



Differences in Determining Ramadan and Shawwal: A Discourse Analysis of The Book *Nuṣūṣ Al-Akhyār*

Ika Wahyuningsih^{1*}, Fitri Febriyanti², Iqbal Ainur Rizki³

^{1,2}Sekolah Tinggi Agama Islam Al-Anwar, Jl. Rembang-Surabaya, Gondanrojo, Kalipang,
Kec. Sarang, Kab. Rembang, Jawa Timur, Indonesia

³Victoria University of Wellington, Wellington, Kelburn Parade, Kelburn, Wellington,
New Zealand

*(Corresponding author) e-mail: wahyu.ika.281098@gmail.com

Abstract

The determination of the beginning of the Hijri months in Indonesia often results in differences, and so far the government has been unable to unify these differences. This was evident in the differences in determining the celebration of Eid al-Fitr 1418 H. In response to the issues that arose in that year, KH Maimoen Zubair, through his work *Nuṣūṣ al-Akhyār fī al-Ṣhaum wa al-Ifthār*, aimed to provide solutions to the Muslim community in Indonesia. This research is a qualitative study with a discourse analysis approach proposed by Van Dijk and Islamic law. Primary data consists of lexemes, words, phrases, and sentences in Arabic that contain ideas about determining the beginning of Ramadan and Shawwal in the book. Secondary data comes from sources, journals, print media, online journalism, and other scholarly works to understand the social context that could influence the writing of the book. The methods of data collection in this study are interviews and literature study. The results of the study show that the prominent linguistic aspect in persuasive discourse is the call to prioritize unity amid the controversy of differences within each group; the author's ideology is evident in the title, the lexemes "judge" and "Hilal"; temporal and personal pronouns in the text indicate that there is a social context different from the current conditions. The social conditions apparent in the book include the differences in determination methods of Indonesian organizations and the emergence of certain polemics in 1998. The thoughts of KH Maimoen Zubair offer solutions and are worthy of being a reference in addressing the polemic of determining the beginning of the Hijri months, which often sparks controversy in various countries.

Keywords: Maimoen Zubair, Hilal, Hijri Month, Lunar Month.

Abstrak

Penentuan awal bulan hijriyah di Indonesia sering terjadi perbedaan dan sejauh ini pemerintah belum mampu menyatukan perbedaan tersebut. perbedaan penetapan pelaksanaan Hari Raya Idul Fitri 1418 H. Menyikapi problematika yang terjadi pada tahun tersebut, KH Maimoen Zubair melalui karyanya *Nuṣūṣ al-Akhyār fī al-Ṣhaum wa al-Ifthār* bermaksud memberikan solusi kepada umat Islam di Indonesia. Jenis penelitian ini adalah penelitian kualitatif dengan pendekatan analisis wacana yang digagas oleh Van Dijk dan hukum Islam. Data primer berupa leksem, kata, frasa, dan kalimat dalam bahasa Arab yang memuat gagasan tentang penetapan awal bulan Ramadhan dan Syawal dalam kitab. Data sekunder berasal dari sumber, jurnal, media cetak, jurnalistik online dan karya ilmiah lainnya untuk mengetahui konteks situasi sosial yang dapat mempengaruhi penulisan buku. Metode pengumpulan data dalam penelitian ini adalah wawancara dan studi kepustakaan. Hasil penelitian menunjukkan, aspek kebahasaan yang menonjol dalam wacana persuasi adalah ajakan untuk mengedepankan persatuan di tengah kontroversi perbedaan pada masing-masing kelompok; Ideologi pengarang tampak pada judul, leksem "hakim" dan "hilal"; Pronomina waktu dan orang dalam teks menunjukkan bahwa terdapat konteks sosial yang berbeda dengan kondisi saat ini. Kondisi sosial yang tampak dalam buku tersebut adalah perbedaan metode penentuan Ormas Indonesia dan munculnya polemik tertentu pada tahun 1998. Pemikiran K.H. Maimoen Zubair menawarkan solusi dan layak dijadikan rujukan dalam menyikapi polemik perbedaan penetapan awal bulan hijriyah yang kerap menuai kontroversi di berbagai negara.

Kata kunci: Maimoen Zubair, Hilal, Bulan Hijriyah, Ramadan.



Introduction

The determination of the beginning of the hijriah month (lunar month) in Indonesia often has differences and so far the government has not been able to unify these differences. The phenomenon of differences in the implementation of Eid al-Fitr in 1418 H is much regretted by the Indonesian people. Likewise, Eid al-Adha 1417 H is celebrated differently by some people, but in 1418 H Eid al-Adha is celebrated uniformly. The uniform implementation of Eid al-Adha is not only in Indonesia but also throughout the world. The last three holidays provide important lessons about the root problems that Muslims have always faced. The uniformity of the implementation of Eid al-Adha 1418 H is not a sign that an agreement has been reached for uniformity of holidays, but rather due to the position of the moon and sun that allows the event. The root cause of the difference between Eid al-Fitr and Eid al-Adha has not disappeared. In fact, the determination of the beginning of the *hijriah* month often occurs in Indonesia and until now the government has not been able to unify these differences.¹

Responding to the emergence of differences in the determination of holidays in 1418 H. K.H. Maimoen Zubair, through his work *Nusūs al-Akhyār*, intended to provide fresh air to Muslims, especially Indonesians, in facing differences regarding the determination of Eid al-Fitr. In addition, the work was compiled to respond to differences that arose in 1418 H. The work was also created as a form of response to previous events.² The text is the largest lingual unit found in *Nuṣūṣ al-Akhyār fī al-Ṣhaum wa al-Ifthār*. With regard to its social context, the text of the book can be analyzed through discourse analysis. Until now, linguistic research, especially viewing the text of the book as a discourse, has never been carried out.

Long before the book was written, K.H. Maimoen Zubair's anxiety about Muslims who did not understand the meaning of differences in modern times was also a factor in the writing of the work. The distinction of mercy as practiced by salaf scholars is rarely found today. In modern times differences are used as a tool for hatred and blame.³ How the thoughts of K.H. Maimoen Zubair began before the printing of the book, the publication of the book, and then the thoughts are still relevant among readers today is also interesting to be investigated further. The choice of K.H. Maimoen Zubair as a figure in this research was due to the spirit of unity that he always preached at various moments. This spirit of unity is what becomes important when facing a difference in a region or plural country. Based on this background, this study was carried out to find out the thoughts of K.H. Maimoen Zubair contained in the book *Nuṣūṣ al-Akhyār fī al-Ṣhaum wa al-Ifthār*.

Based on the background of the problem described earlier, the purpose of this study is to explain the social situation in the book *Nuṣūṣ al-Akhyār fī al-Ṣhaum wa al-Ifthār* in terms of analysis of linguistic aspects and describe K.H. Maimoen Zubair's thoughts on the difference in the determination of the beginning of Ramadan and Shawwal in the book *Nuṣūṣ al-Akhyār fī al-Ṣhaum wa al-Ifthār*. The work created by K.H. Maimoen Zubair is the answer to prioritize the attitude of nation and state in determining the beginning of Ramadan and Shawwal.

