit to be the same as the time of the subuh prayer, and using *imsake* 10 minutes before subuh is *sunnah*, which can be considered a caution (Sirajuddin,2023)

Based on the *imsake* schedule of Wahdah Islamiyah and the algorithm that the author described in the previous chapter, when compared using the same data, namely latitude of place, longitude of place, equation of time and declination with different criteria, the *imsāke* schedule of the Ministry of Religion produces differences in the application of the *imsāke* to dawn time distance.

Table 3.
Differences in Criteria for the Beginning of Fajr Time 1 Ramadan 1444 H
Makassar Astronomical Data $LT= 5^{\circ}8'$, $BT=119^{\circ}27'$

No	Criteria <i>Fajr</i> (°)	Issue	<i>Imsak</i> (WITA)	Subuh prayer (WITA)
1	-20	Kemenag	04.41	04.51
2	-20	Nahdlatul Ulama	04.42	04.52
3	-18	Muhammadiyah	04.49	04.59
4	-18	Wahdah Islamiyah	04.59	04.59

Source: Author's compilation from official prayer schedules of four major institutions.

Based on the table above, the author compares the criteria for dawn time that are partly used in Makassar City. The guideline that is generally used in Indonesia is from the Ministry of Religious Affairs, so it can be compared to the time difference for Wahdah Islamiyah, which is +18 minutes adrift from the results of the Ministry of Religion's *imsake* calculation. In addition, the author also compares the Muhammadiyah *imsake* schedule, which has the same criteria as Wahdah Islamiyah, but is +10 minutes adrift from the Muhammadiyah *imsake* schedule. This is due to the difference in *ijtihād* regarding the stipulation of the time

of *imsak* based on each hadith.

The criteria for the start of the subuh time of Wahdah Islamiyah in Makassar City is based on interviews and analysis of four aspects: the internal implications for Wahdah Islamiyah, the views of the Ministry of Religion of Makassar City on the perspective of other Islamic mass organisations such as Nahdlatul Ulama and Muhammadiyah, and the implementation of the Wahdah Islamiyah prayer schedule among the general public in Makassar City, Indonesia.

Sociological implications of the early dawn time criteria of Wahdah Islamiyah

a. Internal implications of Wahdah Islamiyah

The implementation of the Wahdah Islamiyah prayer schedule internally in Makassar City has not been able to be fully realised across the 120 mosques managed by the Branch Representative Council and the Wahdah Islamiyah Regional Representative Council. This was conveyed by Sirajuddin Qasim, the chairman of the *Rukyat* and Falakiyah Commission of the Sharia Council of Wahdah Islamiyah. However, the enthusiasm of the Wahdah Islamiyah congregation to use this prayer schedule will still be adjusted based on the coordinates of the location in DPC and DPD Wahdah Islamiyah, considering the position of the mosque or the mid-regional coordinates considering the North, South, East, and West directions.

The internal implications of Wahdah Islamiyah for these criteria at the time of *imsak* were previously guided by the schedule published by the Ministry of Religious Affairs before the establishment of the criteria at dawn. The prayer schedule published by Wahdah Islamiyah is used within STIBA (Institute of Islamic and Arabic Studies) and Mosques managed by the Mosque Management. As for the implementation of prayer and fasting (*imsāke* and *iftar*), following the schedule of the surrounding mosque (Sirajuddin, 2023). Therefore, the author concludes that the prayer schedule with the criteria of Subuh Wahdah Islamiyah has not been fully adopted by the Wahdah congregation because it is still adjusted to the Wahdah Mosque. As for outside, there is more flexibility to follow the external schedule.

b. External implications of Wahdah Islamiyah

1. View of the Ministry of Religion of Makassar City

Abbas Padil, the Chairman of the *Hisab* and *Rukyat* Board of the Ministry of Religious Affairs of Makassar City, stated that the criteria used by the Ministry of Religious Affairs still rely on the Sa'adoeddin Djambek criterion, namely the initial angle of dawn -20° until now, without any new decision (Abbas Padil, 2023). The *imsak* time is used as a reference by the Ministry of Religion with an *imsak* limit of 10 minutes before the subuh call to prayer. Therefore, the community should follow these guidelines. Other criteria under the Ministry of Religion (Kemenag), such as those from Wahdah Islamiyah and Muhammadiyah, are slower to start prayers and *imsak*. However, there is no problem if these are used within the scope of mass organisations, perhaps with their respective *ijtihad*.

