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Mulud Eid as a Determinant of Eid al-Fitr according to Kyai Ratna in Kidang Village, West Nusa Tenggara (NTB)

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Abstract: *This research is motivated by the practice of determining the Eid al-Fitr holiday of the community in Kidang Village which is different from the government. Their determination is based on the understanding of Kyai Ratna which is known as the Eid mulud method. The difference in methods in determining this holiday is a very important issue to discuss because it is related to the worship of Muslims. Therefore, the purpose of this research is to find out how the method and the nature of Eid al-Fitr as a determinant of Eid al-Fitr in Kidang Village. This research is a field research with a qualitative approach. The data collection methods used are direct observation methods, unstructured interviews, and documentation, while the analysis methods used are qualitative descriptive analysis methods. Researchers found that the Eid mulud method is based on the hisab urfi of the rowot sasak calendar which has identical similarities with the hisab urfi of the Javanese Islamic calendar of the asapon system. This method is accurate in terms of urfi hisab because there is a determination of the age of the moon while in the contemporary hisab it is not accurate because there is a difference of 1 day caused by the absence of a day determination in the contemporary hisab. This method is not only inaccurate in terms of hisab, it is also inaccurate in terms of rukyah based on the results of ijtimak according to contemporary hisab.*
Keywords: *Rowot Sasak Calendar, Mulud Eid, Kyai Ratna, Javanese Islamic Calendar, Hisab Urfi, Hisab Contemporary.*

Abstrak: *Penelitian ini dilatarbelakangi praktik penentuan hari raya Idul Fitri masyarakat di Desa Kidang yang berbeda dengan pemerintah. Penentuan mereka ini didasarkan kepada pemahaman Kyai Ratna yang dikenal dengan metode mulud lebaran. Perbedaan metode dalam penentuan hari raya ini merupakan persoalan yang sangat penting untuk dibahas karena berkaitan dengan ibadah umat islam. Oleh sebab itu tujuan penelitian ini adalah untuk mengetahui bagaimana metode dan keakurasain mulud lebaran sebagai penentu hari raya Idul Fitri di Desa Kidang. Penelitian ini merupakan penelitian lapangan (field research) dengan pendekatan kualitatif. Metode pengumpulan data yang digunakan adalah metode observasi langsung, wawancara tidak terstruktur, dan dokumentasi. Sedangkan metode analisis yang digunakan adalah metode analisis deskriptif kualitatif. Peneliti menemukan bahwa metode mulud lebaran didasarkan pada hisab urfi kalender rowot sasak yang memiliki kesamaan identik dengan hisab urfi kalender jawa islam sistem asapon. Metode ini secara hisab urfi akurat karena terdapat ketetapan umur bulan sedangkan secara hisab kontemporer tidak akurat karena terdapat selisih 1 hari yang diakibatkan oleh tidak adanya ketetapan hari dalam hisab kontemporer. Metode ini selain tidak akurat dalam hal hisab, ia juga tidak akurat dalam hal rukyah berdasarkan hasil ijtimak menurut hisab kontemporer.*
Kata Kunci: *Kalender Rowot Sasak, Mulud Lebaran, Kyai Ratna, Kalender Jawa Islam, Hisab Urfi, Hisab Kontemporer.*

A. Introduction

Mulud Eid is one of the methods of determining Eid al-Fitr for the Sasak Tribe traditional community, especially the people in Kidang Village, which is based on the hisab urfi *rowot sasak* calendar and the understanding of Kyai Ratna. This method in practice and understanding of Kyai Ratna has 2 *interpretations*. First, this method explains that there is a similarity between the fall of the day on the 12th of Rabiul Awal (*Maulid*) and the fall of the day on the 1st of Shawwal (*Eid al-*

Fitr). These two methods also explain that there is an ability to cancel the fast the day before the fall of the 1st of Shawwal according to the hisab urfi of the *rowot sasak* calendar based on *pakem nur sade,* if Kyai Ratna believes that there has been a phenomenon *of the bulan wah ngelok jelo*. The understanding of Kyai Ratna is trusted and followed by the community in Kidang Village, even according to Muhammad Awaludin the community believes and proves for themselves that every activity carried out with the guidance of kyai using a warige board will end well. However, according to the researcher's hypothesis, Kyai Ratna's understanding is contrary to fiqh and astronomy, because the determination of Eid al-Fitr should be based on the appearance of the hilal (the first crescent moon) either seen or above the horizon when the sun sets.

