

WUQUF IN ARAFAH AND ARAFAH FASTING IN INDONESIA: LEGAL CONSIDERATIONS UNDER ISLAMIC JURISPRUDENCE - A SYSTEMATIC REVIEW

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ABSTRACT

This study discusses the differences in determining the time of 'Arafah fasting between Indonesia and Makkah, which have often led to confusion among Indonesian Muslims, particularly in relation to differing interpretations time zones that may affect the observance of fasting in each region. Considering the significance of 'Arafah fasting as an act of worship associated with substantial spiritual merit, this research aims to provide a comprehensive solution through the application of the concept of 'illah, a legal-reasoning approach that identify the underlying causes of legal rulings Islamic jurisprudence. The method employed in this study is a systematic literature review, supplemented by in-depth interviews with experts in Islamic law. This process is undertaken to identify, select, and analyze scholarly literature relevant to the differences in determining the timing of the 'Arafah fast between Indonesia and Mecca. The data collection was conducted through a systematic search across various academic databases, including national and international scientific journals, conference proceedings, and academic publications addressing *fiqh*, *uṣūl al-fiqh*, and issues related to the determination of ritual times. The inclusion criteria were limited to literature discussing the concept of 'illah (legal reasoning), the determination of the beginning of the Hijri month, the methods of *ḥisāb* (astronomical calculation) and *rukyaḥ* (moon sighting), as well as studies on the observance of the 'Arafah fast within the context of differing geographical regions. The findings indicate that the application of 'illah-based legal reasoning offers a flexible and context-sensitive framework for determining the time of 'Arafah fasting in Indonesia, particularly by considering differences in time zones and the visibility of the *hila*. An analytical review and engagement with the Qur'an and hadith, supported by expert consultation and contextual assessment, demonstrates how the principle of 'illah is applied in determine the ninth of *Dzulhijjah* as the appropriate time for observing the 'Arafah fast. The implications of this study highlight the need for greater harmonisation between the methods of *ḥisāb* and *rukyaḥ*, as well as the adaptive application of Islamic law to local contexts, thereby contributing to a more practical and contextually grounded understanding of Islamic jurisprudence.

Introduction

The difference in the time of the 'Arafah fasting between Makkah and Indonesia have become a subject of debate among Indonesian Muslims (Arafah, 2022). This difference directly affects the observance of the 'Arafah fasting in Indonesia, as Makkah serves as the primary reference for the performance of *wuqūf* in 'Arafah *wuqūf*. The timing of 'Arafah fasting in Indonesia is influenced by differences in time zones between Indonesia and Makkah, resulting in the commencement of fasting in Indonesia several hours earlier than in Makkah (Fuad, 2020). This lack of clarity frequently leads to confusion among Indonesian Muslims regarding the precise timing for observing the 'Arafah fast, which is traditionally associated with the performance of *wuqūf* in the plain of 'Arafah.

This difficulty is further compounded by the fact that the 'Arafah fast is regarded as a highly virtuous act of worship in Islamic teachings, offering the expiation of sins for two consecutive years, namely one year preceding and one year following the fast. In situations of ambiguity, Muslims may experience concern about the possibility of missing these significant spiritual rewards. Furthermore, discrepancies arising from time zone differences may lead to divisions within Muslim communities, particularly in relation to the commencement of the 'Arafah fast (Alfelali, 2024). In certain regions of Indonesia, Muslims who follow the timing of Makkah feel distinct from those who adhere to local Indonesian time. For example, the 'Arafah fast in Makkah begins at approximately 04.00 a.m., while in Indonesia, whereas dawn (*fajr*) in Indonesia occurs several hours earlier. As a result, Muslims who follow Makkah time may begin fasting later than those who observe local time, leading to inconsistencies in religious practice. This issue extends beyond theological discussion and affects the daily religious lives of Indonesian Muslims, who are confronted with complex decisions regarding the application of shariah rulings.

While some scholars have addressed time differences through astronomical zoning, no comprehensive approach employing the legal concept of *'illah* has been systematically developed to resolve these discrepancies (Konovalova, 2019). In addition, the application of *rukyah* and *hisāb* methods introduces further uncertainty in implementing Islamic law in regions geographically distant from Makkah, such as Indonesia (Majid et al., 2023). In the absence of clear legal reasoning, such confusion has the potential to disrupt the orderliness of worship and generate differing opinions within the community. Consequently, a more integrative approach is required to clarify the role of *'illah*-based legal reasoning in determining the appropriate timing for Indonesian Muslims to observe the 'Arafah fast in accordance with their geographical circumstances (Rasyid et al., 2023; Tanjung, 2021).

The determination of *'illah* plays a fundamental role in the establishment of Islamic law (Khallaf, 1972). This principle is a rule that must be properly understood and applied in order to determine the existence or absence of a legal ruling, which in Islamic jurisprudence is known as *'illah al-ḥukm*. Scholars of *uṣūl al-fiqh* emphasise that rational and legal reasoning from the basis of *'illah al-ḥukm*, serving as a critical mechanism in legal derivation (Tanjung, 2021).

A comprehensive identification of legal *'illah* is essential for understanding the objectives of the law (*maqāṣid al-sharī'ah*) with clarity (Tuan Ibrahim et al., 2025; Zalizan et al., 2025; Rohim, 2022; Abd Mutalib et al., 2020). Without a robust understanding of legal causation, interpreting the intent and purpose of Islamic rulings becomes increasingly difficult (Efendi et al., 2022). Nevertheless, differences among scholars in identifying *'illah al-ḥukm* often lead to divergent legal conclusions (*istinbāt*) and ongoing scholarly debate (Alias et al., 2024). To enhance coherence in legal interpretation, collaboration among scholars from diverse disciplinary backgrounds is essential so that interpretations remain consistent and responsive to social and cultural contexts.

This issue is particularly evident in the relationship between the performance of *wuqūf* in the plain of 'Arafah and the observance of the 'Arafah fast outside the *Ḥijāz*, such as in Indonesia, which has been widely discussed in contemporary fiqh literature. These two legal events are often closely associated, with the argument that once *wuqūf* in 'Arafah has taken place, the obligation to observe the 'Arafah fast applies universally, regardless of geographical location (Mawardi, 2020). This view assumes that legal derivation (*istinbāt*) does not take spatial distance from Makkah into account.

A hadith highlights the significance of the Day of 'Arafah as the most virtuous among days. The Prophet p.b.u.h. said:

Translation: On the day of 'Arafah, the people differed regarding whether the Prophet p.b.u.h. was fasting. Some said that he was fasting, while others said that he was not. Then a vessel of milk was brought to him while he was seated on his camel, and he drank it.

