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USE OF SHIAH HADITH BY TAREKAT ABU PEULEKUNG SYATTARIYAH IN ACEH INDONESIA

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Abstract: Shiah influences the religious, cultural and scientific traditions of the Acehese people. Hisab khumasi, which has long been practiced by followers of the Abu Peulekung Syattariyah Tarekat in Aceh, is theoretically derived from Shiah hadith, but the practice of this method has resulted in them being different in carrying out the Ramadhan fast and Eid days from the general Islamic community. This paper aims to find out about the use of hisab khumasi by followers of the Syattariyah Abu Peulekung Tarekat in Aceh in determining the beginning of the month of Ramadan and Eids according to Shiah hadith as well as the background to the practice of this hadith according to the concept of living hadith. To answer this objective, a descriptive analytical method was used with qualitative data obtained through literature and field studies. The result is that the hisab khumasi hadith is mentioned in the venerated Shiah hadith. *Hisab* is used if the *hilar rukyah* cannot be done for a long period of time and the location of the area is where it is impossible to do the *hilar rukyah*. Meanwhile, in practice by followers of the Syattariyah Tarekat in Aceh, the *hisab khumasi* method is still used without paying attention to the *hilar rukyah*, the practice of this *hisab* is generally different from the theory in Shiah hadith. The use of *hisab khumasi* by followers of the Abu Peulekung Syattariyah Tarekat in Aceh is influenced by geographical, historical and authoritative. The use of *hisab khumasi* in determining the beginning of the month of Ramadan and Eids should remain based on the *rukya hilal* and modern astronomical.

Keywords: Shi'ah Hadith; Syattariyah Tarekat; Hisab Khumasi, Living Hadis

Abstract: Syiah memberikan pengaruh terhadap tradisi keagamaan budaya serta keilmuan masyarakat Aceh. Hisab khumasi yang telah lama dipraktikkan oleh pengikut Tarekat Syattariyah Abu Peulekung di Aceh secara teori bersumber dari kitab hadis Syiah, namun pengamalan terhadap metode tersebut mengakibatkan mereka berbeda dalam melaksanakan ibadah puasa Ramadhan dan berhari raya dengan masyarakat Islam umumnya. Tulisan ini bertujuan untuk mengetahui tentang penggunaan hisab khumasi oleh pengikut Tarekat Syattariyah Abu Peulekung di Aceh dalam penentuan awal

bulan Ramadhan dan Hari raya menurut hadis syiah serta latar belakang pengamalan hadis tersebut menurut konsep living hadis. Menjawab tujuan tersebut digunakan metode deskriptif analitis dengan data yang bersifat kualitatif yang diperoleh melalui kajian pustaka dan lapangan. Hasilnya bahwa hadis *hisab khumasi* disebutkan di dalam kitab hadis Syiah yang muktabar. Hisab tersebut digunakan apabila *rukyah hilal* tidak bisa dilakukan dalam jangka waktu yang lama dan letak daerah yang tidak mungkin dilakukan *rukyah hilal*. Sedangkan dalam pengamalan oleh pengikut Tarekat Syattariyah di Aceh metode *hisab khumasi* tetap digunakan tanpa memperhatikan *rukyah hilal*, pengamalan hisab ini secara umum berbeda dengan teori di dalam hadis Syiah. Penggunaan hisab khumasi oleh pengikut Tarekat Syattariyah Abu Peulekung di Aceh di pengaruhi oleh faktor geografis, histories dan autoritatif dalam Tarekat. Penggunaan hisab khumasi dalam penentuan awal bulan Ramadhan dan hari raya hendaklah tetap didasarkan kepada *rukyah hilal* dan hisab astronomi modern.

Kata Kunci: Shi'ah Hadith; Tarekat Syattariyah; Hisab Khumasi; Praktik Hadis

1. Introduction

This article examines the religious traditions practiced by followers of the Abu Peulekung Syattariyah Tarekat in Aceh in determining the start of Ramadan and Eids (*Eid Fitri* and *Eid Adha*) from the perspective of Shiah Hadith. This Community always begin the Ramadan and celebrates the Eid days about two to three days earlier than the majority of Muslims in Aceh and Indonesia (Yahya, 2016). The result of Initial research showed that the method used by followers of the Abu Peulekung Syattariyah tarekat in Nagan Raya Aceh is not found in Sunni hadith books but is mentioned in Shiah hadith books.

