

National Holidays and Collective Leave for *Eid al-Fitr* and *Eid al-Adha* Within the Framework of Religious Moderation in Indonesia

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ABSTRACT

This study aims to analyze the dynamics of governing holidays and collective leave for *Eid al-Fitr* and *Eid al-Adha*, as well as their relationship to the implementation of religious moderation in Indonesia. The complexities associated with recognizing these Islamic celebrations arise from the diverse methods employed by the government, mass organizations, Islamic groups, and Sufi orders to determine the commencement of the Hijri month. A qualitative research approach was adopted, utilizing library research methods. Data were sourced from literature pertaining to governmental decisions on *Eid al-Fitr* and *Eid al-Adha*, as well as the perspectives of Nahdlatul Ulama, Muhammadiyah, Islam Aboge, and Jamaah Tarekat Naqsabandiyah Padang City. Additionally, literature on religious moderation and its application in Indonesia was examined. Findings indicate that the Indonesian Government, Nahdlatul Ulama, Muhammadiyah, Islamic Aboge, and Jamaah Tarekat Naqsabandiyah employ distinct methodologies for determining the dates of *Eid al-Fitr* and *Eid al-Adha*. The celebrations of these Islamic holidays in Indonesia align with key indicators of religious moderation, including national commitment, tolerance, non-violence, and the embrace of tradition. However, the study concludes that further interventions are necessary to mitigate potential future disputes and enhance the implementation of religious moderation in this context.

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1. INTRODUCTION

Muslims worldwide, including those in Indonesia, eagerly anticipate *Eid al-Fitr* and *Eid al-Adha*. However, due to the absence of a uniform Islamic calendar adopted by all Muslims globally, discrepancies in the celebration dates of these festivals occur across the world, including in Indonesia.

The Indonesian government has delegated the Ministry of Religious Affairs to determine the dates of *Eid al-Fitr* and *Eid al-Adha* through isbat meetings at the beginning of Ramadan, Shawwal, and Zulhijah (Nasar, 2023). Islamic organizations such as Nahdlatul Ulama and Muhammadiyah have their own falakiah institutions and make ikhbar (announcements) for their members regarding the dates of these holidays. Additionally, other Islamic organizations and congregations, such as Aboge and the Naqsabandiyah congregation in Padang city, often disagree with the government's chosen dates for *Eid al-Fitr* and *Eid al-Adha* celebrations.

The Minister of Religious Affairs has stated that discrepancies in determining these celebrations should not be treated as a subject of debate. Instead, tolerance should be exercised towards organizations that celebrate the holidays before or after the government-designated dates (Indah, 2023). The diversity of religions in Indonesia is an undeniable fact, including differences in holiday determinations. Therefore, religious moderation serves to maintain similarities rather than exacerbate differences (Abror, 2020).

The determination of *Eid al-Fitr* and *Eid al-Adha* dates is followed by announcements of public holidays and collective leave. The reference for determining joint holidays and leave is based on government stipulations through isbat meetings held by the Ministry of Religious Affairs. Muslims who observe the holidays on dates different from those stipulated by the government are typically not permitted to transfer their right to national holidays according to their preferred beliefs, despite many of them working as Civil Servants (PNS). Meanwhile, they may hold *Eid al-Fitr* or *Eid al-Adha* prayers before or after the government-designated festivals.

Consequently, the author is interested in discussing the dynamics of determining Muslim holidays in Indonesia, examining five groups: the Government, Nahdlatul Ulama, Muhammadiyah, Islam Aboge, and Tarekat Naqsabandiyah Padang City. Additionally, this study will explore the alignment of holiday and collective leave determinations with religious moderation values.

Previous research has addressed various aspects of determining *Eid al-Fitr* and *Eid al-Adha*. Yulia Rahmadhani and Rahma Amir's study, "MUI Views Regarding Differences in the Determination of 1 Shawwal 1444 H in Indonesia (Controversy over *Eid al-Fitr* 2023 M/1444 H)," discusses the Indonesian Ulema Council's (MUI) views on the government's adoption of Neo-MABIMS criteria, which resulted in differences with Muhammadiyah in determining the beginning of Shawwal 1444 H (Rahmadhani & Amir, 2023). Siti Muslifah's research, "Efforts to Respond to Differences in Determining the Beginning of the Qamariyah Month in Indonesia," discusses potential solutions to resolve discrepancies in Eid dates, suggesting that the government, through the Minister of Religious Affairs, must strive for criteria acceptable to all Muslims in Indonesia (Muslifah, 2020).

Suhanah's research, "The Social Impact of Differences of Opinion in Determining the Beginning of Ramadhan and 1 Shawwal on Muslims in Semarang City," analyzes the social impact of discrepancies in the beginning of Ramadan and *Eid al-Fitr* in Semarang City. The study found no significant conflicts among Muslims in general, but noted impacts

on families celebrating multiple holidays, disrupting the ideal of collective Eid celebrations (Suhanah, 2012).

The present article differs from the aforementioned studies by focusing on the dynamics of determining *Eid al-Fitr* and *Eid al-Adha* among the Padang City Government, Nahdlatul Ulama, Muhammadiyah, Islam Aboge, and the Jama'ah Tarekat Naqsyabandiyah. Furthermore, it explores the potential of aligning holiday and collective leave determinations with the principles of religious moderation.

2. METHODS

The author employs a qualitative research approach in conjunction with library research (Chu, 2015; Given, 2006). Data were gathered by collecting information from books, scientific journals, legal materials, publications, and documentary materials (Hodson, 1999; Scott, 2014) on the dynamics of defining *Eid al-Fitr* and *Eid al-Adha* and their conformity with religious moderation.

Data sources are categorized into two types: primary and secondary (Boslaugh, 2007; Vartanian, 2010; Verma et al., 2009). Primary data are derived from books or writings related to the government's regulations of *Eid al-Fitr* and *Eid al-Adha*, Nahdlatul Ulama, Muhammadiyah, Islam Aboge, and Jama'ah *Tarekat Naqsyabandiyah* Padang City, as well as literature on religious moderation and its application in Indonesia. Secondary data in this study comprise information that complements the main data or primary data.

The collected data were then analyzed using the Miles and Huberman approach (Miles & Huberman, 1994), which consists of data reduction, data presentation, and conclusion drawing. This study is presented as a description and analysis of the dynamics of establishing *Eid al-Fitr* and *Eid al-Adha* holidays, as well as their compatibility with religious moderation principles.