(Al-Bukhari, n.d., Hadith No. 96; Muslim, n.d., Hadith No. 141)

This hadith demonstrates the exceptional status of the Day of 'Arafah and it indicates that the Prophet p.b.u.h. did not explicitly restrict the observance of the 'Arafah fast to a particular location, suggesting the general applicability of the ruling (Rohmah, 2023). Accordingly, proponents of the view that the 'Arafah fast is bound solely by time rather than place are required to provide specific evidence, in line with the principle of *uṣūl fiqh* that a general text remains applicable in its general meaning unless restricted by another proof (Al-Shatibi, 2004).

Based on this understanding, the timing of fasting of the 'Arafah fast during the Prophet's time was observed uniformly, both by those present in 'Arafah and by Muslim elsewhere. Consequently, the determination of the timing of the 'Arafah fast is closely linked to the process of *ithbāt*, namely the official declaration of religious dates through the *ruk'yah* (the *hilāl* observation) and *ḥisāb* (astronomical calculation) (Marwadi, 2021). The *ithbāt* mechanism functions to preserve communal unity (*waḥdah al-ummah*) by accommodating differences in time and place within the framework of shariah and contemporary realities.

However, the Indonesian context presents distinct challenges. In 2022, for example, differences emerged in the determination of Eid al-Adha, largely due to variations in time zones. Saudi Arabia's more westerly position means that the *hilāl* appears higher and is more easily observed on the same date (Supratama et al., 2024). This geographical factor directly affects the determination of the 'Arafah fast in Indonesia (Wahidi et al., 2021). Resolving this issue calls for an integrated approach grounded in the core disciplines of Islamic scholarship, such as *fiqh* and *uṣūl al-fiqh*, as well as *'ilm al-falak* (astronomy), while also drawing upon the methodological frameworks developed by classical scholars. Previous studies affirm that resolving time zone differences necessitates an integrated approach combining legal theory and astronomical knowledge (Syukri & Nasution, 2022).

Although earlier research has examined time zone differences in Islamic worship primarily through astronomical methods such as *ruk'yah* and *ḥisāb*, few studies have explicitly applied the legal concept of *'illah* to complex geographical contexts (Yahya, 2022). This gap is evident in discussions of 'Arafah fasting between Indonesia and Makkah, which remain underexplored in existing scholarship (Thimm, 2021). Much of the literature is confined to technical astronomical solutions, overlooking the potential of *'illah*-based legal reasoning as a flexible and context-sensitive approach. Moreover, the relationship between *'illah* theory and time zone differences has not been sufficiently examined (Khosyi'ah & Rusyana, 2022).

In response to this gap, the present study employs the legal concept of *'illah* as its primary analytical framework to address discrepancies in 'Arafah fasting times between Indonesia and Makkah (Wahab et al., 2024). By integrating *'illah*-based reasoning, this research offers a more holistic solution from both astronomical and jurisprudential perspectives. This approach remains underutilised in existing studies and therefore contributes to the development of a contextualised discourse on Islamic law that is responsive to Indonesia's geographical and social conditions.

Accordingly, this research seeks to address several pivotal inquiries, including how *'illah*-based legal reasoning can be applied to determine practical solutions for the timing of the 'Arafah fast in Indonesia, especially in relation to time zone differences with Makkah, as well as the legal and social implications of applying the concept of *'illah* in determining the observance of the 'Arafah fast among Indonesian Muslims. Through this framework, the study positions *'illah*-based jurisprudence as a practical and comprehensive approach to resolving contemporary challenges in Islamic worship beyond the Makkah region.

Methodology

Research Design

This study adopts a systematic literature review approach, guided by the Preferred Reporting Items for Systematic Review and Meta-Analysis (PRISMA) framework (Liberati et al., 2009). In addition, in-depth interviews with selected Islamic legal experts were conducted to reinforce and contextualise the findings of the literature review. This combined approach aims to provide a comprehensive understanding of the application of the legal concept of *'illah* in determining the timing of the 'Arafah fast and the practice of *wuqūf* in Indonesia, while also enriching the documentary analysis with practical insights from authoritative scholars.

To address the research questions, the study formulated its inquiry using the Participants, Intervention, Comparison, Outcomes, and Time/Study Design (PICOS) framework, as illustrated in the following Figure 1.

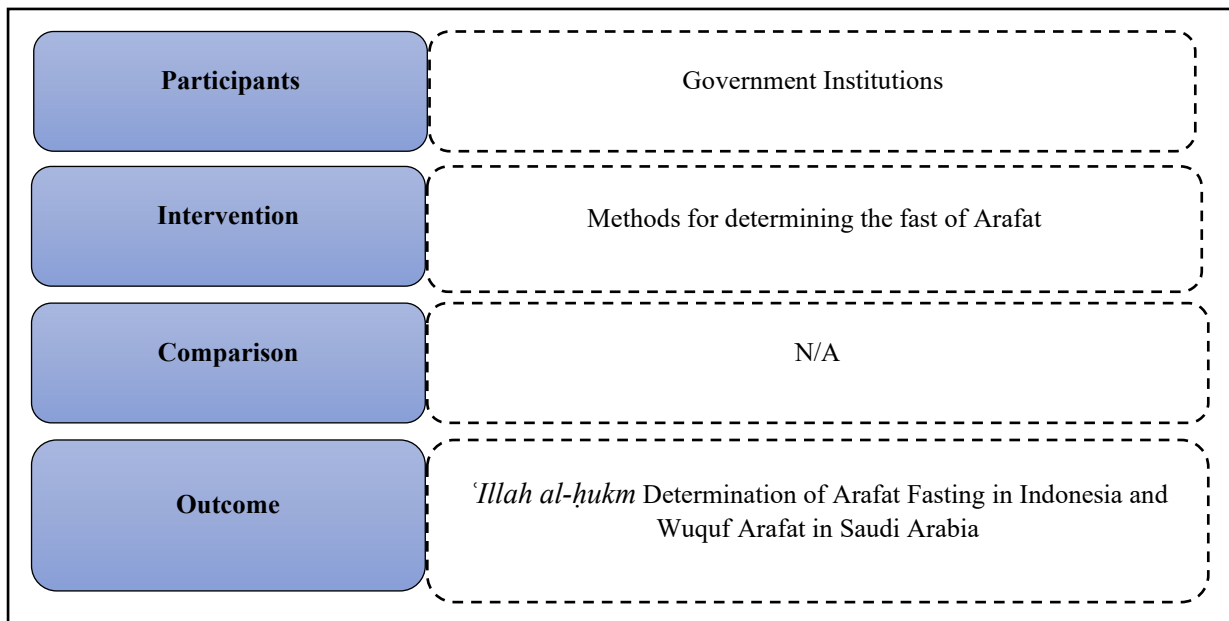


Figure 1. Research Question Structured according to the PICOS Criteria

Data Collection

The data utilised in this study were collected from multiple sources, including national and international peer-reviewed journal articles published within the last eight years, as well as relevant and credible news reports related to the research topic. The study focuses on the legal determination of *wuqūf* in 'Arafah and its relationship to the observance of the 'Arafah fast in Indonesia. The identified sources were then subsequently screened, reduced, and analysed to extract relevant discussions on legal *'illah* pertinent to the issues under examination.