All procedures for determining the start of Ramadan and Eids are normatively based on the Hadith of the Prophet, not the Qur'an. The Qur'an explains the existence and function of objects in a clear way, while the hadith functions as an interpretation of these verses. The use of traditions as a basis for determining the start of the month of Ramadan cannot actually be justified, unless these traditions are as means of supporting the *rukyah* and *hisab* methods. (Yahya, 2019)

Research on this group has been done a lot, especially in a social perspective, but studies related to the *hisab khumasi* they use in determining the beginning of Ramadan and Eid are at the stage of validation and accuracy of the method in a modern astronomical perspective. Several research results have validated the *hisab khumasi* method used by Abu Peulekung, Ismail's research using the astronomical approach concluded that the hisab used by Abu Peulekung's followers was only *hisab al-*

Commented [r1]: The introduction offers a clear statement about the context of the study, focusing on the practice of *hisab khumasi* by the followers of the Abu Peulekung Syattariyah Tarekat in Aceh. However, it lacks sufficient explanation of why this specific practice diverges from the broader Islamic community, which could provide a deeper context to the study. The transition between the general description of the practice and the academic focus could be smoother, as the introduction begins discussing the *hisab khumasi* method without much setup on how this links to the broader religious or cultural context. Additionally, there are minor inconsistencies in referencing sources within the first few paragraphs, which could benefit from clearer citations to make the arguments more cohesive.

The methodology is largely qualitative, based on both literature and field studies. While this is a suitable approach, the article does not sufficiently discuss the exact nature of the fieldwork—whether it involved interviews, observations, or archival research. It would enhance the reliability of the study to explain how the field data were obtained and analyzed. Also, the literature review could be expanded to include more recent studies that may have looked into similar topics, providing a more robust foundation for the research. The explanation of how *living hadith* is integrated into the study could be more explicit, with clearer definitions and examples of how this concept applies specifically to the Acehese context.

'urfi *Khumasi* which was not in line with modern astronomical science. Ismail's conclusion was produced after validating the hisab data for the beginning of the month in 1440 H. (Ismail, 2019) The results of this study are also supported by several subsequent studies.

Riza has conducted an analytical study on the determination of the *hisab khumasi* method and conducted a comparative study with the Naqshabaddiyah order, this study resulted in the method used by the two congregations being a conventional method that is not in accordance with the modern hisab method developed in Indonesia, especially the Hisab and Rukyah Agency of the Ministry of Religion of the Republic of Indonesia. (Mustaqim, 2019)

According to Abu Peulekung's followers, (Said Kamaruddin, personal communication, July 2023) the use of the hisab khumasi method is sourced from the *Tajul Muluk* book written by Sheikh Ismail bin Abdul Muthalib al-Asyi Sheikh Abbas, a astronomer from Aceh known as Sheikh Abbas Kuta Karang. The discussion is contained in the first part of the book in Arabic Malay or Arabic Javanese entitled *Siraj al-zalam fi ma'rifati sa'di wa al-nahas fi al-syuhuri wa al-aiyam*.

Asih Pertiwi has conducted a review of their confession, thus concluding that the hisab used by Abu Peulekung's followers have no basis or are very different from the *Hisab urfi* explained in the *Tajul Muluk* book, this conclusion was made after analyzing the determination of the beginning of the month of Ramadan and the Eid in 1438 H. (Pertiwi & Nurhadi, 2020) These results are also supported by Ismail's research, he is of the opinion that these Hisab have no normative basis from the Qur'an and Hadith as well as astronomical Literature, especially the *Tajul Muluk* book. (Ismail, 2019)

In general, the method of determining the beginning of the Hijrah month normatively is more based on the Hadith of the Prophet than the Qur'an. The Qur'an mentions verses *mufashal* while the hadith functions as a *bayan al-tafsir* of the verses. Therefore, all methods used must have a normative basis from the Qur'an and Hadith. (Yahya, 2016) So the use of traditions as a basis for determining the beginning of the month of Ramadan cannot actually be justified, unless the tradition is a supporting tool.

Abu Peulekung's followers argue that the method they use in determining the beginning of Ramadan and Eid comes from the Prophet through the narration of Ja'far al-Shadiq. Abu Peulekung inherited the method from his father Habib Muhammad Yasin and his grandfather Habib Abdurrahim Qutb al-Wujud, they claim themselves as descendants of the prophet through the line of Muhammad bin Ja'far Sadiq bin Muhammad Al Bagir bin Ali Zainal Abidin bin Sayyidina Husein. (Said Kamaruddin, personal communication, July 2023)

Their recognition of the source is not followed by a definite demonstration of evidence of the transmission text

other than only mentioning that it comes from the book Tajul Muluk. Ja'far al-Shadiq has narrated around 412 hadiths and al-Bukhari did not narrate from him except in the book al-Adab al-Mufrat, from the many narrations sourced from Ja'far al-Shadiq there is no narration that discusses *hisab khumasi*. Therefore, references to this *hisab khumasi* are found in Shiah hadith.