2. View of Muhammadiyah Makassar City

Alimuddin, one of the members of the Muhammadiyah mass organisation, *bisab* in Makassar City, stated that the criteria for the initial angle of subuh time of -18 had been decided by the Tarjih and Tajdid Muhammadiyah Council since 2021. The method used is the *bisab wujudul bilal hakiki* contemporary. Responding to the criteria for Fajr time, Wahdah Islamiyah is still quite relevant, especially considering that the published prayer schedule indicates that *the imsak* limit is the same as the beginning of the subuh prayer time or *Fajr šadiq rising*. Of course, there is a difference in *ijtihad* for the *imsak* limit because Muhammadiyah determines the *imsak* limit 10 minutes before the dawn call to prayer (Alimuddin 2023).

3. View of the Indonesian Ulema Council (MUI).

Although the Indonesian Ulema Council (MUI) has not directly responded to the practice of Fajr and *imsak* time used by Wahdah Islamiyah, their official statement regarding the time difference that occurred between the Ministry of Religion, NU, and Muhammadiyah remains relevant as a normative foundation. MUI, both central and regional, such as in Central Java, basically emphasises a moderate and inclusive approach to differences in *ijtihad* in the determination of worship times.

Cholil Nafis, Chairman of the Da'wah Commission of the Indonesian Ulema

Council (MUI) Central Board, stated that the difference in Fajr criteria, such as 18° (Muhammadiyah) and -20° (Ministry of Religion), should not be exaggerated. He advised the community to follow their beliefs while maintaining calm and *ukhrawah*. He emphasised that setting fajr time a bit later, with caution, is preferable to setting it too early before the Sharia time (Nursalikhah, 2020).

In line with that, the Central Java MUI appealed to Muslims not to be confused in dealing with the differences in the *imsāk* schedule and to maintain harmony among the *ummah*. The difference between the *imsāk* schedules issued by the Ministry of Religious Affairs, Nahdlatul Ulama (NU), and Muhammadiyah is regarded as a reasonable *ikhtilāf fiqhī*, a legitimate difference of opinion among Islamic scholars in matters of jurisprudence (*fiqh*). Accordingly, MUI does not take a confrontational stance but instead encourages the public to be wise in their choices and to avoid allowing such differences to become a source of division (Wasita, 2021).

4. Views of the people of Makassar City

In general, responding to the schedule of dawn prayers based on the criteria of Wahdah Islamiyah, there is no significant public issue, only confusion at the time of *imsāk* especially with the uniformly adopted criteria from the Ministry of Religious Affairs, which has led to the perception that subuh time is too early.

Everyone experiences changes in their lives, both subtle and significant, as well as slow and rapid shifts. Social change can be observed through social norms, organisational behaviour, institutional arrangements, layers of society, power dynamics, and social interaction. Individuals influence their social systems, including the values, attitudes, and behaviour of social groups, shaped by geographical, cultural, population, and religious factors (Nurdiassa et al., 2019).

Towards a scientific and inclusive dialogue in determining Subuh time

A recurring issue in the Muslim community is the consumption of food or drink after *Imsak* time due to differing prayer schedules from various institutions. For instance, if the Ministry of Religious Affairs schedules *imsak* at 04:41 WITA and Subuh at 04:51 WITA, while Wahdah Islamiyah sets Subuh at 04:59 WITA, some individuals may continue to eat

or drink between 04:51 and 04:59 WITA. From a *fiqh* perspective, such practices could invalidate fasting, as the time for Subuh has already commenced (Faizin et al., 2021; Putra, 2024). This highlights the urgent need for a clear and scientifically grounded standard in preparing *Imsākiyah* schedules that is both astronomically accurate and safeguards the community in their religious observances.