3. RESULTS AND DISCUSSION

3.1 The Ministry of Religious Affairs' Basis and Authority in Determining Religious National Holidays

Since the establishment of the Ministry of Religious Affairs in 1946, regulations have granted authorities the power to define religious festivals and celebrations as national holidays. According to Government Decree No. 2/Um of 1946, holidays must be declared following discussion by the Central National Committee's Working Committee and then annually determined by the Minister of Religious Affairs.

Government Decree No. 2/Um was issued in Yogyakarta on June 18, 1946, by President Soekarno and Minister of Religious Affairs H. Rasjidi, and announced by State Secretary A.G. Pringgodigdo. According to government regulations at the time, holidays included Public Holidays, Islamic Holidays, Christian Holidays, and Chinese Holidays (Nasar, 2023).

Subsequently, the Decree of the Minister of Religious Affairs Number 47 of 1963 concerning Details of the Organization and Work Procedure of the Ministry of Religious Affairs was issued during the tenure of Minister K.H. Saifuddin Zuhri. One of its tasks was to "set the date of a designated religious celebration as a holiday". The Ministry of Religious Affairs then held an isbat meeting to determine the start of Ramadan, *Eid al-Fitr*, and *Eid al-Adha* (Yulianti, 2023). This practice was institutionalized as an Isbat Assembly at the Ministry of Religious Affairs, which takes place annually to this day (Nasar, 2023).

Based on Minister of Religious Affairs Decree No. 76 of 1972, the Hisab and Rukyat Board (BHR) was established in the 1970s and was first directed by the well-known Muhammadiyah astronomer Sa'adoeddin Djambek. The Hisab and Rukyat Board consists of competent scholars and specialists from various associated elements and institutions.

Prof. HA. Mukti Ali, Minister of Religious Affairs from 1971 to 1978, asserted three points when he was appointed to the Hisab and Rukyat Board in August 1972: First, he was in charge of determining national and Islamic celebrations that would be commemorated across Indonesia. Second, the commencement date of the Islamic month linked with Muslim religious events, such as 1 Ramadan, 1 Shawwal (Eid al-Fitr), and 10 Zulhijjah (*Eid al-Adha*), should be collectively determined. Third, sustaining Muslim Ummah unity, resolving disagreements and differences of opinion among experts on reckoning and rukyat, and eliminating conflicts in order to enforce the establishment of the country and state (Nasar, 2023).

In 2015, the Rukyat and Hisab Board was transformed into the Rukyat Hisab Team, formed based on the Decree of the Minister of Religious Affairs Number 64 of 2015. One of its tasks is to carry out reckoning and rukyat in determining the beginning of the Qamariyyah month.

The Religious Courts play an essential role in setting Muslim holidays by providing determination (isbat) of the Rukyatul Hilal's evidence in identifying the beginning of the Hijriyah Month, which is subsequently declared nationwide through an isbat assembly. This is based on Law No. 3 of 2006 amending Law No. 7 of 1989 concerning Religious Courts (article 52 A), which states:

"At this point, the Minister of Religious Affairs has requested the religious court to give a determination (itsbat) to the testimony of those who have seen or observed the new moon at the beginning of each Ramadan and Shawwal in the Hijriyah year in order for the Minister of Religious Affairs to issue a national determination for the determination of 1 (one) Ramadhan and 1 (one) Syawal. Religious courts may provide clarification or advise on variations in establishing the Qibla direction and times of prayer."

The Religious Courts' role remains relevant today, working in collaboration with the hisab rukyat team, which is distributed across Indonesia, to implement these determinations.

3.2 Determination of *Eid al-Fitr* and *Eid al-Adha* in Indonesia

Eid al-Fitr and *Eid al-Adha* are the two most significant Muslim holidays celebrated in Indonesia. The government, through the Ministry of Religious Affairs, has the authority to determine these holidays through an isbat meeting to establish the start of Shawwal and Zulhijah. However, the celebrations of *Eid al-Fitr* and *Eid al-Adha* in Indonesia vary significantly among the government and various religious organizations, groups, and communities. The following are various methods for identifying *Eid al-Fitr* and *Eid al-Adha* in Indonesia:

3.2.1. Indonesia Government

The government uses the imkanur rukyat method to determine *Eid al-Fitr* and *Eid al-Adha*. This method states that the beginning of the month occurs if, after sunset and after ijtima, the new moon can be seen. Thus, new moon visibility criteria are needed (Jamaludin, 2018). Based on the use of the new MABIMS imkanur rukyat criteria number B-79/DJ.III/HM.00/02/2022 which stated that:

“In order to follow up the joint agreement of MABIMS member countries (Ministers of Religion of Brunei Darussalam, Malaysia, Indonesia, and Singapore) regarding the implementation of the New MABIMS Criteria in *imkanur rukyat* determining the beginning of the lunar month on the Hijri calendar, namely the height of the new moon is 3 degrees and the angle of elongation is 6.4 degrees in Indonesia in 2022 based on the signing of an ad referendum by all member.”

The application of the new MABIMS criteria was carried out from the beginning of the month of Ramadan in 1443 H. until now. The new MABIMS criteria are the results of the 2016 MABIMS Rukyah Muzakarah and Islamic Takwim in Malaysia, which were strengthened by the Fiqh Falak International Seminar in Jakarta, which resulted in the 2017 Jakarta Recommendation (Khoeron, 2022).

MABIMS is an unofficial forum consisting of ASEAN Ministers of Religion consisting of Brunei Darussalam, Indonesia, Malaysia and Singapore. The MABIMS meeting was first held in Brunei Darussalam in 1989, and discussed the importance of cooperation between ASEAN Ministries of Religion to enhance their role in supporting the country's development (Winanda, 2015).

In Indonesia, the traditional MABIMS criteria have been used to determine the beginning of the Hijri month since 1992. Three requirements or circumstances must be fulfilled in order for the new moon to be observed. The first criteria is that the moon is at least 2 degrees high at sunset; the second is that the distance between the moon and the sun (elongation angle) is at least 3 degrees at maghrib; and the third is that it is at least 8 hours after the *ijtima* during maghrib (Aini, 2022).

Thus, from 1992 to 2021, the Indonesian government followed the old MABIMS criterion. The criteria were then revised to the Neo MABIMS criteria in 2022 until today. The difference is in the new moon's height, which was first 2 degrees and subsequently increased to 3 degrees. The elongation angle then ranges from 3 to 6.4 degrees. Furthermore, the age of the moon is not included in the most recent criteria, therefore the new MABIMS criteria, also known as Neo MABIMS, include just two criteria: the height of the new moon and the angle of elongation.