Faisal and Alfirdaus have stated that the *hisab khumasi* used by Abu Peulekung's followers is sourced from Shiah hadith. So this study traces the existence of this *hisab* method in Shiah hadith literature and how this *hisab* is operationalized. After that, the method used by Abu Peulekung's followers is assessed based on the Shiah hadiths. The urgency of answering this is because Abu Peulekung's followers always start the Ramadan Fast and Eid one or two days earlier than the government's determination, where the government in this determination uses a method that is in accordance with Islamic law and astronomical sources. So the government needs to provide education and strong arguments against the *hisab khumasi* method that has been used by Abu Peulekung's followers in various approaches and methods. (Putra, 2023; Yahya, 2017)

The process of determining the beginning of Ramadan and Eid by the followers of Abu Peulekung has unknowingly become a tradition that is rooted in society that continues to be inherited from generation to generation and is even recognized as a truth that must be maintained and guarded. Therefore, this problem is not only a question of the truth of the evidence and its understanding but also a question of social truth. When society is convinced and believes, they will practice it even though it is contrary to Islamic religious and astronomical data. (Rizki, 2018)

After a more in-depth study, the *riwayat* of the use of the *hisab khumasi* method is mentioned in the Shiah hadiths books and is not found in the Sunni hadith books. (al-Tusi, n.d.) Therefore, this research focuses on hadith books from the Shiah such as the *al-Kafi*, the book of al-Kulainy, *Man La Yadhurruhu al-Faqih* by Ibnu Babawaih al-Qummy, *Tahdzib al-Ahkam* and *al-Istibshar*.

The use of living hadith is very appropriate to analyze the problems above, because the problem being answered is not only the problem of hadith texts but also socio-cultural studies which are the reason why hadith texts are put into practice. (Arifin, 2018) The study of Living Hadith does not only rely on the existence of texts, but rather studies social phenomena that arise related to the presence of Hadith in certain geographic areas and time limits as well. (Hasbillah, 2019)

The living hadith study in this study was used to find answers about the background of the Shiah hadiths practiced by followers of the Abu Peulekung Syattariyah Tarekat in Aceh and how the traditions practiced correspond to Shiah hadith texts. (Al Chaidar, 2019) Factually, historical evidence shows that Shiah once ruled and developments in Aceh and Shiah influenced

Commented [r2]: The literature review, though informative, lacks engagement with more recent works on similar topics. Engaging with more contemporary scholarship could enhance the relevance and novelty of the article.

religious practices and influenced scientific traditions in Acehnese society. (Nurdin, 2016)

This article provides a detailed description of a particular individual or group about the conditions and symptoms that occur, so the use of descriptive analysis methods with qualitative research is appropriate. The analysis data comes from interviews with the leaders of Abu Peulekung followers or the Abu Peulekung Syattariyah order and several of their followers in Nagan Raya Aceh. Furthermore, the data is analyzed using Shiah hadiths. The use of a legal sociology approach is also used because this article is related to the symptoms and social interactions between the legal behavior of society in this case the followers of Abu Peulekung and the community that follows the results of legal decisions issued by the Abu Peulekung Syattariyah Order. So that the historical and philosophical basis of the practice of law, namely the practice of *hisab al-khumasi* in determining the beginning of one Ramadan, 1 Shawwal and Zulhijjah can be known

2. Results

2.1. History of the Syattariyah Abu Peuleukung Tarekat

Abu Peuleukung is the name given to the name of the village where he lived and died, namely in Peuleukung Village, Seunagan District, Nagan Raya Regency. Apart from being attributed to Peuleukung, he is also known as Habib Muda Seunagan. His real name is Habib Muhammad Yeddin bin Habib Muhammad Yasis bin Habib Abdrurrahim Qutubul Wujud bin Habib Abdul Qadir Rama'any bin Said Athaf. It is believed that Abu Peuleukung's lineage reached the Prophet through the genealogy of Abdul Qadir Al-Jailani.

He was born in Krueng Kulu Village, Seunagan District, Nagan Raya Regency in 1870, his father's name was Habib Muhammad Yasin. From childhood until adulthood, Abu Peuleukung lived in Mukim Tadu Atas Village, Kuala District, because his homeland was starting to be controlled by the Dutch colonialists.

