

**COMPARATIVE STUDY BETWEEN *NAQSABANDIYAH*  
AND *SYATTARIYAH* CONGREGATIONS  
IN DETERMINING THE BEGINNING OF ISLAMIC  
LUNAR MONTH IN WEST SUMATERA PROVINCE**

**UNDERGRADUATE THESIS**

Submitted to Sharia and Law Faculty  
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In Islamic Law



By:

**ASHMA RIMADANY**  
NIM: 122111036

**CONCENTRATION OF ISLAMIC ASTRONOMY  
SHARIA AND LAW FACULTY  
WALISONGO STATE ISLAMIC UNIVERSITY  
SEMARANG  
2016**

Dr. H. Akhmad Arif Junaidi, M.Ag  
NIP. 19701208 199603 1 002

Dr. H. Ahmad Izzuddin, M.Ag  
NIP. 19720512 199903 1 003

---

#### ADVISOR APPROVAL

Attachment : 4 Copies

Matter : Undergraduate Thesis

On behalf of Ashma Rimadany

*Assalamua'alaikum Wr. Wb*

After correcting it to whatever extent necessary, we state that this thesis belongs to a student as bellow:

Name : Ashma Rimadany

Reg. Number : 122111036

Department : Concentration of Islamic Astronomy

Title : **Comparative Study between *Nagsabandiyah* and *Syattariyah***

**Congregations in Determining the Beginning of Islamic Lunar Month in West Sumatera.**

This thesis is ready to be submitted in joining last examination.

*Wassalamu'alaikum Wr. Wb.*

Semarang, May 18, 2016

Academic Advisor I,

Academic Advisor II,

Dr. H. Akhmad Arif Junaidi, M.Ag  
NIP. 19701208 199603 1 002



Dr. H. Ahmad Izzuddin, M.Ag  
NIP. 19720512 199903 1 003



MINISTRY OF RELIGIOUS AFFAIRS  
WALISONGO ISLAMIC STATE UNIVERSITY  
SHARIA AND LAW FACULTY

Jl. Prof.Dr. Hamka Kampus III Ngaliyan Telp./ Fax. 7601291 Semarang

**RATIFICATION**

Name : Ashma Rimadany  
NIM : 122111036  
Title : Comparative Study between *Naqsabandiyah* and *Syattariyah*  
Congregations in Determining the Beginning of Islamic Lunar  
Month in West Sumatera

This thesis was examined by Experts of Sharia and Law Faculty, Walisongo  
Islamic State University Semarang, and passed on:

**June 10, 2016**

This thesis is accepted as one of requirements for fulfilling the Degree of Islamic  
Law on 2015/2016.

Semarang, June 10, 2016

Chairman of Meeting,

H. Suyanto, S. Ag, MM

NIP. 19700302 200501 1 003

Examiner I,

Dr. H. Mohamad Arja Imroni, M.Ag

NIP. 19690709 199703 1 001

Academic Advisor I,

Dr. H. Akhmad Arif Junaidi, M.Ag

NIP. 19701208 199603 1 002

Secretary of Meeting

Dr. H. Ahmad Izzuddin, M.Ag

NIP. 19720512 199903 1 003

Examiner II,

Dr. H. Rokhmadi, M.Ag

NIP. 19660518 199403 1 002

Academic Advisor II,

Dr. H. Ahmad Izzuddin, M.Ag

NIP. 19720512 199903 1 003



## MOTTO

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

“It is He who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create This but In truth and righteousness. (thus) doth He explain His Signs In detail, for those who understand.”

(Q.S Yunus : 5)<sup>1</sup>

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<sup>1</sup> Abdallah Yousuf Ali, *The Glorious Kur'an*, p. 484-485

## **DEDICATION**

This thesis is dedicated to:

My beloved parents are Mulyono Adi and Asnawenti

My one and the only one sister is Nisa Mutiafifah.

My Javanese and Minangkabau's family.

Islamic Ministry of Religious Affairs of Tanah Datar Regency.

Islamic Senior High School 2 Batusangkar.

Ponpes Darul Ulum Luhak Lima Kaum

Big Family of CSS MoRA Walisongo Islamic State University.

and

Those people who appreciates this thesis.

## THESIS STATEMENT

I certify that this thesis is definitely my own work.

I am completely responsible for content of this thesis.

Other writer's opinion or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, 10 June 2016

The Writer,



Ashma Rimadany  
NIM. 122111036

## TRANSLITERATION SYSTEM

Based on SKB Minister of Religion and Minister of Education and Culture RI no. 158/1987 and no. 0543 b/U/1987 on 22 January 1988.

### 1. Consonant

Arabic	Name	Latin
ا	Alīf	-
ب	Bā'	b
ت	Tā'	t
ث	Ṣā'	ṣ
ج	Ĵim	j
ح	Ḥā'	ḥ
خ	Khā'	kh
د	Dāl	d
ذ	Ẓal	ẓ
ر	Rā'	r
ز	Zay	z
س	Sīn	s
ش	Syīn	sy
ص	Ṣād	ṣ
ض	Ḍād	ḍ
ط	Ṭā'	ṭ
ظ	Ẓā'	ẓ
ع	‘Aīn	‘
غ	Ghīn	gh
ف	Fā'	f

ق	Qāf	q
ك	Kāf	k
ل	Lām	l
م	Mīm	m
ن	Nūn	n
و	Wāwu	w
هـ	Hā'	h
ء	Hamzah	‘
ي	Yā'	y

## 2. Double Consonant

Double consonant, included *Syiddah* is double written .

Example: ابن تيمية *Ibnu Taimiyyah*

## 3. *Tā' Marbūṭah*

a. If it is word-final *h*.

Example: الرسالة *ar-Risālah*

b. If it is not word-final *t*.

Example: مؤسسة الرسالة *Mu'assasaṭ ar-Risālah*

## 4. Short Vowel

*Faṭḥah* is written *a*, *kasrah* is written *i*, and *ḍammah* is written *u*.

## 5. Diphtong– *Mādd*

a. Long *A* is written *ā*.

Example: اسلام *Islām*

b. Long *I* is written *ī*.

Example: مسلمين *Muslimīn*

c. Long *U* is written *ū*.

Example:      مسلمون      *Muslimūn*

## 6. Double Vowel

a. Fathah + yā' without two drops is written *ai*.

Example:      اين      *aina*

b. fathah + wāwu (final) is written *au*.

Example:      الكون      *al-Kau*

## 7. Short Vowels Consecutively in one word is separated by apostrophe ( ' )

Example:      انذرتهم      *a'anzartahum*

                 مؤنث      *mu'annas*

## 8. Article + Lam

a. Al-Qamariah, written *al*.

Example:      الوفاء      *al-wafā'*

b. Asy-Syamsiyyah, 1 letter is changed by first letter of Syamisyah's letter.

Example:      الشهر      *asy-syahr*

\*\*\*0\*\*\*

## ABSTRACT

Determining the beginning of Islamic lunar month is the most important thing, because it relates to celebrate the various festivals in Islam. Multiculturalism those happen in Indonesia are also happened in method to determine the beginning of Islamic lunar month. They are *Naqsabandiyah* and *Syattariyah* Congregations in West Sumatera. Although they use same almanac and starts counting from Thursday, they have different result and have their own characteristic.

This study purposes to compare the method used by these congregations and finding the advantages and disadvantages. The study included qualitative research and also type of field research. Primary data of this research was taken from hand writing note of both congregations and interviewing some people who are involved directly with this activity observed. Secondary data of this research are books, journal, and official archive. Analysis data method used *interactive data analysis* to research the methods used by and *comparative* to compare the result.

This research found that both of congregations use same almanac but they differ in counting their first letter based on their almanac. *Naqsabandiyah* starts counting from second *dal* while *Syattariyah* starts counting from *ha* of year letters. In case of *rukyah* (sighting crescent), they use naked eyes and data input of their almanac is formed of alphabet and numeral revolution from time to time. Then advantages of *Naqsabandiyah* are their calculating is more accurate while the disadvantages is their *rukyah* place is unrecommended. The advantages of *Syattariyah* is recommended place of *rukyah* while disadvantages is their calculating is lower 2 until 3. Both of them has very simple calculation method.

*Keywords:* Islamic Lunar Month, *Naqsabandiyah*, *Syattariyah*

## ABSTRAK

Penentuan awal bulan kamariyah merupakan hal yang begitu penting bagi umat islam karena berkaitan dengan perayaan hari-hari besar Islam. Keberagaman yang ada di Indonesia juga membuat munculnya beragam aliran dan metode penentuan awal bulan kamariyah. Di antaranya adalah metode penentuan awal bulan yang digunakan Tarekat *Naqsabandiyah* Lintau dan *Syattariyah* Ulakan di Sumatera Barat. Meski mereka menggunakan almanak yang sama dan hari kamis sebagai permulaan harinya, namun mereka mempunyai hasil dan ciri khas yang berbeda.

Penelitian ini bertujuan untuk mengkomparasikan metode penentuan awal bulan kamariyah yang digunakan kedua tarekat tersebut dan untuk mengetahui kelebihan dan kekurangan dari kedua metode yang digunakan. Penelitian ini termasuk jenis penelitian kualitatif dan termasuk tipe penelitian lapangan. Data primer diambil dari manuskrip kedua tarekat dan juga mewawancarai orang-orang yang berhubungan dengan penelitian ini. Data sekunder diperoleh dari dokumentasi, seperti buku-buku, jurnal dan arsip. Sedangkan untuk meneliti keakurasian kedua metode tersebut penulis menggunakan metode analisis interaktif kemudian penulis menggunakan metode komparatif untuk mengkomparasikan keakuratan kedua metode tersebut.

Hasil penelitian menunjukkan bahwa kedua tarekat ini menggunakan Almanak *Khamsiyah*, namun berbeda dalam menentukan awal huruf tahunnya. Awal huruf tahun *Naqsabandiyah* dalam memulai perhitungan adalah *dal* (kedua) sedangkan *Syattariyah* adalah *ha*. Dalam hal rukyah, kedua tarekat ini menggunakan mata telanjang. Dan formulasi data yang ada dalam almanac tersebut merupakan hasil revolusi huruf dan angka dari waktu ke waktu. Hasil perhitungan menunjukkan bahwa *Naqsabandiyah* lebih akurat daripada *Syattariyah*. Namun dalam hal tempat pelaksanaan rukyah, *Syattariyah* lebih baik jika dibandingkan dengan *Naqsabandiyah*.

*Keywords:* Awal Bulan Kamariyah, *Naqsabandiyah*, *Syattariyah*

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**Ashma Rimadany**  
**NIM.122111036**

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## **ENCLOSURES**

# CHAPTER I

## INTRODUCTION

### A. Background

The Koran contains the oath of God on time. The verses encourage Muslims to move significantly to use the time as well as possible<sup>1</sup>. Even a number of worship in Islam is associated with the specified time<sup>2</sup>. One of them is the determination of beginning Islamic lunar month.

Discussion about lunar calendar controversy sounds familiar in Indonesia. Indonesia as a multicultural country has diverse religions and races, seem to live together in their tolerance. Several questions often arise before the beginning of *Ramadhan*. Firstly, when to start and to end the *Ramadhan* month? Secondly, when the beginning and the ending of *Syawwal* and *Dzulhijjah*?

In Islam, determining of Islamic lunar month is one of the *hisab rukyah* (calculating and observing) science that is more often debated just than other fields such as determining the *Qibla* direction and prayer times. According to Ibrahim

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<sup>1</sup> Agus Mustofa, *Jangan Asal Ikut-ikutan Hisab Rukyah*, Surabaya : Padma Press, 2013, p. 86.

<sup>2</sup> *Ibid*, p. 18

Hussein, the problem is called to be a classic<sup>3</sup> issue that is always actual<sup>4</sup>. Not only the two of biggest sects of Indonesia, indirectly classifying themselves as *rukayah* sect and *hisab* sect. More than both of Islamic sect, congregations are also participating to classify themselves in the discourse of the determination of the beginning of Islamic lunar month.

Among them there are two famous congregations in Indonesia, which have its own method in determining the beginning of the Islamic lunar month and often being the public spotlight. There are the *Naqsabandiyah* and the *Syattariyah* Congregations in West Sumatra. One of the Islamization ways in *Minangkabau* was through the congregation. The nearest Islamization started in the beach on the west coast *Minangkabau* had been taking place since the beginning of the sixth tenth century. Then in the first half of the seventeenth century, the Islamization used the teaching of the congregation showing significant results in *Minangkabau*<sup>5</sup>.

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<sup>3</sup> Classical, because of since the beginning of Islam this issue is already getting attention and deep thought and serious from Islamic legal experts.

<sup>4</sup> Actual, because of almost every year, especially in the beginning of Ramadhan Syawal, and Dzulhijjah, these issue invite polemic which relating to aplicate about its opinion, so that it almost threat the unity of islamic society.

<sup>5</sup> Gusti Anam, *Kamus Sejarah Minangkabau*, Pusat Pengkajian Islam dan Minangkabau : 2005, p. 104.

*Naqsabandiyah* and *Syattariyah* are the most famous congregations in West Sumatra. Both of these congregations are often arguing. At the beginning of the nineteenth century the debate between the two congregations is unavoidable. Not only the success of *Naqsabandiyah* scholar brought a number of follower of *Syattariyah* to move, but also differences in understanding and teaching.

The congregation has been grown in West Sumatra. According to Burhanuddin<sup>6</sup> the growth of congregation breaks into many branches, not only in Sufism activity but also systems used in determination of the beginning of the Islamic lunar month. *Naqsabandiyah* in Lintau Buo District of Tanah Datar Regency, for example, is guided by the *Khamsiyah* Almanac and used to determine the beginning and the ending of *Ramadhan*, *Syawwal* and *Dzulhijjah*. They do fasting earlier than government.

There is unlike the case with the congregation brought by Sheikh Burhanuddin in Ulakan Tapakis District of Padang-Pariaman Regency, *Syattariyah*. It is known as first congregation in West Sumatera. It usually does fasting and feast one day later after the government decree.

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<sup>6</sup> An Interview with Ustadz Burhanuddin in Lintau Buo, on August 5, 2015

Among the issues often debated between *Syattariyah* and *Naqsabandiyah* is in the case of determining the beginning and ending of *Ramadhan*. *Syattariyah* congregation usually carries one or two days after the congregation *Naqsabandiyah* in determining the beginning of *Ramadhan* month. According to Syamsuar Malin Malano<sup>7</sup>, *Syattariyah* congregation commonly called the "*urang puaso kudian*"<sup>8</sup> and *Naqsabandiyah* congregation called "*urang pouaso dulu*"<sup>9</sup> (Minangkabau-red).

Similarly *Naqsabandiyah*, Yahdi Ilal Haq<sup>10</sup>, one of follower *Syattariyah* says as time goes by this congregation is not only growing as a congregation of Sufism but also *fiqh*. One of them is the beginning of the Islamic lunar month. Both sects equally defend their beliefs and principles that they have received. Although much science arise, both congregations are equally firm in their principles based on the Koran and Hadith, in line with famous aphorism in *Minangkabau* is *Adat basandi*

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<sup>7</sup> An Interview with Syamsuar Malin Malano, Schoolar in Padang Ganting District on 2 Agustus 2015.

<sup>8</sup> A person who does fasting later.

<sup>9</sup> A person who does fasting earlier.

<sup>10</sup> An interview with Yahdi Ilal Haq, one of the Syatariyah adherant on 22 September 2015 via phone.

*Syarak, Syarak Basandi Qur'an and Syarak mangato, Adat mamakai*<sup>11</sup>.

Based on their almanac there are similarities in the methods used by both of sects. Almanac is used mainly by the congregation *Naqsabandiyah* is almanac of *Naqsabandiyah Khamsiyah*. There is a resemblance to the almanac used by Syattariyah called almanac of *Syattariyah Khamsiyah*. Both sects of this congregation have same counting that began on Thursday. Although it looks the same, but they still differ in carrying out the start and end of *Ramadhan, Syawwal* and *Dzulhijjah*.

Based on the background, conducting research on determining the beginning of Islamic lunar month of followers of the *Naqsabandiyah* and *Syattariyah* congregation is very interesting. The similarities and differences between them was analyzed and concluded. In addition, advantages and disadvantages of each congregation also discussed. Based on explanation above, this research entitled **Comparative Study between *Naqsabandiyah* and *Syattariyah* Congregations in Determining the Beginning of Islamic Lunar Month in West Sumatera.**

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<sup>11</sup> This aphorism means the rules of culture in *Minangkabau* based on the teachings taught by Prophet.

## **B. Statements of Problems**

Based on the explanation above, this research discussed:

1. How are comparisons in between *Naqsabandiyah* and *Syattariyah* congregation in determining the beginning of the lunar month in West Sumatera?
2. What are advantages and disadvantages of *Naqsabandiyah* and *Syattariyah* congregation in determining the beginning of the lunar month in West Sumatera?

## **C. Objectives of Study**

Objectives dealing with the problem statement, the following objectives were expected to cover:

1. To explain the comparison between *Naqsabandiyah* and *Syattariyah* congregation in determining the beginning of the lunar month in West Sumatera.
2. To describe the advantages and disadvantages of *Naqsabandiyah* and *Syattariyah* congregation in determining the beginning of the islamic lunar month in West Sumatra.

## **D. Significances Study**

This study was expected to give good contribution theoretically in congregation to enrich the wealth of knowledge and to add models of Islamic lunar month calculating. This

also could give benefits to student and people generally that can become a referral sources for further research.

## E. Previous Studies

In general research, theme concerns determining of the beginning Islamic lunar month and congregations has been carried out but in a different perspective. Including *Studi Analisis Metode Penentuan Awal Bulan Kamariyah Syekh Muhammad Salman Jalil Arsyadi Al-Banjari dalam Kitab Mukhtasat Al-awqat fi 'Ilmi Al-Miqat'* (2011)<sup>12</sup> by Latifah, as the results of her research found that the methods used in the book include the 'urfī calculation. Although it has a distinctive yet simple calculation for the accuracy level considered brittle because it takes into account the average trip astronomical objects without considering the data.

Research conducted Muhammad Chanif, 2012. In his thesis entitled, "*Analisis Hisab Awal Bulan Kamariyah dalam Kitab Kasyf al-Jilbab*"<sup>13</sup>. In this thesis, Muhammad Chanif using the method of comparative analysis with other *taqribi*

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<sup>12</sup> Latifah, "*Studi Analisis Metode Penentuan Awal Bulan Kamariyah Syekh Muhammad Salman Jalil Arsyadi Al-Banjari dalam Kitab Mukhtasat Al-awqat fi 'Ilmi Al-Miqat'*", Skripsi S.1, Fakultas Syari'ah, Semarang : IAIN Walisongo, 2011.