Previous research that examined discourse analysis was "Wacana Fundamentalisme Dalam Kitab Nizam al-Islam (Analisis Wacana Kritis)" (Safari, 2018). From the analysis of the text conducted by Riqi Safari found that the author of the book had thoughts about the

¹ T. Djameluddin, "Renungan Tahun Baru 1419 H: Pelajaran Tiga Hari Raya," *Pikiran Rakyat*, 1998, <https://tdjameluddin.wordpress.com/2010/06/15/renungan-tahun-baru-1419-h-pelajaran-tiga-hari-raya/>.

² Kanthongumur, *Oase Jiwa Rangkuman Pengajian KH Maimoen Zubair Di Pesantren Al-Anwar* (Yogyakarta: Jagad Press, 2016).

³ Maimoen Zubair, *Nusūs Al-Akhyar Fi Al-Shoum Wa Al-Ifthar* (Rembang: Lajnah Ta'lif King al-Nasr Pondok Pesantren al-Anwar, n.d.).

unworthiness of nationalism, tribalism, benefit, and spiritual ties that are used as binders between humans and their lives. From reading the discourse of the text it is also known that the author of the book has a positive view of the Dawlah Khilafah Islamiyyah system, because this is the ideal of the author and also the Hizbut-Tahrir group. In addition, there is a study entitled “Analisis Wacana Kritis Terhadap Fatwa Bahtsul Masa’il Tentang Perempuan” (Musarrofa, 2017), with reference to the book “Ahkamul Fuqaha, Solusi Problematika Aktual Hukum Islam Keputusan Muktamar, Munas dan Kombes NU (1926-2010)” Researchers use a critical discourse analysis framework with three level stages, namely analysis, cognition and context. assuming that fatwas are part of the discourse, this study concludes that the text of Bahtsul Masa'il presents women as creatures who are vulnerable to slander and can bring slander. This study also succeeded in finding that the context of the birth of the fatwa was in the conditions of a patriarchal society.

Some research related to the determination of the beginning of the Hijri month can also be known through research “Pemikiran Hisab Rukyah Klasik (Studi Atas Pemikiran Muhammad Mas Manshur al-Batawi”.⁴ This study discusses the thought of hisab rukyah in the book Sullamun Nayirain by Mas Manshur al-Batawi which still uses the theory of ptolemy which has geocentric principles, which according to history this theory has fallen with the heliocentric principle. This study is more directed to the method used by the character in doing rukyah hilal. Similar research titled “Syaiikh Zubair Umar al-Jailany (w.1411H/1990M) dalam sejarah hisab di Indonesia”.⁵ The study of the two studies is more directed towards spiritual practice accompanied by the methods of each character. Unlike the two studies, the research that the author conducted is more directed to the response of figures to the final results of rukyah practice, which in the Indonesian context these results find many very striking differences.

From the aforementioned previous studies, the purpose of this research is to analyze the persuasive discourse in the book *Nuṣūṣ al-Akhyār fī al-Ṣhaum wa al-Ifthār* regarding the differences in the determination of the beginning of Ramadan and Shawwal by several community organizations in Indonesia.

Methods

This research is qualitative using a discourse analysis approach with an analytical focus on the author's interpretation based on the context of the writings in the book and related to the reality of differences in Islamic law that develop. The source of the research data is the book *Nuṣūṣ al-Akhyār fī al-Ṣhaum wa al-Ifthār*. The data used consists of primary data; in the form of Arabic lexemes, words, phrases, and sentences containing discourses of thoughts about the determination of the beginning of Ramadan and Shawwal in the book and secondary data including sentences related to the discourse of K.H. Maimoen Zubair's thoughts and the determination of the beginning of Ramadan and Shawwal. Secondary data comes from sources, journals, print media, online journalism, and other scientific works to determine the context of social situations that can affect the writing of the book. Data collection techniques use documentation and interviews. Interviews were conducted with students who studied the book directly and had a close relationship with K.H. Maimoen Zubair. The interview results were transcribed and selected for analysis as a supporting foundation for the context of social

⁴ Ahmad Izzuddin, “Pemikiran Hisab Rukyah Klasik (Studi Atas Pemikiran Muhammad Mas Manshur Al-Batawi),” *Jurnal Hukum Islam* 13, no. 37 (2015): 37–46, <https://doi.org/10.28918/jhi.v13i1.494>.

⁵ Ahmad Izzudin, “Syaiikh Zubair Umar Al-Jailany (w . 1411 H / 1990 M) Dalam Sejarah Hisab Di Indonesia,” *Al-Marshad* 2, no. 2 (2016): 94–105.

cognition in biblical discourse analysis. This research uses Van Dijk's discourse analysis theory.

Legal basis for the determination of the beginning of Ramadan and Shawwal in Indonesia

In its development, the determination of the beginning of the Hijri month in Indonesia often experiences differences. The influencing factor was the emergence of several methods and schools of determining the beginning of the Hijri month. At least four madhabs developed in determining the beginning of the Hijri month. Each of these schools has its own criteria and basis.

First, the Ru'yah bi al-Fi'li School. This school (madhab) bases its method on the hadith narrated by Ibn Umar that the Prophet (peace be upon him) said, "That month (Sha'ban) was twenty-nine in the evening. Then do not fast until you see the hilal. And when it is covered with clouds (cloudy), perfect it (the month of Sha'ban) into thirty days".⁶ The school sets the beginning of the month when it manages to see the moon on the night of 29. If you do not see the moon, then that night and the next day are counted as dates in the current month, which is fulfilled into 30 days (*istikmal*). The representative of this school is the Nahdlatul Ulama mass organization.⁷ The hisab method is only positioned as an assistant in this school.

Second, the Wujudu al-Hilal school, this school makes hisab the main method in determining the beginning of the Hijri month. One of the basics is QS. al-Rahman (53): 5, "The sun and moon (circulate) according to calculations". The postulate used is that the sun and moon circulate in their orbits within definite laws, so that their circulation can be calculated correctly. This method has been used by Muhammadiyah mass organizations since 1388 H or 1969 M until now.

Third, the Imkan al-Ru'yah school, this school is a school that tries to combine the two previous methods. This is the attitude and response taken by the Hisab Ru'yah Agency of the Ministry of Religious Affairs in addressing these two differences.