Abu Peuleukung together with his parents were very active in the battles against the Dutch colonialists. Apart from being successful in the field of struggle in leading wars and the struggle for independence, Habib Muda was also successful as an *ulama* in conveying da'wah and religious knowledge. Abu Peuleukung or Habib Muda is known as the leader or *murshid* of the Syattariyah Tarekat in Aceh. ("Sepak Terjang Dari Sosok Ulama Abu Habib Muda Seunagan," 2009)

The congregation that was developed by Abu Peuleukung came from his grandfather Habib Abdul Rahim, who was called Qutubul Wujud. Habib Abdul Rahim took this order from Muhammad Langien in Teupin Raya, Pidie Regency, who lived during the time of Sultan Alaidin Sulaiman Ali Iskandar Syah (1252-1273 H/ 1836-1857 AD) to Sultan Aliaddin Mahmud Syah (1286-1290 H- 1870-1876 AD). (Ihsan, 2015)

Commented [r3]:

Commented [r4R3]: The results and discussion section details the historical and practical use of *hisab khumasi* in the Abu Peulekung Syattariyah Tarekat. However, there is a notable inconsistency in how the *hisab khumasi* is presented in relation to Shiah hadith. While the study focuses on the application of *hisab khumasi* in Aceh, the explanation of its origin in Shiah hadith is somewhat disjointed from the practical application. The reader is introduced to various hadith, but the transition to how these texts influence current practices feels rushed and lacks deeper connection to the sociocultural dynamics of the region. The distinction between the theoretical (Shiah hadith) and practical (Syattariyah followers' application) needs clearer linkage to demonstrate the significance of these practices in the broader Acehnese society. Additionally, the discussion on geographical factors affecting the practice could be more directly tied to the religious implications, especially in terms of the Tarekat's justification for using *hisab khumasi* over *rukyatulhijal*. While the geography of Aceh is mentioned as an influencing factor, the direct impact of this on their practice of *hisab khumasi* is not well explored. Furthermore, the introduction of *buleun ek* and *buleun tren* is an interesting and unique aspect of the practice but is not sufficiently explained in relation to traditional Islamic lunar calendar practices, making it feel somewhat out of place.

The existence of the Syattariyah Tarekat in Aceh and the archipelago was generally brought and spread by an Acehnese ulama, namely Syiah Kuala (1620-1693) or better known as Sheikh Abdurrauf bin Ali al-Jawi al-Singkily. Abdul Rauf also wrote a book which became a reference in the Syattariyah Tarekat, namely 'Umdah al-Muhtajin ila Suluk Maslak al-Mufradin which was written in Malay using Javanese Arabic script. (Damanhuri, 2013)

The tarekat brought by Abu Peulekung is acknowledged to have a *sanad* lineage that goes back to the Prophet, but its *sanad* is different from the Syattariyah Tarekat which was developed by Abdurrauf As-Singkili (Syiah Kuala), but their *sanad* met with Abdurrauf As-Singkili's teacher, namely Ahmad Qusyasyi.

Even though the Tarekat Syattariyah was first brought by Habib Abdul Rahim, the teachings of this Tarekat are better known as the Tarekat Syattariyah Abu Peulekung because the congregation expanded rapidly throughout Aceh during his leadership, and he succeeded in establishing the center of the Tarekat by building a mosque which was named Mosque Jamiek Habib Muda Seunagan. The mosque is used as a forum for the Tarekat's gathering and all of the Tarekat's practical activities are carried out in it.

Apart from being known as Abu Peulekung, who is credited to his place of residence, he is also known by the names Habib Muda and Teuku Puteh. They admitted that the *habib* epithet used to explain that they were descendants of the Prophet Muhammad through the genealogy of Abd Qadir al-Jaylani and Ja'far al-Sadiq. (Rahmad, 2015) The epithet of Abu Peulekung is the most famous epithet among the public and its followers compared to other names. Meanwhile, in the Syattariyah Tarekat he received the epithet of *qutub tasbeh*. (Armstrong, 1996)

In addition to his success as a religious figure, Abu Peulekung was also successful as a political figure and fighter for the independence of the Republic of Indonesia. Armed with his experience and success in fighting for independence, he was invited to the State Palace by President Soekarno to be asked to give advice regarding the conflict regarding the establishment of the Islamic State in Aceh and he was awarded "The Honorary Medal of the Main Service Star" by the Government of the Republic of Indonesia which was handed over during the administration of President BJ Habibie.

On June 14 1972 Abu Peulekung passed away at the age of more than 100 years. He passed away at his home in Peulekung Village and was buried next to the Jamiek Abu Habib Muda Seunagan Mosque. The Syattariyah Tarekat nowadays currently under the leadership of his grandson Said Kamaruddin bin Abu Habib Qudrat bin Abu Habib Muda Seunagan and is still active today, especially in Nagan Raya society, the practices of *dhikr* are still practiced, such as in *surau* and mosques. These recitations are also practiced at certain events such as traditional ceremonies

and celebrations of Islamic great days. (Said Kamaruddin, personal communication, July 2023)

A *Meunasah* (*surau*) Imam who now serves as the custodian of Abu's Tomb said that he had been appointed as an *imam* at the *surau*, but his religious knowledge was rather limited. Therefore, Abu Peulekung has taught him about religious knowledge and now he is practicing it and passing down all these practices to the next generation.

