

Compliance with Tarjih Fatwa on the -18° Dawn Criterion: A Study of Muhammadiyah Mosques in Gowa Regency

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Abstract

Differences of opinion regarding the determination of dawn time in Indonesia have become increasingly prominent, especially after Salafi groups claimed that the dawn time determined by the Ministry of Religious Affairs (KEMENAG RI) using the -20° criterion is 15–23 minutes too early. In response, Muhammadiyah conducted further research based on the recommendations of the 27th National Conference of Tarjih (Munas Tarjih) held on April 1–4, 2010. The research led to the Tanfidz Decision of the XXXI Tarjih National Conference, which concluded that the previously used dawn criterion was too early by about 8 minutes. As a result, Muhammadiyah adopted the -18° criterion as a more accurate standard and instructed all levels of its organization to follow this guideline in determining prayer times. This study aims to analyze the level of understanding and compliance among Muhammadiyah members regarding the Tanfidz Decision on the -18° dawn criterion. It also seeks to identify the obstacles faced in implementing the decision, particularly by mosque administrators in Muhammadiyah mosques in Gowa Regency. Using a qualitative approach and a case study method, data were collected through in-depth interviews and observation of dawn time practices. The findings show that most Muhammadiyah members in Gowa Regency understand and comply with the new guideline. However, several technical and social challenges remain, including limited access to precise observational tools and varying levels of understanding among mosque administrators. Nevertheless, the majority of Muhammadiyah mosques have made efforts to implement the -18° criterion in accordance with the directives of the Muhammadiyah Central Leadership.

Keywords: *Tarjih Fatwa; Dawn Criterion -18°; Muhammadiyah Mosques.*

Abstrak

Perbedaan pendapat mengenai penetapan waktu fajar di Indonesia semakin mencuat, terutama setelah kelompok Salafi mengklaim bahwa waktu fajar yang ditetapkan oleh Kementerian Agama Republik Indonesia (KEMENAG RI) dengan kriteria -20° datang 15–23 menit terlalu awal. Menanggapi hal tersebut, Muhammadiyah melakukan penelitian lanjutan berdasarkan rekomendasi Musyawarah Nasional Tarjih (Munas Tarjih) ke-27 yang diselenggarakan pada 1–4 April 2010. Penelitian ini menghasilkan Keputusan Tanfidz Musyawarah Nasional Tarjih Muhammadiyah ke-31 yang menyimpulkan bahwa kriteria fajar yang digunakan sebelumnya terlalu cepat sekitar 8 menit. Oleh karena itu, Muhammadiyah menetapkan kriteria -18° sebagai standar yang lebih akurat dan menginstruksikan seluruh tingkatan organisasi untuk mengikuti pedoman ini dalam penentuan waktu salat. Penelitian ini bertujuan untuk menganalisis tingkat pemahaman dan kepatuhan warga Muhammadiyah terhadap Keputusan Tanfidz terkait kriteria fajar -18°. Penelitian ini juga bertujuan mengidentifikasi hambatan yang dihadapi dalam implementasi keputusan tersebut, khususnya oleh pengelola masjid Muhammadiyah di Kabupaten Gowa. Dengan pendekatan kualitatif dan metode studi kasus, data dikumpulkan melalui

wawancara mendalam dan observasi praktik penetapan waktu fajar. Hasil penelitian menunjukkan bahwa sebagian besar warga Muhammadiyah di Kabupaten Gowa telah memahami dan mematuhi pedoman baru ini. Namun demikian, masih terdapat beberapa tantangan teknis dan sosial, seperti keterbatasan alat observasi yang akurat serta perbedaan tingkat pemahaman di antara pengurus masjid. Meskipun demikian, mayoritas masjid Muhammadiyah telah berupaya menerapkan kriteria -18° sesuai arahan Pimpinan Pusat Muhammadiyah.

Kata kunci: Fatwa Tarjih; Kriteria Fajar -18°; Masjid Muhammadiyah.