<sup>13</sup> Muhammad Chanif, "*Analisis Hisab Awal Bulan Kamariyah dalam Kitab Kasyf al-Jilbab*", Skripsi S.1, Fakultas Syari'ah, Semarang: IAIN Walisongo, 2012.

books, so that the results found in calculation of *Kashf al-Hijab* is slower than calculation of other books. The differences are in *ta'dil* and if we see the conjunction is the slowest.

Further thesis entitled "*Studi Analisis Penetapan Awal Bulan Kamariyah Sistem Aboge di Desa Kracak Kecamatan Ajibarang Kabupaten Banyumas Jawa Tengah*" (2010)<sup>14</sup> written by Takhir Fauzi. This experiment focused on establishing the beginning of lunar month with *aboge* system which is considered to be irrelevant because local people do not make changes to the Javanese calendar, they only know *aboge* calendar. On the other hand, they also do not have a strong foothold in the calculation using the system, in addition to lack of socialization Javanese calendar.

Equal with the research, there were also studies of *Penentuan Awal Bulan Kamariyah Menurut Tarekat Naqsabandiyah Khalidiyaah Mujadadiyah Al-Aliyah Dusun Kapas Dukuh Lopo Peterongan Jombang Jawa Timur* "(2012)<sup>15</sup> studied by Siti Kholisoh. Results from these studies

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<sup>14</sup> Takhir Fauzi, "*Studi Analisis Penetapan Awal Bulan Kamariyah sistem Aboge di Desa Kracak Kecamatan Ajibarang Kabupaten Banyumas Jawa Tengah*", Skripsi S.1, Fakultas Syari'ah, Semarang: IAIN Walisongo, 2010.

<sup>15</sup> Siti Kholisoh, "*Penentan Awal Bulan Kamariyah Menurut Tarekat Naqsabandiyah Khalidiyaah Mujadadiyah Al-Aliyah Dusun Kapas DukuhLopo*

revealed that these congregations are included in the category of *semi-aboge* because they do not use the *aboge* calendar purely. The congregation is also used *rukyatul hilal* and also remains focused on *rukyatul hilal*.

Then, the research conducted Rudi Kurniawan (2013), entitled: "*Studi Analisis Penentuan Awal Bulan Kamariyah Perspektif Tarekat Naqsabandiyah Padang Sumatera Barat*"<sup>16</sup>. This study shows that reckoning in terms of the determination of the beginning of this congregation using three methods: *Hisab Munjid Almanac*, a count of five and *rukyatul hilal*.

In addition, there were also references in the form of books matching the theme. Among Books published is the result of research relating, include: *Fiqh Hisab Rukyat di Indonesia* by Ahmad Izzudin (2003), *Hisab dan Rukyat; Wacana untuk Membangun Kebersamaan di Tengah Perbedaan* (2007)<sup>17</sup> by Susiknan Azhhari, *Fiqh Hisab Rukyah; Menyatukan NU dan Muhammadiyah dalam Penentuan Awal Ramadhan, Idul Fitri*

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*Peterongan Jombang Jawa Timur*", Skripsi S.1, Fakultas Syari'ah, Semarang : IAIN Walisongo, 2012.

<sup>16</sup> Rudi Kurniawan, "*Studi Analisis Penentuan Awal Bulan Kamariyah Perspektif Tarekat Naqsabandiyah Padang Sumatera Barat*", Skripsi S.1, Fakultas Syari'ah, Semarang : IAIN Walisongo, 2013.

<sup>17</sup> Susiknan Azhari, *Hisab dan Rukyat; Wacana untuk Membangun Kebersamaan di Tengah Perbedaan*, Yogyakarta: Pustaka Pelajar, 2007.

dan *Idul Adha* (2007)<sup>18</sup>, by Ahmad Izzuddin, *Tarekat Syattariyah di Minangkabau* (2008) by Oman Faturrahman<sup>19</sup>, *Tarekat-tarekat Muktabarah di Indonesia* (2004)<sup>20</sup> by sri Mulyati, and *Tarekat Naqsabandiyah di Indonesia* (1996)<sup>21</sup> by Martin Van Bruinessen.

Beside that more books were published relating to *hisab rukyah* are *Rukyah dengan Teknologi* by Farid Ruskanda (1994)<sup>22</sup>, *Selayang Pandang Hisab Rukyah* by Direktorat Jenderal Bimas Islam dan Penyelenggaraan Haji Direktorat Pembinaan Peradilan Agama (2004)<sup>23</sup>, and *100 Masalah Hisab dan Rukyat; Telaah Syariah, Sains dan Teknologi* (1996)<sup>24</sup>

Based on the above literature review, writer have not found studies or related books that discuss significantly the

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<sup>18</sup> Ahmad Izzuddin, *Fiqh Hisab Rukyah; Menyatukan NU dan Muhammadiyah dalam Penentuan Awal Ramadhan, Idul Fitri dan Idul Adha*, Jakarta: Erlangga, 2007

<sup>19</sup> Oman Fathurrahman, *Tarekat Syattariyah di Minangkabau*, First Published, Jakarta : Kencana, 2008.

<sup>20</sup> Sri Mulyati, *Tarekat-tarekat Muktabarah di Indonesia*, Jakarta: Kencana, 2004.

<sup>21</sup> Martin Van Bruinessen, *Tarekat Naqsabandiyah di Indonesia (Survei Historis, Geografis dan Sosiologis)*, Bandung : Mizan, 1996.

<sup>22</sup> Farid Ruskanda, dkk, *Rukyah engan Teknologi*, Jakarta: Gema Insani Press, 1994.

<sup>23</sup> Direktorat Jenderal Bimas Islam dan Penyelenggaraan Haji Direktorat Pembinaan Peradilan Agama, *Selayang Pandang Hisab Rukyat*, 2004.

<sup>24</sup> Farid Ruskanda, *100 Masalah Hisab Rukyat*, Jakarta: Gema Insani Press, 1996.

comparative study between *Naqsabandiyah* and *Syattariyah* in determining of the beginning of lunar month in West Sumatera.

## **F. Research Methodology**

### **1. Research Design**

Based on the explanation above, this study belongs to qualitative design and field research<sup>25</sup>. In this case information would be obtained and clarified dealing with method in determining the beginning of the Islamic lunar month between *Naqsabandiyah* Lintau and *Syattariyah* Ulakan in West Sumatera Province.

### **2. Data Sources**

There are two source types of research data, namely primary data sources and secondary data sources.

Primary data were data obtained from the source directly. In this case the data was taken from handwriting note from each teacher of *Naqsabandiyah* and *Syattariyah* congregation through interviews with the Burhanuddin and Firmansyah Tuanku Khalifah, and followers of the *Naqsabandiyah* and *Syattariyah*.

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<sup>25</sup> Field Reaserch is intensively studies about background, final status and enviromental intercatations that happened in a social unit such as individuals, groups, institutions o communities. (Saifudin Anwar, *Metode Penelitian*, cet. XV, Bandung : Pustaka Pelajar, 2014, p. 8)

Secondary data were obtained from the data that has existed and related to the problems examined or complementary data sources served as a complement to the data required by the primary data<sup>26</sup>. Secondary data is usually obtained from indirect sources in the form of documentation and official archives<sup>27</sup>.

### 3. Data Collection Methods

This research included field researches; three methods of data collection are used:

#### a. Interview

In this case the writers also interviewed the parties that comptenting and authorizing by thing related to this research. As the an interviewee were Burhanuddin, Nismanidar, Irwandi, Firmansyah Tuanku Khalifah, Zulhamdi Tuanku Angku Karajoan, Agus Lemi, Yahdi Ilal Haq, and Syamsuar Malin Malano. In order to clarify and expand, the information was conducted as well as people who relate to this research.

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<sup>26</sup> Adnan Mahdi Mujahidin, *Panduan Penelitian praktis untuk Menyusun Skriipsi, Thesis dan Disertasi*, Bandung : Alfabeta, 2014, p. 132.

<sup>27</sup> Saifuddin Azwar, *Metode Penelitian*, XV Published, Bandung : Pustaka Pelajar, 2014, p.16.

b. Documentation.

Research was done by documenting books, scientific papers, as well as the official archives relate to the title of research.

4. Method of Data Analysis

In order to finding the valid result, data that was gotten from many sources will be analyzed using interactive data analysis. Interactive data analysis stage begins with data reduction, data display, verification and formulation of research conclusions. This analysis model has been described by Miles and Huberman, as follows:

a. Data Reduction

In this case, the data that was gotten from handwriting, interviewing and documenting was selected for the purpose of simplification, abstraction and raw data transformation that appear in the field, in order to facilitating display data.

b. Display Data

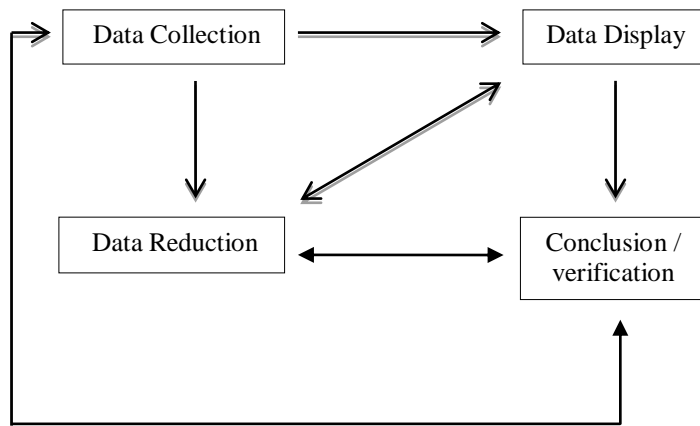
Display or presentation of the data is a set of information that is organized. Allowing performed drawing conclusions or taking action. After data

reduction, data was organized and conducted to do conclusion.

c. Verification and conclusion

Verification and drawing conclusions are interpreted as a withdrawal of the meaning of the data that appears with involving an understanding of researcher.<sup>28</sup> Interactive data analysis can be drawn:

**Chart.1.1**



Then verified data was compared using comparative method. So that, it found the comparison and also the advantages and disadvantages of method used by.

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<sup>28</sup> *Ibid*, p.138.

## **G. Outline of the Study**

The outline stated divided into five chapters as follows:

### **CHAPTER I: Introducing**

Introducing contains Background, Statements of Problems, Objectives of Study, Significances Study, Previous Study, Research Methodology include research design, sources of data used, data collection methods, data analysis method and outline of the study.

### **CHAPTER II: Overview in determining the beginning of Islamic lunar month.**

This chapter presented definition of lunar month, the basic law, the history of determination of beginning of Islamic lunar month in Indonesia, the sects of the Islamic lunar month in Indonesia, and problems in determining the beginning of Islamic lunar month occurs in Indonesia.

### **CHAPTER III: *Naqsabandiyah* Congregation and *Syattariyah* Congregations in West Sumatera.**

This chapter contains the historicity of the *Naqsabandiyah* and *Syattariyah* Congregations in West Sumatera, the legal basis and the method used to determine the beginning of the Islamic lunar month.

#### CHAPTER IV: Comparison between *Naqsabandiyah* and *Syattariyah* Congregations in Determining the Beginning of Islamic Lunar Month

In this part, writer compared of the methods used in determining the beginning of Islamic lunar month of *Naqsabandiyah* and *Syattariyah* Congregations in West Sumatera. Then writer discussed the advantages and disadvantages of each method.

#### CHAPTER V: Closing.

This chapter contains conclusion of the research conducted, suggestions and cover.

## CHAPTER II

### Overview of Determination the Beginning of Islamic Lunar Month

#### A. Definition and Basic Law in Determining the Beginning of Islamic Lunar Month

*Qamar* means Moon, in English called Moon, which is the only celestial follower of the Earth. It does not emit light, seen from earth because it receives the rays of the sun<sup>29</sup>. Abu Muhammad Al-Baghawy says; "*Summiyasy-syahru-syahrān lisyahiratihi*" (Moon called the month because of its popularity). This word (Read; *Syahrūn*) found in the Koran as much as twelve times, equal to the number of months in a year. While the word day in the form of singular (*yaum*) 365 times, with the same numbers the days in a year. Word of day shows plural form (*ayyām*) and *tatsniyah* (*yaumaini*) are 30 times totally, it is equal to number of days in a month.<sup>30</sup>

Indonesian Dictionary interprets Moon (1) the celestial objects that orbit the earth, shining in night by reflected sunlight.

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<sup>29</sup> Susiknan Azhari, *Ensiklopedia Hisab Rukyat*, Yogyakarta : Pustaka Pelajar, 2015, p. 124.

<sup>30</sup> Kadir, *Cara Mutakhir Menentukan Awal Ramadhan, Syawal dan Dzulhijjah Perspektif Al-Qur'an, Sunnah dan Sains*, Jawa Tengah: Fatawa Publishing, 2014, p. 1.

(2) The term or period of rotation of the Moon orbits the earth from its appearance to disappearance again (29 or 30 days) the period is 1/12 years old.<sup>31</sup>

During the orbit, position of the Earth and the Moon to the sun are changed. Scientific change is called phase of the Moon. When the Moon is closest to the position of the Sun, the side is facing into the earth is dark, invisible. This phase is called 'New Moon'. The Moon rotates continuously then appears called "Crescent". When position of the earth and Moon are both away from sun it looks half-full Moon. The next phase is a hunchback moon. When phase of new Moon to gibbous Moon, it is also called 'Honey Moon'. Then the face of the Moon looks like a circular plate shining brilliant light that is popularly known as 'Full Moon'. Finally, after reaching full Moon phases, it occur the reverse process of a new Moon. It the old Moon phase, Moon narrowed, gibbous, half-full, crescent, until reaching a new phase again.<sup>32</sup>

The mention of the word "Moon" (Arabic: *Al-Qamar*; English: Moon; and Latin: *Luna*) in Koran is twenty-seven times. All of words can be broken down as follows: Q.S. *al-An'am* (6): 77 and 96; Q.S. *al-A'raf* (7): 54; Q.S. *Yunus* (10): 5;

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<sup>31</sup> *Ibid*, p. 2.

<sup>32</sup> A. Kadir, *Formula Baru ilmu Falak*, Jakarta: AMZAH, 2012, p. 34.

Q.S. *Yusuf* (12): 4; QS. *ar-Ra'd* (13): 2; Q.S. *Ibrāhīm* (14): 33; Q.S. *an-Nahl* (16): 12; Q.S. *al-Anbiya* '(21): 33; QS. *al-Hājj* (22): 18; QS. *al-Ankabut* (29): 61; QS. *Luqmān* (31): 29; QS. *Fathir* (35): 13; QS. *Yasīn* (36): 39-40; QS. *az-Zumar* (39): 5; QS. *Fushshilat* (41): 37; QS. *al-Qamar* (54): 1; QS. *ar-Rahmān* (55): 5; QS. *Nuh* (71): 16; QS. *Al-Muddaysir* (74): 32; QS. *Al-Qiyāmah* (75): 8-9; QS. *al-Insyiqāq* (84): 8; QS. *Syams* (91): 2; and QS. *al-Furqan* (25): 61.<sup>33</sup>

In determining the beginning of the Islamic lunar month, Muslims use a lunar calendar. Lunar calendar is a calendar that uses Moon's rotating period to earth as the calculation basis. Revolution of the Moon to the earth from west to east is as similar as a full circle or 360° taking an average 27 days 7 hours 43 minutes 12 second or 27.321661 days. The period of revolution is called the one period of Syderis Moon or *asy-Syahr an-Nujumi*. However, the revolution of the Moon used as a basis in determining the Islamic Lunar Calendar is not the Syderis times, but the Synodic time<sup>34</sup> or *asy-Syahr al-Iqtirani* or *ad-Da'iri*.<sup>35</sup>

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<sup>33</sup> *Ibid*, p. 34.

<sup>34</sup> Synodic time or *asy-Syahr al-Iqtirani* or *ad-Da'iri* is most familiar lunar cycle, defined as the time interval between two consecutives occurrences of a particular phase (such as new Moon or full Moon) as een by observer on earth.

In determining the beginning of the month, Islamic lunar calendar determines the beginning of a day when the sunset. While the beginning of month is determined by the presence of the crescent, that can be seen precisely before sunset. The beginning of the day is calculated from sunset, because of the times detail of next worship (hour and minute) is determined purely by the behavior of the apparent movement of the sun around the earth and freed from the position of the Moon itself.<sup>36</sup>

The fundamental sharia guidelines in determining the start of the month in the Koran are:

#### 1. Q.S Yunus verse 5

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٥)

“It is He who made the sun to be a shining glory and the Moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and

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The mean length 29,5350588 days or 29 days 12 hours 44 minutes 2,8 seconds (<https://en.m.wikipedia.org/wiki/Month> accessed 16 February 2016)

<sup>35</sup> Muh. Nashiruddin, *Kalnder Hijriyah Universal : Kajian Atas Sistem dan Prospeknya di Indonesia*, Semarang : El-wafa, First Published, 2013, p. 31.

<sup>36</sup> Tono Saksono, *Mengkompromikan Rukyat dan Hisab*, Jakarta : Amythas Publicita, 2007, p. 71-74.

righteousness. (Thus) doth He explain His Signs In detail, for those who understand”<sup>37</sup>

## 2. Q.S Al-Baqarah verse 185

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى  
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى  
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ  
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ  
(١٨٥)

“Ramadhan is the (month) in which was sent down the Koran, As a guide to mankind, also Clear (Signs) for guidance and Judgment (Between right and wrong). So every one of you who is present (at His home) during that month should spend it In fasting, but if anyone is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him In that He has guided you; and Perchance ye shall be grateful.”<sup>38</sup>

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<sup>37</sup> Abdallah Yousuf Ali, *The Glorious Kur'an*, p, 484-485.

<sup>38</sup> *Ibid*, p. 73.

## 3. Q.S Al-Baqarah verse 189

يَسْأَلُونَكَ عَنِ الْأَهْلِةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ  
تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَاجِهَا  
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٨٩)

“They ask Thee concerning the new Moons. Say: They are but Signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if you enter your houses from the back: it is virtue if you fear Allah. Enter houses through the proper doors: and fear Allah. That you may prosper.”<sup>39</sup>

## 4. Q. Al-Isra verse 12

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ  
مُبْصِرَةً لِّتَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ  
شَيْءٍ فَصَّلْنَاهُ تَفْصِيلاً (١٢)

“We have made the night and the Day As two (of Our) Signs: the Sign of the night have we obscured, while the Sign of the Day we have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have we explained In detail.”<sup>40</sup>

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<sup>39</sup> *Ibid*, p. 75.

<sup>40</sup> *Ibid*, p. 696-697.