Procedures

This study employed the PRISMA procedure, which was implemented through four main stages, as illustrated in Figure 2. The first stage involved identification, during which academic articles and relevant news were collected through academic databases and selected media platforms. Databases used included Google Scholar, Scopus and Crossref, ensuring comprehensive coverage of publications pertinent to the research focus. At this stage, 300 articles were initially identified as potentially relevant.

The second stage involved screening, which aimed to remove duplicate and irrelevant publications. This process was conducted through an examination of article titles and abstracts. Of the 300 articles identified, 27 were duplicates, sharing identical titles, while 45 articles addressed similar variables but within different contextual frameworks.

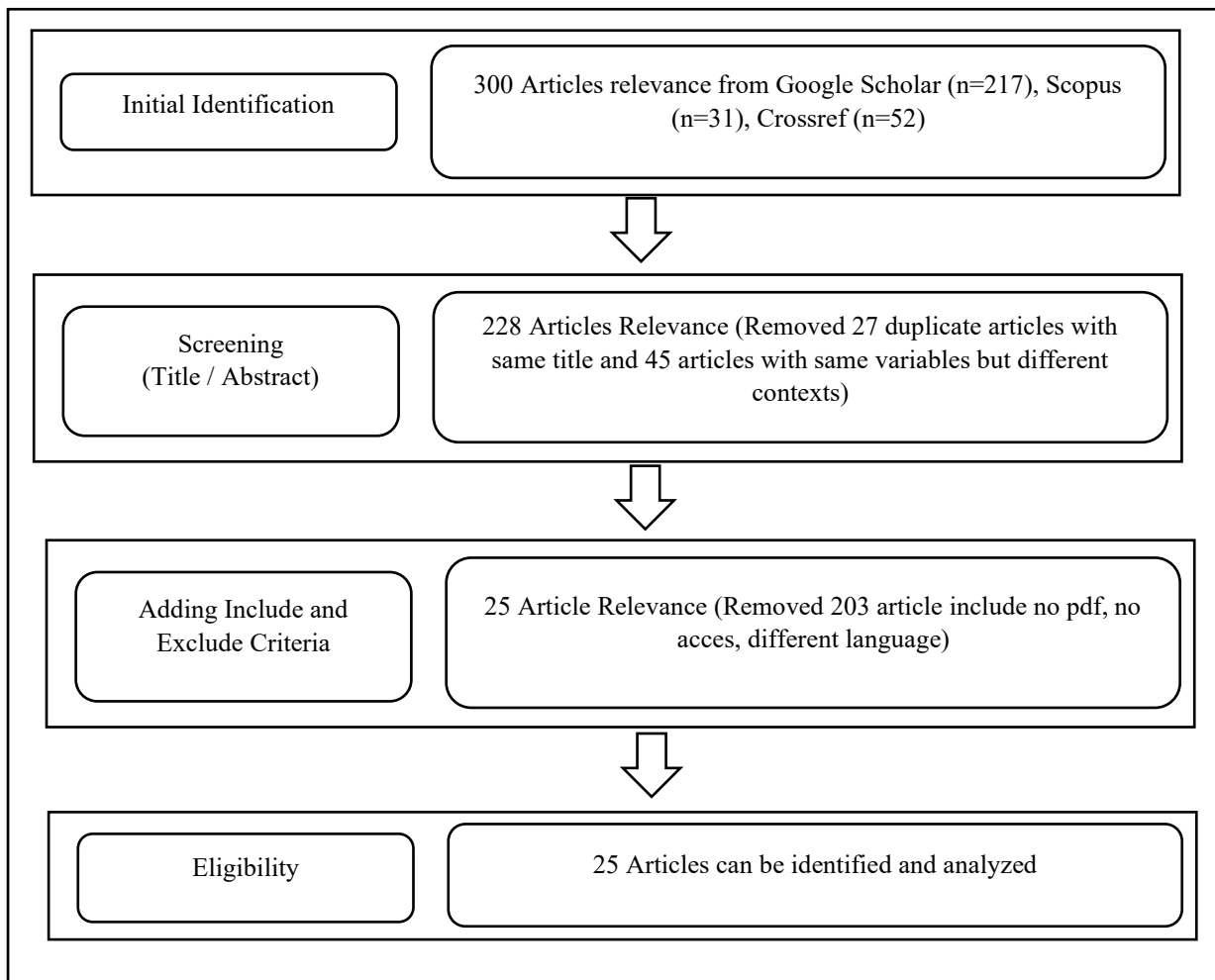


Figure 2. PRISMA Procedure Analysis

Subsequently, the third stage involved the application of inclusion and exclusion criteria to the remaining articles. A total of 228 articles were assessed based on predetermined criteria comprised articles that discussed the legal concept of *'illah*, the timing of the 'Arafah fast, or time zone differences in the performance of Islamic acts of worship, as well as publications issued within the last eight years in indexed national or international journals, peer-reviewed outlets, or reputable news sources.

Conversely, exclusion criteria included articles that were not directly related to the issue of 'Arafah fasting and time zones, studies that addressed time zone differences solely from an astronomical perspective without reference to Islamic legal reasoning, and publications that lacked full-text accessibility or were unavailable in Indonesian or English. Following this stage, 25 articles were identified as meeting the inclusion criteria.

In the final stage of feasibility assessment and synthesis, the selected articles were subjected to in-depth examination and qualitative analysis. The findings were then synthesised to produce a comprehensive account of how the legal principle of *'illah* is applied in the context of 'Arafah fasting in Indonesia.

In-Depth Interview

In-depth interviews were conducted with Islamic legal experts possessing specialised knowledge of the concept of *'illah* and its application to worship practices across different time zones. The profiles of the interviewees are summarised in Table 1.

Table 1. Interview profiles

No.	Interviewee Code	Expertise
1.	Informant 1	Expert in Hadith and <i>Uṣūl Fiqh</i> , former Grand Imam of the Istiqlal Mosque, specialising in issues of time and Islamic <i>shari'ah</i>
2.	Informant 2	Expert in Fiqh and <i>Hisāb Rukyah</i> , actively involved in discussions on determining the time of worship in Indonesia
3.	Informant 3	Prominent Indonesian scholar, specialising in <i>fiqh</i> and social policy related to Islamic law
4.	Informant 4	Expert in Tafsir, Fiqh, and Islamic legal studies, focusing on the relevance of <i>fiqh</i> in contemporary issues, including time zone consideration

The interviews were conducted either face-to-face or via virtual platforms, with each session lasting approximately 60 to 90 minutes. The discussions focused on practical interpretations of the application of the 'illah-based legal reasoning within Indonesia's geographical context, with a particular emphasis on its relevance to the observance of the 'Arafah fast. All interviews were audio-recorded and transcribed to facilitate qualitative analysis aligned with the research questions.