1. Introduction

The Recently, the difference of opinion regarding the determination of Fajr time has become clearer and more prominent in society since Salafis stated that the time of fajr in Indonesia is 15 to 23 minutes earlier in 2010, making the determination of Fajr time in Indonesia a heretical practice (Adolph, 2016). This difference of opinion also inspired Majelis Tarjih and Tajdid Muhammadiyah to create and conduct research related to Fajr time by conducting direct observations and research using various tools and cutting-edge analytical methods to interpret the results of their studies with Sky Quality Meter (SQM) Technology to measure changes in sky brightness level (TKL) (Maskufa, Damanhuri, Sopa, & Hadi, 2024). Since the issuance of the 27th Tarjih National Tarjih Proposal on 16-19 Rabiul Akhir 1431 H/1-4 April 2010 regarding the dawn of the Tarjih and Tajdid Assembly, the Muhammadiyah central leadership has mandated 3 organisations to conduct research and observations of dawn, especially the Falak Science Observatory. OIF) located at Universitas Muhammadiyah Sumatera Utara (UMSU), Medan, Astronomy Research Centre (Pastron) Universitas Ahmad Dahlan (UAD), Yogyakarta, and Islamic Scientific Research Network (ISRN) at Universitas Muhammadiyah GS. Dr Hamka (UHAMKA), Jakarta.

The study of natural phenomena related to the rising of the sun and the beginning of Fajr time attracted the attention of all human civilisations in the early stages of the development of Islam today (Mappanyompa, Sahwan, Saprun, & Palahuddin, 2023), and wisdom behind natural phenomena. Science is not static but has dynamic values from one theory to another, as well as discussions related to Fajr and Dawn time Throughout the knowledge and many discussions and meetings of other experts on the development of Dawn and Time, there are not many discussions and balanced interpretations of ijtihadiyya interpretations of the relationship between Shar'i texts (al-Qur'an, al-Hadith) and astronomy and its relationship with other disciplines. I hope we Muslims understand each other and do not blame each other and uphold Islamic unity and brotherhood to enhance unity and integrity as well as beauty and harmony in our relations with Muslims (Muhammad Bin Quthb Al-Din Azniqy, n.d.).

Knowledge of prayer times is very important because knowing the time of prayer is the basis for knowing whether the prayer is valid or not (Fikri, Abbas, Muchtar, Darlius, & Al-Amin, 2024). Scholars are unanimous, in accordance with Qur'anic verses and Prophetic hadiths, that the starting time of the Fajr prayer is at dawn. It is only when the brutal dawn breaks that it becomes a prolonged debate between Islamic jurists and scholars. In the book

al-'Urf ash-Shahzī bi Syar Sunan at-Tirmizī it is mentioned that according to the astrologers, dawn occurs when the sun is below the horizon at a depth of 15°, but this opinion is refuted by Ibn ajar al-Makkī, who says that sunrise can be both earlier and later. In fact, Muslims differ in determining the time of sahur (sadiq) between -20° as in Indonesia, -19.5° as in Egypt, -18°, etc (Hendri, Wadi, Amin, Andriyaldi, & Samiran, 2019).

In Egypt, the National Institute of Astronomy and Geophysics in Hulwan since 1984 has stated that Fajr time in Egypt is too early and has repeatedly held research seminars concluding that Fajr time is too early. Egypt still practices -19.5°. In Indonesia, people have been practising - 20° for a long time (Raisa, Hidayat, Hermawan, & Rakhmadi, 2021). However, since the appearance of serialised articles in Kiblati Magazine and later recorded under the title Correction of Early Fajr Time stating that the Fajr start time in Indonesia is too early (24 minutes) before the Fajr prayer begins). This opinion was based on testimony that in some places when the adhan for Fajr was heard, shadiq dawn had not yet broken. This discussion on the time of dawn eventually attracted the attention of astronomers in Indonesia who studied and conducted research on the altitude of the sun at the beginning of dawn.

On this basis, Muhammadiyah with the Islamic Movement, Da'wah Amar Makruf Nahi Munkar and Tajdid sourced from the Qur'an and al-Sunnah (Article 4 paragraph (1) of the Muhammadiyah Articles of Association), has an interest in conducting studies and research on the beginning of Fajr time by combining aspects of sharia and science so that the results are in accordance with the message of the text and the development of the times.

Rule compliance comes from the word obey, according to the Big Indonesian Dictionary (KBBI). Obey means to like and obey orders or rules. And disciplined. Meanwhile, rule means the result of regulating (everything) that has been arranged or the way (provisions, standards, instructions, orders) that have been determined to be obeyed. Compliance means the nature of obeying, obeying, submitting to teachings or regulations. As stated by Tyler, there are two basic perspectives of compliance with the law, namely instrumental and normative. The instrumental perspective means individuals with personal interests and responses to changes related to behaviour (Arkisman & Lafitri, 2020).