3.2.2. Nahdlatul Ulama

Nahdlatul Ulama, commonly referred to as NU, is a mass organization that's concerned with socio-cultural and political issues. NU was founded on 16 Rajab 1344/31 January 1926 by KH Hasyim Asy'ari and KH Abdul Wahab Chasbullah as a political battle for conservative clerics to retain their political approach toward religion in the face of the development of religious renewal groups. (Jati, 2013, p. 99) In the subject of hisab and ru'yah matters, as well as the advancement of astronomy, the Nahdlatul Ulama has a particular institution known as the PBNU Falakiyah Institute (Patmawati et al., 2019).

The *rukayatul hilal* technique and *rukayah* as a *fardhu kifayah* worship are used by Nahdlatul Ulama to determine the beginning of the Hijri month, however this does not mean that NU does not undertake hisab/calculations. NU does the calculation, but it is not the foundation for the decision to establish the beginning of the month. But just as a forecast. The *rukayatul hilal* Nahdlatul Ulama method has four provisions/circumstances, which are as follows:

First, if the hilal is below the horizon, the law of rukayatul hilal does not apply. Because the new moon cannot be seen at sunset. Second, if the new moon is spotted using the criteria specified in the *imkan rukyah* category. The testament from the witness can therefore be accepted. Third, whether the new moon has exceeded the *imkan rukyah* criterion. However, because the new moon cannot be seen, *istikmal* applies. Fourth, if the

new moon is seen but not visible. It should use *istikmal*. However, if *istikmal* is used, the subsequent month will only be 28 days long. As a result, even if the new moon is not visible, *istikmal* is eliminated (NF, 2023).

Falakiyah Institute of the Nahdlatul Ulama Executive Board No. 001/SK/LF-PBNU/III/2022 concerning the Criteria for *Imkan Rukyah Nahdlatul Ulama* of at least 3 degrees and elongation of the new moon of at least 6.4 degrees. The requirements for *imkan rukyah* are an array of elements that define the moon and sun's location at the time of *ghurub* in terms of a certain point (*haqiqy* or *mar'i*) that is the least limit to enable the sighting of the new moon as a marker of the beginning of the Hijriyyah month. This criterion serves as a guideline for concluding *rukyatul hilal* reports for determining the beginning of the Nahdlatul Ulama hijri calendar month and also a guideline for the formation of the Nahdlatul Ulama almanac. The implementation of these criteria begins in Ramadhan 1443 H.

The Neo-MABIMS criteria provide a basis for this new criterion. Previously, NU also followed the prior MABIMS *imkan rukyah* standards, namely a minimum new moon height of 2 degrees, elongation of 3 degrees, and new moon age from *ijtima'* of 8 hours.

3.2.3. Muhammadiyah

Muhammadiyah is one of Indonesia's most significant Islamic modernist organizations, based on the Al-Qur'an and As-Sunnah, the primary sources of Islamic principles. Although Muhammadiyah is not anti-*mazhab*, they do not identify with any particular *mazhab* (Anis, 2019). Muhammadiyah implements *the hisab* technique, also known as the *wujudul hilal*, and its regulations in establishing the beginning of the Hijriyah month (Anwar, 2012):

- a. *Ijtima* has occurred;
- b. *Ijtima* occurs before sunset;
- c. The position of the moon above the horizon when the sun sets.

Muhammadiyah employs *wujudul hilal* as a *tajdid* effort to address the issue of the Islamic calendar, which remains "chaotic" due to the inability to connect major Islamic occasions, particularly the days of prayer. Thus, Muhammadiyah use the *wujudul hilal hisab* method as a means of breaking free from the constraints of the conservatism of the people that stifle Islamic civilisation and allowing it to combine its calendar as a whole (Anwar, 2012).

3.2.4. Islam Aboge

The Aboge Islam sect is not a separate religious sect because like general Muslims, the Aboge people also practice Islamic law, such as praying five times a day and fasting in *Ramadan*. However, the Islamic rituals are often combined with ritual practices derived from local traditions (Administrator, 2019).

Aboge is an abbreviation of Alif Rebo Wage which is a Javanese calendar system that uses the concept of *windu* (8 year cycle) which consists of the years Alif, He, Jim Awal, Je, Dal, Be, Wawu, and Jim Akhir (Sodli, 2017). The following is the aboge calculation method:

- a. Convert the *Hijrah* year to the Javanese year with the formula: *Hijri Year* + 512;
- b. Reduce the results of the Javanese year conversion above by 1554 and the result is divided by 8;
- c. Define the remainder of the previous step in the *windu* cycle year, with provisions. If the remainder is 1=*Alif*, 2=*Ehe*, 3=*Jim Awal*, 4=*Je*, 5=*Dal*, 6=*Be*, 7=*Wawu* and 8=*Jim Akhir*;

- d. Based on the results of number 3, the date of 1 Suro is determined with conditions. If *Alif* = 1-1 (*ji-ji*=*Wage* Wednesday), *Ehe* = 5-5 (*ma-ma*=Sunday Pon), *Jim Awal* = 3-5 (*lu-ma*=Friday Pon), *Je* = 7-4 (*tu-pat* = Tuesday Pahing), *Dal* = 4-3 (*pat-lu* = Saturday *Legi*), *Be* = 2-3 (*ro-lu* = Thursday *Legi*), *Wawu* = 6-2 (*nem-ro* = Monday Kliwon) and Jim Late = 3-1 (*lu-ji*-Friday *Wage*)
- e. To find out the month after the *Sura*, use the following month provisions: *Ramjiji* (*Sura* 1-1), *Parluji* (*Sapar* 3-1), *Lupatma* (*Mulud* 4-5), *Ngakirnemmo* (*Nakhir* 6-5), *Diwalupat* (*Jumadilawal* 3 -4), *Dikirropat* (*Juamdilakhir* 2-4), *Jablulu* (*Rajab* 3-3), *Wahmalu* (*Ruwah* 5-3), *Sanemro* (*Puasa* 6-2), *Waljiro* (*Sawal* 1-2), *Pitroji* (*Apit* 2-1), *Sarpatji* (*Besar* 4-1). Example: if the result of number 4 is *Jim Awal*'s year, then 1 *Suro* falls on *Friday Pon*. *Jumadilawal* month with numbers 3-4 which means 1 *Jumadil awal* falls on the 3rd day of Friday because 1 *Suro* is Friday. So that day is Sunday. Then, it is counted 4 of the *Pon* because 1 *Suro* is the market for the *Pon*. So it can be concluded will be *Pahing*. So the 1st of *Jumadil Awal* is *Sunday Pahing* (Prabowo et al., 2018).

