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Dynamics of the Ministry of Religious Affairs in Managing Prayer Schedules in Indonesia

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Abstract: Indonesia is one of the religious countries that regulates the issue of public worship. This paper tries to establish the dynamics of the Ministry of Religion in regulating prayer schedules in Indonesia. With a normative approach, it is expected to find the role, authority and function of the Ministry of Religious Affairs in regulating prayer schedules in Indonesia. From the explanation of the Law and Regulation of the Minister of Religious Affairs, it can be concluded that there are three main tasks of the Ministry of Religious Affairs in the issue of hisab rukyat, namely preparation, implementation, and evaluation. From these three main tasks, it can be concluded that the role of the Ministry of Religious Affairs is also normative, namely controllers, facilitators, and legislators. In the view of the sociology of knowledge, the role of the Ministry of Religious Affairs as an institution that gives birth to legitimacy on the issue of prayer time in Indonesia must be seen in the process of legitimacy operatively in the social context. Ideally, the institution of the Ministry of Religious Affairs in giving birth to legitimacy for prayer times becomes new knowledge information or creates new knowledge in the social space of science, but at this time it still seems to strengthen the knowledge of one of the existing knowledge, even tends to only support knowledge that is already strong.

Keywords: Prayer Time, Islamic Astronomy, Ministry of Religious Affairs.

INTRODUCTION

The entry sign of prayer times has been a national issue since 2010. The prayer time mark in question at that time was only the time of Fajr prayer. The entry time for Fajr prayer in Indonesia is considered faster than it should be. This is based on the results of research using modern instruments such as *Sky Quality Meter* (SQM) and photometry. The results of recent research prove that the dawn of the Sadik appears as a sign of the entry of Fajr prayer time in different heights of the sun. Some report dawn Sadik appearing at an altitude of -21 degrees, some report -20 degrees, and

some even report -13 degrees. Thus, the entry sign of Fajr prayer time in Indonesia still has differences among researchers.

In this study, of course, many other studies have been conducted, such as the research of Moh Yusuf Faizin, et al with the title Dynamics of Imsak Time on the Imsakiyah Ramadan Schedule.¹ Arwin Juli Rakhmadi research² entitled Measurement of Light Pollution Levels and Early Dawn Time at OIF UMSU Using Sky Quality Meter. This study concluded that the beginning of Fajr prayer time when the sun is at an altitude of -9.78 degrees, -11.06 degrees, and -11.07 degrees. Dhani Herdiwijaya research³ entitled Sky brightness and twilight measurements at Jogjakarta city, Indonesia concluded that the dawn of Sadik appears when the sun is -17 degrees. M. Basthoni's research⁴ entitled A Prototype of True Dawn Observation Automation System. This study concluded the appearance of dawn when the sun is at an altitude of -20 degrees. Laksmiyanti Annake Harijadi Noor research⁵ entitled the dawn sky brightness observations in the preliminary Subuh prayer time determination. This study concluded that in sky conditions with minimal light pollution, Sadik dawn will appear at a sun height of -20 degrees.

Departing from his previous research, this paper aims to explain the factors that cause the dynamics of the Ministry of Religious Affairs in regulating prayer schedules in Indonesia. Given that the Indonesian state regulates religion in a democratic system, the dynamics of the Ministry of Religious Affairs will be seen from the normative, evaluative, and collaborative side. The normative side is a dynamic seen from the side of the rules that govern in carrying out a role that has been mandated. The evaluative side is a dynamic seen from the side of controlling and evaluating problems that have been regulated normatively. The collaborative side is a dynamic in making joint decisions on issues that arise after being regulated or to regulate normatively.

¹Moh Yusuf Faizin et al., "Imsak Time Dynamics on Imsakiyah Ramadan Schedule," *Al-Marshad: Journal of Islamic Astronomy and Related Sciences* 7, no. 2 (December 7, 2021): 151–61, <https://doi.org/10.30596/JAM.V7I2.7789>.

²Arwin Juli Rakhmadi, Hasrian Rudi Setiawan, and Abu Yazid Raisal, "Measurement of Light Pollution Level and Early Dawn Time at OIF UMSU Using Sky Quality Meter," *Titian Ilmu: Multi Sciences Scientific Journal* 12, No. 2 (2020), <https://doi.org/10.30599/jti.v12i2.667>.