The study of the Rowot Sasak calendar has begun to be widely discussed in various perspectives. A number of recent studies have made a major contribution to the understanding of this traditional calendar. Among them are Muhammad Awaludin's thesis entitled "Rowot Sasak Calendar Season System from an Astronomical Perspective (Case Study in Kidang Village, Central Lombok)"[1], Heri Zulhadi's thesis on "Bau Nyale Sasak Traditional Calendar System in an Astronomical Perspective"[2], and Muhammad Alaudin's proceedings entitled "Determining the Hijri Month using the Hisab 'Urfi Method in the Rowot Sasak Calendar"[3]. In addition, there is also a journal written by Abdul Kohar and Arief Taufikurrahman entitled "An Astronomical Review of the Early Determination of the Rowot Sasak Calendar Year Based on the Appearance of the Pleiades Star"[4]. These various studies discuss the determination of the rowot sasak calendar season, the date of the smell of nyale, the appearance of the pleiades star as a determinant of the beginning of the year and descriptions related to the hisab urfi of the rowot sasak calendar in general. No one has discussed the practice and understanding of Kyai Ratna in Kidang Village in determining the Eid al-Fitr holiday. Therefore, this study is important to fill the gap and provide a further understanding of the *Mulud Eid* method, which has never been discussed in depth in terms of practice and the views of a community leader.

This paper aims to complement the shortcomings of existing studies by analyzing how the *Mulud Eid* method is applied in determining the Eid al-Fitr holiday according to Kyai Ratna's view in Kidang Village. This study also aims to evaluate the accuracy of the Mulud Eid method in the context of jurisprudence and astronomy, as well as to determine its relevance to the determination of *Eid al-Fitr* which is recognized by the majority of Muslims. The answers to these two objectives

[1]Muhammad Awaludin, "Sistem Musim Kalender Rowot Sasak Perspektif Astronomi (Studi Kasus Di Desa Kidang Lombok Tengah)" (UIN Walisongo Semarang, 2017).

[2]Heri Zulhadi, "Sistem Penanggalan Adat Bau Nyale Sasak Dalam Perspektif Astronomi" (UIN Walisongo, 2019).

[3]Muhammad Awaludin, "Determining the Hijri Month Using the Hisab 'Urfi Method in the Rowot Sasak Calendar," in *International Conference on Sharia and Law (ICOSLAW)*, 2023, 99–119.

[4]Abdul Kohar and Arief Taufikurrahman, "Tinjauan Astronomis Penetuan Awal Tahun Kalender Rowot Sasak Berdasarkan Kemunculan Bintang Pleiades," *AL - AFAQ : Jurnal Ilmu Falak Dan Astronomi* 2, no. 2 (2020): 57–85.

will allow the researcher to understand more deeply about the understanding of the *Mulud Lebaran* Kyai Ratna method in Kidang Village.

The author argues that the Mulud Eid method, which is Kyai Ratna's understanding in determining the Eid al-Fitr holiday in Kidang Village, has not been proven in fiqh and astronomy because the determination of the Eid al-Fitr holiday should be based on the appearance of the hilal (first crescent moon) either visible or above the horizon when the sun sets. Based on these problems, researchers are interested in conducting a more in-depth study on the determination of this major religious ritual. Therefore, the researcher will conduct a study with the title "Mulud Eid as a Determinant of Eid al-Fitr according to Kyai Ratna in Kidang Village, West Nusa Tenggara (NTB)" with the hope that this research will be one of the reference sources for future studies.

B. Method

This research is a field research with a qualitative approach. This qualitative approach is used by the researcher to uncover and describe the facts that occur in the field related to *Mulud Eid* as a method of determining the Eid al-Fitr holiday, Kyai Ratna's view in Kidang Village. The data collection methods used are direct observation methods, unstructured interviews, and documentation, while the analysis methods used are qualitative descriptive analysis methods.