3.2.5. Jama'ah Tarekat Naqsyabandiyah Padang Sumatra Barat

So far, there are two opposing viewpoints on when the *Jama'ah Tarekat Naqsyabandiyah* arrived in Minangkabau and established. According to Martin van Bruinessen, *Jama'ah Tarekat Naqsyabandiyah* was established in Minangkabau in 1850 by Syekh Isma'il al-Khalidi al-Minangkabawi. Meanwhile, Azyumardi Azra claims that in the 17th century, Syekh Jamaluddin from Minang, who studied Islam in Pasai, traveled to Bayt al-Faqi, Aden, Haramayn (Makah-Medina), Egypt, and India. Sheikh Jalaluddin is referenced in Bruinessen's publications, and he is most likely the same person (Sabrina et al., 2022).

The teachings of the *Jama'ah Tarekat Naqsyabandiyah* began in Padang City in 1906 AD by Sheikh Muhammad Thaib, who lived in Pasar Baru, Padang City from 1870 to 1944 AD. After returning from Mecca in 1905 AD, Sheikh Muhammad Thaib developed the teachings of the *Jama'ah Tarekat Naqsyabandiyah* in Padang City . He had a friendly relationship with those around him, so his teachings were quickly embraced by society (Kurniawan, 2013).

Jama'ah Tarekat Naqsyabandiyah also has its own method of determining the beginning of the *Hijri* month. The following are the three methods used by the *tarekat*:

a. Almanac of *Hisab Munjid*

Syekh Muhammad Thaib used the Almanac of *Hisab Munjid* as a guide for calculating the beginning of the lunar month in 1906 AD. This Almanac was in the form of a sheet of paper filled with columns indicating the day, lunar month, year, and lunar month number. This Almanac *Hisab Munjid* contains basic calculations brought from Mecca by Sheikh Muhammad Thaib. However, the three lines of Arabic-Malay explanation at the bottom indicate that this almanac was written by Minangkabau people. The following table almanac reckoning munjid:

Table 1. Almanak Hisab Munjid (Kurniawan, 2013)

المحرم	1	5	3	7	4	2	6	4
المحرم	خمسة	اسنن	سبت	اربعاء	احد	جمعة	ثلاث	احد
صفر	سبت	اربعاء	اسنن	جمعة	ثلاث	احد	خمسة	ثلاث
ربيع الاول	احد	خمسة	ثلاث	سبت	اربعاء	اسنن	جمعة	اربعاء
ربيع الآخر	ثلاث	سبت	خمسة	اسنن	جمعة	اربعاء	احد	جمعة
جماد الاول	اربعاء	احد	جمعة	ثلاث	سبت	خمسة	اسنن	سبت
جماد الآخر	جمعة	ثلاث	احد	خمسة	اسنن	سبت	اربعاء	اسنن
رجب	سبت	اربعاء	اسنن	جمعة	ثلاث	احد	خمسة	ثلاث
شعبان	اسنن	جمعة	اربعاء	احد	خمسة	ثلاث	سبت	خمسة
رمضان	ثلاث	سبت	خمسة	اسنن	جمعة	اربعاء	احد	جمعة
شوال	خمسة	اسنن	سبت	اربعاء	احد	جمعة	ثلاث	احد
ذالقعده	جمعة	ثلاث	احد	خمسة	اسنن	سبت	اربعاء	اسنن
ذالحجه	احد	خمسة	ثلاث	سبت	اربعاء	اسنن	جمعة	اربعاء

Source: Kurniawan, 2013

Table 1 is composed of up of multiple rows and columns. The first line provides the year number, which is composed of 1,5,3,7,4,2,6,4. The first and second columns show the *Hijri* year's month and month number. Meanwhile, the day is listed in another column. The steps for calculating are as follows:

- 1) Determine the year to be searched and divide by 8. Then look at the remainder. If the remainder is 1=*Alif*, 2=*Ha*, 3=*Jim*, 4=*Zal*, 5=*Dal*, 6=*Ba*, 7=*Waw* and 8=*Dal* 2;
- 2) b) Determine the month to be searched. If (*Muharram = Zal = 7*), (*Safar = Ba = 2*), (*Rabi'ul Awal = Jim = 3*), (*Rabi'ul Akhir = Ha = 5*), (*Jumadil Awal = Waw = 6*), (*Jumadil Akhir = Alif = 1*), (*Rajab = Ba = 2*), (*Sya'ban = Dal = 4*), (*Ramadan = Ha = 5*), (*Syawal = Zal = 7*), (*Zulqa'dah = Alif = 1*), (*Zulhijah = Jim = 3*).
- 3) Then look at the Almanac Hisab al-Munjid for the year and month in steps 1 and 2. Examples include the year *Za* and the month *Ha*, then it falls on Monday (Kurniawan, 2013).

b. The Count of Five

The count of five is the determination of the beginning of Ramadan for a year by adding 5 days from the previous year's fasting (Kurniawan, 2013).

c. Observing the moon

This action was undertaken in order to correct Almanac *Hisab Munjid*. Held by the *murshid* and his disciples on the eighth, fifteenth, and final eight days of the *Hijri* month. If the Moon is perpendicular to our heads at 18.00 on the eighth day, that day is the eighth day. If the Moon is perpendicular to our heads at 24.00 on the 15th day, that day is the 15th. If the moon is perpendicular to our heads at 18.00 on the last 8 days of the *Hijri* month, that day is the last 8th day of the *Hijri* month. (Kurniawan, 2013)

3.3 Religious Moderation

Moderate in Arabic is called *al-wasatiyyah*. The word *Wasat* means 'the best' and 'most perfect' (Akhmadi, 2019). As written in the *Al-Quran Surah Al-Baqarah* (2) verse 143, which reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

“And We have made you (Muslims) a 'mediator people'...” (QS. Al-Baqarah (2): 143)

Wasatiyyah, also known as *al-Tawāzun*, is an endeavor to keep two opposing or conflicting aspects of each other in balance so that one does not dominate and control the other. Sheikh Yusuf Al-Qardhawi, a well-known scholar, describes this idea in detail. For example, there are two conflicting viewpoints: materialism and spiritualism; individualism and socialism; pragmatic and idealistic understanding; and so on. Dealing with it in a balanced manner, that is, providing each side a fair and proportional share, not too much or too little (Abror, 2020).