³Dhani Herdiwijaya, "Sky Brightness and Twilight Measurements at Jogjakarta City, Indonesia," in *Journal of Physics: Conference Series*, Vol. 771, 2016, <https://doi.org/10.1088/1742-6596/771/1/012033>.

⁴M Basthoni, "A Prototype of True Dawn Observation Automation System," *Journal of Aerospace Science* 18, No. 1 (2020).

⁵Laksmiyanti Annake Harijadi Noor and Fahmi Fatwa Rosyadi Satria Hamdani, "The Dawn Sky Brightness Observations in the Preliminary Shubuh Prayer Time Determination," *QIJIS (Qudus International Journal of Islamic Studies)* 6, no. 1 (July 2, 2018): 25–38, <https://doi.org/10.21043/QIJIS.V1I1.2870>.

RESEARCH METHODS

This paper is included in the type of skinative research with a descriptive approach to analysis. The data sources used for analysis are government regulation documents governing the duties and authorities of the Ministry of Religious Affairs and Islamic legal literature discussing prayer times and falak literature discussing prayer times. From these data sources, the dynamics of the Ministry of Religious Affairs in managing prayer schedules in Indonesia will be described. The descriptive approach of analysis used in data analysis is expected to find answers to the problems discussed, namely related to the dynamics of the Ministry of Religious Affairs in regulating prayer schedules in Indonesia.

RESULTS AND DISCUSSION

Authority of the Ministry of Religious Affairs in Determining Prayer Times in Indonesia

To see the dynamics of the Ministry of Religious Affairs in the issue of prayer schedules in Indonesia, it must first be known the rules governing the Ministry of Religious Affairs in regulating prayer schedules in Indonesia. After the issuance of Government Regulation (PP) Number 33 of 1949 and Government Regulation (PP) Number 8 of 1950 and Regulation of the Minister of Religious Affairs (PMA) Number 5 of 1951, there can be 12 kinds of obligations or authorities and the scope of duties of the Ministry of Religious Affairs.⁶ This can be seen from the direct quote on the official website of the Ministry of Religious Affairs below:

1. Implement the principles of the Supreme Godhead as well as possible;
2. Maintain that each citizen has the freedom to profess his own religion and to worship according to his religion and belief;
3. Guide, support, maintain and develop healthy religious traditions;
4. Organize, lead and supervise religious education in public schools;
5. Leading, supporting and observing education and teaching in madrassas and other religious colleges;
6. Conducting education of teachers and the nature of religion;
7. To administer everything related to spiritual instruction to members of the army, dormitories, prison houses and other places deemed necessary;
8. Regulate, perform and observe all matters pertaining to the registration of marriages, references and talaq of Muslims;

⁶Ismail Ismail, "Ismail: DYNAMICS OF PRAYER TIME SCHEDULE IN INDONESIA:... - Google Scholar," *Bildung*, 2023, https://scholar.google.com/scholar?hl=en&as_sdt=0,5&cluster=13855154972734646812.

9. Provide material assistance for the repair and maintenance of places of worship (mosques, churches etc.);
10. Organize, administer and supervise all matters relating to the Religious Court and the High Islamic Court;
11. Investigate, determine, register and supervise the maintenance of endowments;
12. Enhance general intelligence in social life and religious life.

From these points which are obligations or authorities and the scope of duties of the Ministry of Religious Affairs, it can be concluded that there are three roles that must be carried out by the Ministry of Religious Affairs, namely as controllers, vacilitators, and legislators. In the issue of hisab and rukyat, authority has been given to the Ministry of Religious Affairs through Government Decree (PP) of 1946 No. 2 / Um.7 Um.9 / Um, and confirmed by Presidential Decree (PP) No. 25 of 1967, No. 148 / 1968, and No. 10 of 1971, where the regulation of Islamic holidays is fully regulated by the Ministry of Religious Affairs.⁷

The authority of the Ministry of Religious Affairs regarding the determination of prayer schedules in Indonesia is expressly stated in the Decree of the Minister of Religious Affairs No. 6 of 1979 concerning the improvement of the Organization and Work Procedures of the Central Religious Department, in Article 243 paragraph 3 reads "The Hisab Rukyat Section has the task of building hisab, determining Islamic holidays, Qibla direction and prayer times and the implementation of rukyat". The Hisab and Rukyat Section at that time was a Sub. Directorate of Religious Law Considerations and Hisab Rukyat Directorate of Islamic Religious Justice Agency Development Directorate General of Islamic Religious Institutional Development.⁸