The existence of the Muhammadiyah Tarjih National Conference is the highest forum in Muhammadiyah to discuss religious issues to guide the members of the association and Muslims in general. Therefore, the decision of the 31st National Conference of Tarjih Muhammadiyah related to the criteria for the beginning of dawn -18° with consideration of various points of view should be implemented by all Muhammadiyah members from the branch level to the central level, from the smallest business charity to the existing business charity under the responsibility of PP Muhammadiyah (Fitra & Silvana, 2021).

Muhammadiyah mosques at the district / city level should be the pioneers of socialisation related to changes in the dawn criteria. Therefore, this research tries to find and examine in depth the level of compliance of Muhammadiyah citizens in Gowa Regency regarding the implementation and application of the 31st Muhammadiyah Tarjih National

Conference Decision related to the - 18° dawn prayer time criteria, especially Muhammadiyah mosques in Gowa Regency.

2. Research Methods

This research is a qualitative research. This study tries to reveal an important phenomenon that needs to be studied, (Fadli, 2021) namely the phenomenon of Muhammadiyah adherence, especially those in Gowa Regency, which is the subject of the author's research related to the dawn prayer criteria. The time of implementation is 8 minutes later than the dawn prayer according to the criteria of the Ministry of Religious Affairs of the Republic of Indonesia (KEMENAG RI) is considered "too early" for the majority of Muslim countries, including Indonesia. Based on the research location, this research includes fieldwork; from a case study perspective, it is research conducted through direct observation and interviews with knowledgeable people in the field by uncovering issues that arise in society. This research was conducted 15 minutes before dawn at the Muhammadiyah Mosque in Gowa Regency. Data for this research was collected through literature study. Other library data in the form of books, journals, articles, printed news, and online materials support the research. The method of data collection in this study used documentary methods, in-depth interviews with Muhammadiyah mosque administrators in the kingdom of Gowa with a target of 20 mosques, while the data analysis was data analytic in three stages, namely: 1) reducing interview data, then presenting a summary of the data, then drawing conclusions by re-analysing the data on the compliance of the Muhammadiyah Gowa Mosque with the Tarjih decision of the 31st Muhammadiyah National Conference.

3. Results and Discussion

3.1. Muhammadiyah's View on Ulil Amri

The definition of Ulil amri in language is the plural form of wali which means owner or manager and master. The plural form of words indicates that they are many. While the word alamr is an order or affair (Putri, Luthfi, Syarifuddin, & Supriyanto, 2022). Based on this understanding, ulil amri means people who are authorised and responsible for Islamic affairs. They are the people we rely on to solve social problems (M. Quraish Shihab, n.d.). The meaning of ulil amri is explained by Allah SWT in surah Al-Maidah verse 55, namely:

" Indeed, your leaders are only Allah, His Messenger, and those who believe, who establish prayer and pay the alms, as they submit (to Allah)."

Based on the explanation of the above sentence, we can understand that there are three levels of leadership, namely: Allah, His Messenger and the believers. In operational terms, the directives of Allah SWT are carried out by the Prophet Muhammad SAW, and after his death,¹³ the directives are carried out by the believers. As Prophet and Messenger, Prophet Muhammad SAW cannot be replaced, but as Head of State, Ruler, Ulil Amri, his

position can be replaced. Those who can be chosen to replace him as leader must fulfil at least four criteria as described in Surah Al-Maidah verse 55 (Vachruddin, 2021) above:

a. Believing in Allah SWT

Because ulil amri is the successor to the leadership of the Prophet Muhammad SAW, while the Prophet himself is the executor of the leadership of Allah SWT, then the first of course must be owned by the successor to the leadership is a strong faith in Allah SWT (Wahyuddin, 2023). Without faith in Allah and His Messenger, how can one expect Him to lead people in the way of Allah on this earth.

b. Establishing Prayer

Prayer is vertical worship directly to Allah SWT. A leader who prays is expected to have a good relationship with Allah SWT. It is expected that the noble and good values contained in his prayer can be reflected in his leadership (Asmaret, Halim, & Delfa, 2022). For example, the value of honesty. If the destruction of a prayer leader is cancelled, even if it is not known to others, he will resign and be ready to be replaced by someone else because he knows that he is no longer, entitled to be an imam.