Moderate Islam strives to discover and address problems through a compromising approach. In coping with disagreements, all faiths and sects emphasize tolerance and mutual respect, while still believing in the reality of each religion's and sect's ideas, so that everyone may accept decisions with an objective viewpoint without engaging in anarchic behavior. As a result, religious moderation is a middle path in Indonesia's religious plurality. The moderation culture of the archipelago goes hand in hand with religion and local wisdom. not debating, but tolerantly exploring solutions.

To be moderate in Islam implies to accept diversity. One of the distinctions between religions and sects is religious openness (inclusivism). Humanitarian collaboration, according to Darlis et al. (2023), is not hampered by disagreements. Believing that Islam is the true religion does not obligate you to denigrate other religions. As a result, interfaith fraternity and unity will emerge, just as it did in Medina under the guidance of Rasulullah SAW. Moderation must be regarded as a collective commitment to preserving a perfect equilibrium in which all citizens, regardless of religion, race, culture, or political preference, wish to listen to one another and learn how to resolve and manage conflicts that develop (Akhmadi, 2019). The diversity of religions in Indonesia is a fact that cannot be eliminated. Therefore, religious moderation serves to maintain similarities rather than exacerbate differences (Abror, 2020).

3.4 Religious Moderation

The wide range of methods for identifying *Eid al-Fitr* in Indonesia is an intriguing topic for discussion. Especially in before the commemoration of *Eid al-Fitr* and *Eid al-Adha*. There are mass organizations, Islamic groups such as Islam Aboge, and other congregations that differ from the government's determination of *Eid al-Fitr* and *Eid al-Adha*, as well as data on *Eid al-Fitr* and *Eid al-Adha* the Government, Nahdlatul Ulama, Muhammadiyah, Islamic Aboge, and Tarekat Naqsabandiyah Padang City from 1440 to 1444 H :

Table 2. Data on *Eid al-Fitr* and *Eid al-Adha* Celebration in Indonesia 1440-1444 H

No	Islamic Celebration Event	Government	Nahdlatul Ulama	Muhammadiyah	Aboge	Tarekat Naqsabandiyah Sumbar	The number of variation of Islamic Celebration events
1	2023/1444 Eid al-Fitr Eid al-Adha	22/04/2023	22/04/2023		23/04/2023	20/04/2023	4
		29/06/2023	29/06/2023	21/04/2023	30/06/2023	27/06/2023	4
		02/05/2022	02/05/2022	28/06/2023	04/05/2022	01/05/2022	3
2	2022/1443 Eid al-Fitr Eid al-Adha	10/07/2022	10/07/2022	02/05/2022	11/07/2022	08/07/2022	4
		13/05/2021	13/05/2021	09/07/2022	14/05/2021	12/05/2021	3
		20/07/2021	20/07/2021		21/07/2021	19/07/2021	3
3	2021/1442 Eid al-Fitr Eid al-Adha	24/05/2020	24/05/2020	13/05/2021	25/05/2020	23/05/2020	3
		31/07/2020	31/07/2020	20/07/2021	01/08/2020	30/07/2020	3
		05/06/2020	05/06/2020	31/07/2020	06/06/2020	04/06/2020	3
4	2020/1441 Eid al-Fitr Eid al-Adha	11/08/2020	11/08/2020	05/06/2019	13/08/2020	10/08/2020	3
		19/08/2020	19/08/2020	11/08/2019	09/08/2020	08/08/2020	3
		05/06/2020	05/06/2020	11/08/2019	09/06/2020	08/06/2020	3

The yellow column in table 2 shows that the dates of *Eid al-Fitr* and *Eid al-Adha* are identical to one another. The information in the table is derived from holiday government official announcement letters and news from the five groups listed in table 2. According to the comparison of the five groups above, the average *Eid al-Fitr* and *Eid al-Adha* celebrations are three to four days apart.

For the past five years, the government and Nahdlatul Ulama have celebrated *Eid al-Fitr* and *Eid al-Adha* on the same day. Meanwhile, Muhammadiyah's hisab method has resulted to only been consistent to the Government and Nahdlatul Ulama for three years. Then, in 1443/2022, only *Eid al-Fitr* is uniform, while *Eid al-Adha* is one day different, and so on until *Eid al-Fitr* and *Eid ul-Adha* are one day different in 1444/2023.

For the past five years, the government and Nahdlatul Ulama have consistently determine *Eid al-Fitr* and *Eid al-Adha* in the same day. Due to the fact that Nahdlatul Ulama utilizes the same criterion for *imkanur rukyah*, and NU is likewise dependent on ru'yah to determine the start of the *Hijri* month. When the government began adopting the Neo-MABIMS criterion in Ramdhan 1443 H, Nahdlatul Ulama enforced the Neo-MABIMS criteria through the Falakiyah Institution of the Nahdlatul Ulama Executive Board Decree No. 001/SK/LF-PBNU/III/2022.

For three years, from 1440 to 1442 H, the government and Muhammadiyah commemorated the same *Eid al-Adha*, despite Muhammadiyah determining it using different methods. Because the differences in this condition could be compromised (height, elongation, and age) over these three years. That is, whether it is *istikmal* or not, the result is the same based on the government's *Imaknur rukyah* and Muhammadiyah's new moon. When the government started implementing the Neo-MABIMS criterion in Ramadhan 1443 H.

This has a significant impact on the differences between the Government's *Eid al-Fitr* and Muhammadiyah's *Eid-ul-Adha* celebrations. The criteria for *Imakanur rukyah* are

that the height of the new moon is at least 2 degrees, the elongation is 3 degrees, and the age of the new moon is 8 hours, gradually increasing to 3 degrees and 6.4 degrees, increasing the possibility of different holidays. Because Muhammadiyah utilized wujudul hilal at the beginning of the month when *ijtimak* occurred; *ijtima* happens before dusk; and the position of the Moon above the horizon at sunset. The maximum elevation of the new moon according to *hisab* is at least 0 degrees and above, but the minimum height of the new moon for the old MABIMS criterion is 2 degrees and 3 degrees for the Neo-MABIMS criteria. As a result, the gap between the government and Muhammadiyah increased.