C. Result and Discussion

1. Rowot Sasak Calender

The Rowot Sasak calendar is a calendar developed based on the traditional astronomy and astronomy of the Sasak tribe. This calendar is used as a guideline or reference in the implementation of *gawe* (celebration), *betaletan* (farming), the change of *mangse* (seasons), good and bad days, *wuku* (the influence of the position of the constellations on events on the earth's surface), and various other daily activities[5]

The date in this calendar is based on the traditional unit of time known as *warige* and instructions from traditional figures known as kyai. In the warige there are various combinations of time systems consisting of the lunar system (lunar circulation pattern), solar (solar circulation pattern) and the circulation pattern of the *pleiades star* or known as the *rowot star* as its distinctive feature[6].

[5]Muhammad Muzayyinul Wathoni, "Analisis Fikih Dan Astronomi Terhadap Penentuan Awal Bulan Kalender Rowot Sasak" (UIN Mataram, 2021), 5; Muhammad Awaludin, "Kalender Rowot Sasak (Kalender Tradisi Masyarakat Sasak)," *AL-AFAQ Jurnal Ilmu Falak Dan Astronomi Fakultas Syariah Universitas Islam Negeri (UIN) Mataram* 1, no. 1 (2019): 1.

[6]Arino Bemi Sado, Muhammad Awaludin, and Muhammad Haikal Rivaldi, "KALENDER ROWOT SASAK 'Akulturasi Budaya Islam, BudaSado, Awaludin, and Rivaldi, 323; Abdul Kohar and Arief Taufikurrahman, "Tinjauan Astronomis Penetuan Awal Tahun Kalender Rowot Sasak Berdasarkan Kemunculan Bintang Pleiades," *AL - AFAQ : Jurnal Ilmu Falak Dan Astronomi*, 2021, 66, https://doi.org/10.20414/afaq.v2i2.2920.ya Jawa Dan Budaya Sasak,'" *Elfalaky* 7, no. 2 (2023): 323.

This calendar has 2 determinations of the beginning of the month, where the first determination of the beginning of the month is the determination of the beginning of the month for the season or known as the *mangse* and the determination of the beginning of the second month is the determination of the beginning of the Hijri month or known as the upper month (*bulan atas*)[7].

The determination of the beginning of the hijri month or the upper month in the rowot sasak calendar is arranged based on the synchronization of the *warige* system (traditional time marker of the Sasak tribe) with the hijri calendar system using the Urfi hisab method of the *Ja'fariah mazhab*[8]. The synchronization produces the name of the month in the rowot sasak calendar which indicates an event and state of the Sasak people in the Hijri month. Each month has a fixed age where the odd month is 30 days old and the even month is 29 days old except in the 12th month (Dzulhijjah) which is 30 days old if it falls in a long year. The names of the months, their activities and their ages can be seen in the following table:

Name, Activities and Age of the Rowot Sasak Calendar Month

No	Hijri Calender	Sasak Calender	Activities	Age
1	Muharam	*Bubur Puteq*	White porridge ritual	30
2	Safar	*Bubur Beaq*	Red porridge ritual	29
3	Rabiul awal	*Mulud*	*Maulid* Prophet Muhammad	30
4	Rabiul akhir	*Suwung Penembeq*	-	29
5	Jumadil awal	*Suwung Penengaq*	-	30
6	Jumadil akhir	*Suwung Penutuq*	-	29
7	Rajab	*Mikraj*	*Isra Mi'raj* Activities	30
8	Syaban	*Rowah*	Month of Thanksgiving	29
9	Ramadhan	*Puase*	Fasting Month	30
10	Syawal	*Lebaran Nine*	Eid al-Fitr	29
11	Dzulkaidah	*Lalang*	Distance between 2 Eid	30
12	Dzulhijjah	*Lebaran Mame*	Eid al-Adha	29/30

[7]Lalu Ari IraIrawan et al., 1; WatIrawan et al., *Mengenal Kalender Rowot Sasak*; Muhammad Muzayyinul Wathoni, "Penentuan Awal Bulan Kalender Rowot Sasak Perspektif Fikih Dan Astronomi," *AL-AFAQ Jurnal Ilmu Falak Dan Astronomi Fakultas Syariah Universitas Islam Negeri (UIN) Mataram* 3, no. 2 (2021): 110.honi, "Analisis Fikih Dan Astronomi Terhadap Penentuan Awal Bulan Kalender Rowot Sasak."wan et al., *Mengenal Kalender Rowot Sasak* (Mataram: Genius, 2014): 1.