Fourth, the Global Rukyah school. The initial determination of the Hijri month in this method is by looking at the moon from somewhere on earth, either with the eye directly or using a tool such as binoculars. This method is carried out in one Muslim country and the results apply to all Muslims in the world. This method is used by the Hizb ut-Tahrir Indonesia (HTI) group. HTI groups cannot accept hisab as one of the methods of determining Eid al-Fitr or Ramadan. The basis used is a hadith from Husayn Ibn al-Harist al-Jadali that the ruler of Makkah preached and he said, "The Messenger of Allah has decreed to us to practice manasik based on rukyah. Then, if we cannot see the moon and there are two fair witnesses watching, then we will exercise manasik based on the testimony of both."⁸

Differences in understanding legal propositions either from al-Qu'an or hadith related to the determination of the beginning of the month invite polemics that have implications for disharmony among Muslims, including Indonesia. In fact, there are several differences in the determination of the beginning of the month in Indonesia, including; Eid al-Fitr 1418 H, Eid

⁶ Abu 'Abdillah AL Bukhari, *Sahih AL-Bukhari* (Dar AL-Thuk AL-Najah, No.D.).

⁷ Maskufa and Wahyu Widiana, "The Critical Point of Early Determination of Fasting and Holidays in Indonesia," *AHKAM : Journal of Sharia Science* 12, no. 1 (2012): 71–80, <https://doi.org/10.15408/ajis.v12i1.981>.

⁸ Abu Daud, *Sunan Abi Daud* (Beirut: al-Maktabah al-'Asriyyah, n.d.).

al-Adha 1420 H, Ramadhan 1422 H, Eid al-Fitr 1423 H, Eid al-Adha 1423 H, Eid al-Fitr 1432 H, Ramadhan 1433 H, and there may be differences again in the coming years.⁹

In Islam, difference is valued as mercy. This is like the hadith of the prophet, "*Ikhtilafu ummati rahmah*". However, in the case of Ramadan and Shawwal which are considered to contain elements of religious shi'ar, differences should be minimized and even sought for unity. As a country that has a sovereign government, Indonesia through the ministry of religious affairs has a central role in realizing the unity of the people. This attitude is in line with the rules of fiqh:

حُكْمُ الْحَاكِمِ يَرْفَعُ الْخِلَافَ

"The decision of the Judge (Government) can eliminate disputes"

Different methods of determining the beginning of the Hijri Month in 1418 H/1998

Religious organizations in Indonesia, especially Nahdlatul Ulama (later abbreviated as NU) and Muhammadiyah when interacting with the determination of the beginning of the Hijri month have taken part and given patterns according to their doctrine. Especially determining the beginning of Ramadan, Shawwal, and Dhul-Hijjah. This doctrinal pattern during the New Order period gave birth to theological tensions and seemed to color the differences in holidays among Nahdlatul Ulama and Muhammadiyah. Not infrequently differences become a cause of conflict and disturb *ukhuwah* between fellow Muslims because they perform a worship that is not the same.

Problems arise when some communities are prohibited from carrying out worship because there is no decision from the government regarding the implementation of Hari Raya. The psychological impact felt by the general public on the difference in the initial determination of Ramadan and Shawwal includes; Takbiran welcoming the holiday became not synchronous, the people who were still waiting for the government's decision became restless because some had chanted takbir and this resulted in relations in the family and closest relatives becoming disharmonious. This is evidenced by the experience of differences in the determination of holidays several years ago which resulted in various regions in this country filled with hot atmosphere and serious conflicts between fellow communities, clerics and government.¹⁰ Some people are prohibited from traveling around the city because there has been no decision from the government. So is the prohibition on holding Eid prayers in the field or open places. Even though they follow the decision of certain scholars who have ensured that the day has entered the holiday.¹¹ Differences in views between religious organizations often invite serious lawsuits and questions. Despite these differences or perhaps also divisions, it has been so tense for example "Eid al-Fitr tragedy 1969 AD" due to theological conflicts, supporters of ruyyat and hisab involved in physical conflicts and casualties of life.¹² In the

⁹ Siti Muslifah, "Efforts to Respond to Differences in the Determination of the Beginning of the Qamariyah Month in Indonesia" 1 (2020).

¹⁰ Suhanah, "The Social Impact of Dissent in the Early Determination of Ramadan and 1 Shawwal on Muslims in Semarang City," *Multicultural and Multireligious* 11, No. 2 (2012): 160, <https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/250>.

¹¹ Susiknan Azhari, *The Use of Hisab & Ruyyat System in Indonesia: A Study on the Interaction of Muhammadiyah and NU* (Jakarta: Research and Development and Training Agency of the Ministry of Religious Affairs of the Republic of Indonesia, 2007).

¹² Hamim Ilyas, *Development of Muhammadiyah Islamic Thought: Purification & Dynamization* (Yogyakarta: Majelis Tarjih PPI & LPPPI, 2000).

further process, finally the community realized that differences appeared in external forms only and never touched the question of principles that were thought to "disturb" the substance of each Islam.

The results of Izzudin's research stated that the discussion of hisab rukyat among NU had begun since the 20th NU Congress in Surabaya on 10-14 Muharram 1374 H / 8-13 September 1954 A.D. At that time, the discussion of the issue of hisab and rukyah began with a question from the NU Banyuwangi Branch Management about the law to announce the beginning of Ramadan and Shawwal to the public with hisab or people who believed before there was a judge's determination or broadcast from the Ministry of Religious Affairs. The question was answered by the 20th NU Congress in Surabaya by referring to Kitab al-Bughyah page 110 and Kitab al-Fatawa al-Kubra volume V page 164.¹³ Furthermore, the issue of hisab rukyat was reviewed at the 27th NU Congress in Situbondo 1984 M/1405 H, Munas Alim Ulama in Cilacap 1987 M/1408 H, and the Lajnah Falakiah PB NU Working Meeting in Pelabuhan Ratu 1992 M/1412 H.¹⁴ The result of the meeting decided that in relation to the issue of the Hijri Calendar, especially the early determination of Ramadan and Shawwal, NU based on rukyatul hilal and istikmal. This is because rukyatul hilal and istikmal are considered to have a clear sanad through the final books.

For NU, hisab's position is only as an assistant in the implementation of rukyatul hilal in the field. Although they have made predictions, they dare not confirm the beginning of Ramadan, Shawwal and Dhul-Hijjah with hisab, but wait for the results of rukyat in the field. As is well known, NU repeats the hadith of the Prophet *shaumū li ru'yatihi* (please, fast when you saw the Hilal) as justification. They admit that the word hilal contained in Q.S Al-Baqarah verse 189 is general, but in relation to the beginning of Ramadan and Shawwal, rukyat hadiths are considered the most emphatic and clear as the basis for beristimbat. If you do not manage to see the moon, then that night and the next day is still counted as a date in the current month, which is fulfilled into 30 days (*istikmal*).¹⁵

Meanwhile, Muhammadiyah links between the ideal dimensions of revelation and human civilization. Therefore, in determining the beginning of Ramadan and Shawwal, they do not solely use rukyat but use hisab.¹⁶ For Muhammadiyah who developed rational-scientific reason, rukyat is not understood literally-partially, but is dialogued with related verses, such as Q.S al-Baqarah verse 185 and Q.S Yunus verse 5, so that the methodology developed by Muhammadiyah in determining the beginning of the Hijri month is very elastic-productive.