c. Paying Zakat

Zakat is a part of mahdhah worship that is a sanctity and a pillar of social care. A leader who gives zakat is expected to always try to purify his heart and wealth. He will not seek and enjoy wealth by haram means (e.g. by corruption, collusion and nepotism). In addition, he has great social concern for the dhu'afa' and mustadh'afin. He will be a helper of the weak (Makkarateng & Mayyadah, 2021).

d. Always Submit to Allah SWT

In the verse above, it is mentioned that the leaders must be people who always bow (wa hum râki'ûn). Ruku' is a symbol of absolute obedience to Allah and His Messenger which is concretely manifested by being a kafah (total) Muslim, both in aspects of aqidah, worship, akhlaq and mu'amalat (Amirul Fikri Hanif & Yulia Rahmi, 2024). His aqidah is correct (pure monotheism with all its consequences, free from all forms of polytheism), his worship is orderly and in accordance with the demands of the Prophet, his akhlaq is praiseworthy (shidiq, trustworthy, just, istiqamah and other noble traits) and his mu'amalat (in all aspects of life) does not conflict with Islamic law (Yunahar Ilyas, n.d.).

There is no difference of opinion among the scholars that umarâ' or hukâm is ulil amri with the minimum requirements mentioned above. But some expand the meaning of ulil amri not only to the government or ruler alone but also to anyone who has the competence and get the mandate to lead an affair, be it an individual or an institution. Ahlul halli wal aqdi are ulil amri in the fields assigned and authorised by them, for example in electing the head of state, enacting laws and other matters.

According to Ibn 'Abbâs, ulil amri are experts in fiqh and religion. According to Mujâhid, 'Athâ' and Abu al-'Aliyah and Hasan al-Bashri, ulil amri are scholars. According to Ibn Katsîr himself, ulil amri includes both, umara and ulama (Susanto, 2025). According to

Muhammad 'Abduh, ulil amri is the congregation of ahlul ahli wal aqdi of the Muslims. They are the umara' (government) and hukama' (rulers), the scholars, the commanders, and all the leaders of the community. If they all agree on a matter, we are all obliged to obey them so long as it does not contradict the commands of Allah and His Messenger (Zulfikri & Badawi, 2021).

According to some scholars, because the word al-amr is in the form of ma'rifah or definite, then the authority of the owner of the power is limited only to social issues, not matters of faith or pure religion. For aqidah and pure religious issues must be returned to the religious texts (Al-Qur'an and As-Sunnah).

In this case Muhammad Abduh said:

"As for worship and things that are included in religious beliefs, it has nothing to do with the affairs of ahlul halli wal 'aqdi (those who have the authority to decide and bind), but it is taken from Allah and His Messenger alone, no one has the right to have an opinion about it except within the limits of his understanding."

In 'Abduh's statement above, it appears that differences of opinion are possible in understanding the text, not in obeying the text. In the matter of the hadith about the procedure for knowing the beginning of Ramadan and the beginning of Shawwal, the issue is not about obeying or disobeying the instructions of the Messenger, but about how to understand the hadith (Sairan, 2024). According to Muhammadiyah's view, the hadith has an 'illat, namely because the people at that time did not have another way to know the beginning of the month except by looking at the moon. If they failed to see the moon because it was cloudy, then the current month was completed 30 days. Now, astronomy is so advanced that it can be used to determine the beginning of the month. Therefore, Muhammadiyah believes that it does not violate the sunnah when it uses hisab hakiki to determine the beginning of the month.

Some understand that what is ta'abbudi (cannot be changed at all) is the fasting of Ramadan starting on the 1st of Ramadan and the Eid prayer on the 1st of Shawwal. While how to determine the beginning of Ramadan and the beginning of Shawwal is something that is ta'aqquli (rational, can change following the development of science and technology) and more technical (Dr. Jayusman, 2021).

From the above description it can be concluded that ulil amri can be in three forms, firstly Umarâ'and hukâm in a broad sense (legislative, executive and judicial) with all their limited devices and authorities. Secondly All community leaders in their respective fields. Third The scholars either individually or institutionally such as fatwa institutions.