[8]Idatul Junia Asdin, "TELAAH KRITIS PEMIKIRAN LALU AGUS FATHURRAHMAN TERHADAP PENENTUAN AWAL BULAN DALAM KALENDER ROWOT SASAK" (UIN Mataram, 2024), 28.

The Hijri calendar of the Sasak community recognizes 1 cycle (recycling) for 8 years, consisting of; Year of *Alif*, Year of *Ehe*, Year of *Jimawal*, Year of *Se*, Year of *Dal*, Year of *Be*, Year of the *Wau* and Year of *Jumakhir*[9]. In one cycle (8 years) there are 3 long years that are 355 days old and 5 short years that are 354 days old. The long years in this cycle consist of the *Ehe* year, the *Dal* year and the *Jumakhir* year, while the remaining 5 years are short years[10]. For more details, please see the following table;

Name, Activities and Age of the Rowot Sasak Calendar Month

Years	Year Name	*Kabisat* or *Basithah*	Number of Days
1	*Alif*	*Basithah*	354
2	*Ehe*	*Kabisat*	355
3	*Jim Awal*	*Basithah*	354
4	*Se*	*Basithah*	354
5	*Dal*	*Kabisat*	355
6	*Be'*	*Basithah*	354
7	*Wau*	*Bashitah*	354
8	*Jim Akhir*	*Kabisat*	355

The rowot sasak calendar like the hisab urfi calendar in general of course has very easy mathematical calculations and has a plan in the initial calculation process. *Pakem* here means the determination or initial benchmark of the calculation which is calculated from the day of starting on the 1st of the 1st month and the 1st year[11]. The rowot sasak calendar has 3 packages consisting of*; Pakem Nur Cahye, Nur Sade* and *Nur Sane*[12]. The following is the starting table of the day benchmark in the rowot sasak calendar;

[9]The 8-year cycle according to Kyai Ratna's statement in the warige explained that humans inherit 8 parts of the body from their parents, where the mother inherits 4 parts and the father inherits 4 parts (*inak elek 4, amak elek 4*). Kyai Ratna, "Interview" (Kidang, 24 April 2022.).

[10]Ratna.

[11]Each calendar that uses the hisab urfi has an initial benchmark in its calculations, where the hisab of the urfi Umar bin Khattab uses the benchmark for the 1st month of the 1st month of the year 1 of the Prophet's migration to Medina, the hisab of the Urfi of Asapon which uses the benchmark of the 1st month of the 1st month of the 1st year (Alif) falls on Tuesday pound and so on. See in Ismail and Rasyidin, "TELAAH KRITIS METODE HISAB PENENTUAN AWAL RAMADHAN PENGIKUT HABIB SEUNAGAN NAGAN RAYA-ACEH.," *JURISPRUDENSI: Jurnal Ilmu Syariah, Perundang-Undangan Dan Ekonomi Islam* 11, no. 2 (2019): 164–83.

[12]Ratna, "Interview." 15 Juni 2022

Stipulation of Day 3 Pakem in the Rowot Sasak Calendar

No	Hijri Year	The Determination of the Day on the 1st of Muharram		
		Nur Cahye	*Nur sade*	*Nur Sane*
1	1443	Monday (*pahing*)	Tuesday (*pon*)	Wednesday (Wage)
2	1444	Friday	Saturday	Sunday
3	1445	Wednesday	Thursday	Friday
4	1446	Sunday	Monday	Tuesday
5	1447	Thursday	Friday	Saturday
6	1448	Tuesday	Wednesday	Thursday
7	1449	Saturday	Sunday	Monday
8	1450	Wednesday	Thursday	Friday