As an example, during the beginning of the month of Zulhijjah 1443 H/2022 M, the elevation of the new moon in Pekalongan is 2 degrees 24 minutes 39 seconds, with an elongation of 5 degrees 14 minutes 39 seconds, according to the calculation findings of Shaukat Odeh's Accurate Times program. If the government decides to use the old MABIMS criteria and there are witnesses who observe the new moon, based on the hilal data. So, because the month of Zulhijjah 1443 H begins on June 30 AD, *Eid al-Adha* happens on July 9 2022 AD, the same day as Muhammadiyah. However, because the government has used the Neo-MABIMS criteria, the beginning of the month of Zulhijjah 1443 H falls on July 1, 2023 and *Eid al-Adha* falls on July 10, 1444 H, so that Muhammadiyah is 1 day faster in celebrating *Eid al-Adha* 1443 H/2023 M.

Islam Aboge and the *Jama'ah Tarekat Naqsyabandiyah* have historically celebrate *Eid al-Fitr* and *Eid al-Adha* differently compared to the government. The distinction is that Aboge always celebrates *Eid al-Fitr* after the government and *Eid al-Fitr* one to two days later. Meanwhile, the *Jama'ah Tarekat Naqsyabandiyah* observes holidays one to two days before the government. This distinction arises because the technique of *hisab* utilized by Islam Aboge and *Jama'ah Tarekat Naqsyabandiyah* is known as *hisab urfi*, i.e. the calendar calculation methodology that is decided conventionally and is based on the average rotation of the moon around the Earth. As a result, the number of days every month is always consistent, as seen table 3.

Table 3. Hijri's Month and Number of Day

Month	Number of Day
Muharram	30
Safar	29
Rabiul Awal	30
Rabiul Akhir	29
Jumadil Awal	30
Jumadil Akhir	29
Rajab	30
Sya'ban	29
Ramadhan	30
Syawal	29
Zulqa'dah	30
Zulhijjah	29

The government uses the *rukyyatul hilal* report and the *imkanur rukyah* criterion to determine the start of the months of *Ramadan*, *Shawwal*, and *Zulhijjah*. As a result, the number of days in the *Hijri* month varies; it might be 29 or 30 days. The government's calculations is also a modern one that employs the geometry theory of spherical triangles. Furthermore, utilizing the most recent data suited to scientific and technological

breakthroughs, as well as making more precise corrections and changes. Islamic Aboge exclusively uses aboge calculations to determine feast days. Meanwhile, *Jama'ah Tarekat Naqsyabandiyah* holds *rukya* on the eighth, fifteenth, and final eighth days of the *Hijri* month to guarantee that their counting findings are accurate.

According to the discussion above, *Eid al-Fitr* and *Eid al-Adha* in Indonesia are quite diverse, spanning three to four days. This is due to discrepancies in the methodology used to determine *Eid al-Fitr* and *Eid al-Adha*. These distinctions, however, must be acknowledged. Through the Ministry of Religious Affairs, the government urged tolerance in dealing with disagreements (Indah, 2023).

3.5 Dynamics of Determination of National Holidays and Collective Leave for Eid-Al Fitr and Eid-Al Adha in the Framework of Religious Moderation

Throughout the year, the government declares national holidays and holidays by a Joint Decree (SKB) signed by the Ministers of Religious Affairs and Minister of Manpower, State Apparatus Empowerment, and Bureaucratic Reform (MENPAN-RB). From year to year, the joint decree includes national holidays and collective leave as a guide for the general public, economic sector, and private sector in their respective endeavors, as well as a reference for ministries and government agencies in defining work schedules. Institutions that provide basic and fundamental services, on the other hand, can arrange for the scheduled assignment of employees, or workers during national holidays.

The joint decrees covers national holidays that are religious celebrations for certain religions (particularly those that are officially recognized in Indonesia), national holidays that commemorate significant events for the Indonesian state, and international holidays that are widely celebrated around the world. Meanwhile, collective leave is the government's addition of holidays, and its execution varies depending on government policy. National holidays apply to everyone in Indonesia without exception, although collective leave may apply to selected persons based on their employer or organization.

Given that Indonesia is a multi-ethnic, multi-racial, and multi-religious country, the designation of this national holiday is fundamental. Recognizing the presence of each religion necessitates the establishment of standards in order to preserve this diversity. This study focuses on the dynamics of determining Muslim holidays, specifically *Eid al-Fitr* and *Eid al-Adha*, and their relationship to the adoption of religious moderation in Indonesia. As a Muslim-majority country, *Eid al-Fitr* and *Eid al-Adha* are national holidays that receive particular attention from the government in accordance with the public culture of returning home during the national holiday.

Every year, the determination of national holidays for *Eid al-Fitr* and *Eid al-Adha* undergoes dynamic changes according to changes in current situations. This is due to the fact that the determination of holidays for Muslims varies based on the technique of calculations utilized. As we all know, Muslims frequently celebrate Eid on different days. Most people are aware of the distinctions between the two largest Islamic groups in Indonesia, namely NU and Muhammadiyah. What about the approach utilized by minority Muslim religious groups or teachings in Indonesia to determine other Muslim holidays? Their existence must also be acknowledged as a plurality of countries in order for the state to acknowledge it.

The previous discussion explained the difference in the determination of *Eid al-Fitr* and *Eid al-Adha* which was determined by the government with the celebration of *Eid al-Fitr* and *Eid al-Adha* for the vast majority of mass organizations, namely NU and Muhammadiyah, and minority groups represented by Islamic Aboge and the *Jama'ah*

Tarekat Naqsyabandiyah. These difference between any of this organisations/group may result in separates or the non-implementation of people's fundamental rights, such as their right to worship according to their faith and beliefs. As a result, the government should issue regulations that can lead to a cooperative solution. However, as of now, the designation of *Eid al-Fitr* and *Eid al-Adha* for Muslims only accommodates the majority of mass groups in Indonesia. Muslims from minority organizations should also be taken into consideration. They are also free to celebrate holidays in line with their religious beliefs. Since 2020, the Indonesian state government has made religious moderation a national policy.