2.2. The Application of *Hisab Khumasi* by Followers of the Abu Peulekung Syatariyyah Tarekat

The determination of the start of Ramadhan and Eid days by Abu Peulekung's followers has been carried out for a long time, in fact the method and process for determining this is the result of inheritance that has been passed down by their predecessors, especially Abu Peulekung or Habib Muda Seunagan. This practice has been carried out continuously from generation to generation until now.

The determination of the Ramadan fast and Eid days is carried out through deliberations held at the Jamiek Habib Muda Seunagan Mosque. The deliberation was led by *Mursyid* of Syattariyah Tarekat, namely Abu Said Kamaruddin bin Abu Habib Qudrat bin Abu Habib Muda Seunagan and attended by the caliphs of the Tarekat who live in Nagan Raya Regency and its surroundings. (Said Kamaruddin, personal communication, July 2023)

The method used to determine the start of Ramadan is by applying *hisab* without doing *rukya* with the eyes. The *hisab* method used is *hisab khumasi*, namely counting in multiples of five. This calculation is done by adding five days from the start of the fasting day last year. For example, if in the previous year the start of the Ramadan fast was on Sunday, then the start of the fast the following year is added by five days, meaning it is Thursday. This calculation continues to be used for the start of the next fast, so that the months of Ramadan are interconnected.

Referring to their practice, the number of days of fasting during Ramadan is 30 days. They admit that the number of days in the lunar month sometimes amounts to 30 or 29 lunar days, but in implementing the Ramadan fast they prefer to fast for 30 days for reasons of caution. According to them, Abu previously ordered them to do so with the aim of avoiding fasting on Shawwal 1, because fasting on that day is *haram*, which is why efforts to make the Ramadhan fasting day 30 days more preferable than fasting 29 days. For this reason, Abu never taught them how to determine when the Hijrah month number was 29 days and when it was 30 days.

As for determining the Eid al-Fitri day is carried out after completing the 30 day Ramadhan fast and the day after that

is the new month, namely the beginning of the month of Shawwal. Meanwhile, in determining the Eid al-Adha holiday or 10 Zulhijjah, they follow the day when the Ramadan fast begins. If the start of the Ramadan fast on Thursday, then Eid al-Adha must also on Thursday.

It is unlawful to observe the start of the Ramadan fast and the Eid al-Adha holiday on Wednesday and Friday. Therefore, in the *hisab khumasi* method they are known as *buleun tren* and *buleun ek*, that is, if calculations using *hisab khumasi* show that the start of the Ramadan fast and the Eid al-Adha coincide on the day of the prohibition, then that day can be moved forward to the next day (*buleun ek*) or back to the previous day (*buleun tren*).

The system for using *buleun ek* and *buleun tren* is used in multiples of five in the number of Hijrah years, meaning five years of *buleun ek* and five years of *buleun tren*. The year number is very easy to find out, just look at the last digit of the year number, 1441 AH was the beginning of the implementation of *buleun tren* and continued until 1445 H. So the determination of the Ramadhan fast in 1443 AH used the *buleun tren* method.

It is forbidden to start the first day of the Ramadan and the Eid al-Adha on Wednesday and Friday because Wednesday in Acehese tradition is known as *Rabu Abeh*, this day is the day hell was created so it is very hot. Meanwhile, Friday is a weekly *eid* for Muslims and it is not recommended to fast on that day. On that day, Friday prayers are also performed and *khutbah* is read, which is why it is impossible to meet two *eids* and two *khutbahs* in one day, namely the Eid al-Adha *khutbah* and the Friday *khutbah*. (A. S. K. bin A. H. Q. bin A. H. M. Seunagan, personal communication, July 7, 2023)

The arguments and references used by Abu Peuleukung's followers in determining the start of Ramadan and the *eids* are based on the religious traditions that Abu Peuleukung has passed on to them. According to them, Abu Seunagan is a descendant of the Prophet Muhammad SAW and also a guardian of Allah SWT who Allah SWT taught him religious knowledge, therefore he is called *qutubul wujud*. This is in accordance with the meaning of *Qutub* in the tarekat, namely a wali who reaches the highest position and expounds the knowledge of the prophet Muhammad SAW. Likewise, Abu Peuleukung is the heir of Habib Abdurahim qutub wujud, he has inherited the knowledge that came from his grandfather and Abu Peuleukung is also the guardian of Allah SWT who Allah SWT taught him the knowledge.