In response to the Decree of the Minister of Religious Affairs No. 6 of 1979, the Director of Development of the Islamic Religious Court Agency gave the task of hisab rukyat to the High Religious Courts and Religious Courts throughout Indonesia by issuing guidelines for the management of the Religious Justice Board. In these guidelines, the duties of hisab rukyat which includes prayer schedules are the duties of the Sub. Registrar of

⁷Intan, Mutia and Ismail, Ismail, "Analysis of Prayer Time Schedule in the Highlands of Bebesen District, Central Aceh Regency," *Astroislamica: Journal of Islamic Astronomy* 1, no. 1 (June 30, 2022): 21-46, <https://doi.org/10.47766/ASTROISLAMICA.V1I1.684>.

⁸Ismail Ismail Ismail and Husnaini Husnaini, "Actualization of the Prayer Schedule Throughout the Time of Abu Muhammad Isa Mulieng Aceh," *Islamic Review: Journal of Islamic Research and Studies* 10, no. 1 (April 26, 2021): 93-110, <https://doi.org/10.35878/ISLAMICREVIEW.V10I1.245>.

Sharia Law, Statistics and Documents of Religious Courts and High Religious Courts.⁹

With the birth of the Decree of the Minister of Religious Affairs No. 6 of 1979 and the issuance of guidelines for the management of the Religious Justice Board became the initial gate for the development of hisab rukyat in Indonesia, where the duties and authorities in the field of hisab rukyat which includes the issue of prayer time schedules have reached the regional level throughout Indonesia. At the regional level, the issue of hisab rukyat has been handled by Religious Courts and High Religious Courts throughout Indonesia.¹⁰

Policies and rules regarding the authority and obligation of hisab rukyat assigned to the Religious Court and the High Religious Court lasted for a long time in Indonesia until in 2006 Law Number 3 of 2006 was issued which returned the duties of hisab rukyat to the Ministry of Religious Affairs, at the provincial level assisted by the Regional Office (Kanwil) of the Ministry of Religious Affairs to the sub-district level assisted by the Office of Religious Affairs (KUA). Law No. 3 of 2006 became a new gateway for the development of hisab rukyat in Indonesia.¹¹

Functions of Hisab Rukyat Agency in Indonesia

To accelerate the unification of the determination of the beginning of the Hijri month in Indonesia, in 1972 a non-structural official institution was formed under the name Badan Hisab Rukyat under the Directorate General of Islamic Community Guidance with the issuance of a decree. Minister of Religious Affairs No. 76 of 1972 concerning the establishment of the Hisab Rukyat Agency (BHR) of the Ministry of Religious Affairs. The task of the Hisab Rukyat Agency is to provide advice (input) to the Ministry of Religious Affairs in the matter of determining the beginning of the Hijri month.¹²

The fundamental problem of the birth of the Hisab Rukyat Board is the difference in understanding of the Indonesian Islamic community in the issue of hisab rukyat and the importance of unity in the implementation of

⁹W. S.Mada Sanjaya et al., "Design of Real Time Facial Tracking and Expression Recognition for Human-Robot Interaction," in *Journal of Physics: Conference Series*, Vol. 1090, 2018, <https://doi.org/10.1088/1742-6596/1090/1/012044>.

¹⁰Ikhsan Kamilan and rasyidin rashidin, "Mawlid Nabi in Modern Astronomical Studies," *Al-Marshad: Journal of Islamic Astronomy and Related Sciences* 8, no. 1 (June 22, 2022): 39-47, <https://doi.org/10.30596/JAM.V8I1.9146>.

¹¹Lidya Safrida and Machzumy Machzumy, "Astronomical Twilight Analysis as a Sign of Early Determination of Isha Prayer Time," *Astroislamica: Journal of Islamic Astronomy* 1, no. 1 (June 30, 2022): 47-72, <https://doi.org/10.47766/ASTROISLAMICA.V1I1.687>.

¹²Muh Arif Royyani et al., "Religious Dialogue and Astronomy from the Perspective of Indonesian Muslim Scholars," *Samarah: Journal of Family Law and Islamic Law* 7, no. 1 (March 31, 2023): 261-80, <https://doi.org/10.22373/SJHK.V7I1.12406>.