Data Analysis

The data were analysed using two complementary analytical approaches. First, the literature was examined through the PRISMA-guided systematic review, with the aim of identifying recurring themes and patterns related to legal 'illah and time zone differences in worship practices. The results of this review provided a theoretical and jurisprudential foundation for the study. Subsequently, the interview transcripts were analysed using thematic analysis, whereby the experts' responses were categorised according to key themes, including their understanding of 'illah, its application in diverse geographical settings, and the challenges involved in determining worship times. The interview findings were then used to support and refine the conclusions drawn from the literature review, thereby offering a more nuanced and comprehensive understanding of the research problem.

Results and Findings

Journal Components

Paper Targets

Table 2. Paper targets data

Type	No. of Paper	Percentage
Proceedings	5	16.67%
Journals	25	83.33%

Based on Table 2, the publications reviewed in this study are categorised into two types, namely proceedings and scientific journals. A total of 30 studies were analysed, representing 100% of the selected publications. Of these, 25 studies were published in scientific journals, accounting for 83.33%, while 5 studies were published as conference proceedings, representing 16.67%. This distribution indicates a substantially higher reliance on journal articles compared to proceedings, suggesting that discussions on this topic are predominantly disseminated through peer-reviewed journal publications.

Distribution of Paper

Table 3. Distribution of papers by year

Year	Paper Identity	No. of Papers	Percentage
2017	12	24	3.33%
2018	5	20	3.33%
2019	9, 43	22, 25	6.67%
2020	18, 6, 40	19, 21, 26	10%
2021	55	14	3.33%
2022	67, 35, 8, 27, 25, 5, 29, 33, 56, 28	1, 2, 3, 4, 5, 10, 11, 12, 15, 16	33.3%
2023	17, 7, 66, 3, 47, 29, 31, 20, 21, 38, 50	6, 7, 8, 9, 13, 17, 18, 27, 28, 29, 30	36.67%
2024	10	23	3.33%

Based on Table 3, the reviewed studies span a publication period from 2017 to 2024, comprising 30 studies with a cumulative percentage of approximately 99.96%. The number of publications remained relatively low between 2017 and 2021, with one to three studies published annually. A notable increase occurred in 2022, with 10 publications (33.3%), followed by a peak in 2023, which recorded 11 publications (36.67%). In 2024, the number of publications declined to one study (3.33%). These findings demonstrate fluctuating publication trends, with the most significant concentration of research emerging during the 2022 to 2023 period.

Distribution Paper Based on Developing Countries

Table 4. Distribution of papers by country

Countries	Paper Identity	No. of Paper	Percentage
Saudi Arabia	35, 8, 25, 17, 66	2, 3, 5, 6, 8	16.67%
Indonesia	67, 38 27 7, 3, 5, 6, 33, 31, 9, 40 29, 10, 12, 43, 21 47 55, 56, 5, 29, 58, 18, 20, 50	29 4 7, 9, 10, 21, 12, 18, 22, 26 11, 23, 24, 25, 28, 13, 14, 15, 20, 17, 16, 19, 27, 30, 1	83.33%

Based on Table 4, the studies reviewed in this research originated from two countries, namely Indonesia and Saudi Arabia. The findings indicate that Indonesia accounts for the majority of publications, with 25 studies representing 83.33%, while Saudi Arabia contributed 5 studies, equivalent to 16.67%. This distribution suggests that the issue of ‘Arafah fasting and time-zone consideration has received considerably greater scholarly attention within the Indonesian context, reflecting its local relevance and ongoing legal discourse.

Distribution of Research Methods

Table 5. Distribution of research methods

Method	Paper Identity	Total	Percentage
Literature research	29, 33, 56, 5, 21, 27, 25, 58, 18, 67, 31, 20, 35, 8, 29, 33, 56, 5, 21	18	90%
Qualitative approach with literature review	17, 7, 66, 3, 47, 6, 9, 10, 12, 43	10	33.3%
<i>Bayānī</i> and <i>ta’līlī</i> methods	5, 55, 40	3	10%

Based on table 5, the reviewed study employed three primary methodological approaches, namely literature-based research, qualitative approaches incorporating literature reviews, and *bayānī* and *ta’līlī* methods. The most frequently utilised approach was literature-based research, comprising 18 studies with a reported proportion of 90%. This was followed by qualitative approaches combined with literature reviews, which appeared in 10 studies (33.3%). The least utilised approach was the *bayānī* and *ta’līlī* method, identified in 3 studies (10 per cent). These findings indicate a strong dominance of textual and documentary analysis, with comparatively limited application of analytical jurisprudential methodologies.

Journal Content

Research Question 1: Determining the *‘illah al-ḥukm*

Table 6. Determination of the *‘illah al-ḥukm*

Determination of the <i>‘illah</i>	Paper Identity	Total	Percentage
Literature review on the Qur’ān, hadith, and works of scholars	29, 33, 56, 5, 21, 27, 25, 58, 18, 67, 31, 20, 35, 8, 29, 33, 56, 5, 21	18	90%
Consultation and discussion with experts	5, 55, 40	3	10%
Contextual analysis	17, 7, 66, 3, 47, 6, 9, 10, 12, 43	10	33.3%

Based on table 6, the findings indicate that the determination of *'illah* in Islamic law is broadly approached through three main methods, namely literature reviews of the Qur'ān, hadith, and classical scholarly works, consultation and discussion with legal experts, and contextual analysis. The distribution and relative proportions of these approaches are presented in the table above.

The determination of *'illah* in Islamic jurisprudence requires a comprehensive and multi-layered examination involving these three methodological approaches (Ahmad Zaidi & Mahad Musa, 2025). First, systematic review and engagement with the Qur'ān, hadith, and authoritative scholarly literature serves as the primary sources of legal reasoning. Second, consultation with recognised experts ensure the validity, coherence and scholarly consensus of legal interpretations. Third, contextual analysis enables the evaluation of how the identified *'illah* can be applied within contemporary social and cultural circumstances. Together, these approaches ensure that the identified *'illah* remains faithful to Islamic legal principles while retaining practical relevance in modern context.

To further substantiate the importance of these approaches, in-depth interviews with Islamic legal experts were conducted. The aim of these interviews was to obtain diverse scholarly perspectives on the role of textual sources, expert consultations, and contextual analyses in determining legal causation.