These three packages were further explained by Kyai Ratna with the analogy of motorcycle light at night. "First you know that there is light, but you don't know what it comes from. Second, you already know that the light comes from a motorcycle, but you don't know what brand the motorcycle is and who carries it. Third, you already know that the light comes from an X brand motorcycle and is driven by *fulan*"[13]. This analogy explains the three packages in order. Here's a further explanation:

a. *Nur Cahye* = Only visible light (Hilal is not visible but already on top horizon)
b. *Nur Sade* = Visible light source (Hilal is already visible above the horizon)
c. *Nur Sane* = The source and details of the light can be seen clearly (Hilal has very high)[14]

The rowot sasak calendar in its compilation always uses *pakem nur sade*. According to kyai ratna, *pakem nur sade* is used in the preparation of the rowot sasak calendar because it is in the middle and can represent the other three *pakem*. This provision has been used since his father became a kyai and is now passed on by him (Kyai Ratna)[15].

[13]Ratna.
[14]Ratna.
[15]Ratna.

This calendar, in addition to using the hisab method, he also uses Kyai Ratna's predictions and beliefs about the position of the moon and the sun, where he believes that there has been a phenomenon of the moon following the sun or he knows it as "*Bulan wah ngelok jelo*" during the day after the Dhuhur prayer. When the moon has followed and has a very close distance from the sun, it is certain that *ijtimak* will occur and it is said to enter the new moon[16].

2. The *Mulud Lebaran* Method from the Perspective of Ilmu Falak

The determination of Eid al-Fitr for the people of Kidang Village is based on the Kyai Ratna version of the *eid mulud* method. This method, according to Kyai Ratna, has 2 understandings, first, there is a similarity between the day of determining the fall of the 12th of Rabiul Awal and the fall of 1 Shawwal, these two methods can also be used as a benchmark to apply the ability to cancel the fast the day before the fall of the 1st Shawwal according to the rowot sasak calendar. Both understandings only apply to *pakem nur sade*, where the 1st day of the 1st month and the 1st year falls on the Tuesday of the *pon*.

These two understandings can be studied and proven using the calculation of the *urfi hisab* and the *hakiki hisab*. The calculation of hisab urfi that can be done can use the formula in the Javanese Islamic calendar. This is due to the identical similarity between the hisab urfi of the rowot sasak *pakem nur sade* calendar and the *hisab urfi* of the Javanese Islamic calendar *asapon*. This identical similarity can be seen in the following 2 tables of determination of 1 muharram;

Provision 1 Muharram Pakem Nur Sade According to Kyai Ratna

No	Name of Year	Day and Pasaran
1	*Alif*	Tuesday *Pon*
2	*Ehe*	Saturday *Pahing*
3	*Jimawal*	Thursday *Pahing*
4	*Se*	Monday *Legi*
5	*Dal*	Friday *Pon*
6	*Be*	Wednesday *Kliwon*
7	*Wau*	Sunday *Wage*

[16]Kondisi ini bisa kita gambarkan sebagai Ijtimak, di mana posisi bulan sangat dekat dengan matahari ketika ia beredar mengelilingi bumi. Lihat dalam Nihayatur Rohmah, "IJTIMAK SEBAGAI PRASARAT PERGANTIAN BULAN BARU DALAM KALENDER HIJRIYAH (Studi Analisis Ijtimak Awal Bulan Syawwal 1441H)," *Al-MIKRAJ: Indonesian Journal of Islamic Studies and Humanities* 1, no. 1 (2020): 78–87.

No	Name of Year	Day and Pasaran
8	*Jumakhir*	Thursday *Pon*[17]

Formula for Determining 1 Muharram *Asapon* System

No	Formula	Meaning
1	*ASaPon*	*Alif* Selasa *Pon*
2	*Ha'TuHing*	*Ha'* Sabtu *Pahing*
3	*JaMisHing*	*Jimawal* Kamis *Pahing*
4	*ZaNinGi*	*Za* Senin *Legi*
5	*Dal'AhPon*	*Dal* Jum'at *Pon*
6	*Be'BoWon*	*Ba* Rabu *Kliwon*
7	*WaHadGe*	*Wau* Ahad *Wage*
8	*JaMisPon*	*Jumakhir* Kamis *Pon* [18]