Considering this, the author recommends that the Ministry of Religious Affairs of the Republic of Indonesia issue a new Ministerial Decree (KMA) to regulate institutional authority on *ḥisāb* and *rukyat*, both at national and regional levels. Such a legal instrument is crucial to ensure standardisation and legal certainty (Hidayat & Setiadi, 2025; Nizam et al., 2022). However, its formulation should be based on inclusive dialogue, involving major Islamic organisations such as Wahdah Islamiyah, Muhammadiyah, Nahdlatul Ulama (NU), and the Indonesian Ulema Council (MUI), so that the resulting guidelines are not only scientifically valid but also broadly accepted by the Muslim public.

Differences in *fiqh* interpretation are common in Indonesia, including in determining the beginning of Islamic months (Maskufa et al., 2022; Wusqa et al., 2020) Brunei, Indonesia and Singapore and prayer times. These differences should be viewed as opportunities to foster mutual respect and religious tolerance, essential for social harmony. This aligns with Islamic principles and good governance, where religious tolerance plays a critical role in sustaining human coexistence (Al-Hamdi, 2015). Examples of such tolerance are evident in Islamic educational institutions, such as *pesantren* (Kubro & Ali, 2021) and *madrasah* (Wibowo & Kurniawan, 2023), where inclusive practices are increasingly observed.

International practices can serve as valuable references. In secular countries like Australia, legal protections enable Muslim minorities to enjoy religious freedom within a multicultural society (Arifin et al., 2019). These examples highlight the importance of inclusive dialogue among religious stakeholders to maintain harmony in diverse societies (Mawahib et al., 2019).

Dialogue is not sufficient; scientific approach is crucial in developing of religious schedules. Integrating scientific knowledge into religious life fosters a culture of scholarship (Widiyanto, 2022). The scientific-cum-doctrinal approach provides a framework to examine how Islamic law interacts with scientific reasoning (Hasan, 2023). With rapid technological

advancements, modern tools and software have significantly improved the accuracy of determining prayer times, qibla direction, and eclipses (Wahidi, 2010). Thus, the scientific approach holds a vital role for ensuring both accuracy and harmony in performing religious obligations.

In this context, Wahdah Islamiyah's determination of Subuh time can be analysed through two approaches proposed by Clifford Geertz (2013), the hermeneutic approach and the comparative-scientific approach (Qodim, 2009). The hermeneutic approach interprets symbolic meanings in religious practices, such as *naṣatīyyah* and the visual observability of dawn, while the comparative-scientific approach examines how different standards of prayer time emerge and influence religious life in a plural society.

The author concludes that Wahdah Islamiyah's criteria for determining Subuh time are not effective as a general reference for fasting schedules in Makassar, creating uncertainty about the start of fasting. However, the criteria remain useful within Wahdah Islamiyah's religious framework, particularly for prayer schedules, as they align with the acceptable period of *fadhīlah* (the preferred or most virtuous time for performing prayer), despite not being fully adopted across all levels of the organisation.

Conclusion

Wahdah Islamiyah in Makassar determines the commencement of Subuh (dawn) prayer time using the *hisab* method with a criterion of 18^o, in contrast to the Ministry of Religious Affairs, which employs a criterion of 20^o. Although this criterion aligns with that of Muhammadiyah, Wahdah Islamiyah establishes a different *imsak* time based on a hadith indicating that *imsak* persists until the Subuh call to prayer. Referring to the hadith of Zaid bin Thabit, *imsak* is set approximately 10 minutes prior to Subuh. In practice, Wahdah Islamiyah's Subuh time remains within the valid prayer range according to the Ministry's schedule; however, their fasting duration may exceed the general limit, potentially rendering the fast valid due to a delayed commencement.

This study addresses socio-religious concerns from differing *imsak* and Subh time calculations, particularly regarding fasting validity. Focusing on Indonesia, it shows how divergent scientific *ijtihad* among Islamic institutions, such as the Ministry of Religious

Affairs and Wahdah Islamiyah, affects public trust and religious practice. The findings emphasize the need for open dialogue and promote the integration of scientific and religious approaches to establish prayer times. This integrative model contributes to discussions on standardising prayer time governance that is both theologically sound and scientifically credible across diverse Muslim communities.

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