Muslim worship. This can be seen from the explanation in *the following Hisab Rukyat Almanac* book:

This Hisab and Rukyat body is held with the consideration that:

1. The issue of Hisab and Rukyat at the beginning of each month of qamariyah is an important issue in determining the holidays of Muslims;
2. These holidays are closely related to the worship of Muslims, to holidays, to working days, to financial traffic and economic activities in our country, as well as to the association of our lives, both between Muslims themselves and between Muslims and our compatriots and compatriots;
3. The unity of Muslims in carrying out worship needs to be sought, because it turns out that the differences of opinion that cause conflict paralyze Muslims in their participation to build the nation and state.

In subsequent developments, the Hisab Rukyat Agency began to carry out an annual activity called the Working Deliberation on the Evaluation of the Implementation of Hisab Rukyat Activities. This activity began in 1978, where the results of the deliberations will be reported to the Ministry of Religious Affairs. In the issue of prayer schedules in Indonesia, the results of the deliberations of the Hisab Rukyat Board in 1980 became important to know, at the annual deliberations two issues were decided that had to do with prayer schedules, namely "List of Imsakiyah Ramadhan 1400 H for provincial cities throughout Indonesia" and "Prayer time schedules for provincial capitals throughout Indonesia".

Based on the results of the deliberations of the Hisab Rukyat Board in 1980, a book was compiled by the Ministry of Religious Affairs in 1994/1995 entitled "Guidelines for Determining the Schedule of Prayer Times for All Time". This book is the first article to review in detail and specifically about the prayer time schedule issued by the Ministry of Religious Affairs which at that time was still the Ministry of Religious Affairs. At this point, it can be concluded that the development of handling the problem of hisab rukyat by the government from 1946 to 2006 was the first phase, ending the first phase marked by the issuance of Law Number 3 of 2006 as an amendment to Law Number 7 of 1989 concerning Religious Courts. While the second phase began since the birth of the Regulation of the Minister of Religious Affairs Number 3 of 2006 concerning the organization and work procedures of the Department of Religion.¹³

¹³Abdul Majid et al., "The Method in Understanding Hadith Through Ijmā' and Its Implications for Islamic Law in Indonesia: Studies on the Hadiths of the Month of Qamariyah," *Samarah: Journal of Family Law and Islamic Law* 7, no. 1 (March 31, 2023): 281–301, <https://doi.org/10.22373/SJHK.V7I1.12383>.

The Role of the Ministry of Religious Affairs in Regulating Prayer Schedules in Indonesia

To see the dynamics of the Ministry of Religious Affairs in the second phase, the author sampled five Regulations of the Minister of Religious Affairs related to the problem of hisab rukyat in Indonesia.

1. Regulation of the Minister of Religious Affairs Number 3 of 2006.

Regulation of the Minister of Religious Affairs (PMA) Number 3 of 2006 concerning the organization and work procedures of the Ministry of Religious Affairs is a new gate for the development of the problem of hisab rukyat in Indonesia. In this PMA, the task of hisab rukyat is carried out by the Sub-directorate of Sharia Development and Hisab Rukyat which is supervised by the Directorate of Islamic Religious Affairs and Sharia Development. The duties of the Sub-directorate of Sharia Development and Hisab Rukyat are contained in Article 321 which reads "carry out guidance and services in the field of formulation, development, and guidance of Islamic law, implementation of hisab rukyat and service of religious oaths based on targets, programs, and activities determined by the Director".

On the basis of this task, the Sub-directorate of Sharia Development and Hisab Rukyat has six functions as mentioned in Article 322 below:

- a. Data collection, processing, and analysis in the field of Sharia Development and Hisab Rukyat;
- b. Preparation of policy formulation materials in the field of development and guidance of Islamic law;
- c. Study, development and formation of Islamic law;
- d. Preparation and preparation of draft legislation in the field of Islamic law;
- e. Preparation of formulation materials for the implementation of hisab rukyat;
- f. Fembinaan the provision and service of hisab rukyat and swearing.

In carrying out its duties and functions, the Sub-directorate of Sharia Development and Hisab Rukyat is assisted by 3 sections, (1) Sharia Review and Design Section, (2) Sharia Condification and Counseling Section, (3) Hisab Rukyat and Swearing Section. In article 324 point (3), in detail, the duties of the Hisab Rukyat and Swearing Section are "to prepare materials for the implementation of guidance and services in the field of calculation and determination of Islamic holidays, Qibla direction, prayer times, recommendations for calendar issuance and services in the field of swearing".