The similarity in the determination of one Muharram shows that the rowot sasak calendar and the Javanese Islamic calendar have similarities in the concept of hisab urfi. The concept of hisab urfi also shows that these two calendars continue to make corrections for 120 years so that they arrive at the *khurup/pakem* on Tuesday. From these similarities, it can be ascertained that the formula in the Javanese Islamic calendar can be used as the formula for the rowot sasak calendar. The following is one of the Javanese Islamic calendar formulas to determine the day and *pasaran*;

[17]Ratna, "Interview." 6 Juni 2022

[18]Busrol Chabibi, "Penetapan Awal Syawal Menggunakan Aboge Dalam Masyarakat Nggoge' Desa Ronggomulyo Kecamatan Sumber Kabupaten Rembang" (UIN Walisongo, 2018), 64; Slamet Hambali, *Almanak Sepanjang Masa, Semarang 2011* (Semarang: Program Pascasarjana IAIN Walisongo Semarang, 2011), 87.

Formula for Finding the Beginning of the Month in the Javanese Islamic Calendar

No	Formula	Meaning	Meaning and Significance
1	*RomJiJi*	*muharRom dino siJi pasaran siJi*	Muharram day 1 *pasaran* 1
2	*ParLuJi*	*saPar dino teLu pasaran siJi*	Safar day 3 *pasaran* 1
3	*UWalPatMo*	*rabiUl aWal dino paPat pasaran liMo*	Rabiul Awal day 4 *pasaran* 5
4	*UHirNemMo*	*RabiUl akHir dino eNem pasaran liMo*	Rabiul Awal day 6 *pasaran* 5
5	*DiWalTuPat*	*jumaDil aWal dino piTu pasaran paPat*	Jumadil Awal day 7 *pasaran* 4
6	*DiHirRoPat*	*jumaDil akHir dino loRo pasaran paPat*	Jumadil Akhir day 2 *pasaran* 4
7	*JabLuLu*	*raJab dino teLu pasaran teLu*	Rajab day 3 *pasaran* 3
8	*BanMoLu*	*syaBan dino liMo pasaran teLu*	Syaban day 5 *pasaran* 3
9	*DhonNemRo*	*ramadDhon dino eNem pasaran loRo*	Ramadhan day 6 *pasaran* 2
10	*WalJiRo*	*syaWal dino siJi pasaran loRo*	Syawal day 1 *pasaran* 2
11	*DahRoJi*	*dzulkaiDah dino loRo pasaran siJi*	Dzukaidah day 2 *pasaran* 1
12	*JahPatJi*	*dzulhijJah dino paPat pasaran siJi*	Dzulhijjah day 4 *pasaran* 1[19]

[19]Muthi'ah Hijriyati, "Komparasi Kalender Jawa Islam Dan Hijriyah (Analisis Kalender Berbasis Lunar Sistem)," *Menara Tebuireng*, 2017, 184.

In the table, it can be seen that the 1st day of mulud falls on the fourth day of the fifth pasaran and the 1st of Shawwal falls on the 1st day of the second market. So that 1 *mulud* falls on Friday of the *pahing* market and the 1st of Shawwal falls on Tuesday of the *wage* market. To prove that the first 12 rabiul have the same day as 1 Shawwal, we can calculate it with an easy mathematical formula, here's how:

1. Determining the day of the fall of the 12th of Rabiul Awal
   a. Day difference divide by 7 = (12-1) ÷ 7
      = 11 ÷ 7
      =1,571428 (4 Left)
   b. Calculated from saturday = Saturday, Sunday, Monday, **Tuesday**

Based on these calculations, we can conclude that the *Eid mulud* as a method of determining the Eid al-Fitr holiday, Kyai Ratna's view is in accordance with the provisions of the regular hisab urfi. This method has been proven to show the similarity of the fall of the day between the 12th of Rabiul Awal and 1 Shawwal in terms of hisab urfi. Furthermore, this method can be studied and proven by comparing the fall of the beginning of Shawwal and the beginning of Rabiul of *Hakiki* and *Urfi* Prayer. This comparison can be seen in the following table;

Comparison of Hisab Urfi and Contemporary/Hakiki Hisab Early Shawwal and Early Rabiul 1441-1443 H