All of the verses above explain that both Moon and sun are guidance in determining the worship time in Islam. The next basic sharia as guidance of the scholars in giving instruction of beginning and ending of *Ramadhan* is the *hadith* of the Prophet SAW. There are some traditions that explain the detail when Ramadan starts, such as:

a. Hadith by Muslim

عن ابن عمر رضي الله عنهما قال قال رسول الله صلى عليه وسلم انما الشهر تسع و عشرون فلا تصوموا حتى تروه ولا تفطروا حتى تروه فإن غم عليكم فاقدروا له ( رواه المسلم )

“From Ibn Umar r.a, he said, Rasulullah SAW said: One month is only 29 days, so don’t fast before you see him (crescent) and do not breakfast until you see him and if cloudy estimate it”. (HR. Muslim)<sup>41</sup>

b. Hadith by Bukhori

عن نافع عن عبد الله بن عمر رضي الله عنهما ان رسول الله صلى الله عليه وسلم ذكّر رمضان فقال : لا تصوموا حتى تروا الهلال ولا تفطروا حتى تروه فإن غم عليكم فاقدروا له (رواه البخارى)

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<sup>41</sup> Abu Husain Muslim bin al-Hajjaj, *Shahih Muslim*, I Edition, Beirut : Dar al-fikr, p. 481.

"From Nafi, from Abdullah bin Umar RA that the Prophet Muhammad said Ramadan as he said: do not fast until you see the crescent, and do not stop fasting until you see it. If the cloud covers, then ordain (number of Sha'ban) for him." (HR. Bukhori)<sup>42</sup>

Hadith above explain that as Muslim we are obligated to do fasting if we see crescent and break fasting if we see it. If it does not, then complete *Sya'ban* 30 days. Redactionally, these hadith obligate everyone to see crescent, but *ijma'* stated that a wise person can see it or two person (debated). Because *syara'* purpose is not its *rukayah* but the law that decided by crescent.<sup>43</sup>

The months in Islam has specialty and certain privileges compared to others. Both of specialty and privileges can be seen in terms of the worship provision of the month. For example in fasting, people fast at the beginning of *Ramadhan*. Eid al-Fitr is determined at the beginning of the month *Syawwal*, as well as Eid al-Adha is determined on the 10 days of *Dzulhijjah*. Speciality and privilege make seeing the crescent (*rukyatul hilal*) on the day of the twenty-ninth month of

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<sup>42</sup> Muhammad ibn Ismail al-Bukhari, *Shahih Bukhari*, Juz. III, Beirut : Dar al Fikr, p. 34.

<sup>43</sup> Muhammad Ismail al-Amir ash-Shan'ani, *Subul as-Salam al-Muwashalah ila Bulugh al-Maram*, (Saudi Arabia: Maktabah al-Jauzi, Cet II: 1421 H, Vol IV), p 89-90.

*Sya'ban, Ramadhan and Dzulkaidah are fardlu kifayah for the Muslims.*<sup>44</sup>

Islamic lunar calendar, the day begins just after sunset. While the changing criteria of the beginning of Islamic lunar month (according to the *hisab*) there are several opinions. First, some argue that is the turn of the Islamic lunar month when conjunction has occurred before the Sun goes down. It means, if it occurs before sunset, then its night and the next day is the first of the following month, but if conjunction occurs after sunset, then its night and the next day is the thirtieth day of the ongoing month.<sup>45</sup>

Another group found that when the turn of the lunar month is when sunset is at visible position (*imkan al-rukyah*) according to the Ministry of Religious Affairs' criteria is  $> 2^\circ$  of *mar'i* horizon. It means, when the sunset then the crescent's position already *imkan al-rukyah*, so it's night and tomorrow is the first of the next month. If the sunset but the crescent has not *imkan al-rukyah*, that night and the next day is the day of 30 of the month in progress. Thus, determination of the beginning of the lunar month is doing the calculations to determine the time

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<sup>44</sup> A. Kadir, *Cara Mutakhir Menentukan Awal Ramadhan, Syawwal an Dzulhijjah Perspektif Al-Koran, Sunnah dan Sains*, p. 1.

<sup>45</sup> Muhyidin Khazin, *Ilmu Falak Teori dan Praktik*, p. 145.

of sunset, conjunction time, when the crescent appears, and the position of the crescent when the sunset.<sup>46</sup>

In general, there are two sects that continuously generate disagreements in determining the beginning of the Islamic lunar month<sup>47</sup>. The disagreement is caused by the legal basis used by an excuse by experts of *hisab* cannot be accepted by experts of *rukyah*. The legal basis proposed by the expert of *hisab* is not the only legal basis that allows the way in determining the beginning of Islamic lunar month.<sup>48</sup> Associated with both methods in determining the beginning of Islamic lunar month will be explained.

#### 1. *Hisab* (Calculating)

The term of calculating comes from the verb "*hasiba*". This word in Arabic grammar is called "*fī'il qalbi*" (heart verb) as understood by the inner senses. It literally means to "suspect", sometimes "believe", and in fact always used for the meaning of "count" (number).<sup>49</sup> In English this word is called the arithmetic (arithmetic),

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<sup>46</sup> *Ibid*, p. 146.

<sup>47</sup> Tono Saksono, *Formula Baru Ilmu Falak*, p. 83.

<sup>48</sup> Departemen Agama RI, *Almanak Hisab Rukyat*, Direktorat Jenderal Bimbingan Masyarakat Islam Kementerian Agama RI, 2010, p. 26.

<sup>49</sup> A. Kadir, *Cara Mutakhir Menentukan Awal Ramadhan, Syawwal an Dzulhijjah Perspektif Al-Koran, Sunnah dan Sains*, p. 2-3

calculating (calculation), calculus (count), calculation (calculation), computation (calculation), estimation (assessment, calculation), and appraisal (valuation). Meanwhile, calculating of the term can be defined as the arithmetical or arithmetic science; the science discusses the details of calculation.<sup>50</sup>

It is better to look at this sense of the word calculating for a general sense it can be continued with a legal basis to use *hisab* in determining the month calculating. It will be used to determine the beginning of the month in the Islamic lunar calendar. They are:

a. Q.S Al-Baqarah : 202

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ (٢٠٢)

"To these will be allotted what They have earned; and Allah is quick In account."<sup>51</sup>

b. Q.S Al-Baqarah : 27

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ (٢٧)

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<sup>50</sup> Maskufa, *Ilmu Falaq*, Jakarta : Gaung Persada Press, First Edition, 2009, p.147.

<sup>51</sup> Abdallah Yousuf Ali, *The Glorious Kur'an*, p. 81

“(They are) those who violate God's covenant after it is ratified agreement, and decide what God has commanded (them) to be joined, and make mischief on earth. Those people are the losers.”<sup>52</sup>

The purpose of calculating is estimated at the beginning of the lunar month, particularly those associated with the worship time. Calculating the simplest is to estimate the length of a given month, whether 29 or 30 days, in order to determine the beginning of Islamic lunar month. Another aim is to calculate when it conjunctions. Most experts argue calculating, if conjunction occurs before sunset (*ijtima' qabl al-ghruub*), then it has entered a new month. There is also *hisab* by calculating the attendance (*wujud*) of Moon above the horizon when sunset (*ghrurub*).<sup>53</sup>

## 2. *Rukyah* (Observing)

According to Indonesian, the word '*rukya*t', as well as observation word in English also comes from a foreign word. It comes from the Arabic. *Rukyah* derived from its derivative word *raay*, *yaraa*, *ra'yan*, *ru'yatan* and so on. In Arabic, *raay*, as a verb, means to see or observe. *Rukyat*

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<sup>52</sup> *Ibid*, p. 23.

<sup>53</sup> Farida Ruskanda, *100 Masalah Hisab dan Rukyah Telaah Syari'ah, Sains dan Teknologi*, Jakarta : Gema Insani Press, 1996, p. 29.

have become Indonesian, not only Arabic, but also stated in Koran and al-Hadith. In daily Arabic language before Islam coming, *rukyat* only means regular observation.<sup>54</sup>

But through hadiths that delivered the Prophet, this word processes and establishes the meaning and its definition and structured. Indeed, *rukyat* can simply be defined as "observations" to the naked eyes, but can be more than it, depending on the people's understanding of the meaning. If this understanding was done with meaningful study and explored by the implications stated in the various uses of the word in al-hadith, *rukyah* can develop into the methodology.<sup>55</sup>

## **B. History of Determination the Beginning of Islamic Lunar Calendar in Indonesia**

Approximately three hundred years after the death of the Prophet, the Islamic countries have had high culture and knowledge. There are so many Muslim scholars have sprung up with the brilliant opuses in libraries of Islamic state.<sup>56</sup>

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<sup>54</sup> Susiknan Azhari, *Kalener Islam ke Arah Integrasi Muhammadiyah – NU*, Museum Astronomi Islam : Yogyakarta, p. 74-75.

<sup>55</sup> Muhyidin Khazin, *Ilmu Falak dalam Teori dan Praktik*, p. 22.

<sup>56</sup> Ahmad Izzuddin, *Ilmu Falak Praktis*, Pustaka Hilal : Semarang, 2012, First Published, p. 11 (completely read Mark R. Woodward, *Jalan Baru*

In the early days of Islam, the science of astronomy has not been so famous among the Muslims. However, they have been able to document events of the day by giving the names in accordance with the most monumental event. The culmination of the golden age of astronomy is achieved in the 9th century H / 15 AD when Ulugh Beik Tamerlane's grandson founded the observatory in Samarkand.<sup>57</sup>

Figures lived in the golden age of astronomy, among others are al-Farghani, Masalamah Ibn al-Marjit in Andalusia. They changed the solar calendar into lunar calendar. Another figure is the son of Mirza Ulugh Tamerlane famous by Ephemeris. Likewise Ibn Yunus, Nasirudin, Ulugh Beik were also famous by grounding on conjunction in determining the beginning of the lunar month.<sup>58</sup>

In the across of history, during the first half of the century, the twentieth century, Islamic highest studies level attainable only in Mecca, which were subsequently renamed in Cairo.<sup>59</sup> So the Islamic studies, including the study of astronomy cannot be separated from the 'network of scholars'

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*Islam Memetakan Paradigma Mutakhir Islam Indonesia*, translated by Ihsan Ali Fauzi, Bandung : Mizan, First Published, 1998)

<sup>57</sup> *Ibid.*

<sup>58</sup> *Ibid.*

<sup>59</sup> *Ibid.*

(to borrow a phrase Azyurmardi Azra) Mecca (the Arabian Peninsula). It is proved that the "network of scholars" by scholars of astronomy in Indonesia, as Muhammad Mansur Al-Batawi. So it is recognized or not, the notion of astronomy in the Arabian Peninsula as in Egypt, truly influence in Indonesia.<sup>60</sup>

Since the days of the reign of Islamic kingdoms in Indonesia, Muslims have started using the Islamic lunar calendar, it is the calendar *hijrah*. They use as the official calendar. After Dutch colonized Indonesia, the Netherlands government AD used calendar in the activities of Government Administration and serve as the official date. But Muslims still use Hijriyah dates, especially in the regions of the Islamic empire. The colonial government let to use the calendar and the settings were turned over to the rulers of existing Islamic kingdoms. Especially regulation of days that had to do with worship such as the first of *Ramadhan*, *Syawwal*, and *10 of Dzulhijjah*.<sup>61</sup>

After the proclamation of independence, the use of Islamic lunar calendar started to be amendment. After the formation of Religious Affairs on January 3 1996, it was given

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<sup>60</sup> Departemen Agama RI, *Almanak Hisab Rukyat*, p. 74-75

<sup>61</sup> *Ibid.*

tasks of holiday arrangements, and including about setting the first of *Ramadhan*, *Syawwal*, and *Dzulhijjah* to Department of Religion. This authority is in setting of government decision 1946 2 / Um.7 Um.9 / Um, and reaffirmed by Presidential Decree of 25 1967 148/1968 and 10 in 1971. Holiday settings included the 1<sup>st</sup> of *Ramadhan*, Eid al-Fitr and Eid al-Adha that applying to the entire of Indonesia. However, such differences can still be avoided altogether because of the existence of two opinions basing the first date of Islamic lunar month is a calculating (*hisab*) and observasing (*rukyat*).<sup>62</sup>

To maintain unity and Islamic brotherhood, the government (in this case the Ministry of Religious Affairs) is always trying to bring understanding to calculating and observing experts in Indonesian society. Among the Islamic scholars holding conferences to discuss matters may be considered in determining the cause of contention in the days of Islam. Especially in determining the beginning of *Ramadhan*, Eid al-Fitr and Eid al-Adha, if possible to put together and it is unsuccessfully be made to neutralize, it is hoped avoid wider contradictions among the people. The workshops were conducted each year. On 12 October 1971

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<sup>62</sup> *Ibid.*

Government held deliberations. At the time there was a difference of opinion about the falls of 1391 H. In the 1st Ramadan that different can be neutralized and can minimalize tensions in society, and the most important thing is to give suggestion to the Minister of Religious Affairs to hold *Hisab* and *Rukyat* Institution.<sup>63</sup>

### **C. Groups in Determining of Beginning of Lunar Month in Indonesia**

In Indonesia there are many movements and groups in determining the beginning of the month. Not only in organizations, it can also classify some types in determining the beginning of the Islamic lunar month. Outline, in determining the beginning of the month is symbolized by *hisab* and *rukya*t.. Moreover, the determination of the beginning of Islamic lunar month in Indonesia is also seen in terms of its legal basis. These can be divided into four major categories:<sup>64</sup>

#### **1. Group follow *rukya*h**

This group does not calculating in preparation for their success in doing *rukya*t. They just assume that calculating it as mean only to make *rukya*t successful. Based on this opinion, *rukya*h is one type of evidence used

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<sup>63</sup> Departemen Agama RI, *Almanak Hisab Rukyat*, p. 74-75

<sup>64</sup> *Ibid.*

to determine the beginning of the lunar month dealing with worship, when crescent has been visible and after a trial is conducted to the procedures commonly the results of *rukayah* can be declared. Basic foundation of this group is *hadith* of the Prophet who ordered his people to fast because of seeing the crescent and feast.<sup>65</sup>

Most of *hadiths*' have to do with the command to assess the age of the Moon. They are interpreted to complete the months of *Sya'ban* into 30 days from when the Moon cannot be observed.<sup>66</sup>

2. The group holding *ijtima* (conjunction) as a guideline to determine the beginning of the Islamic lunar month.

This group is based on the establishment when conjunction occurs only until the determination of conjunction and usually never explained the position of the crescent how many degrees above the horizon. This group is based on the establishment when conjunction occurs before sunset the next day is considered the new Moon, while conjunction happens afterwards, then the next day is considered current month.<sup>67</sup>

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<sup>65</sup> *Ibid.*

<sup>66</sup> *Ibid*, p. 91.

<sup>67</sup> *Ibid*, p. 92.

Their establishments is based on the Koran verses that explain Allah has set for the circulation of sun or Moon useful for humans to determine the calculation of the numbers of days per year, and the ways of calculation.<sup>68</sup>

*Hadiths* have to do with orders to start fasting because looking at the crescent and feast. It is considered as prophet guidance for Muslim society in terms of determining the beginning of Islamic lunar month. This method is not a certainty and not the only way in determining the beginning of the lunar month.<sup>69</sup>

3. The group considering the *mar'i* horizon as criteria for determining *wujudul hilal*.

This group is preparing the calculations to the essential position than the Moon on the grounds. It is because the state of the Moon is close to the Sun and it doesn't shine. They have not done corrections that useful for the *rukyah*. Corrections for those considered useful for the benefit of *rukyah*.<sup>70</sup>

Principal of activity in preparing the calculation is essential position determination of the sunset. When the

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<sup>68</sup> *Ibid.*

<sup>69</sup> *Ibid.*

<sup>70</sup> *Ibid*, p. 93.

Moon is above the *mar'i* horizon, so it is considered exist. When the Moon is below the *mar'i* horizon, that night and the next day is considered the end of the current month.<sup>71</sup>

The group is based on the legal basis that is similar to the reasons offered by the second group. They understand verses of the Koran as a whole so they concluded that if the position is already known with reasonable Moon is above the horizon principle, knowledge cannot be sinned anymore and a powerful tool to determine the beginning of the month. This group gets substantial support from among the Muslims and has a strong influence in society, especially from Muslim scholars.<sup>72</sup>

4. The group following to the position of the crescent is above the *mar'i* horizon. It is horizon that can be seen directly by the eyes - as a criterion in determining the beginning of Islamic lunar month.

The Moon is above the *mar'i* horizon during sunset, crescent is considers formed. When the new Moon was beneath it is assumed that evening and the next morning is the end of current month. The group is in doing the calculations make corrections either a correction to the

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<sup>71</sup> *Ibid.*

<sup>72</sup> *Ibid.*

horizon or corrections on crescent position. Corrections made on horizon are a correction in humility horizon that is relative to the high point of the observer, the refractive correction also applies to the horizon. Corrections hair-splitting is done with a view position of horizon that can be calculated accordance with the eyesight of the observer. The correction was made to the high crescent Moon semi-diameter, refraction, parallax; conducted by hair-splitting to pay attention to the air pressure and temperature with the intent notch Moon (*Hilal*) may be defined as precisely as possible in accordance with the vision of the observer.<sup>73</sup>

The legal basis used almost simultaneously with groups of two and three. Only this group in addition pays attention to the verses of the Koran as a whole and also relates the soul is contained in the hadith, it determines the position of the Moon precisely in such a way according to the view of the observer's eye.<sup>74</sup>

In fact, this group is active in conducting *rukayah* together with the first group, with the intention that the

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<sup>73</sup> *Ibid*, p. 94.

<sup>74</sup> *Ibid*.

*rukayah* were getting new experiences for calculation improvement.<sup>75</sup>

The group explained above are still alive until now and being developed by the Department of Religion. In order to unify, Ministry of Religious Affairs has established the Institute of *Rukyat* and *Hisab* to accommodate the *rukyat* and a calculated result of each group.<sup>76</sup>

In terms of the system and method of calculation are:

The difference can be seen in determining the beginning of Islamic lunar month. *Hisab* sects in Indonesia can be divided into two major groups.

a. Group of *Hisab Urfa*

This calculating is called the classic calculation. Calculating activity is anchored to the rules that are traditionally. Budgets are necessary in determining the calculation of beginning of Islamic lunar month with a budget based on the orbit of the Moon. Budget is guided principally as follows:<sup>77</sup>

- 1) It was determined the first of *Hijriyah* year, the date, month, and year and also adjustment with AD, in

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<sup>75</sup> *Ibid.*

<sup>76</sup> *Ibid.*

<sup>77</sup> *Ibid*, p. 96.

this case that the 1st *Muharam* 1 H was determined with Thursday July 15, 622, or Friday, July 16, 622 AD

- 2) Established that one year is 354 11/30 days so that in 30 years or in a cycle there are 11 short years and 19 long years.
- 3) Leap years is 355 days while common year is 354 days
- 4) Common years are rowed of year 2, 5, 7, 10, 13, 16, 18, 21, 24, 26, and to 29 while another row as leap year.
- 5) Odd months are generally defined in 30 days while even months are 29 days with caption for long years in 12th month is *Dzulhijjah* stipulated 30 days.

b. Group of *Hisab hakiki*

The *hisab hakiki* is the beginning of the lunar month determination system. That is determined by the position of the Moon when sunset. The way in which this system is:<sup>78</sup>

- 1) Determining the occurrence of *ghurub*.
- 2) On this basis they calculate longitude "sun, Moon and other data with ecliptic coordinate.