If there is a difference of opinion on the issue of understanding religious texts, it is resolved by using the methods of dissent that already exist and are common in the history of Islamic legal thought. The government cannot intervene in matters of understanding the texts, because that is not its area of authority. But if there are differences of opinion in ijthadi societal issues, then the government can decide which opinion to follow.

In differences of opinion in determining the beginning of the months of Ramadan and Shawwal, in relation to the implementation of fasting and 'Eid prayers, the resolution is left to religious leaders in guiding the people. But the matter of the 'Iedul Fithri holiday and other matters outside of purely religious matters, is decided by the Government.

3.2. Observation Results of Fajar Muhammadiyah

In accordance with the recommendations of the 27th Tarjih National Conference on 16- 19 Rabiul Akhir 1431 H / 1-4 April 2010 on the issue of the beginning of Fajr, the Tarjih and Tajdid Council of the Muhammadiyah Central Leadership mandated 3 institutions to conduct fajr studies and observations, namely the Falak Science Observatory (OIF) at the University of Muhammadiyah North Sumatra (UMSU), Medan, the Center for Astronomical Studies (Pastron) at Ahmad Dahlan University (UAD), Yogyakarta, and the Islamic Science Research Network (ISRN) at Muhammadiyah University Prof. Dr. Hamka (UHAMKA), Jakarta. Dr Hamka (UHAMKA), Jakarta. The research uses a series of modern instruments and analytical methods to interpret the results.

OIF UMSU uses the Sky Quality Meter (SQM) tool to quantitate changes in sky brightness level (TKL). Data were collected in Medan city, Romantic Beach (Deli Serdang Regency), and Barus (Central Tapanuli Regency). The research site at OIF is in an area with poor light pollution. Meanwhile, light pollution at the Romantis Beach and Barus locations was better than at the OIF. The duration of data collection was from 2017 - 2020 (Ramadan 1438 H - Zulkaidah 1441 H) with the SQM directed to 0°, 30°, 45°, and 90° (zenith). The research results were processed using the Moving Average method. OIF UMSU concluded that light pollution affects the height of the Sun as a determinant of the beginning of Fajr time. In addition, the lowest Sun altitude is - 16.48° for SQM data pointing to Zenit.

Pastron UAD also uses SQM geared towards Zenit. Data was collected in Bantul regency, Yogyakarta city, Kulon Progo regency, and Gunungkidul regency. Light pollution in Kulon Progo and Gunungkidul regencies is better than Yogyakarta city and Bantul regency. The research was conducted in 2016 (Syakban 1437 AH - Rabi'ul Awal 1438 AH), 2017 (Rabi'ul Akhir 1438 AH - Rabi'ul Akhir 1439 AH), and 2020 (Syakban 1441 AH). Moving averages were also used to process SQM data. Pastron UAD concluded that the TKL value is influenced by the Moon phase in addition to light pollution. This also affects the value of the Sun's height as the beginning of Fajr time. The higher the light pollution, the earlier the Fajr time obtained from data processing becomes later than the time using the calculation of the Sun's height of -20°. The lowest measured Sun height is -15.75°.

Besides using SQM, ISRN UHAMKA also uses DSLR cameras, All-Sky cameras, smartphone cameras, and Drone cameras. Data collection was carried out in a number of areas in Indonesia (Depok, Bogor, Bekasi, Tangerang, DKI Jakarta, Cirebon, Gunung Kidul, Labuanbajo, Bitung, Balikpapan, Manokwari) and abroad (UK, USA, Malaysia, Egypt, Turkey, and Saudi Arabia). Data collection was conducted from 2017-2020 (Jumadil Akhir 1438 AH - Zulkaidah 1441 AH). ISRN concluded that from 750 days of Fajr data (dawn rise data) various

regions in the world varied, namely -18.4°, -18°, -17°, -16°, -15°, -14°, -13°, -12°, -11°, -10°, -9°, -8°, -7°.