No	Date	Syawal		Difference	Rabiul Awal		Difference
		Urfi Rowot	*Hakiki*		*Urfi Rowot*	*Hakiki*	
1	1443	Tuesday *Wage*, May 3 2022	Monday *Pon*, May 2 2022	1 Day	Friday *Pahing*, October 8 2021	Friday *Pahing*, October 8 2021	0
2	1442	Thursday *Wage*, May 13 2021	Thursday *Wage*, May 13 2021	0	Sunday *Pahing*, October 18 2020	Sunday *Pahing*, October 18 2020	0

No	Date	Syawal		Difference	Rabiul Awal		Difference
		Urfi Rowot	*Hakiki*		*Urfi Rowot*	*Hakiki*	
3	1441	Sunday *Kliwon*, May 24 2020	Sunday *Kliwon*, May 24 2020	0	Wednesday *Pon*, October 30 2019	Tuesday *Pahing*, October 29 2019	1 Day

The table shows that there is a similarity in the days for the determination of 1 Shawwal 1442 H, 1 Shawwal 1441 H, 1 Rabiul Awal 1443 H, 1 Rabiul Awal 1442 H between the results of the calculation of *hisab urfi* and contemporary *hisab*. The table also shows that there is a difference or difference of 1 day in advance for the determination of 1 Shawwal 1443 H and 1 Rabiul Awal 1441 H between the contemporary *hisab* and the *urfi hisab*.

The data shows in general that the calculation of the *urfi hisab* has a different calculation from the contemporary *hisab*. The difference in the day can also show that the *Eid mulud* method as a determination of Eid al-Fitr according to Kyai Ratna's view only applies to the calculation of the *urfi hisab*, while for the calculation of the contemporary *hisab* the *hisab* is not fully applicable. We can prove this opinion by determining the date of the fall of the 12th of Rabiul Awal using contemporary *hisab* in 1443 H and 1442 H. Here is the calculation:

1. Determining the date of the fall of the 12th of Rabiul Awal in 1443 H using contemporary hisab.
   a. Determining the day
      Day difference divide by 7 = (12-1) ÷ 7
      = 11 ÷ 7
      =1,571428 (4 Left)
      Calculated from saturday = Saturday, Sunday, Monday, **Tuesday**

      This calculation shows that the 12th of Rabiul in 1443 H falls on Tuesday *Pon*, while 1 Shawwal falls on Monday *Pon*.

2. Determining the date of the fall of the 12th of Rabiul Awal in 1443 H using contemporary hisab
   a. Determining the day
      Day difference divide by 7 = (12-1) ÷ 7

= 11 ÷ 7
=1,571428 (4 Left)
Calculated from saturday = Saturday, Sunday, Monday, **Tuesday**

This calculation shows that the 12th of Rabiul in 1442 H falls on Thursday *Pon* while 1 Shawwal falls on Thursday *Wage*.

These two calculations show that the *Eid mulud* method sometimes applies in contemporary *hisab* sometimes does not apply. This is due to the fact that the age of the moon according to astronomy is not always 30 days for an even moon and 29 days for an odd month, but the age of the moon can be 29 days or 30 days consecutively. Therefore, we can conclude that this *Eid mulud* method is not accurately used for determining Eid al-Fitr based on contemporary *hisab*.

This method, in addition to using hisab, also uses Kyai Ratna's predictions and beliefs to determine the fall of the 1st of Shawwal. Kyai Ratna predicts and believes that *ijtimak* occurs around the 30th of Ramadan at the time of *zawal* according to the rowot sasak calendar, if *ijtimak* occurs then the day has entered the new moon or it can be said that it has entered the 1st of Shawwal.

We can see the accuracy of Kyai Ratna's predictions and beliefs in this *Eid mulud* method by comparing the time of *ijtimak* events and the height of the hilal according to contemporary hisab with the provisions of *ijtimak* according to Kyai Ratna during the day on the 30th of Ramadan rowot sasak calendar.