From the description above, it can be stated that both NU and Muhammadiyah recognize the existence of hisab and rukyat. However, in practical ethical actions, especially in establishing the beginning of Ramadan and Shawwal, NU bases on rukyat while Muhammadiyah bases on hisab. That is, for NU hisab only functions as an assistant for the implementation of rukyatul hilal, while Muhammadiyah hisab serves as a determinant of the beginning of the Hijri month.

Regarding Hizb ut-Tahrir Indonesia, they consider that the basis for the initial determination of Ramadan and Shawwal is rukyatul hilal bil 'ain. The rukyatul hilal referred to in HTI's view is not a local rukyat that applies to one mathla' (Shafi'i madhhab), but a rukyah

¹³ Ahmad Izzudin, *Fiqh Hisab Rukyah in Indonesia* (Yogyakarta: LOGUNG, 2003).

¹⁴ Zahro. Ahmad, *Lajnah Bahtsul Masail Nahdlatul Ulama 1926-1999 (Critical Study of Fiqh Law Decisions)* (Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2001).

¹⁵ Maskufa and Widiani, "The Critical Point of Early Determination of Fasting and Holidays in Indonesia."

¹⁶ Djarnawi Hadikusuma, "Why Does Muhammadiyah Use Hisab?," *Suara Muhammadiyah*, 1973.

that applies globally, in the sense that rukyatul hilal in one Muslim country applies to Muslims in other countries around the world. Regarding hisab, HTI views that this method cannot be used as a basis for determining the beginning of the Hijri month, especially Ramadan, Shawwal and Dhul-Hijjah. According to M. Shiddiq Al-Jawi, chairman of the DPP Hizb ut-Tahrir Indonesia, hisab will only divide Muslims. Hisab science is built on the assumption that the birth of the moon child will make a difference for Muslims in the west and east.¹⁷

The Ministry of Religious Affairs of the Republic of Indonesia has been quite tolerant with various methods used by the people. The principle applied is the principle of nurturing. All the results of hisab and rukyat are collected to be discussed in the isbat session before Ramadan and Shawwal.¹⁸ However, in order to be able to make a decision, the Ministry of Religious Affairs has guidelines, namely the hisab which is the main basis for consideration must be based on modern astronomical hisab. The entire territory of Indonesia is considered as one mathla', so the entry of the beginning of the month in a region is considered valid for all of Indonesia. Important criteria that become guidelines are the imkan rukyat criteria, namely the hilal height of at least 2 degrees and the age of the month since ijtima' at least 8 hours. If there is a rukyat testimony that hisab thinks is less than 2 degrees high, it is rejected. These criteria are also used by Brunei Darussalam, Indonesia, Malaysia, and Singapore.¹⁹

Polemic of the early determination of Ramadan and Shawwal in 1418 H/1998 M

Differences of opinion about the early determination of Ramadan and holidays are a frequent reality. This is an astronomical aspect that people sometimes forget in assessing the unity of the people. If the potential of hilal is very low, the potential for differences in the beginning of Ramadan or holidays is very large, on the contrary, if the position of the moon is high enough the unity itself is realized.

T.Djamaluddin (1998) revealed that in 1418 H the government declared Eid al-Fitr to fall on January 29, 1998. At that time the residents of Muhammadiyah and NU East Java still adhered to their respective beliefs to celebrate the holiday on January 29, 1998. Media reported that it was the longest isbat hearing to weigh various opinions before the government announced its decision.²⁰

The hilal position at the beginning of Shawwal in 1418 H did invite controversy. The height of the hilal is less than 1 degree. From the aspect of hisab, Muhammadiyah argues that it has entered the 1st of Shawwal, but others state that it has not. From the rukyat aspect, some report hilal testimony, but some reject it. In this regard, Muker rukyat in 1996/1997 and 1998 could not decide the beginning of Shawwal 1418 H based on existing calculations and at the end of Ramadan there were indeed rukyat reports from Bawean and Cakung, but were rejected by the Minister of Religious Affairs after taking into account the views of most isbat participants. In the hearing, among Islamic organizations only Muhammadiyah requested that the testimony report be accepted, and others refused on the grounds that it had not been *imkanurrukyat*.

According to this phenomenon, the case that occurred in 1418/1998 is considered a politically charged determination process. As Basith Wahid himself admitted that basically

¹⁷ Ahmad Izzuddin, "Dynamics of Hisab Rukyat in Indonesia," *Istinbath* 12, no. 2 (2008): 248–73.

¹⁸ Iqbal Kamlludin, "ELFALAKY: Mui's View Regarding the Difference in the Determination of 1 Shawwal 1444 H IN INDONESIA," *Journal of Falak Science* 3, no. 2 (2019): 96.

¹⁹ T. Djamaluddin, "Astronomical Aspects in the Unity of the Ummah," UIN Walisongo Semarang, 2016, <https://media.isnet.org/kmi/isnet/Djamal/rmd-id1420.html>.

²⁰ T. Djamaluddin.

during the new order, Muhammadiyah was always parallel to the Government, but because at that time the new government had problems with Amin Rais (at that time as Chairman of Muhammadiyah), then in determining the beginning of Ramadan at that time the government tried to embrace Nadlatul Ulama. At that time the Minister of Religious Affairs (Dr. Tarmidzi Tahir) had no NU element, he was guided by istikmal (rukyat was declared unsuccessful). The government represented by the Minister of Religious Affairs set the Eid al-Fitr holiday in conjunction with Nahdlatul Ulama, although there were reports of the success of rukyatul hilal so that the Government was different from the establishment of Muhammadiyah.²¹

Actually, the root cause of the development of the practice of determining the beginning of Ramadan and Shawwal refers to the many methods and criteria used by various large mass organizations that have developed in Indonesia. This situation is exacerbated by the exclusivity of diversity and the most rightful attitude among community leaders. In response to this, the book written by K.H. Maimoen Zubair tried to explain everything about the determination of the beginning of the month. He wrote the Qur'anic postulates and hadiths along with interpretations of these verses. Interestingly, the hadith he explained in the book is about rukyatul hilal and istikmal. This paper can illustrate that the method can be used in the determination of the beginning of the month.

K.H. Maimoen Zubair in his book, also explains the history of the hisab method, including when this method appeared. The paper quoted from the decision of the 20th NU Congress in Surabaya by referring to Kitab Al-Bughyah page 110 and Kitab al-Fatawa al-Kubra volume V page 164. The decision was motivated by a question from the NU Banyuwangi Branch Management about the law to announce the beginning of Ramadan or Shawwal to the public with hisab or people who believe before there is a judge's determination or the broadcast of the Ministry of Religious Affairs.²² The paper then does not understand that K.H. Maimoen Zubair did not condone the hisab method. Redaction in writing only contains elements of delivering information since when the hisab method appeared. In fact, the most central conclusion in the paper is the response about the impermissibility of announcing the decree early in the month before the decision from the government.