In addition to the research results of the three internal institutions, the Tarjih and Tajdid Council of Muhammadiyah Central Leadership invited astronomy experts from the Bandung Institute of Technology, namely, Dr. Dhani Herdiwijaya, M.Sc and Dr. Mahasena Putra. The results of their studies can be understood that the majority of the sun's altitude at the beginning of Fajr is minus 18°. The same research results were presented by participants of the Tarjih National Conference, such as Sugeng Riyadi, Bahrul Ulum, and Adi Damanhuri. Similarly, the research entitled Reevaluation of The Sun's Altitude for Determination of Beginning of Fajr Prayer Times in Malaysia by Mohd Zambri Zainuddin et al concluded that the altitude of the sun at the beginning of Fajr time is minus 18°. In comparison, a number of countries also use the criterion of the beginning of Fajr time at minus 18° sun altitude such as Turkey, England, France, Nigeria, and Malaysia.

What is stated above shows that the issue of determining the time of dawn as the beginning of Fajr is an ijtihadi issue. For this reason, through a process of in-depth study of both Shar'i aspects and observation results in accordance with the Manhaj Tarjih guided by the Tarjih and Tajdid Council and considering the benefit, the 31st Tarjih National Conference on 14 Rabiul Akhir-5 Jumadil Awal 1442 H / 29 November-20 December 2020 determined that the altitude of the Sun at the beginning of Fajr time is - 18 ° (minus 18 degrees) on the eastern horizon.

3.3. Muhammadiyah Citizen Compliance

Although Muhammadiyah is a very firm and clear Islamic Movement, there is no single way to describe Muhammadiyah. That is, in an academic context, researchers and scholars have diverse ways and perspectives in explaining what Muhammadiyah really is. In this case, I often try to place Muhammadiyah in three aspects or contexts, namely: Muhammadiyah as a Movement, Muhammadiyah as a Thought and Muhammadiyah as an Organisation. The three are different, have different points of emphasis, but are actually an inseparable systemic whole.

Muhammadiyah's efforts to purify the beliefs of Indonesian Muslims, is that Muhammadiyah has introduced re-examination and drastic changes, if needed, towards the correct interpretation of the Qur'an and Al-Hadith. The purification effort can be called among others :

1. Determining the correct Qibla direction for prayer, as opposed to the previous custom of facing the West.
2. The use of astronomical calculations in determining the beginning and end of the fasting month (hisab), as opposed to the observation of the passage of the moon by religious officials.
3. Organising public prayers in an open field on Islamic holidays, Eid al-Fitr and Eid alAdha, instead of similar prayers in smaller congregations held in Mosques.

4. The collection and distribution of zakat fitrah and sacrifices on the above-mentioned feast days, by a special committee, on behalf of the local Islamic community, can be compared in advance with giving special privileges in this matter to religious officials or officers (penghulu, naib, kaum. modin, and so on).
5. The delivery of the khutbah in the local language, as opposed to the delivery of the khutbah in Arabic.
6. Simplification of ceremonies and worship in birth, circumcision, marriage and funeral ceremonies, by removing polytheistic things from them.
7. Simplification of the tomb, which was originally excessively decorated.
8. Eliminating the custom of making pilgrimages to the graves of saints (wali).
9. Dispelling the notion of supernatural blessings possessed by certain clerics/ulamas, and the extreme influence of venerating them.
10. The use of veils for women, and the separation of men from women in religious gatherings.

To discuss whether the customs/traditions and beliefs prevailing in society are in accordance with the Qur'an and Hadith or not, Muhammadiyah is discussed by an institution called "Lajnah Tarjih". This Tarjih is the realisation of the principle that the door to ijtihad remains open. Majlis Tarjih was established on the basis of the decision of the XVIth Muhammadiyah congress in 1927, at the suggestion of K.H. Mas Mansyur.

The function of this council is to issue fatwas or ascertain rulings on certain issues. The issue need not lie solely in the field of religion in the narrow sense, but it may also lie in issues that in the ordinary sense do not lie in the field of religion, but any opinion must itself be based on shari'ah, namely the Qur'an and Hadith, which in the process of taking the law is based on the science of ushul fiqh. This Majlis seeks to return a problem to its source, namely the Qur'an and Al-Hadith, whether the problem originally already has a law and runs in the community but is still disputed among Muslims, or which is a new problem, which from the beginning there is no legal provision, such as family planning issues, IVF, banks and others.

Compliance comes from the word obey, according to the General Indonesian Dictionary, obey means to like and obey orders or rules, and to be disciplined. Compliance means the nature of obeying, obeying, submitting to teachings or regulations. In compliance, what is assessed is the observance of all activities in accordance with policies, rules, provisions and applicable laws. Meanwhile, propriety is more about the nobility of the leadership in making decisions. If it violates propriety, it does not necessarily violate compliance.