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<sup>78</sup> *Ibid.*

- 3) On the basis of this they calculate the conjunction longitude.
- 4) Then the position of the Sun and Moon are determined by the ecliptic coordinate system that is projected to equator with the equator coordinator. Thus *mukuts* (the angular distance track the Sun and Moon at the time of setting sun) is defined.
- 5) Then the position of the Sun in the equatorial coordinate system is projected again to the vertical, so that it becomes coordinate horizon. Thus it can be determined how high the Moon at the time of the sunset and how *azimuth*.

*Hisab Hakiki* is divided into three, namely:<sup>79</sup>

- a. *Hisab hakiki taqribi* the group that uses solar and lunar data is based on data and tables of Ulugh Beik with a simple calculated process. This calculating is done only by addition way, subtraction, multiplication and division without using geometry triangle ball.
- b. The method of *hisab hakiki tahkiki* is a method transplanted from the book *al-Mathla 'Rushd al-Said al-Jadid* rooted from astronomical system and modern mathematic. The

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<sup>79</sup> Ahmad Izzuddin, *Fiqh Hijab Rukyah*, Jakarta : Erlangga, 2007, p. 7

origins of calculating system from Muslim astronomers in the past had been developed by modern astronomers (Western) based on new research. Point of this system is to calculate or determine the position of the sun. The Moon and the Moon's node point orbit to the sun orbit in the ecliptic coordinate system. So the system is using tables that have been corrected. The calculation is relatively more complicated than the *hisab haqiqi taqribi* group and using measurement of ball triangle.<sup>80</sup>

- c. While the latter is the method of *hisab hakiki kontemporer*. This method uses the latest research results and uses developed mathematics. In the same method as the method of *hisab hakiki tahkiki* has correction system that is more rigorous and complex in accordance to the progress of science and technology.<sup>81</sup>

#### **D. Polemic in Determining the Beginning of Islamic Lunar Month in Indonesia**

The difference is one that always appeared since first mankind was created by God and will always be the exist until doomsday. Disputes in human civilization arose first between the two sons of the Prophet Adam, Qabil and Habil.

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<sup>80</sup> *Ibid*

<sup>81</sup> *Ibid*, p. 9.

The difference doesn't always boil down to the right on the one hand and the other because of differences over *rukyat* and *hisab*. We discussed both to spirit and to purify the doctrine of God through instructions delivered by the Prophet Muhammad. So the difference is the result in the interpretation of the arguments with the same source is the Koran and Hadith,<sup>82</sup>

#### 1. *Rukyat* (Observation)

Departing from *rukyat* definition that has been presented, it can be referred to as the observation. The word itself is meant observations, whether the observations are done using optical devices, or simply by using naked eyes. In this case Muslim scholar has different opinions.<sup>83</sup>

The observations made by humans obviously have a weakness, from object observed, the medium and the man himself. One of complicated factors in doing *rukyah* is Moon distance from earth's surface, it reaches 400,000 kilometers. Because of this conditions, Moon just fills in the corner about 2 1/2 degrees (which means simply filling a 1/80 corner viewpoint of human eyes without use any tools). In addition, the crescent presence for a moment, about 15 minutes to an hour when the eyesight is blocked

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<sup>82</sup> Tono Saksono, *Mengkompromikan Rukyat dan Hisab*, p. 7

<sup>83</sup> *Ibid.*

by clouds. There are common in tropical and wet country, such as Indonesia.

Another problem in the implementation *rukyat* is the afternoon condition, especially depending on clearness of weather. Due to a very short appearance of the new Moon, *rukyat* should be implemented as soon as possible after sunset. Beside that is subjective mistake from the man himself. Therefore, 'see' is a combination of physical (optical) and mental (psychological) processes.<sup>84</sup>

## 2. *Hisab* (Calculation)

*Hisab* is a word that is well known and is often pronounced<sup>85</sup>. *Hisab* in Arabic means "calculating or "counting".

Generally, calculating is divided into two, *urfi* and *tahqiqi*. *Taqribi* system determines the height of the new Moon by dividing the difference between the current two astral conjunctions with the sunset. According to this system is if conjunction occurs before sunset, then at the height of the new Moon at sunset always positive. It is unlike *hisab tahqiqi*'s calculation system. The system

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<sup>84</sup> Farida Ruskanda, *100 Masalah Hisab dan Rukyah Telaah Syari'ah, Sains dan Teknologi*, Jakarta : Gema Insani Press, 1996, p. 41-42.

<sup>85</sup> Susiknan Azhari, *Perjumpaan Khazanah Islam dengan Sains Modern*, Suara Muhammadiyah : Second Published, 2007, p. 97.

calculates the height of the crescent by observing the position of the observer, the sun's declination and right ascension point of time or the Moon and the sun. As the result, according to this system if *ijtima* (conjunction) occurs before sunset, the Moon does not always have positive elevation above the horizon.<sup>86</sup>In addition, the main error calculations (computation) are in an objective error, such error counting, and error entering or using the data.

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<sup>86</sup> Farid Ruskanda, *Rukyah dengan Teknologi*, Gema Insani Pers : Jakarta, 1994, p. 81.

## CHAPTER III

### *Naqsabandiyah and Syattariyah in West Sumatra*

#### **A. *Naqsabandiyah* Congregation in Lintau Buo District, Tanah Datar Regency**

##### **1. History and Lineage of *Naqsabandiyah* Congregation**

*Naqsabandiyah* have been developing significantly in several area. One of them developed in Lintau Buo district, Tanah Datar Regency. Lintau Buo is districts of Tanah Datar Regency located 45 km from the Batusangkar City and it has 133.21 km<sup>2</sup> wide of area. Districts of Lintau Buo located at an altitude of 200 to 400 m above sea's level. Lintau Buo has four sub-district called *Nagari*<sup>87</sup> and several *orong*<sup>88</sup>. *nagari* Taluak consists of four *orong*s, *nagari* Tigo Jangko consists of 6 *orong*s, *nagari* Pangian consists of 6 *orong*s, and *nagari* Buo consists of 6 *orong*.<sup>89</sup>

Buya Haji Basyri Malindu Balang lived in *nagari* Tigo Jangko, in Lintau Buo, Tanah Datar Regency. He was the second child (of four children) of a Pokiah Naik

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<sup>87</sup> *Nagari* is terminology of Minangkabau to displace village.

<sup>88</sup> *Jorong* is terminology of Minangkabau to displace a hamlet.

<sup>89</sup> [https://id.m.wikipedia.org/wiki/Lintau\\_buo\\_Tanah\\_Datar](https://id.m.wikipedia.org/wiki/Lintau_buo_Tanah_Datar) accessed on 16 February 2016.

(deceased) and Leha (deceased). He was touted as a pioneer of *Naqsabandiyah* congregation, especially in Lintau. He was born in Jorong Gunung Seribu, Nagari Tigo Jangko of Lintau Buo Distirct on 22 July 1933 AD and he was raised by a stepfather<sup>90</sup>

As common child, he took up formal education in *Sekolah Rakyat* for 6 years. Every day he studied Koran and went to Surau. Because of Lintau is a growing area of *Syattariyah* Congregation. He accepted much lesson taught by *Syattariyah* Scholar. Since completing his School Subjects he went to study with scholar of *Syattariyah* congregation named Syeikh Angku Kalumbuk<sup>91</sup> who supposedly has a relationship with Sheikh Burhanuddin, and Angku Nubai of Pariaman Garinggiang River.<sup>92</sup>

Buya Haji Basyir Malindu Balang loved learning much. He was never satisfied when he was learning with

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<sup>90</sup> An interview result with Nismanidar, daughter of Buya Haji Basyir Malindu Balang in Lima Kaum, Tanah Datar, West Sumatera on 17 February 2016.

<sup>91</sup> Syeikh Angku Kalumbuk is a generation of Syeikh Muhammad Yatim Mudik Padang, he also a student of Syeikh Burhanuddin Ulakan. Lihat <http://parimbo.com/blog/2013/05/1/tanah-datar/>, accessed on 16 February 2016.

<sup>92</sup> An interview result with Burhanuddin, son of Buya Haji Basyir Malindu Balang in Lintu Buo, Tanah Datar, West Sumatera on 05 August 2105.

one teacher. Then he continued his education at *Surau*<sup>93</sup> Gurun and completed his education for 7 years to study with Buya Labai Sati in Malalo<sup>94</sup>. Finally, he swore to become follower of *Naqsabandiyah* and decided pledged to him.<sup>95</sup>

After studying with Buya Labai Sati, he returned home around 1953 AD and spread the teachings he received from the Buya Labai Sati, including the method of determining the beginning of the Islamic lunar month. When he returned to his hometown, he founded *Surau* Kalumbuk<sup>96</sup>. From the *surau*, *Naqsabandiyah* congregation was slowly formed. Until he finally founded the *Surau* again named *Surau* Pamangan. He had been here for 30 years. He dedicated himself to teach the Koran, Arabic, *hadith*, *tafsir*, and all things related to religion, until finally he founded *Surau* Nurul Yaqin as *salafiyah* dormitory. He

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<sup>93</sup> Surau is an islamic assembly building in some regions in Sumatera used for worship and religious instruction. Some of ritual function are similiar to mosque, but surau are mostly smaller than musque.

<sup>94</sup> Buya Labai Sati or Syekh Zakaria al-Anshori is a schoolar born in Malalo, South Batipuh Regency. He's called Buyung and reached as mursyid in *Naqsabandiyah* in Gadang Island. <http://malaloppti.wordpress.com/2013/10/18/1-syekh-zakaria-al-anshori-labai-sati/> accesed on 16 February 2016.

<sup>95</sup> An interview result with Burhanuddin, son of Buya Haji Basyir Malindu Balang in Lintu Buo, Tanah Datar, West Sumatera on 05 August 2105.

<sup>96</sup> Today the *surau* is not used again, because it have been destroyed.

was chosen as PENAIS (Penyuluh Agama Islam) by Tanah Datar Ministry of Religious Affairs.<sup>97</sup>

A week ahead of *Ramadhan*, he usually held a banquet for his follower, this practice is called "*maanta-anta bulan*" (Minangkabau-red). From the mosque to mosque, *Naqsabandiyah* follower in Lintau is slowly formed. Until right now religious activities and social activities of *Naqsabandiyah* are still routinely implemented.<sup>98</sup>

Follower of *Naqsabandiyah* Buya Haji Malindu Balang Bashir believes that teaching is developed by Buya Basyir Malindu Balang is good teachings and *mutawattir*. This is the teaching of the Prophet Muhammad, following of *Naqsabadiyah* of Buya Basyir Malindu Balang lineage are<sup>99</sup>:

- 1) Muhammad SAW
- 2) Abu Bakar Shidiq
- 3) Salman al-Farisi
- 4) Qosim bin Muhammad bin abu Bakar Ra
- 5) Ja'far Shadiq Ra

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<sup>97</sup> An interview result with Nismanidar, daughter of Buya Haji Basyir Malindu Balang in Lima Kaum, Tanah Datar, West Sumatera on 05 August 2105

<sup>98</sup> *Ibid.*

<sup>99</sup> Taken from Buya Haji Basyir Malindu Balang's Note

- 6) Abu Yazid Tahifur al-Busthami
- 7) Abu Hasan al-Kharaqani
- 8) Abu Ali al-Farmadzi
- 9) Abu Ya'qub Yusuf al-Hamdani
- 10) Abd. Al-Khaliq al-Ghujdawani
- 11) Arif al-Riwgiri
- 12) Mahmud Najir Faghnawi
- 13) Ali
- 14) Muhammad Sammasi
- 15) Amir Syyid Kulal al-Bukhary
- 16) Muhammad Baha al-Din al-Naqsyaband<sup>100</sup>
- 17) Imam Thariq
- 18) 'Alauddin
- 19) Ya'qub Al-Jamili
- 20) Abdillah al-Asrori
- 21) Khajaki
- 22) Muhammad
- 23) Ahmad Qayyum
- 24) Ma'shum
- 25) Saifuddin

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<sup>100</sup> He was renowned Sufi's Leader. His full name is Muhammad ibn Muhammad Baha' al-Din al-Uwaisi al-Bukhari Naqsyabandi 717 H / 1318 AD – 719 H / 1398 AD, he was born in Qashrul Arifah village, 4 ± from Bukhara, the birthplace of Imam Bukhari. (Look at Sri Mulyati, Tarekat Sufi, p. 89).

- 26) Nur Muhammad
- 27) Syamsul Muthahar
- 28) Abdullah
- 29) Syeikh Dalikardi
- 30) Imam Khalidi
- 31) Abdurrahman ad-Daili
- 32) Syeikh Muhammad Daini
- 33) Abdurrahman Tanjung Ali
- 34) Syeikh Ja'far Bulu Kandang
- 35) Syeikh Ali Kampar
- 36) Syeikh Kamil Halim
- 37) Syeikh Ja'far
- 38) Mursyid Labai Sati
- 39) Buya Basyir Malindu Balang Lintau

## **2. Doctrine and Ritual of *Naqsabandiyah***

As the general congregation, teaching of this congregation is basically the same. It is intended to purify the heart and self. In the case of the leadership, it has been outlined the differences between the leader of *tawajjūh* and the leader of congregation. Leader of *tawajjūh* is allowed to lead rituals and *ẓikr* in congregation, but not to pledge new follower. The leader of

congregation is allowed and has the authority to pledge a new follower.<sup>101</sup>

Now, leader of *tawajjūh* of *Naqsabandiyah* in Lintau led by Mustafa Kamal. He is the fourth child from Buya Haji Basyir Malindu Balang. *Tawajjūh* is done every Thursday night at Surau Nurul Yaqiin. While another lead by Malin Mudo (Icai).<sup>102</sup> *Tawajjūh* is an encounter between a student and his teacher. Student opens his heart to imagine his Syeikh and his heart is showered blessing of Syeikh. Syeikh finally brings the heart to the Prophet Muhammad SAW.<sup>103</sup>

Besides that, the teaching of *Naqsabandiyah* congregation is *muraqabah*, this is the techniques of concentration or self-control taught to reach a higher level.<sup>104</sup>

Then, this congregation is also implementing *suluk* which is a solitary activity for a while from world activity. *Suluk* is not compulsory activity but highly recommended.<sup>105</sup> *Naqsabandiyah* follower usually does *suluk* in *surau* Buya Haji Basyir Malindu Balang for 10 days. In implementing, *suluk* has 25 customs that

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<sup>101</sup> Martin van Bruinessen, *Tarekat Naqsabandiyah di indonesia*, p. 14

<sup>102</sup> An interview results with Irwandi Malin Marajao, son-in-law of Buya Haji Basyir Malindu Balang in Lima kaum, Tanah Datar, West Sumatera, on 17 February 2016

<sup>103</sup> Martin van Bruinessen, *Tarekat Naqsabandiyah di indonesia*, p. 14

<sup>104</sup> *Ibid*, p. 82.

<sup>105</sup> *Ibid*, p. 88.

should be done. There are a self-cleaning and concentrating only for doing *suluk*, showering repentance, perpetuating ablution, perpetuating remembrance, perpetuating face to God even in sleep, tethering hearts with *Mursyid* and Leader, not implementing anything unless ordered by a Syeikh, making little to eat and sleep,<sup>106</sup> away from the crowds, and others.<sup>107</sup>

*Tawajjūh* is a series of remembrance. This *ẓikr* has tiers. The first, called the ذكر اسم الـذة (*ẓikr ism az-Zat*), then after obtaining permission from the sheikh, student move to the ذكر لطائف (*ẓikr lathaif*), and the last is ذكر نفي اثبات (*ẓikir nafī isbat*). After doing *ẓikr*, there is a pray to close the *ẓikr* named *Khtami Khawajangan*. It contains *wiridh* and *shalawat*. In this part, student reads:

- a. Sentences of *istighfar* 15 x 15 x 5
- b. *Surah Al-Fatihah*, 7 times
- c. *Shalawat* 100 times
- d. Sentence الم نشرح لك صدرك 7 times
- e. Sentence قل هو الله ا حد 1000 times
- f. *Surah Al-Fatihah*, 7 times
- g. *Shalawat* 100 time.

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<sup>106</sup> During to do *suluk*, student may not eat blood food.

<sup>107</sup> Taken from Buya Haji Basyir Malindu Balang's Note

These rituals have to be read by all of follower who come in meeting.<sup>108</sup>

### 3. Legal Basis and Methods in Determining the Beginning of Islamic Lunar Month of *Naqsabandiyah*

#### a. Legal Basis

Legal basis used by *Naqsabandiyah* are:

##### 1) Q.S Yunus Verse 5

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا  
عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ  
الآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٥)

“He is the one who makes the sun shine and the moon luminous and set his manzilah-manzilah (places) for the journey of the month, that ye may know the number of years and the calculating (of time). God did not create this, but with the right. He explained the signs (of his greatness) to the people who know.”<sup>109</sup>

##### 2) Hadith of the Prophet

عن نافع عن عبدالله بن عمر رضي الله عنهما ان رسول الله  
صلى الله عليه وسلم ذكر رمضان فقال : لا تصوموا حتى تروا الهلال  
ل ولا تفطروا حتى تروه فإن غم عليكم فاقدرو له (رواه البخارى)

<sup>108</sup> *Ibid.*

<sup>109</sup> Abdallah Yousuf Ali, p.484-485.

"From Nafi, from Abullah bin Umar RA that the Prophet Muhammad said Ramadan as he said: do not fast until you see the crescent, and do not stop fasting until you see it. If the cloud covers, then ordain (number of Sha'ban) for him." (HR. Bukhori)<sup>110</sup>

- b. Methods of Determining the Beginning of Islamic Lunar Month of *Naqsabandiyah* in Lintau Buo District, Tanah Datar Regency, West Sumatera Province

The method in determining the beginning of islamic lunar month of this congregation is same with the government. They use *hisab* and *rukyah*. But in this case they use a calculation of almanac got from their teachers. Although there is a calendar issued by the Ministry of Religious Affairs, according to *Naqsabandiyah* the calculating is not an exact science. This is why they prefer to trust the method of calculation that they get from their teachers. A result of its calculating is a direction to observe crescent in determining the beginning or the ending of Islamic lunar month.