The development of *hisab rukyat* in determining the beginning of the lunar month cannot be separated from the precision and accuracy of the data used, so that the right method will produce strong *hisab* data. *Hisab Khumasi* as applied to the Syattariah Abu Muda Seunagan Tarekat is classified as '*urfi hisab*', a *hisab* which was first developed in the discourse on the science of *hisab*. *Hisab urfi* cannot be separated from *hisab* based on custom. Simply put, if the month of Muharram is

determined to be 30 days, then in every determination the month of Muharram must be 30 days. At least the *hisab* that developed at the beginning of Islamic progress was still considered suitable for use at that time, but the development of the science of *hisab* which is supported by modern arithmetic and astronomy has given birth to *hisab* that is quite accurate like contemporary true *hisab*. So this will indirectly cancel the use of other *hisabs*, especially *hisab urfi* (*hisab khumasi*). (Mustaqim, 2019)

2.3. Analysis of Living Shiah Hadith

The Shiah sect has several books of hadith that are up to date, namely *al-Kafi* by *al-Kulaini*, *man la Yahduruhu al-faqih* by *Ibnu Babawaih al-Qummy*, *Tahdzib al-Ahkam* and *al-Istibshar*. All hadiths relating to *Hisab Khumasi* in the Shiah hadith books are found in the fasting chapter. After conducting a search, several hadiths related to the *hisab Khumasi* were found:

First hadith: (al-Kulayni, 2007), (al-Tusi, n.d.)

محمد بن يعقوب عن علي بن محمد عن بعض أصحابنا عن محمد بن عيسى بن عبيد عن إبراهيم بن محمد المدني عن عمران الزعفراني قال قلت: لأبي عبد الله عليه السلام إن السماء تطبق علينا بالعراق اليومين والثلاثة فأأي يوم نصوم؟ قال: انظر اليوم الذي صمت فيه من السنة الماضية وصم يوم الخامس.

Second hadith:

محمد بن يحيى، عن محمد بن أحمد، عن العباس بن معروف، عن صفوان بن يحيى، عن محمد بن عثمان الخدري، عن بعض مشايخه، عن أبي عبد الله (عليه السلام) قال: صم في العام المقبل يوم الخامس من يوم صمت فيه عام أول.

Third hadith:

عنه عن عدة من أصحابنا عن سهل بن زياد عن منصور بن العباس عن إبراهيم الأحول عن عمران الزعفراني قال: قلت لأبي عبد الله عليه السلام إنا نمكث في الشتاء اليوم واليومين لا نرى شمسا ولا نجما فأأي يوم نصوم؟ قال: انظر اليوم الذي صمت من السنة الماضية وعد خمسة أيام وصم اليوم الخامس. فلا ينافي هذان الخبران ما قدمناه في العمل على الرؤية لمثل ما قدمناه في الباب الأول من أنهما خبر واحد، لا يوجبان علما ولا عملا، ولأن راويهما عمران الزعفراني وهو مجهول، وفي إسناد الحديثين قوم ضعفاء لا نعمل بما يختصون بروايته،

Fourth hadith:

محمد بن يحيى، عن أحمد بن محمد، عن السيارى قال: كتب محمد بن الفرج إلى العسكري (عليه السلام) يسأله عما روي من الحساب في الصوم عن آبائك في عدة خمسة أيام بين أول السنة الماضية والسنة الثانية التي تأتي، فكتب: صحيح ولكن عد في كل أربع سنين خمسا؛ وفي السنة الخامسة ستا فيما

بين الأولى والحادث وما سوى ذلك فإنما هو خمسة خمسة; قال السيارى: وهذه من جهة الكبيسة قال: وقد
 حسبه أصحابنا فوجدوه صحيحا، قال: وكتب إليه محمد بن الفرخ في سنة ثمان وثلاثين ومائتين هذا
 الحساب لا يتهيؤ لكل إنسان [أن] يعمل عليه إنما هذا لمن يعرف السنين ومن يعلم متى كانت السنة الكبيسة
 (1) ثم يصح له هلال شهر رمضان أول ليلة فإذا صح الهلال ليلته وعرف السنين صح له ذلك إن شاء الله.

The hadiths above are narrations found in the Shiah hadith book which explains the *hisab khumasi* in *al-Kulayni's Furu' Al-Kafi*, but these hadith narrations are also found in other Shiah hadith books, such as in the book *Man la Yadhurruhu al-Faqih*, (al-Qummy, 1982) *Tahdzib al-Ahkam* (al-Tusi, 1385) and *al-Istibshar*. (al-Tusi, 1380)

The hadith above tells about the situation when the sky is cloudy for several days or the month of Ramadan enters in the winter so that the sky is usually cloudy, then it is permissible to use *hisab khumasi* to determine the start of Ramadan.

Al-Tusi (W 460 H), gave an assessment of the *Khumasi* hadith above, this hadith cannot be used as a basis for determining the beginning of Ramadan so it cannot be put into practice, according to him the narrator who narrated it from Imran al-Za'farani is *majhul* so the hadith has the quality of *Da'if*. (al-Tusi, 1385) The opportunity to practice this hadith can still be done if the *hilar* cannot be *rukayah* in all places in the world, so the use of *hisab* is necessary to ensure the start of Ramadan.