Therefore, the obedience of Muhammadiyah citizens that researchers mean is the obedience of all elements of the Muhammadiyah citizen leadership starting from the Central Leadership to the smallest leadership in the Muhammadiyah branch, starting from the orthom management to the management of other small business charities in this case Muhammadiyah mosques in Gowa district must have the same soul and concept of "Sami'na

Wa Atana" with the ijtiḥad carried out by the association and the decisions that have been issued by the results of MUNAS XXXI Tanfidz Tarjih 2021 based on in-depth scientific studies.

3.4. Understanding and Compliance of Muhammadiyah Gowa Citizens with the Decisions of the XXXI National Conference

Most Muhammadiyah residents in Gowa Regency have understood the decision of the XXXI National Conference regarding Fajr time with a criterion of -18°. According to the interview results, the majority of mosque administrators in this area have adopted the change, and they strive to comply with the guidelines set by the Muhammadiyah Central Leadership. However, although there is a good understanding, perfect implementation is still not achieved in all mosques, depending on the understanding and readiness of each mosque management.

a. Constraints in Decision Implementation

While most mosques have endeavoured to follow the -18° criterion, there are several technical and social constraints faced in its implementation:

1. Limitations of Observation Tools

One of the main obstacles is the lack of accurate dawn observation tools, such as the Sky Quality Meter (SQM) which is needed to measure the height of the sun at the time of dawn. Not all mosques have such equipment, and manual measurements made by some mosque administrators sometimes lack precision.

2. Differences in Understanding Between Mosque Administrators

There are still differences in understanding among mosque administrators regarding how to implement the new Fajr time. Some mosque administrators consider the earlier Fajr time with a criterion of -20° to be more practical and has been accepted by their congregation, while others are trying to implement the decision of the XXXI National Conference although it is not yet fully optimal.

b. Compliance Level in Muhammadiyah Mosques in Gowa Regency

From observations in 20 Muhammadiyah mosques in Gowa Regency, it can be concluded that the majority of mosques have tried to comply with the -18° Fajr time criterion. However, the implementation is still hampered by factors such as the lack of comprehensive socialisation and limitations in procuring the necessary tools. Overall, the majority of worshippers in Muhammadiyah mosques in Gowa Regency have begun to understand the importance of following the guidelines set by the Muhammadiyah Central Leadership, but some mosques still have difficulties in its implementation.

c. Efforts to Improve Compliance

To improve compliance with the decisions of the XXXI National Conference, several steps have been taken by mosque administrators and Muhammadiyah organisations in Gowa Regency:

1. Improved Socialisation

The mosque management conducts various forms of socialisation to the congregation regarding the change in Fajr time and the importance of following the predetermined criteria. This socialisation is done through lectures, announcements in the mosque, and social media.

2. Training for Mosque Managers

Training on how to measure Fajr time in accordance with the -18° criterion was also conducted, especially for mosque administrators who still do not fully understand or have difficulties in its implementation.

3. Observation Tool Distribution

Some mosques have begun distributing more accurate dawn observation devices to help mosque administrators determine the correct time for Fajr.

4. Conclusion

This study finds that the majority of Muhammadiyah community members in Gowa Regency have shown both understanding and compliance with the decision of the XXXI National Conference of Muhammadiyah Tarjih, particularly regarding the early Fajr prayer time based on the -18° solar depression angle. This is significant because it indicates a broad acceptance of standardized prayer times rooted in scientific calculation. The consistency of this practice is observed across various mosques, although some deviations still occur due to individual interpretations or administrative inconsistencies. Overall, the research confirms that the Tarjih Council's decision is largely implemented in practice, reflecting alignment between religious authority and community adherence. The study does face several limitations that should be acknowledged for future research. One limitation is the uneven availability of observation tools, which restricts data collection in certain areas and may lead to an incomplete picture of mosque-level compliance. Additionally, variations in the interpretive competence of mosque administrators introduce subjectivity that the study could not fully control. These constraints suggest that while the general trend of compliance is clear, more systematic observation and training are needed to eliminate inconsistencies. Addressing these limitations could enhance the accuracy and scope of future studies on religious practice and standardization.

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