Table 7. Interview Findings on Determining the *'illah al-hukm*

No.	Context	Key Insight	Statement
1.	Literature review on the Qur'ān, hadith, and scholarly works	Emphasised the importance of textual foundations and historical context	Encourage comprehensive engagement with classical texts alongside contemporary scholarly (Informants 1 and 3)
2.	Consultation and discussion with experts	Highlighted diverse interpretations and their contemporary implications	Promoted interdisciplinary scholarly discussions to strengthen legal understanding (Informants 2, 3 and 4)
3.	Contextual analysis	Emphasised the role of societal context in legal application	Recommended context-based studies to enhance the application of <i>'illah</i> in legal frameworks (Informants 2 and 4)

The interview findings in table 7 closely align with the literature-based findings presented in Table 5. Informants 1 and 3 emphasised the centrality of comprehensive textual analysis, corresponding with the 90% dominance of literature-based approaches identified in the reviewed studies. Informants 2 and 3 highlighted the importance of expert consultations, which accounts for 10% of the identified approaches, particularly in addressing complex contemporary legal questions. Additionally, Informant 4 underscored the significance of societal context in legal application, which aligns with the 33.3% contribution of contextual analysis. Collectively, these findings reinforce the necessity of integrating literature reviews, expert consultations, and contextual analysis in determining *'illah* in Islamic law.

Research Question 2: *Wuqūf* in 'Arafah and the Shari'ah of 'Arafah Fasting in Indonesia

Table 8. *Wuqūf* in 'Arafah and the Shari'ah of 'Arafah fasting in Indonesia

Different	Paper Identity	Total	Percentage
<i>Wuqūf</i> occurs during the Hajj pilgrimage in Makkah on the 9th of <i>Dhulhijjah</i> , while 'Arafah fasting in Indonesia is recommended for Muslims outside Makkah on the same date	29, 33, 56, 5, 21, 27, 25, 58, 18, 67, 31, 20, 35, 8, 29, 33, 56, 5, 21	18	90%
<i>Wuqūf</i> is performed by pilgrims gathered in 'Arafah, while 'Arafah fasting is recommended for Muslims worldwide, including Indonesia	17, 7, 66, 3, 47, 6, 9, 10, 12, 43	10	33.3%
<i>Wuqūf</i> fulfils a pillar of Hajj, while 'Arafah fasting aims to attain reward and expiation of sins	5, 55, 40	3	10%

Based on Table 8, the reviewed studies consistently identify three principal distinctions between *wuqūf* in 'Arafah and 'Arafah fasting in Indonesia. First, *wuqūf* is performed exclusively during the pilgrimage in Makkah on the 9th of *Dhulhijjah*, whereas 'Arafah fasting is recommended act of worship for Muslims outside Makkah on the same date. Second, *Wuqūf* is limited to pilgrims present in 'Arafah, while 'Arafah fasting is encouraged for Muslims globally, including those in Indonesia. Third, *wuqūf* serves to fulfil one

of the pillars of Hajj, while ‘Arafah fasting aims to obtain immense spiritual reward and the expiation of sins for the preceding and following years.

These findings were further supported by interview data. Informants 1 and 3 emphasised that *wuqūf* in ‘Arafah represents the pinnacle of Hajj pilgrimage, conducted on the 9th of *Dhulhijjah*, during which pilgrims engage in supplication and seek forgiveness. Informant 4 additionally clarified that ‘Arafah fasting is categorised as a sunnah practice for Muslims not performing Hajj, enabling them to partake in the spiritual blessings of this significant day.

Table 9. Key Differences between *wuqūf* and ‘Arafah Fasting

Aspect	Key Findings	
	<i>Wuqūf</i> in ‘Arafah	‘Arafah Fasting
Location	Restricted to Makkah during Hajj	Observed by Muslims outside Makkah
Intent	Fulfilment of a pillar of Hajj	Attainment of spiritual rewards and forgiveness
Participants	Pilgrims only	All Muslims

These findings, as indicated in Table 9 above, confirm that 90% of the reviewed literature recognises *wuqūf* as an act exclusive to pilgrims, while ‘Arafah fasting is recommended for all Muslims, albeit with different objectives. This distinction highlights the importance of understanding both practices within Indonesia’s religious and social context, particularly when addressing legal questions related to time determination.

Research Question 3: Differences in *Hijri* Dates Based on *Maṭla* ‘

Table 10. Factors contributing to differences in *Hijri* dates

Factor	Paper Identity	Total	Percentage
Use of different <i>hisāb</i> and <i>rukayah</i> methods	10, 12, 43	3	10%
Geographical and astronomical factors	29, 33, 56, 5, 21, 27, 25, 58, 18, 67, 31, 20, 35, 8, 29, 33, 56, 5, 21	18	90%
Cultural factors and community traditions	17, 7, 66, 3, 47, 6, 9, 5, 55, 40	10	33.3%

Based on Table 10, the findings indicate that differences in *Hijri* dates across *maṭla* ‘ arise primarily from geographical and astronomical factors, which account for 90% of the reviewed studies. The cultural traditions and community practices contributed 33.3%, while differences in the application of *hisāb* and *rukayah* methods accounted for 10%.

These findings were reinforced by interview responses. Informants 2 and 3 explained that variations in *Hijri* date announcements often stem from differing preferences between mathematical calculations (*hisāb*) and direct lunar observation (*rukayah*). From a geographical perspective, Informant 4 posited that the location of the *maṭla* ‘ significantly influences lunar visibility, resulting in variations in *Hijri* dates and directly affecting the determination of ‘Arafah fasting. Additionally, Informant 1 emphasised the role of local culture and tradition, noting that some communities adhere to dates declared by religious authorities regardless of methodological differences.

In response to these discrepancies, alternative solutions were identified through literature synthesis and expert consultation. The findings are summarised in Table 11.