In doing *rukyah*, they do not have a place standardized for *rukyah*. They do *rukyah* in the wide field. They usually do it in Buya Haji Bashir Malindu Balang's

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<sup>110</sup> Muhammad ibn Ismail al-Bukhari, *Shahih Bukhari*, p. 34.

field. *Naqsabandiyah* does not pay attention to the position of the moon. They believe that age of month was fixed 30 and 29 days. In *rukya* even though they had known optical tools, they just use the naked eye. If the results found that 1 Ramadan falls on Thursday, June 18, 2015, they noticed the position of the new moon earlier.

To calculate it, they use table below taken from handwritten notes of Buya Haji Basyir Malindu Balang, who received from Buya Labai Sati. It should be remembered that *Naqsabandiyah* brought by Buya Haji Basyir Malindu Balang believes that month age remains 30 and 29 (so that, in one year of *Hijriyah* is totally 354 or 355 days. *Dzulhijjah* is 29 or 30 days) and are required to conduct *rukya*. In the calculations, they use month letters and year letters.

Look at almanac bellow:

**Table 3.1**  
***Naqsabandiyah's Almanac***

د	و	ف	د	ز	ج	ه	ا			
4	6	2	4	7	3	5	1			
Sun 30	Tues 30	Fri 30	Sun 30	Wed 30	Sat 30	Mon 30	Thurs 30	7	ز	Muharram
Tues 29	Thurs 29	Sun 29	Tues 29	Fri 29	Mon 29	Wed 29	Sat 29	2	ف	Shafar
Wed 30	Fri 30	Mon 30	Wed 30	Sat 30	Tues 30	Thurs 30	Sun 30	3	ج	Rabiul Awwal
Fri 29	Sun 29	Wed 29	Fri 29	Mon 29	Thurs 29	Sat 29	Tues 29	5	ه	Rabiul Akhir
Sat 30	Mon 30	Thurs 30	Sat 30	Tues 30	Fri 30	Sun 30	Wed 30	6	و	Jumadil Awwal
Mon 29	Wed 29	Sat 29	Tues 29	Thurs 29	Sun 29	Tues 29	Fri 29	1	ا	Jumadil Akhir
Tues 30	Thurs 30	Sun 30	Tues 30	Fri 30	Mon 30	Wed 30	Sat 30	2	ف	Rajab
Thurs 29	Sat 29	Tues 29	Thurs 29	Sun 29	Wed 29	Fri 29	Mon 29	4	د	Sya'ban
Fri 30	Sun 30	Wed 30	Fri 30	Mon 30	Thurs 30	Sat 30	Tues 30	5	ه	Ramadhan
Sun 29	Tues 29	Fri 29	Sun 29	Wed 29	Sat 29	Mon 29	Thurs 29	7	ز	Syawwal
Mon 30	Wed 30	Sat 30	Mon 30	Thurs 30	Sun 30	Tues 30	Fri 30	1	ا	Dzulhijjah
Wed 29	Fri 30	Mon 29	Wed 30	Sat 29	Tues 29	Thurs 30	Sun 29	3	ج	Dzulkaidah

Notes:

- Letter of year
- Day in the early month
- Letter of month
- Month Age

How to determine the beginning of the month:

1. Determine the year letters to search.
2. Determine the month letters to search.
3. Pull both the letters until meeting at one point

Example: Count 1 Ramadhan 1436 H.

- a. 1436 based on the almanac *Naqsabandiyah*, year letter is ج
- b. Pull the year letter down and pull the month letter of Ramadhan to the left.
- c. Pull the both letters. It will be met at one point, It is on Thursday.
- d. So based on almanac above the beginning of *Ramadhan* in 1436 H falls on Thursday, June 18, 2015.

## **B. *Syattariyah* Congregation in Ulakan District, Padang-Pariaman Regency, West Sumatera Province**

### **1. History and Lineage of *Syattariyah* Congregation**

In West Sumatra, the earliest congregation and rooting is *Syattariyah* congregation brought by Sheikh Burhanuddin Ulakan (1646-1699) AD. He was one of the students of the famous scholar in Aceh named Syeikh Abdurrauf (1615-1693) AD. Local manuscripts of *Syattariyah* confirm that Syeikh Burhanuddin brings Tarekat *Syattariyah* to this region of West Sumatra in 1070 H / 1659 AD.<sup>111</sup>

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<sup>111</sup> Oman Fathurrahman, *Tarekat Syattariyah di Minangkabau*, ip. 45.

In boyhood, Syeikh Burhanuddin called as "Pono". He was son from Nili (his mother) called Sukup daily who have Guci's tribe and Pampak (his father) Koto's tribe. Shortly, they wandered into the area of Lubuak Alung.<sup>112</sup>

Burhanuddin met Syeikh Zainuddin when he was herding and he studied to Syeikh Zainuddin. Because of his intelligence, he was named Katik Sampono. Before Syeikh Zainuddin died, he was given a message. After the teacher died, he should continue learning to Aceh with Syeikh Abdur-rauf Sinkil. He was a devotee of Sheikh Ahmad al-Qusyasyi of Medina.<sup>113</sup>

Then he went to Aceh following the message of his teacher and learn from more than 30 years with Syeikh Abdur-rauf Sinkil. He studied not only the *sufism*. He studied Arabic sciences, *tafsir*, *hadith*, *fiqh*, monotheism, morality, mysticism, faith, Sharia and the problems concerning the congregation, *hakikat* and *makrifat*.<sup>114</sup>

After he studied and passed exams. Then, because his devotion and high knowledge, he was pledged and renamed as Syeikh Burhanuddin, left "Sampono" the name given of the

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<sup>112</sup> Muhammad Jamil, *Ulama dan Tokoh Kharismatik Minangkabau*, Cinta Buku Agency : Bukittinggi, 2015, p. 37.

<sup>113</sup> *Ibid.*

<sup>114</sup> *Ibid.*

previous teacher. He returned home carrying the mandate of Syeikh Abdurauf Sinkil to transform and develop Islam in *Minangkabau*.<sup>115</sup>

Then returning to his home town, in the 1960s, he founded the *surau* in Tanjung Medan, located in the complex area of 5 hectares. He spread the teachings of Islam as well as developing *Syattariyah* Congregation. Here are some religious and social activities carried out, such as praying five times, studying religion, deliberation, teaching including martial arts and sciences.<sup>116</sup>

Then teachings of Islam and traditional *Minangkabau* assimilated. Finally, it comes the very popular adagium of *Minang* Indigenous, *Adat Basandi Syarak, Syarak Basandi Kitabullah*.<sup>117</sup> For the services and the struggle to spread Islam in West Sumatra, till now the tomb of Syeikh Burhanuddin received great attention from the pilgrims. Mainly attention come from pilgrims of *Syattariyah* Congregation. This activity is commonly called *basapa*.<sup>118</sup>

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<sup>115</sup> An interview result with Agus Lemi, he is an follower of *Syattariyah* in Ulakan, Padang-Pariaman, West Sumatera on 27 December 2015.

<sup>116</sup> Muhammad Jamil, *Ulama dan Tokoh Kharismatik Minangkabau*, p. 37.

<sup>117</sup> An interview result with Agus Lemi, he is an follower of *Syattariyah* in Ulakan, Padang-Pariaman, West Sumatera on 22 December 2015.

<sup>118</sup> *Ibid.*

The *Syattariyah* follower believes that Syeikh Burhanuddin was the guardian of God. The doctrine developed in accordance with the teachings of the Koran and Hadith and it was descended from Rasul to Ali ibn Abi Talib Ra.

Here pedigree and teachers in the congregation *Syattariyah* Ulakan<sup>119</sup>:

- 1) Prophet Muhammad
- 2) Saidina Ali Murtada
- 3) Saidina al- Hussein Sahid
- 4) Imam Ali Zainul Abidin
- 5) Imam Muhammad Al- Bakhir
- 6) Imam Ja'far Shadik
- 7) Sheikh Bin Yazid Bustami
- 8) Sheikh Muhammad Al-Maghribi
- 9) Sheikh Yazid Bin Al- 'actionable' Arabbi
- 10) Sheikh Imam Turki Al-Tausi Muzafir
- 11) Sheikh Abdul Hussein Al-Aski Al-Karkni
- 12) Khad Khili Sheikh Al-Nahar Mawardin
- 13) Shaykh Muhammad Ash-Syaqi
- 14) Sheikh Muhammad Arif
- 15) Sheikh Imam Abul Satari

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<sup>119</sup> An interview with Bakri Syamsyuddin, he is an follower of *Syattariyah* Congregation via phone on 05 December 2015.

- 16) Sheikh Imam Abdullah Satari
- 17) Hidayatullah Sheikh Syarmatad
- 18) Sheikh Haji Khudri
- 19) Sheikh Muhammad Al-Ghausi
- 20) Sheikh Wajahudin 'Alwi
- 21) Sheikh Sibghatullah
- 22) Syikh Abil Mawahid Khanawi
- 23) Sheikh Ahmad bin Muhammad Al-Qusasi
- 24) Syiekh Abdur rauf Sinkil
- 25) Sheikh Burhanuddin Ulakan
- 26) Sheikh Abul Rahman Jaggut Black Lubuk Ipuh
- 27) Sheikh Abdul Rahman Lubuk Ipuh
- 28) Sheikh Malalo Lima Puluah
- 29) Sheikh Koto Tuo Bukittinggi
- 30) Sheikh Kiambang
- 31) Sheikh Mato Air Pakandangan
- 32) Buya Haji Furnaces Sinaro
- 33) Buya Zubir Haji Angku Kuniang

Currently, the Lead of *Syattariyah* Ulakan held by Heri Hermansyah Tuanku Khalifah. He is fifteenth chairman of *Syattariyah* Congregation. He obtained his leadership of Sheikh Barmawi (2003) which is his own grandfather. Syeikh

Barmawi accepted it from Syeikh Bosai. While Syeikh Bosai accepted the leadership about 1948's from Sheikh Ahmad Sani.<sup>120</sup>

The orders of the leadership of Sheikh Burhanuddin in Ulakan are:<sup>121</sup>

- a. Sheikh Mohamed Idris bin Salim (1699 AD - 1714 AD)
- b. Sheikh Abdurrahman bin Abdurrahim (1714 AD - 1724 AD)
- c. Sheikh Kaharuddin (1724 AD - 1733 AD)
- d. Sheikh Jalaluddin (1733 AD - 1748 AD)
- e. Tuanku Abdul Mohsen Sheikh Faqih (1748 AD - 1766 AD)
- f. Sheikh Abdul Hasan bin Husin (1766 AD - 1780 AD)
- g. Sheikh Khalid bin Khaliluddin (1780 AD - 1796 AD)
- h. Sheikh Habibullah bin Alif (1780 AD - 1796 AD)
- i. Tuanku Sheikh Qusha'i (1815 AD - 1832 AD)
- j. Sheikh Tuanku Ja'far bin Muhammad (1832 AD - 1863 AD)
- k. Tuanku Sheikh Muhammad Sani (1863 AD - 1893 AD)
- l. Tuanku Sheikh Busai (1893 AD - 1948 AD)

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<sup>120</sup> An interview with Tuanku Khalifah Heri Firmansyah in Ulakan Tapakis, Padang-Pariaman, West Sumatera on 27 December 2016.

<sup>121</sup> *Ibid.*

m. Tuanku Sheikh Barmawi (1948 AD - 2003 AD)

n. Heri Firmansyah Tuanku Caliph (2003 AD - present)

## 2. Doctrine and Ritual of *Syattariyah* Congregation

Basically, to enter into *Syattariyah* congregation someone must do an oath.. Oath is done by teacher. Practically student put his hand on a white cloth followed to read a pledge. Teacher together with student says:

a. Oath sentence followed by Q.S Fath verse 10<sup>122</sup>

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنْ أَجْرٍ عَظِيمًا (١٠)

“Verily those who plight their fealty to Thee do no less than plight their fealty to Allah. the hand of Allah is over their hands: then anyone who violates His oath, does so to the harm of His own soul, and anyone who fulfills what He has covenanted with Allah,- Allah will soon grant Him a great reward.”<sup>123</sup>

b. Pledge to read

رضيت بالله ربا وبالإسلام دينا وسيدنا محمد صلى الله عليه وسلم  
نبيا وبالقرآن إماما وبلكعبة قبلة وبا لفقراء اخوانا وبسيدنا  
لشيخومريا ودلائلا

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<sup>122</sup> *Ibid.*

"I'd give my Lord, Islam is my religion, my prophet is Muhammad, the Qur'an is My Guidance, the Ka'bah is my qibla, indigent person is my brother and Sheikh as a counselor and role model".

- c. This is followed by reading the sentence *istighfar* three times, aiming for the recognition of repentance and self-cleaning.
- d. Read *Tahlil* sentence 3 times<sup>28</sup>

Then it is continued to the main teachings. It is known as *batang tubuh* study. *Syattariyah* congregation believes that the human being has two sides of the rough body and smooth body. That rough body does not have any power but the power comes from God. So, if someone had been able to get out of *lahiriyah* nature, then he will know that in him there is only the will of God. The expression of *batang tubuh* studying is:<sup>124</sup>

*“Hidup tubuh nan kasa dihidup tubuh nan batin  
Tahu tubuh nan kasa ditahu tubuh nan batin  
Kuasa tubuh nan kasa dikuao tubuh nan batin  
Bakahandak tubuh nan kasa dibakahandak tubuh  
nan batin  
Malihat tubuh nan kasa dimalihat tubuh nan batin  
Bakato tubuh nan kasa dibakato tubuh nan batin “*

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<sup>124</sup> *Ibid.*

The sentences above mean rough body is lived in smooth body. Rough body's knowledge is in smooth body's knowledge. Rough body's power is in smooth body's power. Rough body's willingness is in smooth body's willingness. Rough body's seeing is in smooth body's seeing. Rough body's word is in smooth body's word.

Besides that, other popular teachings are *Basapa* and *Shalawat Dulang*. *Basapa* is pilgrimage form to the tomb of Sheikh Burhanuddin. It is also a tribute for his services in spreading Islam in *Minangkabau*. The pilgrimage is routinely done on Wednesday, after the tenth *Shafar*. Tenth *Shafar* was believed that on the date is a death of Syeikh Burhanuddin, exactly it was 10th of *Shafar* 1111 H.<sup>125</sup>

In the process, *basapa* is not only done by the local assembly of the *Syattariyah* congregation. But from various parts of Sumatera, such as Lampung, Jambi, Riau, and occasionally also have come from outside the island of Sumatra for spiritual tourism.<sup>126</sup>

*Shalawat Dulang* is the tool used by Syeikh Burhanuddin in the propagation of Islam., beside surau. He was

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<sup>125</sup> Oman Fathurrahman, *Tarekat Syattariyah di Minangkabau*, p. 130.

<sup>126</sup> An interview with Tuanku Khalifah Heri Firmansyah in Ulakan Tapakis, Padang-Pariaman, West Sumatera onn 27 December 2016.

inspired from Aceh. *Dulang* forms ring-shaped. It is used to carry food in a variety of traditional events in *Minangkabau*. It is used as a tambourine with the accompaniment of hymns or songs advice.<sup>127</sup>

### 3. Legal Basis and Methods in Determining the Beginning of Islamic Lunar Month of *Syattariyah*

#### a. Legal basis

Legal basis used by *Syattariyah* are:

##### 1) Basic Q.S Yunus Verse 5

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا  
عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ  
الآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٥)

“He is the one who makes the sun shine and the moon luminous and set his manzilah-manzilah (places) for the journey of the month, that ye may know the number of years and the calculating (of time). God did not create this, but with the right. He explained the signs (of his greatness) to the people who know.”<sup>128</sup>

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<sup>127</sup> *Ibid.*

<sup>128</sup> Abdallah Yousuf Ali, p.484-485.

## 2) Hadith

عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم انما الشهر تسع و عشرون فلا تصوموا حتى تروه ولا تفطروا حتى تروه فإن غم عليكم فاقدروا له.

( رواه المسلم )

“From Ibn Umar r.a, he said, Rsulullah SAW say: One month is oly 29 days, so dont fast before you see him (crescent) and do not breakfast until you see him and if cloudy estimate it”. (HR. Muslim)<sup>129</sup>

Not much different from the *Naqsabandiyah* congregation above, *Syattariyah* congregation also knows both of year letters and month letters. Their principle in determining the beginning of the Islamic lunar month is also *hisab* and *rukyah*. *Rukyah* carried out in coastal areas (Ulakan) near the tomb of Syeikh Burhanuddin with naked eyes. In West Sumatra *Syattariyah* made several points of *rukyah*. There are Ulakan, Lubuak Ipuh, Koto Tuo, and Sijunjung. In the case, final decision is submitted to the elder of *Syattariyah* namely Tuanku Ali Imran<sup>130</sup>.

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<sup>129</sup> Abu Husain Muslim bin al-Hajjaj, *Shahih Muslim*, Jilid I, Beirut : Dar al-fikr, p. 481.

<sup>130</sup> An interview with Tuanku Zulhamdi Angku Karajoan in Ringan-ringan, Padang-Pariaman, West Sumatera on 28 December 2016

Look at the tables below:

**Table 3.2**  
***Syattariyah's Almanac***

د	و	پ	د	ز	چ	ه	ا			
4	6	2	4	7	3	5	1			
Sun	Tues	Fri	Sun	Wed	Sat	Mon	Thurs	7	ز	Muharram
30	30	30	30	30	30	30	30			
Tues	Thurs	Sun	Tues	Fri	Mon	Wed	Sat	2	پ	Shafar
29	29	29	29	29	29	29	29			
Wed	Fri	Mon	Wed	Sat	Tues	Thurs	Sun	3	چ	Rabiul Awwal
30	30	30	30	30	30	30	30			
Fri	Sun	Wed	Fri	Mon	Thurs	Sat	Tues	5	ه	Rabiul Akhir
29	29	29	29	29	29	29	29			
Sat	Mon	Thurs	Sat	Tues	Fri	Sun	Wed	6	و	Jumadil Awwal
30	30	30	30	30	30	30	30			
Mon	Wed	Sat	Tues	Thurs	Sun	Tues	Fri	1	ا	Jumadil Akhir
29	29	29	29	29	29	29	29			
Tues	Thurs	Sun	Tues	Fri	Mon	Wed	Sat	2	پ	Rajab
30	30	30	30	30	30	30	30			
Thurs	Sat	Tues	Thurs	Sun	Wed	Fri	Mon	4	د	Sya'ban
29	29	29	29	29	29	29	29			
Fri	Sun	Wed	Fri	Mon	Thurs	Sat	Tues	5	ه	Ramadhan
30	30	30	30	30	30	30	30			
Sun	Tues	Fri	Sun	Wed	Sat	Mon	Thurs	7	ز	Syawwal
29	29	29	29	29	29	29	29			
Mon	Wed	Sat	Mon	Thurs	Sun	Tues	Fri	1	ا	Dzulhijjah
30	30	30	30	30	30	30	30			
Wed	Fri	Mon	Wed	Sat	Tues	Thurs	Sun	3	چ	Dzulkaidah
29	30	29	30	29	29	30	29			

Notes:

- Letter of year
- Letter of month
- Day in the early month
- Month Age

How to determine the beginning of the month<sup>131</sup>:

- a. Determine the letter in which to search.
- b. After you get the letter in which to search.
- c. Pull the two letters until they meet at one point

Example: Count 1 *Ramadhan* 1436 H.