The results of the *ijtimak* hisab to determine 1 shawwal according to the contemporary hisab in 1441 H – 1443 H consecutively can be seen in the following table:

Results of Ijtimak and Hilal Height Calculation According to Contemporary Hisab

No	Date	Time	Hilal Mar'I Hight
1	May 23, 2020 M / 30 Ramadhan 1441 H	01:38:42 WITA	6° 29' 26.03"
2	May 12, 2021 M / 30 Ramadhan 1442 H	02:59:47 WITA	5° 17' 24.03"
3	May 1, 2022 M atau 29 Ramadhan 1443 H	04:27:56 WITA	4° 36' 01.61"

The provisions of *ijtimak* can be observed during the day according to Kyai ratna's opinion can be seen in the following table:

Ijtimak Provisions According to Kyai Ratna

No	Date	Hijri Date Rowot Calendar
1	May 23, 2020 M	30 Ramadhan 1441 H
2	May 12, 2021 M	30 Ramadhan 1442 H
3	May 2, 2022 M	30 Ramadhan 1443 H

From the table we can explain the results of the comparison of the results of ijtimak and the height of the hilal according to the contemporary hisab with the results of Kyai Ratna's decree which says that if ijtimak can be observed during the day on the 30th of Ramadan according to the rowot sasak calendar, then it has fallen on the 1st of Shawwal. The following is a more complete explanation of the results of the comparison:

1. 1 Shawwal 1441 H according to the hisab and beliefs of Kyai Ratna will fall on May 23, 2020 AD. This is due to the occurrence of *ijtimak* according to the contemporary hisab on May 23 at 01:38:42 WITA.
2. 1 Shawwal 1442 H according to hisab and Kyai Ratna's beliefs will fall on May 12, 2021 AD. This is due to the occurrence of *ijtimak* on May 12, 2021 at 02:59:47 WITA.
3. 1 Shawwal 1443 H according to the rukyah hisab of Kyai Ratna will produce confusion in the determination of 1 Shawwal when compared with the results of contemporary hisab. *Ijtimak* according to the contemporary hisab occurs on May 1, 2022 at 04:27:56 WITA, while according to the hisab of the rowot sasak calendar, *ijtimak* should occur the day after, namely May 2, 2022 after the zuhur prayer.

From the three results of the comparison, we can conclude that the predictions and beliefs about *ijtimak* carried out by Kyai Ratna in the *Eid mulud* method are not astronomically accurate. This inaccuracy occurs because *ijtimak* astronomically does not have a fixed time of occurrence and the age of the moon for *ijtimak* to occur. We can see in table 33 that the *ijtimak* of the beginning of Shawwal 1441 H – 1443 H occurs at a vulnerable time of 01-04 Wita and a vulnerable age of 29 – 30 days. In addition, the determination of 1 Shawwal according to astronomy and fiqh is based on the appearance of the hilal at night after the occurrence of *ijtimak*, so the determination of 1 Shawwal during the day due to the occurrence of *ijtimak* can be said to be inaccurate.

D. Conclusion

Based on the discussion and analysis of the previous chapters, the researcher will then provide conclusions from the following main problems: *Mulud Eid* as a method of determining Eid al-Fitr according to Kyai Ratna's view is based on the hisab urfi of the rowot sasak calendar which produces the same day between the day of the fall of the 12th of Rabiul and the 1st of Shawwal. The hisab urfi of the rowot sasak calendar has identical similarities with the hisab urfi of the Javanese Islamic calendar of the *asapon system* so that the provisions of the Javanese Islamic calendar can be used for the calculation of the method. In addition to using hisab, this method is also based on Kyai Ratna's prediction and belief that *ijtimak* has occurred on the 30th of Ramadan after the dhuhur prayer. If *ijtimak* occurs on that day, then the day has entered the 1st of Shawwal. This method is accurate in terms of urfi because there is a fixed day while in contemporary terms this method is inaccurate and results in a difference of 1 day due to the inconsistency of the fall of the 12th day of the first rabiul with 1 shawwal based on contemporary hisab. In terms of Kyai Ratna's prediction and belief, this method is also inaccurate in determining the date of 1 Shawwal, because the determination of *ijtimak* based on the rowot sasak calendar is not concrete with the results of *ijtimak* based on contemporary hisab.

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