Discussing the method, K.H. Maimoen Zubair in his book also explained the formula for knowing the beginning of the year and the beginning of the Hijri month using the hijaiyah letter count.²³ To know the first day of the Hijri year is to know the following eight letters: 1) ba', 2) wawu, 3) dal, 4) Hamzah, 5) Ha', 6) Jim, 7) Za', 8) Dal. All those letters can be spelled with *Būdin Ahin Jaza di* (بودأ هـ جزد). Then we take the year to be processed by eight. After the division if the remaining one is said to be the year ba', the remaining two is said to be the year wawu and so on. Next, the remaining numbers are compared with the hijaiyah letters using the number count below:

²¹ Izzuddin, "Dynamics of Hisab Rukyat in Indonesia."

²² Izzuddin.

²³ Zubair, *Nusūs AL-narrator's Fae AL-Shum wa AL-Ifther*.

Table 1. Hijaiah Letter Calculation

ز	و	هـ	د	ج	ب	اء
7	6	5	4	3	2	1
ن	م	ل	ك	ي	ط	ح
50	40	30	20	10	9	8
ش	ر	ق	ص	ف	ع	س
300	200	100	90	80	70	60
غ	ظ	ض	ذ	خ	ث	ت
1000	900	800	700	600	500	400

The number of letters can be arranged as follows:

أَجِدُّ هَوَزُ حَطِيكُ لَمَنْ * سَعَفَصُ قَرَشُ تَتَّخَذُ ضَطْعُ

For example, to find out the first day of 1418 Hijri, then 1418 divided by 8 leaving the number 2. Then we take two, so that 1418 is the year of wawu (الواو). The letter wawu is worth 6, so the beginning of 1418 Hijri is the sixth day of the sequence of days namely Friday (please note that the first day is Sunday and the seventh day is Saturday).

After knowing the beginning of the Hijri year, it can easily be known the beginning of the following months using the formula:

1. Alif (أ) for the month of Muharram
2. Jim (ج) for the month of Shafar
3. Dal (د) for the month of Rabi'ul Awwal
4. Wawu (و) for the month of Rabi'ul Akhir
5. Za' (ز) for the month of Jumadil Ulā
6. Ba' (ب) for the month of Jumadil Ukhra
7. Dal (د) for the month of Rajab
8. Ha' (هـ) for the month of Sha'ban
9. Za' (ز) for the month of Ramadan
10. Alif or hamzah (أ) for vulan Shawwal
11. Ba' (ب) for the month of Dhulqa'dah
12. Jim (ج) for the month of Dhul-Hijjah

To facilitate memorization, the sequence of letters can be arranged *ajid wazabid haz abaj* (أَجِدُّ وَزَيْدُ هَزُ أَبَجُ). The description of the formula above is the month of Muharram the sign is alif, Shofar the sign is jim, Rabi'ul Awal the sign is dal and so on. Thus the first day of the month of Ssafar is the 3rd day of the first day of the month of Muharram, the first day of the month of early Rabi'ul is the 4th day of the first day of the month of Muharram and the first day of the month of late Rabi'ul is the 6th day of the first day of the month of Muharram. An example is the year 1418 AH (the first day of the month of Muharram is Friday), the first day of the month of Safar is Sunday, the first day of the month of Rabi'ul Awal is Monday, the first

day of the month of Rabi'ul Akhir is Wednesday. Using this method, it is known that the beginning of shawwal in 1418 AH fell on a Friday.²⁴

According to data obtained by researchers, the method he wrote was obtained from his grandfather Kyai Ahmad Shu'aib. K.H. Maimoen Zubair was not a scholar who focused on the science of calculation, but he mastered. It was proven on one occasion, Kyai Turaihan, the falak expert who made the calendar of the Holy tower, had a dispute with him and in the end, Kyai Turaihan admitted that the correct one was the calculation of KH Maimoen Zubair (Nur As'ad, 2019). From the text written in his book, it can be understood that the calculation method he explained was not the main reference. The calculation of hisab al-termi sometimes has a difference with hisab al-qoth'i, so the main reference of sharia 'according to him is apparently hilal in every month.²⁵ This method is still used by several students and family members who have been studied directly from K.H. Maimoen Zubair. The method that has been studied from generation to generation by K.H. Maimoen Zubair's family and students shows the preservation of culture through religion. Such preservation is rare amid the increasingly widespread habits of globalization.

Kitab *Nuṣūṣ al-Akhyār fī al-Ṣhoum wa al-Ifthār* as K.H. Maimoen Zubair's Response

The book of *Nuṣūṣ al-Akhyār* was compiled by K.H. Maimoen Zubair in order to respond to differences that occurred at the time of the determination of the beginning of the months of Ramadan and Shawwal in 1418 H/1998 M. This book is also thought to be a form of response to K.H. Maimoen Zubair's concern about differences that can cause discord and division, far different from the meaning expected by the prophet's hadith "*ikhtilafu ummati rahmat*".²⁶

At that time there were differences among Indonesian Muslims who used the hisab and *rukyyatul hilal* methods. Some groups fasted for 29 days so that Eid fell on Thursday, others completed 30 days and Eid on Friday. From this, the difference seems more pronounced as seen from many mosques that voice takbir with loudspeakers. This incident illustrates that differences seem to be based on lust and self-interest. Each faction claims their opinion is the most correct.²⁷

With the compilation of this book, K.H. Maimoen Zubair wants to invite all Muslims to understand the meaning of differences as previous scholars. He also invited to obey the government's decisions while not in error. Regarding the recommendation to follow the government's decision, K.H. Maimoen Zubair received a message from his grandfather, Kyai Ahmad Shuaib:

Fast and celebrate according to the time set by the judge (government) as long as the decision is in accordance with the corridors of Islamic law. If the decision is not in accordance with the Shari'a, then fast and celebrate (in accordance with the Shari'a) in a clandestine manner.

The book is composed of eight chapters, each of which is covered using selected postulates from the Qur'an and hadith and referenced from books by salaf scholars.

²⁴ Kanthongumur, *Oase Jiwa Rangkuman Pengajian KH Maimoen Zubair Di Pesantren Al-Anwar*.

²⁵ Zubair, *Nuṣūṣ AL-narrator's Fae AL-Shum wa AL-Ifthar*.

²⁶ Zubair.

²⁷ Maimoen Zubair, *Muqifuna Hawla Al-Shoum Wa Al-Ifthar* (Rembang: Lajnah Ta'lif Wa al-Nasr Pondok Pesantren al-Anwar, n.d.).