From PMA No. 3 of 2006, it can be drawn to the role of the Ministry of Religious Affairs in regulating prayer schedules in Indonesia as a controller, facilitator, and legislator. These three roles can be seen from the tasks given to the Hisab Rukyat and Swearing Sections. The role as a legislator in preparing guidance and service materials in the field of calculation and determination of prayer times will not be achieved if it is not preceded by controlling the development of hisab rukyat about prayer times and then facilitated to discuss before conclusions are drawn.¹⁴

2. Regulation of the Minister of Religious Affairs Number 10 of 2010.

Regulation of the Minister of Religious Affairs (PMA) Number 10 of 2010 concerning the organization and work procedures of the Ministry of Religious Affairs is a regulation issued for the development and improvement of PMA Number 3 of 2006. In PMA Number 10 of 2010, the issue of hisab rukyat is assigned to the Hisab Rukyat Section under the Sub-directorate of Sharia Development and Hisab Rukyat under the Directorate of Islamic Religious Affairs and Sharia Development. In Article 370 point 3, it is clearly stated that the task of the Hisab Rukyat Section is "to prepare the formulation and implementation of policies, the preparation of norms, standards, procedures, criteria, and technical guidance as well as the evaluation of hisab rukyat coaching".

In this PMA, the task of the Ministry of Religious Affairs in the field of hisab rukyat is more specifically handled by the Hisab Rukyat Section which in PMA Number 3 of 2006 is added with swearing. The role of the Ministry of Religious Affairs in the field of prayer time is clearly seen in this PMA is a provider of policies, drafters of norms, standards, procedures, criteria, technical guidance and evaluation of guidance in the field of prayer time. That is, normatively, the Ministry of Religious Affairs is mandated as the preparation, implementation, and evaluation of prayer schedules that have existing standards, criteria, and procedures for the Indonesian Muslim community.¹⁵

3. Minister of Religious Affairs Regulation Number 42 of 2016.

Regulation of the Minister of Religious Affairs (PMA) Number 42 of 2016 concerning the organization and work procedures of the Ministry of Religious Affairs is the latest change to date for the structure of the Central Ministry of Religious Affairs. In this PMA, it can be seen that the problem of hisab rukyat is handled more under the Subdirectorate of Hisab Rukyat and Sharia, namely by having two sections in its banwah. (1) Hisab Rukyat Management Section, (2) Hisab Rukyat Institution Development Section. In

¹⁴Ismail Ismail, "Dynamics of Prayer Time Schedule in Indonesia - Walisongo Repository," December 2021, <https://eprints.walisongo.ac.id/id/eprint/16786/>.

¹⁵Ismail Ismail, "Accuracy of Mosque Clock Time in Lhokseumawe City," *Al-Ijtima'iyyah Journal* 6, No. 1 (2020): 75, <https://doi.org/10.22373/al-ijtima'iyyah.v6i1.6301>.

Article 417 point (1), it is explained that the task of the Hisab Rukyat Management Section is "to prepare materials for the formulation, coordination and implementation of policies, the preparation of norms, standards, procedures, criteria, technical guidance, and evaluation as well as reports on the management of Hisab Rukyat".

In Article 417 point (2) it is explained that the task of the Hisab Rukyat Institution Development Section is "to prepare materials for the formulation, coordination and implementation of policies, the preparation of norms, standards, procedures, criteria, technical guidance, and evaluation and reports of hisab rukyat institution development". Of the two sections that handle hisab rukyat under the Subdirectorate of Hisab Rukyat and Sharia, it indicates that the issue of hisab rukyat is becoming a greater priority in the Ministry of Religious Affairs.

The task of the Ministry of Religious Affairs in the issue of prayer times remains the same as mandated in PMA Number 10 of 2010, the difference is only in sorting in handling which has been separated into two sections. The role of the Ministry of Religious Affairs in the issue of prayer times can still be grouped into controllers, facilitators, and legislators, this can be seen in the duties of the two sections which still include the preparation, implementation, and evaluation of hisab rukyat in Indonesia in which there is a problem of prayer schedules.