Table 11. Alternative implementation strategies

Problem	Alternative Solution	Implementation
Differences in <i>hisāb</i> and <i>rukayah</i> methods	Strengthen international coordination to harmonise methodologies	Implemented through international Islamic bodies such as the OIC, involving scholars from multiple regions
	Adopt global <i>hisāb</i> as an alternative where <i>rukayah</i> is impractical	Applicable in regions with unfavourable astronomical or climatic conditions

Table 11. Alternative Implementation Strategies (*continued...*)

Problem	Alternative Solution	Implementation
Geographical and astronomical factors	Recognise and accept <i>maṭla</i> ‘ differences across regions	Applicable in areas geographically distant from Saudi Arabia, including Southeast Asia
	Use global <i>ḥisāb</i> as guidance while accommodating local <i>rukyaḥ</i> where feasible	Suitable for regions with limited access to observational facilities
Cultural factors and community traditions	Promote inter-community dialogue on the legitimacy of differing date determinations	Applicable in communities strongly influenced by local traditions
	Allow adherence to local traditions within Islamic legal boundaries	Suitable for regions with entrenched cultural practices

Discussion

Determining the ‘*Illah Al-Ḥukm*

In *uṣūl fiqh*, ‘*illah* is defined as a clear and established attribute that serves as the basis for determining a *sharī* ruling. Al-Ghazali refers to it as *manāt al-ḥukm*, meaning the operative link upon which a legal ruling depends (Robbi et al., 2022). ‘*Illah* therefore functions as a defining legal attribute that guides the direction of a ruling. In principle, *Shari’ah* rulings are not arbitrary, as they are established with an underlying rationale, causal basis and dimension of human benefit, particularly through preventing harm and removing hardship (Rohmah, 2023; Arifin, 2021). This legal purpose can be identified through indications of ‘*illah* within the *naṣ*. In some cases, it is explicitly stated in the Qur’ān and Sunnah, while in others it is implied or requires careful observation and analysis, which necessitates recognised methodological pathways known as *masālik al-‘illah* or *turuq al-‘illah* (Tanjung, 2021).

Based on the findings of this study, determining ‘*illah* can be approached through three broad methods, namely literature review of the Qur’ān, hadith, and classical scholarship, consultation and discussion with experts, and contextual analysis. Established approaches in *uṣūl al-fiqh* for identifying ‘*illah* include textual analysis (*naṣṣ*-based reasoning), in which the Qur’ān and Sunnah indicate that a certain attribute functions as the ‘*illah* for a ruling. This does not necessarily mean that the ‘*illah* is directly named in the text, but rather that the wording of the text may be understood as pointing to the legal cause. Such indication may occur through *ṣarāḥah*, meaning explicit and direct wording, or through *imā*‘ and *ishārah*, meaning implicit indication by hint. Another approach is through *ijmā*‘, where the method refers to the agreement of mujtahids that a particular attribute constitutes the ‘*illah* for a *sharī’ah* ruling, thereby establishing it as the legal cause by consensus (Jafar & Amrullah, 2019).

‘*Illah* plays an important role in formulating and developing Islamic law, whether in relation to legal adaptation, identifying the basis of rulings or extending legal application to comparable cases (Qasim, 2016). Some scholars summarise this principle by stating that “a ruling revolves around its ‘*illah*, existing when it exists and ceasing when it ceases”, expressed as *al-ḥukm yadūru ma‘a ‘illatihi wujūdan wa ‘adaman* (Kholish et al., 2020). In this context, *al-sabr wa al-taqṣīm* refers to a method of identifying and analysing the attributes associated with an event and systematically narrowing them down to determine which attribute is most suitable to be designated as the ‘*illah*. This approach is employed when a *naṣ* exists regarding an incident, but there is no explicit *naṣ* or *ijmā*‘ identifying the ‘*illah*.

Certain attributes may appear plausible as legal causes, and *al-sabr wa al-taqṣīm* was used to examine them. *Sabr* involves testing and evaluating the candidate attributes so that those unsuitable can be set aside, while those most appropriate can be retained. *Taqṣīm*, on the other hand, refers to categorising and restricting the possible attributes to identify the most viable cause. This methodology creates significant scope for *ijtihād*, and it may naturally lead to differences of opinion among mujtahids (Ishaq & Ridwan, 2023). Within *uṣūl al-fiqh*, this process is closely linked to *ta‘līl*-based reasoning. Every divine command and prohibition is understood to carry a reason, namely ‘*illah*. The theory of ‘*illah* and *ta‘līl*-based reasoning may be applied through two primary pathways, which are ‘*Illah* in *qiyas* and ‘*illah* in *tashrī*‘ (Jafar, 2021).

The use of *'illah* in qiyas involves applying an established ruling found in the naṣ to a new issue that lacks a specific textual ruling, provided that both share a common *'illah* (Kusumastuti et al., 2022). Meanwhile, *'illah in tashrī* emphasises determining whether a ruling remains applicable by examining whether the underlying *'illah* continues to exist, or whether it has changed in a way that requires reassessment. Where a ruling cannot be effectively implemented, scholars return to the underlying *'illah* to evaluate how the objective of the law can still be realised (Maerani et al., 2021). This requires careful consideration of changing times and circumstances, as well as differences in location, so that the intended purpose of the law is fulfilled and not constrained by geographical factors such as differing time zones. Such reassessment, however, must be undertaken carefully and with strong scholarly competence.

This perspective is supported by Ramle and Huda (2022), who argues that *'illah*, as the underlying legal professional, must be examined through multiple scholarly perspectives in order to reach agreement on the appropriate legal basis. For example, where a time-zone difference exists between Indonesia and Makkah in determining the appropriate time to fast, interdisciplinary engagement informed by *uṣūl al-fiqh* can strengthen the identification and application of the operative *'illah*. Consequently, careful attention to *'illah* remains essential when developing legal conclusions.

In this context, the legal basis underlying Ḥajj fasting is the shared religious date, namely the ninth of *Dhū al-Hijjah*, together with the recognised purpose of worship, which is to attain reward and seek forgiveness of sins. The Ḥajj fast is recommended not only for pilgrim's present in *Arafah*, but also for Muslims worldwide, provided that it is observed on the correct date, namely the ninth of *Dhū al-Hijjah*. Although time-zone differences between Makkah and other regions including Indonesia, affect the clock-time of fasting, the legal reference point remains the shared Hijri date. Accordingly, geographical differences influence the timing of daily observance, but do not alter the legal basis of the practice, which remains tied to the ninth of *Dhū al-Hijjah*.

Wuqūf in Ḥajj and the Sharī'ah of Ḥajj Fasting in Indonesia

Among some Muslim community, there is a prevailing assumption that Saudi Arabia must serve as the primary reference for determining the beginning of months associated with major acts of worship. This approach is followed by several Gulf countries, including Kuwait, Qatar, the United Arab Emirates, Bahrain, and Oman (Afifi & Abbas, 2022). In Indonesia, certain groups also orient themselves towards Saudi Arabia's determination, including claims expressed through formal statements that observing Ḥajj fasting on a date that differs from Saudi Arabia constitutes *bid'ah* and contradicts the Sunnah.

The relationship between *Wuqūf* in Ḥajj and the *sharī'ah* basis of Ḥajj fasting in Indonesia can be summarised through three points: (1) *wuqūf* occurs during Hajj in Makkah on the ninth of Dhū al-Hijjah, whereas Ḥajj fasting in Indonesia is a recommended practice for Muslims outside Makkah on the same Hijri date, (2) *wuqūf* is performed only by pilgrims gathered in Ḥajj, while Ḥajj fasting is recommended for Muslims worldwide, including Indonesia, and (3) *wuqūf* fulfils a pillar of Hajj, whereas Ḥajj fasting is performed to attain reward and expiation of sins for one preceding year and one subsequent year.