1. Based on the almanac of *Syattariyah*'s year letters of 1436  
H is د (*dal*)
2. Pull the year letters down and pull the month letters of  
*Ramadhan*.
3. Pull the second letter. It will be met at one point, on Friday.

So based on the almanac, the beginning of *Ramadhan* in 1436 was on Friday, June 19, 2015.

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<sup>131</sup> *Ibid.*

## CHAPTER IV

### Comparison between *Naqsabandiyah* and *Syattariyah* Congregations in Determining the Beginning of Islamic Lunar Month in West Sumatera

#### A. Comparison of the Method Used by *Naqsabandiyah* and *Syattariyah* in Determining the Beginning of Islamic Lunar Month

##### 1. *Hisab* method used by *Naqsabandiyah* and *Syattariyah*

Basically, *hisab* method of *Naqsabandiyah* and *Syattariyah* are the same as sharing the two main actors in determining the beginning of the islamic lunar month. First is *hisab* that they do based on their own almanac. Second, that age was fixed 30 and 29 days. So that based on these principles, the calculating type of both these congregations can be categorized into *hisab urfi* system. So these are included in the great tradition (of Islam) to borrow a phrase Ahmad Izzuddin.<sup>132</sup>

Example: Determine the beginning of *Ramadhan* 1436 H!

- a. 1436: 8 = reminder 4. In the beginning of the letter of *Naqsabandiyah* begin with the letter ا (second), while

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<sup>132</sup> Ahmad Izzudin, *Fiqh Hisab Rukyah*, p. 2.

the letter of *Syattariyah* began with the letter ۛ. So in this case will be obtained that year letters of *Naqsabandiyah* in 1436 H falls on letters ۛ while *Syattariyah*'s is ۛ.

- b. Add the value of the year letters which have been obtained by the value of the month letters to be searched. Then count it (begins on Thursday). So it found that *Naqsabandiyah*'s year letter is ۛ while *Sayttariyah*'s year letter is ۛ (first).
- c. *Naqsabandiyah* :  $3 + 5 = 8$ , was found Thursday, while *Syattariyah*:  $4 + 5 = 9$ , was found Friday.

Look at the following table<sup>133</sup>:


**Table 4.1**

ۛ	ۛ	ۛ	ۛ	ۛ	ۛ	ۛ	ۛ			
4	6	2	4	7	3	5	1			
Sun 30	Tues 30	Fri 30	Sun 30	Wed 30	Sat 30	Mon 30	Thurs 30	7	ۛ	<i>Muharram</i>
Tues 29	Thurs 29	Sun 29	Tues 29	Fri 29	Mon 29	Wed 29	Sat 29	2	ۛ	<i>Shafar</i>
Wed 30	Fri 30	Mon 30	Wed 30	Sat 30	Tues 30	Thurs 30	Sun 30	3	ۛ	<i>Rabiul Awwal</i>
Fri 29	Sun 29	Wed 29	Fri 29	Mon 29	Thurs 29	Sat 29	Tues 29	5	ۛ	<i>Rabiul Akhir</i>
Sat 30	Mon 30	Thurs 30	Sat 30	Tues 30	Fri 30	Sun 30	Wed 30	6	ۛ	<i>Jumadil Awwal</i>
Mon 29	Wed 29	Sat 29	Tues 29	Thurs 29	Sun 29	Tues 29	Fri 29	1	ۛ	<i>Jumadil Akhir</i>
Tues 30	Thurs 30	Sun 30	Tues 30	Fri 30	Mon 30	Wed 30	Sat 30	2	ۛ	<i>Rajab</i>

<sup>133</sup> Taken from both of congregation's note

Thurs	Sat	Tues	Thurs	Sun	Wed	Fri	Mon	4	د	<i>Sya'ban</i>
29	29	29	29	29	29	29	29			
Fri	Sun	Wed	Fri	Mon	Thurs	Sat	Tues	5	هـ	<i>Ramadhan</i>
30	30	30	30	30	30	30	30			
Sun	Tues	Fri	Sun	Wed	Sat	Mon	Thurs	7	ز	<i>Syawwal</i>
29	29	29	29	29	29	29	29			
Mon	Wed	Sat	Mon	Thurs	Sun	Tues	Fri	1	ا	<i>Dzukaidah</i>
30	30	30	30	30	30	30	30			
Wed	Fri	Mon	Wed	Sat	Tues	Thurs	Sun	3	ج	<i>Dzulhijjah</i>
29	30	29	30	29	29	30	29			

Note:

 *Naqsabandiyah*

 *Syattariyah*

It can be seen that one cycle of *Hijriyah* based on almanac above (*Naqsabandiyah* and *Syattariyah*) is eight cycle. It can be decided that in 2 (*ha*), 5 (*dal*), and 7 (*wau*) ranks are leap year (*kabisath*) and the rest are common year (*basithah*).

In calculating the beginning of the Islamic lunar month, both of these congregations are equally started from Thursday. Therefore, the almanac is called *Khamsiyah* Almanac (the almanac of *Naqsabandiyah Khamsiyah* and *Syattariyah Khamsiyah*). Nonetheless, based on the almanac they use, the congregation is different in determining the first letter. That is the point of difference. Although they are both counting began on Thurs but result is different days at the beginning of next month.

So based on the almanac above, it can be seen the comparisons among the beginning of *Ramadhan* 1436 H - 1429 H, they are:

**Table 4.2**  
**Comparison Result among *Asapon*, *Naqsabandiyah* and *Syattariyah***

<b>Hijriyah</b>	<b><i>Asapon</i></b>	<b><i>Naqsabandiyah</i></b>	<b><i>Syattariyah</i></b>
1436	Thurs, 18 June 2015	Thurs, 18 June 2015	<b>Fri, 19 June 2015</b>
1435	Sun, 1 July 2014	<b>Sat, 28 June 2014</b>	<b>Mon 30 June 2014</b>
1434	Tues, 09 July 2013`	Tues, 09 July 2013	<b>Thurs, 11 July 2013</b>
1433	Fri, 22 July 2012	Fri, 22 July 2012	<b>Sat, 23 July 2012</b>
1432	Mon, 1 August 2011	<b>Sun, 30 August 2011</b>	<b>Tues, 2 August 2011</b>
1431	Wed, 11 August 2010	Wed, 11 August 2010	<b>Fri, 13 August 2010</b>
1430	Sat, 22 August 2009	<b>Fri, 21 August 2009</b>	<b>Sun, 23 August 2009</b>
1429	Tues, 2 Sept 2008	<b>Mon, 1 Sept 2008</b>	<b>Wed, 3 Sept 2008</b>

According to the table above, it is known that year letters of *Naqsabandiyah* located on the second *dal* while *Syattariyah* is *ha* of year letters. So, *Naqsabandiyah* result is more accurate than *Syattariyah*'s. It also differs with *Naqsabandiyah* in Padang which starts calculating from *alif* and the *Syattariyah* minority congregation is *Syattariyah* Arbi'aiyyah congregation which starts calculating from

Wednesday.<sup>134</sup> From the result above, it also known that in every calculating has method and different result.

## 2. Sighting Crescent method used by *Naqsabandiyah* and *Syattariyah*

Since the Islamic calendar is lunar and the beginnings of the months are regulated by the sightings of crescent, the determination of the possibility of crescent visibility has been a matter of concern to Muslims over many centuries.<sup>135</sup>

Indonesia is one of the countries which also pay attention in sightings crescent (*rukyatul hilal*). Sighting crescent for *Naqsabandiyah* and *Syattariyah* congregation are not a complementary tool to determine the beginning of the month because they use *hisab* to direct *rukyah*. Both congregations *Naqsabandiyah* and *Syattariyah* implement *rukyah* on the 29<sup>th</sup> of *Sya'ban*. When crescent is invisible to be observed than they will complete *Sya'ban* 30 days based on their almanac. So that it can be concluded that both of these congregation are prominent in *rukyah*. Final decision in determining the beginning of the islamic lunar month is *rukyah*.

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<sup>134</sup> An interview with Yahdi Ilal Haq via phone 22 September 2015

<sup>135</sup> David A King, *Astronomy in the Service of Islam*, USA : VORIORUM, 1984, p. 233

These congregations do not concern on moon change orbit. Whereas, this activity is done in the past. Event that occurs continually is going to be observed and examined, until it was found the formulation between moon and sun position. In astronomy data, estimating position is important to do observing, because there are much sky objects that blocking the eyesight. In line with sighting crescent, this is necessary to do.<sup>136</sup>

Both of these congregations are textually interpreted about meaning of *rukyah hilal*. According to them, *rukyah* means of the word itself with the naked eye. *Naqsabandiyah* Buya Haji Basyir Malindu Balang explains that *rukyah* must be doing as well as Prophet did<sup>137</sup>. It is naked eyes. Further *Syattariyah* explains that *rukyah* is a land of *ijtihad* to prove the truth of the calculating. So if it was found that Thursday is the beginning of *Ramadhan*, then they will do *rukyah* on Wednesday afternoon. If the moon looks they will celebrate *Eid al-Fitr* next day, then if it is not they will complete previous month. *Syattariyah* believes that their observation is done in accordance with the

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<sup>136</sup> Farid Ruskanda, etc, *Rukyah dengan Teknologi*, p.38

<sup>137</sup> An interview with Burhanudin, son of Buya Haji Basyir Malindu Balang Balang in Lintu Buo, Tanah Datar, West Sumatera on 05 August 2105.

Prophet did (naked eye). According to them, fasting is to observe the crescent not for *wujudul hilal*.<sup>138</sup>

Then, concerning the standardization of place of *rukya*h, Both of these congregation has no specific criteria. *Naqsabandiyah* does *rukya*h in the open loose of view. They usually do it in the rice fields. Thus allowing the crescent could be seen.<sup>139</sup>

In fact, to obtain their views on a freelance basis, an observer should choose right locations along the sea without islands or mountains that blocking the view. The higher the position of a observer, the wider views are covered and the farther and the lower line of the horizon is visible. Therefore, the most ideal place to observe crescent is a high spot, on the edge of the open sea.<sup>7</sup>

While the *Syattariyah*, they usually gather in the coastal region of Ulakan to observe crescent on the 29<sup>th</sup> of *Sya'ban*. One of the problem that making crescent is difficult to observe is the moon's distance to Earth besides the presence of the crescent. Because of eyesight is often blocked by cloudy, like Ulakan. So,

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<sup>138</sup> Farid Ruskanda, *100 Masalah Hisab dan Rukyat Telaah Syariah, sains dan Teknologi*, p. 2.

<sup>139</sup> An interview with Burhanudin, son of Buya Haji Basyir Malindu Balang Balang in Lintu Buo, Tanah Datar, West Sumatera on 05 August 2015.

if you see the geographical location of Ulakan, it does not allow the crescent can be seen with the naked eye. Therefore, both of *Naqsabandiyah* and *Syattariyah*'s tradition to see crescent is one of the teachings may not be apocryphal.

### 3. Data Input in the *Naqsabandiyah* and *Syattariyah* Almanac

*Nasabandiyah* and *Syattariyah* Almanac have year letters and month letters. There are 8 year letters ا, ه, ج, ز, د, ب, و and د. There are also 12 months letters consisting of ا, ز, ه, د, ب, ا, ج, و, ه, ج, ب where each letter has its own value.

Both of these congregations cannot explain the source letters of their own almanac data. They explain that they only accept what is taught by their teachers. But in *Naqsabandiyah* Almanac, writings are as follows:

**Table 4.5**

ا, 1 times	الله	و, 6 times	ويل للمطففين
د, 4 times	دين الله	ه, 5 times	هدالله
د, 4 times	دين الله	ج, 3 times	جمل الفعل
ب, 2 times	برالله	ز, 7 times	زرع الله زرع بلايز

It found that the value of the year letters the month letter is taken from the first letters of each sentence above. *Wau* then

worth 6, *ha* worth 5, *jim* worth 3, *za* worth 7, *alif* is 1, *dal* worth 4, and *ba* worth 2.

More details to know the worth of each letter, it was tracked the historical development of the Arabic alphabet. Numeral used today is called Arabic numeral, Arab-Hindu Numeral or Hindu Numeral. Hindu in some literature refers to India. It is developed culture since some century ago. Historically, although it is in different shape, today we use numeral from India, shortly it is accepted in Europe and all around the world.<sup>140</sup>

Islam civilization is like others which have been influenced by previous civilizations and also influenced next civilization. Muslim society admitted merit from previous civilization. One of the influenced factor in Islamic civilization in mathematic science generally and in numeral system especially.<sup>141</sup>

The Eastern Arabic numerals (also called) Arabic-Indic numerals and Arabic eastern numerals) are the symbol use to represent the Hindu-Arabic numeral system, in conjunction with the Arabic alphabet in the countries of the Mashriq (the east of

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<sup>140</sup> Sumardiyono, *Sejarah Beberapa Topik Aritmetika*, <http://www.p4tkmatematika.org/>, accessed 24 March 2016.

<sup>141</sup> Talib Hashim Hasan, *Perkembangan Sistem Bilangan Pada Masa Sebelum Islam*, Jurnal Kaunia, Vol I, No. 2, 2005, p. 125. <https://digilib.uin-suka.ac.id> accessed on 24 March 2016.

the Arab world) and its variant in other countries that use the Perso-Arabic script in asia.<sup>142</sup>

These numbers are known as indian numbers ( ارقام هندية ) in Arabic. They are sometimes called ‘Indic numerals’ in English.<sup>143</sup> India people have made special notation for each number among one until nine. Therefore, India people have made new nine of notation and it used in every digit in the same shape. This system has been adopted by Arab, then it revised, finally it transferred to West. Beside India nation there is another nation called Sind. As Ibnu al-Nadhim says: ‘*Sind has various writing type and someone told me there are about two hundred types*’. Sindh is an indo-Aryan language. The Sindhi language first appeared in writing in the 8th century AD and a number of different scripts have been used to write it. Sindhi literature, in particular lyric poetry, began to appear towards the end of the 15th century.<sup>144</sup> Therefore, Arab chooses the best numeral system. There is possibility that *Sind* term used by *Ibnu An-Nadim* on that periode meant to Sind and Hind Nation as called as India, Pakistan, and Bangladesh country in South Asia.

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<sup>142</sup> [https://en.m.wikipedia.org/wiki/Eastern\\_Arabic\\_Numerals](https://en.m.wikipedia.org/wiki/Eastern_Arabic_Numerals) accessed on 24 March 2016.

<sup>143</sup> *Ibid.*

<sup>144</sup> <https://www.omniglot.com/writing/sindhi.htm> accessed on 24 March 2016.

One of the merits that given by *Ibnu an-Nadim* is the way writing of numeral with alphabet from Sind.<sup>145</sup>

The alphabets are<sup>146</sup> :

1	= ا	6	= و	20	= ك
2	= ب	7	= ز	30	= ل
3	= ج	8	= ح	40	= م
4	= د	9	= ط	50	= ن
5	= ه	10	= ي	60	= س
70	= ع	300	= ش	800	= ض
80	= ف	400	= ت	900	= ظ
90	= ص	500	= ث	1000	= غ
100	= ق	600	= خ		
200	= ر	700	= ذ		

Etymology, alphabetic arrangement can be pronounced and result the value:

- a) ا ب ج د - *abjad*, 1 – 2 – 3 – 4
- b) ه و ز - *hawwaz*, 5 – 6 – 7
- c) ح ط ي - *hutthi*, 8 – 9 – 10

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<sup>145</sup> Talib Hashim Hasan, *Perkembangan Sistem Bilangan Pada Masa Sebelum Islam*, Jurnal Kaunia , Vol I, No.2, 2005, p. 125. <https://digilib.uin-suka.ac.id> accessed on 24 March 2016.

<sup>146</sup> [https://en.m.wikipedia.org/wiki/abjad\\_numerals](https://en.m.wikipedia.org/wiki/abjad_numerals) accessed on 24 March 2016.

- d) كلمن - *kalaman*, 20 – 30 – 40 – 50
- e) سعفس - *sa'fash*, 60 – 70 – 80 – 90
- f) قرشت - *qarasyat*, 100 – 200 – 300 – 400
- g) تخذ - *thakhidz*, 500 – 600 – 700
- h) ضغط - *dhazhagh*, 800 – 900 – 1000

So that, the source of the letter from the almanac above are symbol associated with the revolution numbers from time to time. That numeral are system numbering of 28 alphabet or Arabic alphabet to represent numerical values used by the Arab in the world, before the use of Arabic numbers now. System of Arabic numbers containing ten digits are now used in the Arab world, recognized in the West as Eastern Arabic numerals. Among the Arabian, this type also known as Hindu numerals because of their source from India.

## **B. Advantages and Disadvantages in Determining the Beginning of Islamic Lunar Month of *Naqsabandiyah* and *Syattariyah* in West Sumatera**

### **a. Advantages**

*Surau* became a main actor as local genius is Islamic society, social-culture and tradition in *Minangkabau*. *Surau* is not only being able to born a number of Muslim scholars but

also giving intellectual reassurance.<sup>147</sup> Both of these congregations are developing through *surau*.

According to *Minangkabau* society, the originality of Islamic tradition is must be kept. These calculating are simple to be learned. They do not use an intricate formula and longtime calculating. This typical calculating is being able to determine special date until some years later shortly and without use an expensive advice. They are able to know the data without waiting an announcement or decree from government. For those people who want to learn counting about Islamic lunar month, *urfi hisab* system can be the first step. Especially for *Naqsabandiyah*, their calculating is more accurate than *Syattariyah*'s.