K.H. Maimoen Zubair was born in Karangmangu, Sarang on Thursday Legi of the month of Sha'ban in 1347 H or October 28, 1928 M. He was the first son of Kyai Zubair Dahlan and Nyai Mahmudah. He had four siblings: Makmur, Mardiyah, Zahra and Hashim (all of whom had died in childhood).¹ He was born to a family with a strong Islamic background. His father, Kyai Zuabir was a chosen disciple of Shaykh Sa'id al-Yamani and Shaykh Hasan al-Yamani al-Makky, while his mother was the daughter of Kyai Ahmad ibn Shu'aib.²⁸

In 1945, K.H. Maimoen Zubair studied at the Lirboyo Islamic Boarding School which was directly taken care of by Kyai Abdul Karim or better known as Mbah Manab. In addition to Mbah Manab, he also studied with Kyai Marzuki, Kyai Mahrus Aly and Kyai Ma'ruf Kedunglo. K.H. Maimoen Zubair is known as one of Mbah Manab's students who is qualified in his scientific field and was portrayed at that time. According to Kyai Idris Marzuki when interviewed about his comments on the figure of K.H. Maimoen Zubair, he revealed that K.H. Maimoen Zubair was Mbah Manab's student who stood out at that time.

K.H. Maimoen Zubair stayed at the Lirboyo Islamic Boarding School not long, from 1945 to 1949 M. Given the precarious and appalling condition of the country at that time, he finally decided to return to Sarang. K.H. Maimoen Zubair joined the fight against the invaders. In 1950 M., he went to Makkah with his grandfather to study with Makkah scholars to further deepen his knowledge. While in Mecca, he studied with scholars who taught in the Grand Mosque and Darul Ulum, such as Sayyid Alawi bin Abbas al-Maliki, Shaykh Muhammad Amin al-Kutbi, Shaykh Abdul Qodir al-Mindili, Shaykh Abdullah bin Nuh, Shaykh Hasan al-Masyath, Shaykh Yasin al-Fadani and others. In 1971, he entered politics as a member of the Rembang regional parliament until 1978. In 1987, he became a member of the People's Consultative Assembly of the Republic of Indonesia (MPR) envoy of Central Java until 1999.

K.H. Maimoen Zubair is also known to be active in the Nahdlatul Ulama organization founded by K.H. Hasyim Asy'ari. He served as Chairman of Syuriah NU Central Java Province from 1985 to 1990. He was also the chairman of Jam'iyah Thariqah NU. In addition, K.H. Maimoen Zubair is also active in party organizations such as being the chairman of the United Development Party MPP from 1995 to 1999 and then the Chairman of the PPP Sharia Council since 2004.²⁹

Discourse analysis of kitab *Nuṣūṣ al-Akhyār fī al-Ṣhoum wa al-Ift̄hār's*

The microstructural analysis contained in *Nuṣūṣ al-Akhyār fī al-Ṣhoum wa al-Ift̄hār's* book explains the pronouns of person, lexicon, and referent. The pronoun element is an element for manipulating language by creating an imaginative community.³⁰ Pronouns are tools used by communicators to indicate where a person stands in the discourse. Pronouns have the equivalent of a word with 'pronoun' in the Indonesian word class.³¹ The pronouns found in the book are extratextual persona pronouns because they are seen as pronouns to refer to people based on their relationship to nouns. The pronoun in question is like 'we' which indicates the inclusiveness of the first and second person between 'me' and 'you'. In addition

²⁸ Zubair.

²⁹ MGS Scientific Work Team, *Getting to Know Sarang Community Closer* (Yogyakarta: CV. Global Press, 2018).

³⁰ Hajrah Harun, Anisa Maulidiah Alam, and Jufri Jufri, "Critical Discourse Analysis in the 2022 Presidential Speech: Norman Fairclough's Model," *Onoma Journal: Education, Language, and Literature* 10, no. 1 (2024): 169–81, <https://doi.org/10.30605/onoma.v10i1.3163>.

³¹ Eriyanto, *Discourse Analysis Introduction to Media Text Analysis*.

there is the pronoun 'they' which describes the pronoun for 'he/many people' and the pronoun '-ku'.³²

The author does not create distance, which means that the events told by the author seem to be experienced by the entire audience. Our pronouns also have implications for fostering solidarity, alliance, public attention, and reducing criticism and opposition to the author alone.³³ The sentence found in the book contains the pronoun 'they'. The author of the text seems to create a distance and separate between the author and the group or group that has the indication as written in the text. The distance given between the author and the group/group indicates disagreement. The word 'I' as the author of the book describes that this attitude is the official attitude of the communicator alone. In addition, the pronoun 'I' also shows how K.H. Maimoen Zubair responded to the social problems that were being faced at that time. A firm and responsible attitude needs to be shown through the book because K.H. Maimoen Zubair at that time was serving as a senior Nahdlatul Ulama community organization and government official.

Lexicon elements indicate how one selects the lexeme and forms words over the various possible words available. The choice of words used indicates a certain attitude and ideology. Thus the choice of words used is not merely coincidental, but also ideologically shows how a person perceives facts or reality.³⁴

The choice of words related to the title "نصوص الأختيار في الصوم والإفطار". The word الأختيار is the plural form of خيار meaning 'choice', and الصوم والإفطار meaning 'in fasting and iftar'. The reason the text uses this title is because the entire book explains problems related to fasting and breaking the fast which are referred to from the passage or postulates chosen by the author, namely K.H. Maimoen Zubair. The lexeme 'iftar' and 'fasting' are then not interpreted denotatively, but can have a connotative meaning to refer to the beginning of Ramadan 'fasting' and the beginning of the month of Shawwal 'iftar'. The selected postulates are adjusted to the subject matter discussed in each article. The background of writers who adhere to the Shafi'i school also influences the selection of reference books.

The next lexeme is qādhi 'hakim'. Lexeme 'judge' means 1) one who adjudicates cases (in courts or tribunals), judges; 2) courts; 3) judges, assessors (in competitions and so on). The lexeme 'judge' in the text *Nuṣūṣ al-Akhyār* can also be interpreted as a clever, virtuous and expert person; a wise man. The meaning of 'judge' in the text refers to someone whose duty is to give decrees and/or provisions for the implementation of the months of Ramadan and Shawwal. A judge in making provisions and provisions is expected to have a fair nature for various groups so as not to provoke differences.

In Islamic knowledge, a person who plays an important role in determining and/or determining the months of Ramadan and Shawwal comes from the opinions of several witnesses.³⁵ However, Indonesia as a country based on law to prosecute, the 'judge' referred to in the text refers to a government agency, namely the Ministry of Religious Affairs. This is clearly written in the Third Chapter which explains the determination and testimony of the beginning of the month. The Ministry of Religious Affairs of the Republic of Indonesia has its

³² Harimurti Kridalaksana, *Word Class in Indonesian* (Jakarta: Gramedia Pustaka Utama, 1986).

³³ Amellia Oktia Putri, "Van Dijk Model Critical Discourse Analysis of Online News (Rowuh Pedulilindungi Accused of Violating Human Rights, What's the Matter?)," *Semantics* 12, no. 1 (2023): 1–20, <https://doi.org/10.22460/semantik.v12i1.p1-20>.