Determining the date of *wuqūf* in Ḥajj, namely the ninth of Dhū al-Hijjah, remains significant because Muslims are encouraged to observe the Ḥajj fast based on the Prophet's hadith stating that fasting on that expiates sins of the preceding year and the following year (Muslim, n.d., p. 167, no. 2803 and 2804). Moreover, several sources indicate that Ḥajj is connected to the concept of "knowing" (*ma'rifah*), and it is also associated with accounts describing the encounter between Adam and Ḥawwā' as well as the development of mutual recognition between them. In this context, a frequently cited statement attributed to Ibn 'Uthaymīn reads: "Fast and break your fast according to the people of the land in which you reside, whether their timing aligns with your homeland or differs from it, and the ruling regarding Ḥajj fasting follows the ruling of the land where you are" (Ibn 'Uthaymīn, 2003).

The fatwa issued by Ibn 'Uthaymīn on 28 Sha'bān 1420 AH responded to a question related to the differing views on fasting, particularly regarding Ramaḍān and Ḥajj fasting. Broadly, three opinions were identified: (1) those who hold that fasting and breaking the fast should follow Saudi Arabia, (2) those who hold that fasting should follow the country of residence, and (3) those who distinguish between Ramaḍān, which follows the local country, and Ḥajj fasting, which follows Saudi Arabia. It was noted

that over a five-year period, differences were observed between the questioners' region and Saudi Arabia regarding both Ramaḍān and 'Arafah fasting.

Ibn 'Uthaymīn further related the issue of 'Arafah fasting time to *maṭla' al-hilāl*, arguing that the correct approach is to return to the local *rukayah*. If two regions fall within the same *maṭāli' al-hilāl*, then a sighting in one may apply to the other. However, if their *maṭāli'* differ, each region holds its own ruling regarding the commencement of the lunar month.

Regarding the timing of fasting, Ibn 'Uthaymīn cited Qur'ān 2:185, which states:

Translation: Whoever among you is present (in his country of residence) in that month, let him fast in that month.

(Surah Al-Baqarah, 2:185)

He also cited the hadith:

Translation: When you see the new moon, then fast, and when you see it, then celebrate Eid al-Fitr.

(Abu 'Abdullah ibn Isma'il al-Bukhari, 2004, Hadith No. 1081)

However, it is important to note that these texts primarily address Ramaḍān fasting rather than serving as definitive proof regarding the timing of 'Arafah fasting. The evidentiary relevance is therefore supportive rather than conclusive when applied specifically to 'Arafah.

The term 'Arafah derives from the Arabic roots such as *'arfah* or *'arafah*, and 'Arafah refers to a plain located approximately 25 km east of Makkah, where pilgrims perform *wuqūf*, which constitutes one of the pillars of Hajj. It is also reported that the Prophet (p.b.u.h.) delivered a sermon there during *Hajj al-Wadā'* in 10 AH, and that Qur'ān 5:3 was revealed on that occasion. Another interpretation defines 'Arafah as "knowing". The Day of 'Arafah falls on the ninth of Dhū al-Ḥijjah, the day preceding Eid al-Adha.

From a jurisprudential perspective, *wuqūf* in 'Arafah refers to the presence of pilgrims in any part of the plain of 'Arafah during the prescribed time. This presence is valid whether the pilgrim is awake or asleep, standing or sitting, or in other states, including conditions such as menstruation or *janābah*. Nonetheless, under normal circumstances, it is recommended that pilgrims observe *wuqūf* in a state of purity, facing the *qiblah*, engaging in dhikr, and increasing supplication.

The performance of *wuqūf* in 'Arafah involves two defining elements: (1) place, namely the plain of 'Arafah, and (2) time, namely the ninth of Dhū al-Ḥijjah. The Prophet's statement "*al-Ḥajj 'Arafah*" is understood to indicate that Hajj is inseparable from *wuqūf* in 'Arafah. By contrast, 'Arafah fasting is a voluntary fast recommended for Muslims who are not performing Hajj, and its timing also falls on the ninth of Dhū al-Ḥijjah. Although both acts occur on the same Hijri date, they are not dependent upon one another.

Accordingly, 'Arafah fasting is observed because it is the ninth of Dhū al-Ḥijjah, not because pilgrims are performing *wuqūf*, and *wuqūf* is performed because it is the ninth of Dhū al-Ḥijjah, not because others are fasting. On this basis, and consistent with *al-sabr wa al-taqīm*, the operative *'illah* can be concluded as the entry of the ninth of Dhū al-Ḥijjah. Once this date has entered, two rulings apply, namely *wuqūf* for pilgrims and 'Arafah fasting for non-pilgrims. A key legal consequence is that *wuqūf* remains valid even if Muslims outside Makkah do not fast, and similarly, 'Arafah fasting remains valid even if *wuqūf* is not performed, such as when Hajj is suspended due to safety concerns or public health crises.

Scholars agree that the Islamic framework for determining time and religious dates is based on lunar cycles (Hassan-Bello, 2020). The central issue therefore lies in determining when the ninth of Dhū al-Ḥijjah occurs, which depends on establishing the first of Dhū al-Ḥijjah. This process may involve *rukayah*, *ḥisāb*, *ḥisāb wujūd al-hilāl*, *ḥisāb imkan al-ru'yah*, or a combination of methods (Marpaung, 2015). Disagreement then arises regarding whether lunar determinations should be local or international, a debate commonly discussed under *waḥdat al-maṭāli'* and *ikhtilāf al-maṭāli'*.

On this basis, if Saudi Arabia determines its religious dates according to its own *maṭla*‘, it is likewise acceptable for Indonesia and other regions geographically distant from Makkah to determine their dates according to their own *maṭla*‘ (Al-Asqalani, 2011). Another view allows adopting testimony under the principle of *wahdat al-maṭāli*‘, but the practical application requires careful astronomical consideration and does not necessarily restrict reference points to Saudi Arabia alone (Varisco, 2022). It remains possible to consider decisions from other nearby regions where relevant. In Indonesia, the government has established procedures for determining the beginning of Dhū al-Ḥijjah through *rukyaḥ* under defined criteria (Ahmad et al., 2016), although this may still differ from Saudi Arabia’s determination..

For Muslims residing in Saudi Arabia, regardless of nationality, religious times related to worship should follow Saudi Arabia’s local determinations, including prayer, fasting, *iftār*, *wuqūf*, and *Eid al-Adha*. For Muslims outside Saudi Arabia, especially those in regions with a different *maṭla*‘, worship times should follow local determinations (Balto, 2019). In this discussion, it is critical to distinguish that fasting is linked to the day and date rather than the physical place. If fasting were tied to place, only those physically present in ‘Arafah would be able to observe the ‘Arafah fast, which is inconsistent with the established understanding of the practice.