Religious moderation is regarded to be the answer to regulating religious life in a pluralistic Indonesia in order to foster a harmonious, peaceful, and tolerant social, religious, and national life. The urgency of Religious Moderation is explicitly mentioned in Presidential Regulation Number 18 of 2020 pertaining to the 2020-2024 RPJMN. The RPJMN mission is then carried out by all Ministries/Institutions in the Republic of Indonesia, including the Ministry of Religious Affairs. The Ministry of Religious Affairs, as a leading authority in religious moderation policies, emphasizes religious moderation as the primary objective that must be implemented in all program activities of the institutions under the auspices of the Ministry of Religious Affairs in Regulation of the Minister of Religious Affairs No. 18 of 2020 concerning the Strategic Plan of the Ministry of Religious Affairs for 2020-2024. This is a representation of the government's dedication to ensure the population's independence in embracing their individual religions and worshipping according to their religion and beliefs.

Religious moderation is a formula and notion that has been embraced as the glue that holds religious spirit and national dedication altogether. Religious moderation is a governmental policy that promotes the strengthening of the connection between religion and the state. This is done in an effort to make the country a fair and pleasant shared home for the Indonesian people in order for them to have a peaceful, happy, and successful religious life. As a result, it must be fulfilled in a variety of areas, including: (1) Religion and politics, namely making religious values a political fatsoen; (2) Religion and public services, namely arranging public services to fulfill civil rights without discrimination; and (3) Religion and public services, including organizing public services to fulfill civil rights without discrimination. (4) Religion and public expression, essentially allowing religious speech in public spaces within the confines of the law and mutual consent.

Determination of *Eid al-Fitr* and *Eid al-Adha* holidays in Indonesia as an arrangement of intersection of religion and politics in which the government utilizes the Joint Decree to make these decisions based on religious principles. This holiday is also determined by an agreement with numerous related entities in order to sustain Indonesian national unity. This demonstrates that the determination of *Eid al-Fitr* and *Eid al-Adha* national holidays corresponds to the government's political efforts to ensure that each person are able to celebrate religious celebration according to the faith and beliefs to which he adheres.

Determination of *Eid al-Fitr* and *Eid al-Adha* holidays as a manifestation of the state's commitment to delivering non-discriminatory public services. Government-organized public services must be able meet the demands of the community. According to Riant Nugroho, three collective requirements must be met: (1) the ability to live in the life of the country and state; (2) the ability to survive in the life of the nation and state; and (3) the ability to win life in the life of the nation and state (Nugroho, 2022). The

government should address these three demands through public policy instruments and public services.

Determining the *Eid al-Fitr* and *Eid al-Adha* holidays is tied to fulfilling basic need in life. This correlates to how the government ensures safety, justice, equality, unity, triumph, and sustainability, particularly for minority groups such as Islam aboge and the Jama'ah Tarekat Naqsyabandiyah. However, the SKB Joint decree's determination of *Eid al-Fitr* and *Eid al-Adha* holidays only allows major mass organizations to celebrate the holidays according to the method of calculating the holidays defined by these major organizations. As a kind of non-discriminatory public service, the government-determined national holidays of *Eid al-Fitr* and *Eid al-Adha* should also accommodate minorities such as the Islamic Aboge and Jama'ah Tarekat Naqsyabandiyah.

Apart from the relationship between religion and public services, the determination of the national holidays of *Eid al-Fitr* and *Eid al-Adha* is also related to the religious and legal sectors, as these holidays should fulfill the lives of many people and the common good, including the lives of minorities such as Islamic aboge and Jama'ah Tarekat Naqsyabandiyah. Then, in the sector of religion and public expression, the determination of *Eid al-Fitr* and *Eid al-Adha* national holidays is related to religious freedom of expression in public space, so that the determination of *Eid al-Fitr* and *Eid al-Adha* national holidays for minorities is also a form of public expression space for minorities. Ideally, the government should be able to fulfill these four sectors as a collective effort in fostering religious moderation in Indonesia.

As a way of fostering religious moderation, the *Eid al-Fitr* and *Eid al-Adha* festivals must fulfill the major indications of religious moderation success, which are (1) national commitment; (2) tolerance; (3) nonviolence; and (4) embracing tradition. This study examine the compatibility of the national holidays of *Eid al-Fitr* and *Eid al-Adha* with Indonesia's religious moderation strategy using the primary indicators of religious moderation achievement.

Assessment of religious moderation's performance may be measured using Indicator of national commitment, such as religious people's high acceptance of the nation's ideals enshrined in the constitution and its regulations. So that neither party feels neglected or marginalized, society must foster an attitude of mutual tolerance and regard for other people's opinions. In the framework of religious moderation, national commitment involves attempts to foster an environment in which diverse religions and beliefs may grow and live peacefully (Fahri & Zainuri, 2019). National commitment to religious moderation is demonstrated as well in the safeguarding of minorities and lesser-known beliefs. The government and society are expected to give sufficient opportunity for these organizations to express their views without prejudice. National commitment is referred to as *Al Muwathanah*, which means love for the homeland, in the major value of religious moderation, where there is a belief that religion not only regulates human interactions with their gods but also links to the state administration system (Aziz & Anam, 2021).

The current designation of *Eid al-Fitr* and *Eid al-Adha* holidays has the potential for causing conflict since it allows for sentiments of neglect for minority groups that celebrate *Eid al-Fitr* and *Eid al-Adha* in ways that differ from those set by the government. Furthermore, some may see this as a spatial constraint on the protection of minority populations. As a result, while determining the *Eid al-Fitr* and *Eid al-Adha* vacations, the government should consider the interests of minority groups so that they can also celebrate the holidays without taking additional leave.

Tolerance is demonstrated through acknowledging diversity, allowing others to have beliefs, express their thoughts, and impart opinions, as well as valuing equality and being prepared to collaborate. Tolerance in the context of religious moderation comprises the capacity to appreciate differences in other people's views and faiths, as well as the right to express one's own opinions without fear or coercion (Abror, 2020). Tolerance can be observed in how Indonesians react to the diversity of traditions and modes of worship. Tolerance in religious moderation is mutual acceptance for individuals' freedom to choose their beliefs and way of life. Tolerance is also incorporated in the main virtue of religious moderation, which is known as *tasamuh*. *Tasamuh* can be fulfilled through appreciating distinctions in ethnicity, religion, race, and between groups (SARA), as well as rites and celebrations of other religions (Aziz & Anam, 2021).

The determination of the *Eid al-Fitr* and *Eid al-Adha* holidays based on the joint decree is truly the government's endeavor to foster tolerance because it was done by a consensual agreement amongst the relevant parties. However, based on indices of religious tolerance, it can be stated that the government's current determination of *Eid al-Fitr* and *Eid al-Adha* holidays has not been appropriate based on religious moderation framework. This is because the government-mandated *Eid al-Fitr* and *Eid al-Adha* holidays, as stated by the SKB, have partially neglect Muslim minorities, such as the Islam Aboge and the Jama'ah Tarekat Naqsyabandiyah, to exhibit their traditions and forms of worship.