4. Minister of Religious Affairs Regulation Number 34 of 2016.

Regulation of the Minister of Religious Affairs (PMA) Number 34 of 2016 concerning the organization and work procedures of the District Religious Affairs Office. Article 3 states that there are nine functions that must be carried out by the Office of Religious Affairs (KUA):

- a. Implementation of services, supervision, recording, and reporting of marriage and reference;
- b. Compilation of statistics on services and guidance of the Islamic community;
- c. Management of documents and management information systems of KUA Kecamatan;
- d. Sakinah family guidance services;
- e. Mosque guidance services;
- f. Hisab rukyat guidance services and sharia guidance;
- g. Islamic religious guidance and illumination services;
- h. Zakat and waqf guidance services; and
- i. Implementation of administration and housekeeping of KUA Kecamatan.

Regulation of the Minister of Religious Affairs Number 34 of 2016 illustrates that the issue of hisab rukyat in Indonesia handled by the

Ministry of Religious Affairs has reached the sub-district level through the sub-district Religious Affairs Office (KUA). This can be seen from one of the functions of KUA is to serve hisab rukyat guidance at the sub-district level. Functionally, the function of KUA is to realize the results of the Ministry of Religious Affairs' policies in the field of hisab rukyat to the grassroots of Indonesian society.¹⁶

5. Minister of Religious Affairs Regulation Number 19 of 2019.

Regulation of the Minister of Religious Affairs (PMA) Number 19 of 2019 concerning the organization and work procedures of vertical agencies of the Ministry of Religious Affairs is a regulation issued after the issuance of PMA Number 42 of 2016. PMA Number 19 of 2019 is a regulation that regulates the position, duties, and functions of provincial Ministry of Religious Affairs regional offices and district or city Ministry of Religious Affairs offices. At the regional office level of the provincial Ministry of Religious Affairs, the field of hisab rukyat is handled by the Islamic Religious Affairs Division assisted by the Mosque Section, Hisab Rukyat, and Bina Syariah. Article 33 point (1) states that the duties of the Mosque Section, Hisab Rukyat, and Bina Syariah are "to prepare technical policy materials, services, technical guidance, and supervision in the field of mosque management and empowerment, management and development of hisab rukyat institutions, as well as counseling and administration of sharia consultation".

At the district or city Ministry of Religious Affairs office level, the issue of hisab rukyat is handled by the Islamic Affairs and Sharia Development Section. As for the sub-district level, the issue of hisab rukyat is handled by the Office of Islamic Religious Affairs as mandated by the Regulation of the Minister of Religious Affairs Number 34 of 2016 concerning the organization and work procedures of the Subdistrict Office of Religious Affairs.¹⁷ Starting from the issuance of the Regulation of the Minister of Religious Affairs Number 3 of 2006 to the issuance of the Regulation of the Minister of Religious Affairs Number 19 of 2019, the issue of hisab rukyat in Indonesia can be classified as having entered the second phase, where the previous phase was only limited to being handled by the Religious Court. According to Sofwan Jannah, the presence of Law 3 of 2006 opened a new gate for the development of hisab rukyat science in Indonesia, where after the return of hisab rukyat to the Ministry of Religious Affairs

¹⁶Ismail Ismail and Laiyina Ukhti, "Elevation and Coordinate Points in the Preparation of the Ramadan Imsakiah Schedule of the Regional Office of the Ministry of Religion of Aceh Province," *ELFALAKY: Journal of Falak Science* 6, no. 2 (December 14, 2022): 229-52, <https://doi.org/10.24252/IFK.V6I2.31150>.

¹⁷Mohd Hafiz Safiai et al., "The Modern Dimension of the Astrolabe as an Innovation of Ancient Technology," *International Journal of Innovation, Creativity and Change* 13, no. 5 (2020).

spearheaded its development to the sub-district level through the Office of Islamic Religious Affairs in every sub-district in Indonesia.

From the explanation of the Law and Regulation of the Minister of Religious Affairs, it can be concluded that there are three main tasks of the Ministry of Religious Affairs in the issue of hisab rukyat, namely preparation, implementation, and evaluation. Preparation is a task in preparing formulation materials, coordination materials, and policy materials in the field of hisab rukyat. Implementation is a task of drafting norms, drafting standards, formulating procedures, preparing criteria, carrying out technical guidance. Evaluation is a task for the management and report of hisab rukyat.¹⁸