³⁴ Eriyanto, *Discourse Analysis Introduction to Media Text Analysis*.

³⁵ Riza Afrian Mustaqim, *Hisab & Rukyat* (Aceh: Syiah Kuala University Press, n.d.).

own method in determining and/or determining the beginning of Ramadan and Shawwal. The method used by the Ministry of Religious Affairs of the Republic of Indonesia depended on the political party that was in office at the time. Despite coming from a ruling political party, the Ministry of Religious Affairs plays an important role in reducing the anxiety of various faith streams, especially during important days such as Eid al-Fitr and Eid al-Fitr.

Another lexeme that shows the ideology of K.H. Maimoen Zubair is 'hilal'. The lexeme 'hilal' means crescent; moon that rises on the first day of the month of Qamariah. The definition of 'hilal' in accordance with the context of the discussion of the book *Nuṣuṣ al-Akhyār fī as-Shoum wa al-Iḥthār* is the moon that rises as a marker of the beginning of the months of Ramadan and Shawwal. This is important, according to K.H. Maimoen Zubair's observations so far, the public is enthusiastic about the announcement of Eid al-Fitr while the announcement of the beginning of Ramadan has received less attention. The comparison of social conditions can certainly disturb some groups because Eid al-Fitr cannot be celebrated if fasting is not carried out.

Characteristics of the types of references found in the text of *Nuṣuṣ al-Akhyār fī al-Ṣhaum wa al-Iḥthār* include endophoric references and exophoric references. The details of the information are as follows:

"In this day and age there are many differences and complicated opinions that lead to mutual hatred and tearing each other down."

In the above text there is a demonstrative pronoun form of this era. This age in the text refers to a context that is outside the text or exophore, that is, refers to a span of time that begins from the time of writing the text of the book to the time that passes after indefinitely. This word refers to the time the text of this book was written, namely 1418 H/1998 M.

"The disputes of the people arise in matters relating to religion, where such things were not found in the early days. The difference when it is mercy, as understood from the hadith of the Prophet: "The difference between my people is mercy".

The above text uses the form of time clues 'at that time' referring to the previously mentioned or anaphoretic thing that is the time of *mutaqoddimin*. This period began in the 1st-4th centuries H. covering the time of the companions, *tabi'in* and *tabi'i al tabi'in*.

"This is what happened to Muslims in ancient times, from the time or time of the *ijtihād/mujtahid* to the time of the *muqollidin* (taqlid people)."

The author uses the word hint of ancient times which refers to the sentence after it or is cataphora. The ancient times in question were the era of *ijtihād* experts to the time of *muqallidin* (taqlid people). In addition, references to the text are very diverse and are indicated through the preposition 'in'. The variety of references comes from the tafsir of the Qur'an, the book, *ahkām al-Fuqahā'*, *Hāsiyyah al-'Alāmah al-Ṣhāwī*, tafsir al-Khāzin, tafsir al-kabīr. The references that appear in the text are arranged in such a way that the numbering of references is preceded by the interpretation of the Qur'an as the main guideline of Muslims.

Superstructure analysis describes schema, setting, detail, interpretation, and intent. The significance of schematics is the strategy of the author of the text to support a certain theme to

be conveyed by arranging parts in a certain order. The schematic gives which emphasis comes first and which parts are used as a strategy to convey important information. The schematic of the author of the text presents: opening, content (contains eight chapters), closing.³⁶

In the opening section the author describes: *First*, the differences that occur today are different from the differences in ancient times. Regarding differences in ancient times, the author first presents two examples, about events in the time of different companions in understanding the statements of the Prophet and differences between madzhab scholars about the time and procedure of prayer so that four prayer mihrabs were built. Regarding differences today, the author brings his argument by explaining the condition of people due to differences. The author also explains that differences in the present make people divided, so that each group shows that they are superior with a sense of arrogance and *riya'*.

Second, the author likens the difference to a tree that has many branches, so that the tree will look more shady, many leaves and fruits. All of them are strengthened by a single root that sticks into the earth. *Third*, the author writes about the challenges faced in the current era. Around the rapid development of the times with science and technology, so that all corners of the world can be connected to each other using sophisticated modern tools. Furthermore, the writing is concluded by drawing concrete phenomena that were happening at that time, namely related to the conflict between the differences in the initial determination of shawwal in 1418 H.

In general, it can be concluded that the text scheme speaks to how the author's plot provides an understanding of the nature of the meaning of the differences he expects. As if the author wants to express that difference is a necessity and something beautiful like a tree as described in the text. However, differences must still be based on one principle and purpose, like solid roots. What is interesting in the text is that every argument is referred to from legal passages, both Qur'an and hadith, and the author is able to provide interpretations that are very appropriate to the social context and events addressed.

The text consists of eight chapters; Article One is about the interpretation of the propositions for the establishment of fasts and holidays from the Qur'an, Article Two is about the postulates for determination based on hadith, Article Three is about the explanation of *isbat* (from the side of the government), Article Four is about discussion when problems arise about determination, Article Five is about the attitudes to be taken when a person has seen the hilal but the judge has not given a decision, Article Six as a completion of discussion or *takmiliyah*, Article Seven discusses rukyatul hilal and Article eight discusses to maintain unity. The content of the text in detail is as follows: a) Article one on the interpretation of QS. Al-Baqoroh verse 185: "Whoever of you is in the month, will be happy"; b) Article two is a calm interpretation of the hadith: "Do not fast until you see the hilal and do not break the fast (Eid) until you see it, and if you are blocked by clouds then think about it"; c) Article three on *isbat* (determination) and testimony at the beginning of the month; d) Article four deals with broadcasting or notifying the sighting of the hilal; e) Article five on the obligation to conceal (not show) the *ifthar* of a person who sees hilal shawwal while according to the judge the hilal has not been seen; f) Article six on the barometer of the initial determination of Ramadan, Hari Raya and Eid al-Adha; g) Article seven discusses rukyatul hilal; h) The eighth article deals with maintaining the unity of the people and exhorts the exit from dissent; i) Closing. In the

³⁶ Sri Wulandari, Raden Yusuf Sidiq Budiawan, and Rawinda Fitrotul Mualafina, "Discourse Analysis on Fraudulent Messages on Baim Wong's Name on Social Media (Van Dijk Model)," *Synthesis* 17, no. 1 (2023): 1-11, <https://doi.org/10.24071/sin.v17i1.5395>.

closing part, the author provides additional information in the form of tadzkiroh or reminders. First, telling the history of the Hijri calendar since the time of the Prophet, then writing down the calculation method using hijaiyah letters obtained from his teachers. The author also wrote a message from his grandfather about the recommendation to obey the judge/government decree.

The setting chosen determines which way the audience's gaze is taken. The Book of Nuṣūṣ al-Akhyār compiled by K.H Maimoen Zubair was intended to respond to the conflict of differences in holidays in 1418 AH / 1998 M.