As previously pointed out, the Islamic Aboge and the Jama'ah *Tarekat Naqsyabandiyah* differ from the government and major Islamic groups such as NU and Muhammadiyah in defining *Eid al-Fitr* and *Eid al-Adha*. To meet the indications of tolerance, the government should grant them the right to celebrate *Eid al-Fitr* and *Eid al-Adha* in line with the method of calculation they use. This demonstrates that the state respects and acknowledge the individual's ability to choose their beliefs and way of life.

The rejection of the activities of particular individuals or organizations that use violence to bring about the desired change can also be used for evaluating the success of religious moderation. *Al-La'unf*, which means nonviolence, is the primary value of religious moderation (Aziz & Anam, 2021). Religious moderation guides us to condemn all types of violence in the name of religion. Religious moderation fosters conversation and efficient communication between diverse groups in society in order to avoid violence in the name of religion. The qualities of nonviolence in religious moderation include prioritizing peaceful means of resolving problems, not taking the law into their own hands, turning issues up to the authorities, and acknowledging the whole and diverse country as a one entity.

For the time being, the government makes an effort to encourage conversation and effective communication between diverse community groups through the Ministry of Religious Affairs (Subchi et al., 2022). So far, the designation of *Eid al-Fitr* and *Eid al-Adha* holidays has been acceptable based on signs of nonviolence. Although there are usually disagreements in the determination of the *Eid al-Fitr* and *Eid al-Adha* holidays each year, the administration has been successful in controlling these conditions so that clashes do not erupt. So, the next step that must be taken to ensure calm conditions is to give minorities a day off to celebrate *Eid al-Fitr* and *Eid al-Adha* according to the calculating method they employ.

Embracing local customs and culture in their practices of faith as long as they do not contradict the fundamental teachings of religion are other evidence of religious moderation's effectiveness. The diversity of cultures and customs is a treasure that must

be conserved. Religious moderation also entails being accommodating and accepting of variations in customs and culture (Pajarianto et al., 2022). The culturally compatible value of religious moderation is known as *I'tiraf al-Urf*. Acceptance of traditions and culture in the framework of religious moderation comprises acceptance and acknowledgement of the plurality of modes of worship, customs, and traditions that exist in society, which is referred to as *I'tiraf al-Urf*, which means "culturally friendly." Acceptance of traditions and culture in the context of religious moderation entails respecting and acknowledging the plurality of worship practices, customs, and traditions that exist in society.

Religious activities practiced in numerous regions of Indonesia demonstrate the use of religious moderation in the embrace of tradition and culture. However, this has not been accomplished in the determination of *Eid al-Fitr* and *Eid al-Adha* holidays, where there are still Muslim groups whose celebrations differ from those determined by the government. In reality, the government should tolerate disparities caused by different methods of calculations that are impacted by cultural traditions as a gesture of respect and appreciation for the Muslim minority's manner of worship and customs.

It is possible to infer that the determination of the *Idul Fitri* and *Idul Adha* holidays in Indonesia meets the primary indicator of religious moderation. However, the implementation is still inadequate. Even though the government has met the criteria of national commitment, tolerance, and nonviolence, as well as acknowledging traditional traditions regarding *Eid al-Fitr* and *Eid al-Adha* celebrations, further efforts are needed to avert future clashes. This may appear little, but if neglected, it may be misappropriated to sow the seeds of conflict in which minority perceive themselves discriminated against, disrespected, and their traditions and culture are not valued by the government.

The government has several options to undertake additional initiatives to achieve religious moderation in determining *Eid al-Fitr* and *Eid al-Adha* holidays. The administration can consult with minorities about their preferences for the *Eid al-Fitr* and *Eid al-Adha* holidays. Furthermore, the government might grant additional days off to people who celebrate *Eid al-Fitr* and *Eid al-Adha* on different days from the government without diminishing their yearly vacation. Alternatively, the government can allow individuals to take vacations based on their requirements, with the amount of days established by the government. Thus, religious moderation in determining *Eid al-Fitr* and *Eid al-Adha* holidays is conceivable.

4. CONCLUSION

In Indonesia, the dynamics of determining *Eid al-Fitr* and *Eid al-Adha* arise due to the the government and mass organizations, Islamic groups, and tarekats all utilize various ways to determine the start of the *Hijri* month. The comparison of *Eid al-Fitr* and *Eid al-Adha* by the Government, Nahdlatul Ulama, Muhammadiyah, Islam Aboge, and the *Jama'ah Tarekat Naqsyabandiyah* reveals three to four distinct days. The trend is increasing; from 1440 H to 1442 H, there were only three separate holidays; in 1443 H, there were four different holidays on *Eid al-Adha*. In 1444 H, there were four distinct vacations on *Eid al-Fitr* and *Eid al-Adha*.

In terms of religious moderation, Indonesia's determination of the *Eid al-Fitr* and *Eid al-Adha* festivals met the major indicators of religious moderation, namely national commitment, tolerance and non-violence, and embracing tradition. In practice, however, extra measures are required to avert future disputes. In terms of national commitment, while the government has succeeded in creating a conducive situation regarding differences in the determination of *Eid al-Adha* and *Eid al-Fitr* holidays, this still has an

opportunity for triggering conflict because it allows minorities who celebrate *Eid al-Fitr* and *Eid al-Adha* differently than those specified by the government to feel neglected.

The governing of national holidays through the Joint Decree is an example of tolerance that acknowledges diversity in other people's faiths and religions. The determination of *Eid al-Fitr* and *Eid al-Adha* holidays, however, primarily accommodates dominant mass organization and has not completely enabled liberty of expression for minority Muslim traditions and ways of worship, such as the Islam Aboge and the *Jama'ah Tarekat Naqsyabandiyah*. In terms of measures of nonviolence, we may examine the government's achievement in repressing unrest over the differing dates of *Eid al-Fitr* and *Eid al-Adha*. So what has to be done is to keep society at peace and harmony. Embrace of tradition and culture has not manifested itself when it comes to the determination of the *Eid al-Fitr* and *Eid al-Adha* holidays, where there are still Muslim groups whose celebrations differ from those determined by the government.

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