The reason for using the count of five as the basis for calculations is because the Qamariyah year is 354 days or 50 weeks plus four days. So if the start of the month of Ramadan this year is on Friday, then Friday this year to Friday next year will be 50 weeks, then add four days and the fifth day is the start of Ramadan next year. The result is that Friday, Saturday, Sunday, Monday are still in the previous year and Tuesday is the beginning of the month of Ramadan next year. So, if the first year of Ramadan is a leap year, the start of fasting will be on the sixth day, namely Wednesday. (al-Mazandarani, 1429)

This sect determine that the Qamariyah months are divided into *tamm* and *naqish*. A *tamm* month is a month with 30 days, while a *naqish* month has 29 days. The month of Ramadan is a perfect month of 30 days, this is based on the history in the book *al-Kafi*. (al-Kulayni, 2007)

عدة من أصحابنا، عن سهل بن زياد، عن محمد بن إسماعيل، عن بعض أصحابه، عن أبي عبد الله (عليه السلام) قال: إن الله تبارك وتعالى خلق الدنيا في ستة أيام ثم اختزلها عن أيام السنة والسنة ثلاثمائة وأربع وخمسون يوما شعبان لا يتم أبدا رمضان لا ينقص والله أبدا ولا تكون فريضة ناقصة إن الله عز وجل يقول: " لتكملوا العدة " وشوال تسعة وعشرون يوما وذو القعدة ثلاثون يوما لقول الله عز وجل: "

وواعدنا موسى ثلاثين ليلة وأتممتها بعشر فتم ميقات ربه أربعين ليلة " وذو الحجة تسعة وعشرون يوما
والمحرم ثلاثون يوما، ثم الشهور بعد ذلك شهر تام وشهر ناقص.

However, according to the opinion which states that this history cannot be used as proof because the number of days in each month can change with differences in the rising of the new moon, the month of Ramadan does not have to be 30 days and likewise Shawwal does not have to be 29 days. The purpose of Surah al-Baqarah verse 184 is not to perfect the number of the month of Ramadan by 30 days, even though in reality it is 29 days, but to perfect the number of the month of Ramadan according to the rising and setting of the new moon of Ramadan. This is in accordance with the history in the book *Tahzib Al-Ahkam*. (al-Tusi, 1385)

فمنها ما رواه أبو غالب الزراري قال: أخبرنا أحمد بن محمد عن أحمد بن الحسن بن ابان عن عبد الله بن جبلة عن علا عن محمد بن مسلم عن أحدهما - يعني أبا جعفر وأبا عبد الله عليهما السلام - قال: شهر رمضان يصيبه ما يصيب الشهور من النقصان فإذا صمت تسعة وعشرين يوما ثم تغيمت السماء فأتتم العدة ثلاثين.

The Mention of the use of *hisab khumasi* is clearly found in the Shiah Imamiyyah Fiqh book: (al-Tusi, 1385)

وقد رويت روايات بأنه إذ تحقق هلال العام الماضي عد خمسة أيام وصام يوم الخامس أو تحقق هلال رجب عد تسعة وخمسون يوما وصام يوم الستين وذلك محمول على أنه يصوم ذلك بنية شعبان استظهاراً فأما بنية من رمضان فلا يجوز على حال... فإن مضت السنة كلها ولم يتحقق فيها هلال شهر واحد ففي أصحابنا من قال إنه يعد الشهور كلها ثلاثين، ويجوز عندي أن يعمل على هذه الرواية التي وردت... لأن من المعلوم أنه لا يكون الشهور كلها تامة.

The use of the *hisab* method is not absolute, because according to al-Tusi, in determining the beginning of the hijrah month, especially Ramadhan, Shawwal and Zulhijah, *rukyatulhilal* must be used, if the sky is cloudy so that rukyah cannot be done, then *istikmal* is used. The use of *hisab* calculations such as *khumasi* and other *hisab* should not be used to determine when the month of Ramadan will enter.

According to Al-Tusi, the use of *hisab khamasi* can only be used in cases where the crescent moon cannot be rukyah throughout the world in all the hijrah months in the current year, so that the lunar days become thirty days in total, so to start the fast of Ramadan it is permissible to use *hisab khamasi*. This is because there are not all 30 days of the Hijrah month in one year, and there must be 29 lunar days. This opinion was explained by al-Tusi. (al-Tusi, n.d.)

Therefore, the majority of literature that mentions the use of *hisab khamasi*, does not use this *hisab* as a basis for determining the start of Ramadan and Shawwal. They still use

rukyyatulhilal as a basic method and *istikmal* method if *rukyyatulhilal* cannot be done. The use of *hisab khamasi* is only done if the crescent moon cannot be *rukyyah* for a long time.