#### b. Disadvantages

According to *Minangkabau* society, congregation is one of the great histories and also becomes a social order of *Minangkabau* society. Therefore, *Minangkabau* society respects things relating to the religion. Islamization that happened in *Minangkabau* brought a very good influence. It can be seen in every activity in *Minangkabau*. For example in education and formal order, every school in every institute is

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<sup>147</sup> Oman Fathurrahman, *Tarekat Syattariyah di Minangkabau*, p. 10.

obligated to use Muslim uniform. Therefore historical factor influences both of these congregations to continue the teaching thought by their teacher.

Especially in doing *hisab*, both of these congregation do not have any book to hold. They only have a piece of paper got from their teacher and then memorize it. They do not ever ask about the source *hisab* got or why they are using the method. They learned this method for generation. Because of it, in determining the beginning of islamic lunar month, part of them can calculate it its self. In the other area, for example in Malalo (*Naqsabandiyah*), there were made a table of year letter for ten year later. Because of its simplicity, people can be easier to do *hisab*. Both of congregations are proud with their own *hisab* method.

*Naqsabandiyah* and *Syattariyah* congregations are equally included in *hisab urfi* group. *Hisab urfi* is very practical to arrange *Hijriyah* calendar. However, it could not describe the sighting of crescent. Besides that, the age of month that was fixed is also necessary to reexamine again. So that for the odd month will be always thirty days and even month will be always twenty-nine days. Whereas the age of Moon is depending on crescent visibility in the beginning of

the month. In the fact, the age of month is not always fixed thirty days or twenty-nine days. Sometimes it will be thirty days continued or twenty-nine days continued. It is not rigorous enough for the purpose in determining the worship time.<sup>148</sup> Especially *Naqsabandiyah*, they use field land to observe crescent, whereas there are much trees and hill. So it is impossible to observe the crescent without any optical devices.

The Islamic scholars agree that the *hisab urfi* system could not be used in determining worship<sup>149</sup>. It is better to use contemporary *hisab* then the result is going to be verified by sighting crescent.

Both of these congregations are trapped in their simplicity. According to them, everything relates with worship time it personal decision. So it could not be influenced. Besides that, they are considering that everything thought by their teacher is not possible out of the Koran and *Hadith*. It shows that they are equally strong in holding and running tradition from their previous teacher.

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<sup>148</sup> Farid Ruskanda, *100 Masalah Hisab Rukyah*, p. 31.

<sup>149</sup> Direktorat Jenderal Bimbingan Masyarakat Islam Kementerian Agama RI, *Almanak Hisab Rukyat*, p. 156.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the research and explanation above, the author concludes that:

1. The method used by *Naqsabandiyah* and *Syattariyah* in determining the beginning of Islamic lunar month are :
  - a. Both *Naqsabandiyah* and *Syattariyah* are included into the traditional method (*urfī hisab system*) in determining the beginning of Islamic lunar month and both of them combine *hisab* and *rukyah*. *Naqsabandiyah* year letter is started from *dal* (second) while *Syattariyah*'s is started from *ha*.
  - b. Both of *Naqsabandiyah* and *Syattariyah* use *rukyah* as the final decision, while *hisab* is guidance to guide them for observing crescent.
  - c. In matter of *rukyah*, both of them meant *rukyah* as seeing crescent by naked eyes. So that they do not using any optical devices.
  - d. The letters of their almanac are symbol associated with the revolution numbers from time to time. That numeral are system numbering of 28 alphabet or Arabic alphabet

to represent numerical values used by the Arab in the world, before the use of Arabic numbers now. System of Arabic numbers containing ten digits are now used in the Arab world, recognized in the West as Eastern Arabic numerals. Among the Arabian, this type also known as Hindu numerals because of their source from India.

2. The advantages and disadvantages both of these congregation are :
  - a. The advantages of them are their calculation methods have a very simple formulation and do not using expensive devices in *rukyatul hilal*. But in calculating *Naqsabandiyah* is more accurate.
  - b. The disadvantages from both congregations are they are trapped in their simplicity. They are considering that everything thought by their teacher. In case of place of *rukyah*, *Syattariyah* is better than *Naqsabandiyah*.

## **B. Suggestion**

In case of determining the beginning of Islamic lunar month, to create the unity and togetherness we should have to throw our egoism and fanatisme. Represented by Ministry of Religious Affairs, it should do a approach intensively either

holding a seminar or emotional approach often. So that, hopefully these congregations can opens up their mind slowly.

### **C. Closing**

By saying *Hamdalah* and grace to Allah for all of His Blessing, writer can finish this thesis. Although writer had done this thesis optimally, writer realized that this thesis is still far from perfection. Therefore writer need positive criticism and constructive suggestions to correct writer's writing and in order to make the next writing is better. Although this thesis is not perfect, writer hopes that it can be useful for readers in general and for writers especially. *Amiin*

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An interview with Tuanku Zulhamdi Angku Karajoan in Ringan-ringan, Padang-Pariaman, West Sumatera onn 28 December 2016.

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[https://id.m.wikipedia.org/wiki/Lintau\\_buo\\_Tanah\\_Datar](https://id.m.wikipedia.org/wiki/Lintau_buo_Tanah_Datar)

<http://parimbo.com/blog/2013/05/1/tanah-datar/>

<https://en.m.wikipedia.org/wiki/Month>

<https://digilib.uin-suka.ac.id>

[https://en.m.wikepia.org/wiki/Eastern\\_Arabic\\_Numerals](https://en.m.wikepia.org/wiki/Eastern_Arabic_Numerals)

<https://www.omniglot.com/writing/sindhi.htm>

[https://en.m.wikepia.org/wiki/abjad\\_numerals](https://en.m.wikepia.org/wiki/abjad_numerals)

<https://malaloppti.wordpress.com/2013/10/18/1-syekh-zakaria-al-anshori-labasati/>

## CALCULATING RESULT OF ASAPON CALENDAR ASAPON (1867-1987 J / 1355-1475 H)

<b>A Sa Pon</b>	Alif	Tuesday	Pon
<b>Ha Tu Hing</b>	Ha	Saturday	Pahing
<b>Ja Mis Hing</b>	Jim Awal	Thursday	Pahing
<b>Za Sin Gi</b>	Za	Monday	Legi
<b>Dal Ah Won</b>	Dal	Sunday	Kliwon
<b>Ba Bo Won</b>	Ba	Wednesday	Kliwon
<b>Wau Had Gi</b>	Wau	Sunday	Legi
<b>Ja Mis Pon</b>	Jim Akhir	Thursday	Pon

To know the beginning of Ramadhan month, 1436, we must determine the begininning of Muharram month first.

$$1436 + 512 = 1948 \text{ (java)}$$

$$1948 : 8 = \text{remain } 4. (4 + 2 \text{ or (remains) } - 6)$$

$$= 4-2$$

$$= 2, \text{ ha ( count from alif)}$$

So that, 1 Muharram falls on *ha* ( Ha Tu Hing / Ha Saturday Pahing)

### Days and *Pasaran* in Javanese Calendar

1. Rom Ji Ji / Muharram / Day1 / *Pasaran* ke-1
2. Par Lu Ji / Safar / Day3 / *Pasaran* ke-1
3. Uwal Pat Mo / Rabiul Awal / Day4 / *Pasaran* ke-5
4. Khir Nem Mo / Rabiul Akhir / Day6 / *Pasaran* ke-5
5. Diwal Lu Pat / Jumadil Awal / Day3 / *Pasaran* ke-4
6. Dikhir Ro Pat / Jumadil Akhir / Day2 / *Pasaran* ke-4
7. Jab Lu Lu / Rajab / Day3 / *Pasaran* ke-3
8. Ban Mo Lu / Sya'ban / Day5 / *Pasaran* ke-3
9. Dhon Nem Ro / Ramadhan /Day6 / *Pasaran* ke-2
10. Wal Ji Ro / Syawwal / Day1 / *Pasaran* ke-2

11. Dah Ro Ji / Dzulqo'dah / Day2 / Pasaran ke-1

12. Jah Pat ji / Dzulhijjah / Day4 / Pasaran ke-1

Then Ramadhan 1436 H falls on day- 6, Thursday, *Pon*.

**COMPARISON RESULTS ON 1429-1436 H**

Hijriyah	Government	Asapon	Naqsabandiyah	Syattariyah
1436	Thursday, 18 June 2015	Thursday, 18 June 2015	Thursday, 18 June 2015	Friday, 19 June 2015
1435	Sunday, 29 June 2014	Tuesday,01 July 2014	Saturday, 28 June 2014	Monday 30 June 2014
1434	Tuesday,09 July 2013	Tuesday, 09 July 2013`	Tuesday, 09 July 2013	Thursday, 11 July 2013
1433	Saturday, 21 July 2012	Friday, 22 July 2012	Friday, 22 July 2012	Saturday, 23 July 2012
1432	Monday, 01 August 2011	Monday, 01 August 2011	Sunday, 30 August 2011	Tuesday, 2 August 2011
1431	Wednesday, 11 August 2010	Tuesday, 10 August 2010	Wednesday, 11 August 2010	Friday, 13 August 2010
1430	Thursday, 20 August 2009	Saturday, 22 August 2009	Friday, 21 August 2009	Sunday, 23 August 2009
1429	Monday, 01 September 2008	Tuesday,02 September 2008	Monday, 01 September 2008	Wednesday, 03 September 2008

## Interview Page

### **Comparative Study between Naqsabandiyah and Syattariyah Congregation in Determining the Beginning of Islamic Lunar Month in West Sumatera**

Day/Date : 28 Desember 2016  
Panelist : Ashma Rimadany  
Job : Mahasiswi UIN Walisongo Semarang  
Address : St. Purwoyoso, Purwoyoso, Ngaliyan, Semarang  
Informant : Buya Zulhamdi Tuanku Karajoan Nan Shaleh  
Position : Scholar of Syattariyah  
Address : Pondok Pesantren Nurul Yaqin (Syattariyah)  
Ringan-ringan, Padang Pariaman Regency, West  
Sumatera

#### Question and Answer List:

**1. How are the method used by Syattariyah in Determinin  
the beginning of Islamic lunar month?**

*Bagaimana penentuan awal bulan kamariyah  
berdasarkan perpsektif Tarekat Syattariyah ?*

“We used *sighting crescent* and *calculating* based on our  
calendar. We do sighting on 29<sup>th</sup> of Sya’ban. If crescent can  
be seen then we do fasting, if it isn’t than complete Sya’ban  
30 days.”

*Metode yang kami gunakan adalah rukyatul hilal dan hisab takwim. Kami melakukan rukyah pada Day 29 bulan sya'ban, jika terlihat hilal maka esok puasa tapi jika tidak maka disitikmalkan 30 hari.*

## **2. How to use the almanac?**

***Bagaimana cara menggunakan takwim Naqsabandiyah ?***

“Add year letter and month letter than start count from Thursday. Year of Hijriyah divided by 8. Then count it from *ha* then the values plus month letter to be searched.

Example :  $1436 \text{ H} : 8 = \text{remain } 4$ . Then count it from *ha* in year letter. Then it worth 4 (*dal*) and Ramadhan worth 5 (*ha*),  $4 + 5 = 9$ , cunt from Thursday it is Friday”

*Caranya adalah dengan menghimpun huruf tahun dan huruf bulan kemudian dihitung mulai dari huruf ha, sedangkan perhitungannya harinya dimulai dari hari kamis. Tentukan huruf tahun dan huruf bulannya, kemudain hasil penjumlahannya dihitung dari hari kamis. Contoh, kita akan menentukan 1436 H. Maka  $1436 : 8$  sisanya 4. Kemudian angka 4 itu kita hitung dari mulai ururf tahun ha. Maka huruf tahun pada 1436 H adalah dal nilainya 4. Lalu lihat kolom bulan Ramadhan nilainya 5. Jumlah dari  $4 + 5$  adalah 9, maka 1 Ramadhan 1436 H adalah Jumat.*

### **3. Who brought this method?**

***Siapa yang membawa metode penentuan awal bulan dan ajaran tarekat Syattariyah ke Sumatera Barat?***

“The method is gotten from previous teacher. Islam has been developed in Minangkabau on 16 century by Syeikh Burhanuddin. He is dead in 1111 H. He accepted teachin from Abdurauf Singkil from Aceh, Syeikh Qasasi Mishri from Prophet.”

*Metode tersebut kami dapatkan turun temurun dari guru-guru kami, dan dimulai menghitung dari hari Kamis. Dulu yang mengembangkan agama di Minangkabau adalah Syekh Burhanuddin, sekitar abad ke-16, beliau meninggal pada tahun 1111 H. Jadi, beliau menerima dari guru beliau Syeikh Abdul Rauf dari Aceh dari Syekh , Syeikh Qasasi, Mishri dan sampai kepada Nabi.*

### **4. Where is the source of year and month letters ?**

***Di dalam hisab takwim khamsiyah ada yang namanya huruf bulan dan huruf tahun, dan pada setiap huruf tersebut terdapat bilangan. Apakah yang dimaksud dengan huruf-huruf tersebut dan dari mana asal mula huruf itu ?***

“I don’t know from where they came. I got it from previous teacher.”

*Huruf-huruf tersebut saya tidak bisa menjelaskan dari mana asalnya . Saya hanya mendapatkan itu dari guru-guru saya.*

**5. What are legal basis used by?**

***Apa dasar hukum yang digunakan tarekt Syattariyah dalam menentukan awal bulan kamariyah ?***

“Q.S Yunus verse 5 and hadith that means Fast when you see crescent and breakfast when you see it. If it doesn’t than complete Sya’ban 30 days”

*Selain Al-qur’an surat yunus ayat 5 dan hadist nabi yang mengatakan berpuasalah karena hilal dan berbukalah karenanya, jika hilal tidak terlihat maka genapkan sya’ban 30 hari”*

**6. How is position of sighting crescent?**

***Bagaimana kedudukan rukyatul hilal dalam tarekat syattariyah ?***

“It is obligated according to hadith. We are necessary to do observasing, but it doesn’t mean that it must be seen. Sighting crescent are two possibilities, it would be seen and would not.”

*Wajib, sesuai dengan hadist. Yang penting itu kita rukyah, tapi bukan berarti harus terlihat. Perihal terlihat atau tidak itu memang hasil. Rukyah itu ada dua kemungkinan, ada kemungkinan hilal terlihat dan tidak terlihat.*

**7. Why you don't use anyoptical devices?**

***Mengapa tarekat ini tidak menggunakan alat dalam melihat hilal ?***

“Because of prophet not makes us difficult. If want to use in order to clarify it is okay. But other reason is not recommended”.

*Karena Rasulullah tidak membebani, namun jika kita memang telah melihat dan kemudian ingin memperjelas, tidak masalah. Tapi bukan karena ingin melihat hilal kemudian menggunakan teropong. Mungkin bulan itu ada, tapi Rasul tidak memaksa kita untuk melihat. Kita tidak disuruh puasa untuk wujud hilal tapi untuk rukyatul hilal. Yang rasul perintahkan melihat bulan, bukan memastikan adanya bulan.*

**8. Where are developing this congregation?**

***Di Sumatera Barat, dimana saja tersebar jamaah tarekat syattariyah khamsiyah ini ?***

“In Koto Tuo, Bukittinggi, Riau, Jambi.”

*Secara organisasi sekitar tahun ke-50 oleh Syeikh Umar dari Koto Tuo, Bukittinggi. Dan disitu merupakan salah satu tempat untuk melihat hilal. Sekarang disana sudah generasi yang ke-3 yaitu Tuanku Ismet Ismail. Riau, Jambi dan Sumatera Barat.*

**9. What are the reasons for not following the government?**

***Apa alasan mengapa tidak mengikuti pemerintah ?***

“Because of it is personal matter. In the past Prophet use naked eyes, so do us.”

*Karena perihal ibadah adalah urusan makhluk dengan Tuhannya, jadi tidak bisa dipaksakan. Selain itu kembali kepada hadist Nabi tadi, Kita diperintahkan Rasul untuk rukyah hilal, rukyah zaman Rasul adalah dengan mata telanjang, bukan dengan teknologi.*

**Comparative Study between Naqsabandiyah and Syattariyah  
Congregation in Determining the Beginning of Islamic Lunar  
Month in West Sumatera**

Day/Date : 27 Desember 2015  
Panelist : Ashma Rimadany  
Job : Student university of UIN Walisongo Semarang  
Address : St. Purwoyoso, Purwoyoso, Ngaliyan, Semarang  
Informant : Firmansyah Tuanku Khalifah  
Position : Scholar of Syattariyah  
Address: Surau Ketek, Tapakis-Ulakan District, Padang  
Pariaman Regency, Sumatera Barat

Question and Answer List:

**1. Baa caro manantuan awal bulan kamariyah ?**

*How are the method used by Syattariyah in Determining  
the beginning of Islamic lunar month?*

“We use sighting crescent and calculating.”

*Kami mamakai hisab jo rukyat.*

**2. Who brought this method?**

*Siapo yang mambaok metode iko ?*

- Syeikh Burhanuddin.

**3. What are leal basis used by?**

*Apo dasar hukumnyo?*

Answered

**4. Why you don't use any optical devices?**

Answered

**5. Where do you usually sighting crescent?**

*Dimano tampek mancaliak hilal?*

“ In Ulakan Beach”

*Kami melakukan rukyah di Pantai Ulakan.*

**6. What are the teachings of Syattariyah?**

*Apo sajo ajaran-ajaran Syattariyah ?*

“Doing pledge by reading Q.S Al-Fath verse 10, then read *radhitu billahi rabba ...*, read istihfar and tahlil 3 times, this main teaching is batang tubuh. Then shalawat dulang and basapa.”

*Malakuan baiat jo mambaco Q.S Al-Fath ayat 10, mambaco rahitu billahi rabba..., istihfar jo tahlil 3 kali. intinyo adalah panajian batang tubuh. Shalawat dulang jo basapa.*

**7. Who is the previous teacher before you?**

*Siapo khalifah sabalum angku ?*

“I got from Syeikh Barmawi (2003) my grandfather. He got from Syeikh Bosai (1948). Bosai got from Syeikh Ahmad Sani.”

Ambo mandapeknyo dari Syeikh Barmawi (2003), datuk ambo. Beliau mandapek dari Syeikh Bosai (1948) balanjauik ka Syeilh Ahmad Sani.

## Interview Page

### **Comparative Study between Naqsabandiyah and Syattariyah Congregation in Determining the Beginning of Islamic Lunar Month in West Sumatera**

Day/Date : 05 August 2105  
Panelist : Ashma Rimadany  
Job : student university of UIN Walisongo, Semarang  
Address : St. Purwoyoso, Purwoyoso, Ngaliyan, Semarang  
Informant : Burhanuddin, Lc  
Position : Headmaster of PP Darul Ulum Tigo Jangko / Son  
of Buya Haji Basyir Malindu Balang  
Address : Nagari Tigo Jangko, Lintu Buo District, Tanah  
Datar Regency, West Sumatera

#### Question and Answer List:

- 1. How are the method used by Naqsabandiyah in  
Determinin the beginning of Islamic lunar month ?**

*Bagaimana penentuan awal bulan kamariyah  
berdasarkan perpsektif Tarekat Syattariyah ?*

“We used *sighting crescent* and *calculating* based on our  
calendar. We do sighting on 29<sup>th</sup> of Sya’ban. If crescent can

be seen then we do fasting, if it couldn't than complete Sya'ban 30 days."