هذا فإنه قد اختلفت الأمة الإسلامية بلا دنا أندونيسيا في عيد فطرهم في أندونيسيا سنة ألف وأربعمائة وثمانية عشرة هجرية منهم من عيدوا يوم الخميس و منهم من عيدوا يوم الجمعة كما اختلفوا كذلك قبله

"Actually, there have been differences between Muslims in the country of Indonesia regarding the determination of Eid al-Fitr in 1418 H. Some of them spread out on Thursday and some of them spread out on Friday, as the difference has happened before."

إنني أريد أن أكتب في هذه العجالة نصوص أئمتها في هذه المسئلة كي يكون ذلك تذكرة لنفسي
"Indeed, I want to write a book with the passages of our people on this subject so that it will be a warning to myself and others."

Based on the second text, it is understood that the writing of this book is a form of sympathy and concern for the problems that are occurring. The event in question is a difference in determination that can threaten the division of the people.

The detailed discourse element relates to the control of the information displayed by the author. Complete and lengthy details are prominence that is done deliberately to create a certain image to the audience. Things that benefit the communicator or text creator will be described in detail and detail, while unfavorable facts, detailed information will be reduced.³⁷

The text of Nuṣūṣ al-Akhyār presents a detailed discourse on exhorting a break from differences and a return to unity by obeying the decrees of judges or governments. This fact can be seen in the paragraph:

اعلم أن الخروج من الخلاف أي الخلاف بين العلماء مستحب, و كثيرا ما يكون عمل المسلمين منذ العصور الذهبية يراعي فيه مظهر من مظاهر وحدتهم من الاغتصام بجبل الله وعدم وجود الافتراق. واتفق فيما بينهم مع مراعاة الأحكام الشرعية, أن لا يكون هنك خلل فيها. وهذا معنى الخروج من الخلاف.

"Know that getting out of the differences of opinion of the scholars is an exhortation, Muslims from ancient times have maintained these differences and

³⁷ Parlindungan Pardede, Yumna Rasyid, and Miftahulhairah Anwar, "Linguistic Manipulation as a Political Instrument in Animal Farm: A Critical Discourse Analysis," *Diglossia: Journal of Language, Literature, and Teaching Studies* 6, no. 2 (2023): 449–66, <https://doi.org/10.30872/diglosia.v6i2.605>.

do not show the differences that occur, they cling to the ropes of Allah and eliminate divisions. The difference between them is to maintain the Shari'a law. And this is what it means to get out of difference."

Based on the elements of the discourse, the above detail describes that the author calls for a return to unity. This was also the recommendation of previous scholars. The phenomenon of holiday differences that often occur in Indonesia can be overcome by returning to the decrees of judges or the government as the party who has the highest authority and authority. Because every difference that occurs tends to cause disputes and controversies, the ideal of unity must always be realized. This step can be started at least someone has the obligation to maintain unity in a particular area.

The text above also gives an idea to the reader in determining the attitude when in the position of seeing the moon while the government has not yet made a decision. The attitude taken is to keep fasting because the general public is still fasting or not fasting on condition that they hide it or not broadcast it. Both actions show an attitude of maintaining unity.

The discourse element of intent to see information that benefits the author of the text will be elaborated explicitly and clearly with strong words and pointing directly to the facts. Instead, harmful information will be vaguely and implicitly deciphered.³⁸ The text of the book of Nusus al-Akhyar presents a discourse of intent that describes the role of judges or governments as the most authoritative party in determining a problem in firm words.

Macrostructure analysis in this study explains the general theme or main topic. This theme will be revealed after reading the text in its entirety, so as to find a general idea of a text. The main topic discussed in the book compiled by KH Maimoen Zubayr is explicitly seen in the title given by the author, namely *Nuṣuṣ al-Akhyār fī as-Shoum wa al-Ifthār* (Selected Propositions in the Matter of Fasting and Feasts). In addition, it also illustrates the author's views on the differences, especially related to the issue of determining the beginning of the holiday. This aims to eliminate disputes in issues that reap disagreements (as explained by Yusuf Qaradawi in the book of *fiqh al-shiyam*).³⁹

The text is included in the type of persuasion discourse, where the author invites the reader or audience to lead to unity as conveyed by the author. In understanding the purpose of the author can not be understood directly through the title of the text. Comprehension comes from interrelated paragraphs within the text. The ideal of unity that the author hopes is to raise differences by obeying government decisions or decrees. If the government has been given responsibility for the determination of Ramadan and Shawwal, it is mandatory for the Muslim state to comply with these provisions, even though these provisions are different from other countries.

Conclusion

After the book *Nuṣuṣ al-Akhyār fī al-Ṣhaum wa al-Ifthār* by K.H. Maimoen Zubair is analyzed using Van Dijk's discourse analysis approach, it can be concluded that the text is persuasive in nature that invites to promote unity in the midst of controversy in the surrounding environment. He placed the fiqh rule "*hukmu al-hakim yarfa'u al-khilaf*" as a solution to realizing the unity of the Ummah. The main topic or theme in the text is about the

³⁸ Fatma Dwi Rachmawati. Mindaudah Rachmawati, "Critical Discourse Analysis in Jokowi Mantu Kaesang's Procession on Detik.Com Online News," *Journal of Education Research* 4, no. 4 (2023): 2364–76.

³⁹ M. Nur Hidayat, "Law, Lajnah Bahtsul Masail Nahdlatul Ulama 1926-1999 (A Critical Study of Fiqh Decisions)," *Law and Shari'ah* 3, no. 1 (2012).

establishment of the beginning of Ramadan and Shawwal; The text scheme consists of several chapters; interpretation and intent directly exemplified by facts based on the religious experience and knowledge of K.H. Maimoen Zubair; the pronoun persona 'ku' indicates the firmness of K.H. Maimoen's attitude at the time; The references or references contained in the book come from various interpretations; The lexicon that plays an important role in showing the ideology of K.H. Maimoen Zubair is seen in the title, the lexeme 'judge', and the lexeme 'hilal'. The pronouns time and person in the text indicate a social context that is different from current social conditions.

Social conditions that appear in the book such as differences in methods between Indonesian religious organizations and the polemic over the early determination of Ramadan and Shawwal in 1998. The thoughts of K.H. Maimoen Zubair that appear and are channeled to the students as readers of the book include differences resulting in controversy, differences in methods of determining the beginning of Ramadan and Shawwal, and returning to unity. The writing of the book is purely a manifestation of national concern and solidarity in realizing unity. The thought of K.H. Maimoen Zubair offers a solution and deserves to be used as a reference in addressing the polemic of differences in the determination of the beginning of the Hijri month which often reaps controversy in various countries. This work as a form of scientific contribution explores the perspective of scholars as an effort to restore unity in the midst of differences through the point of view of Islamic law.

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