This explanation can be broken down as follows:

First, *wuqūf* in the plain of ‘Arafah: (1) pilgrims fulfil the culmination of *Hajj* by performing *wuqūf* in ‘Arafah, and (2) *wuqūf* requires both time and place, namely the ninth of Dhū al-Ḥijjah and the plain of ‘Arafah, which aligns with the meaning of “*al-Ḥajj ‘Arafah*”. Second, ‘Arafah fasting this is a voluntary fast for Muslims not performing Hajj. It is observed on the ninth of Dhū al-Ḥijjah. Both acts occur on the same date, but they are not dependent upon each other. The operative ‘illah is the entry of the ninth of Dhū al-Ḥijjah, and once this date occurs, two rulings apply, namely *wuqūf* for pilgrims and ‘Arafah fasting for non-pilgrims.

Further historical discussion associates the ninth of Dhū al-Ḥijjah with the naming of the Day of ‘Arafah, linked to narrations concerning Prophet Ibrahim’s dream of sacrifice. It is reported that the eighth of Dhū al-Ḥijjah became known as *Yawm al-Tarwiyah*, the ninth as *Yawm ‘Arafah*, and the tenth as *Yawm al-Naḥr* (Al-Qurṭubī, 5/102). This narrative indicates that the designation of the Day of ‘Arafah predates the formal institution of Hajj and *wuqūf* in its later form.

In addition, it is reported that the Prophet (p.b.u.h.) encouraged ‘Arafah fasting long before performing his only Hajj, namely *Ḥajj al-Wadā*‘. The report from Umm al-Fadl binti al-Ḥarith indicates that the Companions differed over whether the Prophet (p.b.u.h.) was fasting on the Day of ‘Arafah, and that he drank milk while seated on his camel (Al-Bukhārī, ḥadīth no. 96; Muslim, ḥadīth no. 138). Ibn Ḥajar notes that this difference among the Companions indicates that ‘Arafah fasting was known and commonly practised when they were not travelling.

Taken together, these points support the conclusion that the operative ‘illah underlying both *wuqūf* in ‘Arafah and ‘Arafah fasting is the entry of the ninth of Dhū al-Ḥijjah, rather than the occurrence of *wuqūf* itself. Thus, ‘Arafah fasting is observed because the ninth of Dhū al-Ḥijjah has commenced, and *wuqūf* is performed because the same date has entered. The resulting legal consequence is that *wuqūf* remains valid regardless of whether non-pilgrims fast, and ‘Arafah fasting remains valid even when *wuqūf* does not occur, such as in exceptional circumstances (Azkarrula & Sartika, 2022).

Translation: *Maṭla*‘ is an Arabic term referring to the rising of celestial bodies. Linguistically, it denotes either the time of rising or the place of rising, depending on vocalisation. In the Qur’ān, the term appears in two forms. First, *maṭla*‘, with the letter *lām* carrying *fatḥah*, refers to the time of rising, as in Qur’ān, Surah Al-Qadr: Prosper (that night) until dawn breaks.

(Surah Al-Qadr, 97:5)

Second, *maṭli*‘, with the *lām* carrying *kasrah*, refers to the place of rising, as in Qur’ān, Surah Al-Kahf:

Translation: Until when he came to the place where the sun rises (in the East) he found it shining on a group of people whom We had not made for them anything to protect them from the light of the sun.

(Surah Al-Kahf, 18:90)

Based on the findings of this study, differences in Hijri dates across regions may result from differences in *hisāb* and *rukayah* methods, geographical and astronomical factors, and cultural traditions and community practices. In practice, determining the beginning of lunar months often differs because the issue of *maṭla*‘ influences whether a sighting applies universally or remains confined to the region where the *hilāl* is observed, including discussions linked to *wilāyat al-ḥukm* (Sulfinadia et al., 2023; Sulfinadia et al., 2023; Fatmawati et al., 2022; Jayusman, 2017).

Astronomical discussions of *maṭla*‘ in relation to *hilāl* observation may be categorised into three considerations: (1) longitude differences, which affect sunset and crescent visibility; (2) latitude differences, which also affect sunset timing and visibility even within the same latitude; and (3) altitude of the observation site, which can materially influence the success of *rukayah*. As a result, visibility outcomes cannot be assumed to be identical across distant regions. Differences in *maṭla*‘ can therefore influence the determination of dates such as the Day of ‘Arafah. Since the Hijri calendar follows the lunar cycle, varying *maṭla*‘ reference points, such as Makkah, Cairo, or Jakarta, may lead to minor variations in date determination

Religious authorities and local governing bodies determine which *maṭla*‘ and method to adopt in their jurisdictions, and announcements issued by such bodies provide practical guidance for the community (Syatar et al., 2023; Maskufa et al., 2022; Zein & El-Wakil, 2021). Although differences may occur, Muslims generally continue to recognise the Day of ‘Arafah collectively, notwithstanding minor variations in exact dates. Greater coordination and methodological harmonisation may reduce divergence and strengthen communal unity, while still acknowledging legitimate geographical and astronomical realities (Oured, 2023). Further research may examine how advancements in astronomical technologies influence Islamic date determination, as well as the historical development and legal significance of *maṭla*‘ (Rakhmadi & Hidayat, 2020).

Conclusion

This study identifies three principal areas of analysis, namely the determination of legal *‘illah*, the distinction between *wuqūf* in ‘Arafah and ‘Arafah fasting, and the determination of ‘Arafah fasting in Indonesia. The first finding indicates that the timing of ‘Arafah fasting in Indonesia is determined by reference to the shared Hijri date, namely the ninth of *Dhū al-Ḥijjah*, and is supported by three methodological approaches, which are a review of the Qur’ān, hadith, and scholarly works, consultation with experts; and contextual analysis. Second, although *wuqūf* and ‘Arafah fasting occur on the same Hijri date, these findings confirm that ‘Arafah fasting in Indonesia is classified as a sunnah act of worship intended to attain rewards and forgiveness of sins, whereas *wuqūf* constitutes a central component of the hajj pilgrimage.

Third, differences in Hijri date determination between Indonesia and Makkah are influenced by variations in the application of *hisāb* and *rukayah*, alongside geographical and astronomical factors. This research therefore emphasises the importance of harmonising *hisāb* and *rukayah* methodologies to reduce disparities and strengthen Muslim communal unity. Overall, this study contributes to a clearer understanding of the application of Islamic legal reasoning ‘Arafah fasting, particularly in relation to geographical considerations and methodological differences in determining worship times in Indonesia.

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