*Metode yang kami gunakan adalah rukyatul hilal dan hisab takwim. Kami melakukan rukyah pada Day29 bulan sya'ban, jika terlihat hilal maka esok puasa tapi jika tidak maka disitikmalkan 30 hari.*

## **2. How to use the almanac?**

***Bagaimana cara menggunakan takwim Naqsabandiyah ?***

"Add year letter and month letter than start count from Thursday. Year of Hijriyah divided by 8. Then count it from *ha* then the values plus month letter to be searched. Example we want to count 1th Ramadhan 1436. Then  $1436 : 8 = \text{remain } 4$ . Four is the year letter that count from dal (second). It was found jim worth 3 and month letter of Ramadhan worth 5. Three plus five is Thursday. So Thursday is the beginning of 1<sup>st</sup> Ramadhan."

*Caranya adalah dengan menghimpun huruf tahun dan huruf bulan kemudian dihitung mulai dari huruf ha, sedangkan perhitungannya harinya dimulai dari hari kamis. Tentukan huruf tahun dan huruf bulannya, kemudain hasil penjumlahannya dihitung dari hari kamis. Contoh, kita akan menentukan 1436 H. Maka  $1436 : 8$  sisanya 4.*

*Kemudian angka 4 itu kita hitung dari mulai ururf tahun dal kedua. Maka huruf tahun pada 1436 H adalah jim yang bernilai 3. Lalu lihat kolom bulan Ramadhan nilainya 5. Jumlah dari 3 + 5 adalah 8, maka 1 Ramadhan 1436 H adalah Kamis.*

**3. Who brought this method and tell me about your father?**

*Siapa yang membawa metode penentuan awal bulan dan ajaran tarekat Naqsabandiyah ke Sumatera Barat*

“I got this method from my father. He was gotten from Labai Sati. He pledged to him as student of Naqsabandiyah. He studied to Angku Kalumbuk and Nubai in Sungai Garingging before He met Labai sati. After that he spred the teaching in his hometown. He was born on 22 July 1933.

*Metode ini saya dapatkan dari Ayah saya. Ia dulu berguru kepada Buya labia Sati di Malalo. Labai Sati merupakan mursyid tarekat Syattariyah. Sebelum begruru kepada Labai Sati, ia sempat beguru kepada Angku Kalumbuk dan Angku Nubai di sungai Garingging. Setelah berguru kepada Buya Labai Sati, ia kembali ke kampung halamannya dan mulai mengembangkan ajaran Naqsabandiyah. Ia dilahirkan pada tanggal 22 Juli 1933.*

**4. Where is the source of year and month letters ?**

*Di dalam hisab takwim khamsiyah ada yang namanya huruf bulan dan huruf tahun, dan pada setiap huruf tersebut terdapat bilangan. Apakah yang dimaksud dengan huruf-huruf tersebut dan dari mana asal mula huruf itu ?*

“ I don’t know exactly about the source. Maybe it relates with the revolution number and alphabet”

*Saya tidak tahu pasti tentang asal usulnya. Mungkin itu ada kaitannya dengan perubahan huruf-huruf’.*

**5. What are legal basis used by?**

*Apa dasar hukum yang digunakan tarekat Naqsabandiyah dalam menentukan awal bulan kamariyah ?*

“Q.S Yunus verse 5 and hadith that means Fast when you see crescent and breakfast when you see it. If it doesn’t than complete Sya’ban 30 days”

*Selain Al-qur’an surat yunus ayat 5 dan hadist nabi yang mengatakan berpuasalah karena hilal dan berbukalah karenanya, jika hilal tidak terlihat maka genapkan sya’ban 30 hari”*

**6. How position of sighting crescent?**

**Bagaimana kedudukan rukyatul hilal dalam tarekat Naqsabandiyah ?**

“It is obligated according to hadith. We are necessary to do observasing,”

*Wajib, sesuai dengan hadist.*

**7. Why you don't use anyoptical devices?**

**Mengapa tarekat ini tidak menggunakan alat dalam melihat hilal ?**

“Because *rukayah* means sighting crescent by naked eyes”

*Karena rukyah diartikan melihat dengan mata telanjang, jadi Naqsabandiyah tidak menggunakan alat optic.*

**8. What are the reasons for not following the government?**

**Apa alasan mengapa tidak mengikuti pemerintah ?**

“Because it is personal matter. In the past Prophet use naked eyes, so do us.”

*Karena perihal ibadah adalah urusan makhluk dengan Tuhannya, jadi tidak bisa dipaksakan.*

## Interview Page

### **Comparative Study between Naqsabandiyah and Syattariyah Congregation in Determining the Beginning of Islamic Lunar Month in West Sumatera**

Day/Date : 05 August 2105  
Panelist : Ashma Rimadany  
Job : Student university of UIN Walisongo, Semarang  
Address : St. Purwoyoso, Purwoyoso, Ngaliyan, Semarang  
Informant : Nismanidar, M.Pd.i and Irwandi, M.Ag  
Position : Teacher in Islamic Senior High School 2  
Batusangkar (also as daughter and son-in-law of  
Buya Basyir Malindu Balang)  
Address :Arai Pinang, Lima Kaum District, Tanah Datar  
Regency, West Sumatera

Question and Answer List:

#### **1. How was your father life ?**

**Bagaimana kehidupan ayah ustadzah ?**

“He is a second child from 4 sibilings.”

*Ayah saya merupakan anak kedua dari empat bersaudara.*

#### **2. How are the teachings taught by?**

**Bagaimana ajaran dan tehnik spiritual dari tarekat  
Naqsabandiyah ?**

“Let see in his book (answered)”

**Comparative Study between Naqsabandiyah and Syattariyah  
Congregation in Determining the Beginning of Islamic Lunar  
Month in West Sumatera**

Day/Date : 05 August 2105  
Panelist : Ashma Rimadany  
Job : Student University in UIN Walisongo, Semarang  
Address : St. Purwoyoso, Ngaliyan District, Semarang  
Informant : Agus Lemi  
Position : Syattariyah's follower  
Address : Komplek Makam Syeikh Burhanuddin

Question and Answer List:

**1. How is lineage of Syattariyah ?**

**Bagaimana asal usul Tarekat Syattariyah di Sumatera Barat ?**

Syattariyah was introduced by Syeikh Burhanuddin. His childhood name was Pono. His mother named Nili called as Sukup in daily while his father named Pampak. He moved to Lubuk Alung meeting Syeikh Zainuddin. Then Burhanuddin named Katik Sampono. Mereka merantau ke daerah Lubuak Alung kemudain ia bertemu Syeikh

Zainuddin ketika Pono sedang berternak, dan ia pun berguru ke pada Syeikh Zainuddin. Before he was died, Burhanuddin was given a message to continue study with Abdur Rauf Sinkil in Aceh. He was follower of Syeikh Ahmad Qusyasyi Medina. Burhanuddin went to Aceh for 30 years. Then he went to his hometown and spreading the teaching in Minangkabau. Because of his effort in spreading Islam then arrived an aphorism *adat basandi syarak, syarak basandi kitabullah*. Finally, until his death, Burhanuddin is given much attention from all pilgrim, mainly from Syattariyah congregation, this activity called *basapa*.

*Syattariyah* diknalkan oleh Syeikh Burhanuddin. Ia biasanya dipanggil Pono. Ibunya bernama Nili, namun dalam kesehariannya dikenal sebagai Sukup. Sedangkan ayahnya bernama Pampak. Burhanuddin pergi ke Lubuk Alung bertemu dengan Syeikh Zainuddin dan berguru kepadanya. Kemudian sebelum kematian gurunya, ia dipesankan agar melanjutkan berguru kepda Syeikh Abdrur rauf Sinkil di Aceh yang merupakan penganut setia Syeikh Qusyasyi Madinah. Maka ia pergi ke Aceh untuk menemui Syeikh Abdur rauf Sinkil dan berguru selama 30 tahun. Kemudian ia kembali ke kampong halamannya dan

*menyebarkan ajaran yang didapatkan selama di Aceh. Berkat jasanya di Minangkabau, maka muncul sebuah peribahasa yang dikenal “adat basandi syarak, syarak basandi kitabullah”. Oleh karena itu, tidak heran jika hingga saat ini makam Syeikh Buehanuddin mendapatkan banyak perhatian dari para peziarah, terutama dari kalangan Syattariyah. Kegiatan ziarah ini disebut ‘basapa’.*

**Comparative Study between Naqsabandiyah and Syattariyah  
Congregation in Determining the Beginning of Islamic Lunar  
Month in West Sumatera**

Day/Date : 02 August 2105  
Panelist : Ashma Rimadany  
Job : Student university of UIN Walisongo, Semarang  
Address : St. Purwoyoso, Purwoyoso, Ngaliyan, Semarang  
Informant : Syamsuar Malin Malano  
Position : An elder and *ex*-follower of Naqsabandiyah  
Address : Jorong Patopang, Nagari Koto Gadang Hilir,  
Padang Ganting District, Tanah Datar Regency,  
West Sumatera

Question and Answer List :

**1. Did you know about Naqsabandiyah and Syattariyah ?**

**Apakah bapak tahu mengenai tarekat Naqsabandiyah dan Syattariyah ?**

“yes, I know little about it. Some years ago, I’ve followed the teaching named *suluk* of Naqsabandiyah in Lintau while Syattariyah was brought by Syeikh Burhanuddin in Ulakan.

Naqsabandiyah known as people who fast earlier while Syattariyah known as people who fast later.

*Iya, sedikit. Dulu saya pernah mengikuti pengajian dan suluk tarekat Naqsabandiyah di Lintau. Sedangkan Syattariyah saya hanya tahu bahwa tarekat itu dibawa oleh Syeikh Burhanuddin pusatnya di Ulakan. Tarekat Naqsabandiyah disebut urang puaso dulu dan Syattariyah disebut urang puaso kudian.\\*

## Naqsabandiyah's Almanac in Lintau Buu Tanah Datar Regency, West Sumatera

عليه اشرف الانبياء والمرسلين وعليه الله والحمد لله رب العالمين. قلا الله تعالى: هو الذي جعل للناس  
 دنياهم والآخرتهم وزادنا من قبلهم ما كان لنا ازاءه الا الحق. سورة يونس اية ٥١ لم.  
 قال نبي صل الله عليه وسلم: من لم يؤمن بالله ورسوله وبقوله ورواه عمر  
 فان نعم عليه كما فعلوا العزة فلا يشق يوما.

رقم	اسم	١	٢	٣	٤	٥	٦	٧	٨
١	محمد بن عبد الله	١٠٠	٩٥	٩٠	٨٥	٨٠	٧٥	٧٠	٦٥
٢	أحمد بن محمد	١٠٠	٩٥	٩٠	٨٥	٨٠	٧٥	٧٠	٦٥
٣	علي بن أحمد	١٠٠	٩٥	٩٠	٨٥	٨٠	٧٥	٧٠	٦٥
٤	فاطمة بنت علي	١٠٠	٩٥	٩٠	٨٥	٨٠	٧٥	٧٠	٦٥
٥	عبد الرحمن بن فاطمة	١٠٠	٩٥	٩٠	٨٥	٨٠	٧٥	٧٠	٦٥
٦	سليمان بن عبد الرحمن	١٠٠	٩٥	٩٠	٨٥	٨٠	٧٥	٧٠	٦٥
٧	نور الدين بن سليمان	١٠٠	٩٥	٩٠	٨٥	٨٠	٧٥	٧٠	٦٥
٨	يحيى بن نور الدين	١٠٠	٩٥	٩٠	٨٥	٨٠	٧٥	٧٠	٦٥
٩	زكي بن يحيى	١٠٠	٩٥	٩٠	٨٥	٨٠	٧٥	٧٠	٦٥
١٠	حسن بن زكي	١٠٠	٩٥	٩٠	٨٥	٨٠	٧٥	٧٠	٦٥

[illegible]

**Interview Documentation**  
**Nismanidar, M.Pd.i and Irwandi Malin Marajo, M.A**  
**in Lima Kaum**



**Interview Documentation**  
**Firmansyah Tuanku Khalifah in Ulakan**



**Lineage Syattariyah Ulan**  
**Gotten from Facebook (Hisab dan Rukyat yang Diajarkan**  
**Rasulullah Group) 05-12-2015**

11:30 73%

 Anda dan Yudi Rohmad menyukai ini.

11. Sehk Abdul Husein Al Aski Al Karkani
12. Sehk Khad Khili Al Mawaradin Nahar
13. Sehk Muhammad Al Asy Syaqi
14. Sehk Muhammad Arif
15. Sehk Imam Abdullah Satari
16. Sehk Imam Khadi Satari
17. Sehk Hidayatullah Syarmatad
18. Sehk Haji Khudri
19. Sehk Muhammad Al Ghausi
20. Sehk Wajahudin 'Alwi
21. Sehk Sibghatullah
22. Sehk Abil Mawahid Khanawi
23. Sehk Ahmad bin Muhammad Al Khasasi
24. Sehk Abdul Rauf Singkili
25. Sehk Burhaniddin Ulan
26. Sehk Jaggut hitam Adbul Rahman Lubuk Ipuah
27. Sehk Abdul Rahman Lubuak Ipuah
28. Sehk Malalo Limo Puluah
29. Sehk Koto Tuo Bukit Tinggi
30. Sehk Kiambang
31. Sehk Mato Air Pakandangan
32. Buya Haji Ungku Sinaro dan Buya Haji Ungku kuniang zubir.



**Yudi Rohmad**  
Data buku lengkapnya, pak? Kalau bisa difotokan halaman sampul depan dan halaman pertama plus halaman belakangnya



Tulis komentar...





Anda dan Yudi Rohmad menyukai ini.



sumber hadistnya ada di dalam kitab insanul uyun jus III karangan seh Nurddin , dan perawi hadist nya yang tidak terputus sanad nya sampai saat ini , salah satunya adalah :

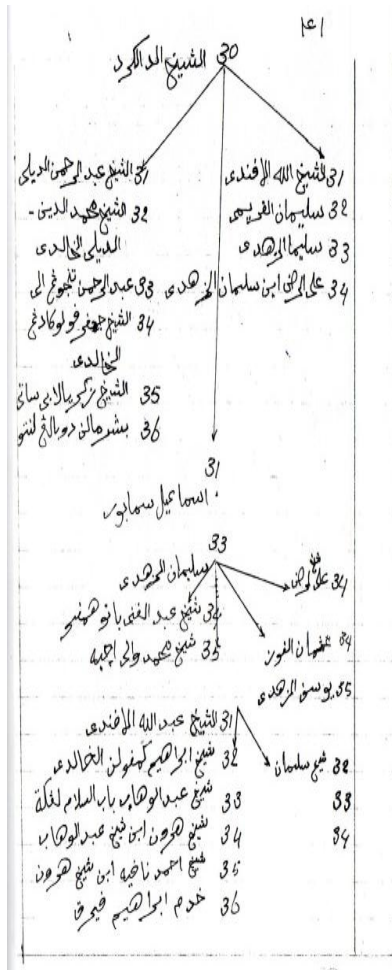
1. Rasulullah Saw
2. Saidina Ali Murtada
3. Saidina Huein al Sahid
4. Imam Ali Zainul Abidin
5. Imam Muhammad Al Bakhir
6. Imam Jakfar Siddik
7. Sekh Bin Yazid Bustami
8. Sekh Muhammad Al Magribi
9. Sekh Bin Yazid Al 'Aski 'Arrabi
10. Sekh Imam Muza'fir Turki Al Tausi
11. Sekh Abdul Husein Al Aski Al Karkani
12. Sekh Khad Khili Al Mawaradin Nahar
13. Sekh Muhammad Al Asy Sya'qi
14. Sekh Muhammad Arif
15. Sekh Imam Abdullah Satari
16. Sekh Imam Khadi Satari
17. Sekh Hidayatullah Syarmatad
18. Sekh Haji Khudri
19. Sekh Muhammad Al Ghausi
20. Sekh Wajahudin 'Alwi
21. Sekh Sibghatullah
22. Sekh Abil Mawahid Khanawi
23. Sekh Ahmad bin Muhammad Al Khasasi
24. Sekh Abdul Rauf Singkili
25. Sekh Burhaniddin Ulakan



Tulis komentar...



# **Lineage of Naqshabandiyyah** **(It was gotten from Buya Basyir Malindu Balang's book)**



- ١٤٢
- سلسلة التوريق
- 1 محمد ابي الله عليه وسلم 26 سبيو الدين
  - 2 ابو بكر 27 نور محمد
  - 3 علي بن ابي طالب 28 سميشو لظهور
  - 4 فاطمة 29 عبد الله
  - 5 جعفر
  - 6 ابي يوسف
  - 7 ابي الحسن
  - 8 ابي علي الغمد
  - 9 يوسف بن الهادي
  - 10 عبد الخالق النجدون
  - 11 عارف كبري
  - 12 علي
  - 13 محمد
  - 14 محمد السماسي
  - 15 كلال
  - 16 بهاء الدين
  - 17 علاء الدين
  - 18 مغرب السميل
  - 19 عبد الله
  - 20 ديفيش
  - 21 خاجكي
  - 22 محمد قيصوم
  - 23 احمد قيصومنا
  - 24 ديلوم
  - 25

## **CURRICULUM VITAE**

Name : Ashma Rimdany  
Place / Date of Birth : Jakarta, 24 Maret 1995  
Address : Limbukan, South Payakumbuh District,  
Payakumbuh City, West Sumatera  
Email / Fb : uniminang95@yahoo.com  
Phone : 082227164881

### **Educational Background**

#### **A. Formal**

1. SDN Dawuan Barat 1V Cikampek, graduated at 2006
2. MTs Al-Hasan Cikampek, graduated at 2009
3. Madrasah Aliyah Negeri 2 Batusangkar, graduated at 2012

#### **B. Non Formal**

1. At-Tawazun Islamic Boarding School, Kalijati, Subang (2006-2007)
2. Pondok Pesantren Nasruddin, Dampit (2007-2008)
3. Pondok Pesantren Darul Ulum Luhak, Lima Kaum (2011-2012)
4. FIES English Course, Batusangkar (2011-2012)
5. NANO English Course, Pare (2012)

Semarang, 10 June 2016



**Ashma Rimadany**  
**NIM. 122111036**