From these three main tasks, it can be concluded that the role of the Ministry of Religious Affairs is also normative, namely controllers, facilitators, and legislators. Controller is a role carried out by the Ministry of Religious Affairs in carrying out the task of evaluating the management of hisab rukyat to be made in the form of a report as material for future policy evaluation. Facilitator is the role of the Ministry of Religious Affairs in carrying out preparation tasks when making formulation materials, coordination materials, and policy materials in the field of hisab rukyat which must go through the stages of filtering opinions by facilitating figures in charge of hisab rukyat before being used as a guideline to be implemented together. Legislators are the role of the Ministry of Religious Affairs in carrying out the task of legitimacy for the preparation of norms, the preparation of standards, the preparation of procedures, the preparation of criteria, and the implementation of technical guidance in the field of hisab rukyat in the form of legality from the Ministry of Religious Affairs.¹⁹

From this task, it can also be concluded that the Ministry of Religious Affairs already has a reference and normative foundation in addressing the dynamics of the unification of hisab rukyat in Indonesia, including in the unification of prayer schedules. The transfer of authority from the Religious Court to the Ministry of Religious Affairs not only provides a normative basis, but also puts its own burden on the Ministry of Religious Affairs on the availability of human resources who are experts in the field of hisab rukyat owned by the Ministry of Religious Affairs. According to Ismail Fahmi, human resources in the structure of the Ministry of Religious Affairs from the regional level to the central level are still relatively inadequate and

¹⁸Sayful Mujab and Muslich Shabir, "The Use of Ihtiyat Data in Prayer Time Hisab: Perspectives on Islamic Law," *Ulul Albab: Journal of Islamic Legal Studies and Research* 5, no. 2 (July 28, 2022): 97–109, <https://doi.org/10.30659/JUA.V5I2.20699>.

¹⁹Mohammaddin Abdul Niri et al., "Astronomical Determinations for the Beginning Prayer Time of Isha'," *Middle East Journal of Scientific Research* 12, no. 1 (2012): 101–7, <https://doi.org/10.5829/idosi.mejsr.2012.12.1.1673>.

this deficiency will continue to be met by means of technical guidance and recruitment of new personnel who are experts in the field of hisab rukyat.²⁰

The role of the Ministry of Religious Affairs in the field of hisab rukyah will be a very important role to know. In the concept of social science, K. J. Holsti explained that roles are included in normative concepts that are composed of norms that must be played in occupying a certain position. A role (decisions and actions) must conform to the expectations of the culture, society, institution or group attached to that particular position. In the view of the sociology of knowledge, the role of the Ministry of Religious Affairs as an institution that gives birth to legitimacy on the issue of prayer time in Indonesia must be seen in the process of legitimacy operatively in the social context. Ideally, the institution of the Ministry of Religious Affairs in giving birth to legitimacy for prayer times becomes new knowledge information or creates new knowledge in the social space of science, but at this time it still seems to strengthen the knowledge of one of the existing knowledge, even tends to only support knowledge that is already strong.

CONCLUSION

Regarding the prayer schedule in Indonesia, the normative role or structuralist role of the Ministry of Religious Affairs as the name has been mentioned has played an active role in promoting religious attitudes in society with the concept of a democratic state. The combination of the role as an institution that gives birth to legitimacy with the concept of democracy gives birth to a balance in the process of developing science. The role of undemocratic institutions will kill the budding of knowledge in the social context. Operatively, it can be seen from the position of legitimacy of the prayer time schedule from the Ministry of Religious Affairs which does not mean that the prayer schedule issued by other institutions or organizations is wrong or prohibited from circulating in Indonesia. Normatively, the Ministry of Religious Affairs guarantees that all Indonesian Muslims have prayer schedule guidelines as guidelines in carrying out prayers with ratified standards, but does not require all Muslims to follow the guidelines that have been ratified.

From these normative rules, it can be concluded that the communication pattern built in the Ministry of Religious Affairs institution, especially in the field of hisab rukyat, is a vertical communication pattern, where communication occurs reciprocally from two directions. In vertical communication theory, it is stated that both directions have the same communication rights, subordinates not only receive instructions or orders,

²⁰M. Basthoni and Hendro Setyanto, "Typology of Dawn Light Curves in High and Low Light Pollution Areas," in *AIP Conference Proceedings*, Vol. 2391, 2022, <https://doi.org/10.1063/5.0073949>.

but also have the right to report and give advice to superiors. The vertical communication pattern can be inferred from the existence of PMA regarding duties and authorities in managing hisab rukyat at each level, at the sub-district or KUA level there is PMA Number 42 of 2016, at the district or city and provincial levels there is PMA Number 19 of 2019, and for the central level there is PMA Number 42 of 2016.

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