According to the author, the practice of *hisab khamasi* in al-Tusi's perspective is impossible to practice nowadays, because in the Shiah Imamiyah sect they are guided by the concept of *ittihad al-matali'* in accepting the results of *rukyyatulhilal*, so that the testimony of *rukyyatulhilal* can be accepted in all places throughout the world.

The use of *hisab khamasi* among Islamic theologians is not well known, this method is not mentioned in the most recent books in either Arabic or Malay. In *kutub al-hadith al-tis'ah* which is a hadith reference in the Sunni sect, no information is found regarding the use of *hisab khamasi* even though the use of *hisab* is practiced in determining the beginning of the month of qamariah.

Some evidence was found that *Hisab Khamasi* was once used as a method for determining the start of Ramadan and Shawwal. Information regarding *hisab khamasi* is contained in the '*Aja'ib al-Makhlugat* written by al-Qazwayni (W. 682 H). (al-Qazwayni, 2000). The words of Ja'far al-Sadiq above, written by al-Qazwayni, are also mentioned in the book *Nazhah al-Majalis* in explaining the virtues of the month of Ramadan. (al-Sufuri, n.d.)

Al-Sufuri's reference to al-Qazwayni's words about *hisab khamasi* does not mean that al-Sufuri agrees with this method. After stating his opinion on these words by Ja'far al-Sadiq, al-Sufuri then mentioned the history of Anas bin Malik and 'Ali bin Abi Talib regarding prayer when seeing a moon child and he also referred to the book *al-Azkar al-Nawawi*. Then, he referred to al-Zamakhshari about prayer when looking at the moon and sun, then he made a conclusion. (al-Sufuri, n.d.)

Al-Sufuri chose to use the *rukyyah* method compared to the *hisab khamasi* method. This can be seen through his explanation of the differences in *matla'* between Medina and Syria.

According to the researcher, al-Sufuri stated that Ja'far al-Sadiq's opinion did not mean making the *hisab khamasi* method a substitute for *rukyyatulhilal*, but in the initial determination of Ramadan and Shawwal, the use of the *rukyyatulhilal* method was still established as a principle. Meanwhile, the use of *hisab khamasi* is used as an estimate to help implement *rukyyatulhilal*.

Referring to Ja'far al-Sadiq's fiqh, he stated that determining the fasting times for Ramadan and Shawwal must be done using the *rukyyah* and *istikmal* methods, and this is not even found in his discussion regarding the use of *hisab khamasi* in determining the start of Ramadan and Shawwal.

Guided by the description and explanation above, it can be concluded that the reference source for the practice of using the *hisab khamasi* method comes from the Shiah group. The practice of *hisab khamasi* among Shiites does not absolutely replace the

rukyyatulhilal method, but the rukyyatulhilal method is still used as a basic rule in determining the start of Ramadan and Shawwal.

There are two applications of the results of *hisab khumasi* that are practiced by the Syattariyah Abu Peulekung Tarekat, namely the application of the *hisab khumasi* method using *buluen ek* and *buluen tren* over a period of five years. Second, complete the 30 days of the month of Ramadan every year.

The application of the *hisab khumasi* method using *Buleun Ek* and *Buleun Tren* over a period of five years is due to the prohibition by setting the start date for the months of Ramadan and Shawwal on Wednesday and Friday. If the first date of the month of Ramadan on a Wednesday or Friday, it will be missed for a day (*buluen ek*) or a day earlier (*buluen tren*).

The application of the *hisab khumasi* method with *Buluen Ek* and *Buluen Tren* is not found in any reference explaining the *hisab khumasi* method and is also not found in the words of Ja'far al-Sadiq and any other ulama's sayings. The shift in the start of Ramadan, whether starting or adding one day after the *hisab khumasi*, is closely related to the *kabasit* (long) and *bashitah* (short) in the month of qamariyah and is not influenced by the priority of the days in Islam.

Based on the hadiths regarding *hisab khumasi* in the Shiah hadith books that have been studied, there are no forms of prohibition against starting fasting in the month of Ramadan and the Eid al-Adha holidays on Wednesday and Friday. There was even a hadith that recommends fasting on Wednesdays. (al-Kulayni, 2007)

Therefore, in using the rules of *Buluen Ek* and *Buluen Tren*, they do not adhere to the hadith in the Shiah books but adhere to several traditions that have been practiced in society.

The Abu Peulekung Syattariyah Tarekat perfected the number of days in the month of Ramadan to 30 days in determining the beginning of the month of Shawwal. They apply this method carefully and completing the month of Ramadan for 30 days is better than reducing the number of days of fasting. The concept of being careful is to avoid committing the haram act of fasting during Shawwal.

The concept of observing 30 days of Ramadan is based on the Shiah hadith books, including the narration in the Book of *Furu' al-Kafi*. (al-Kulayni, 2007). Even though there is a basis for implementation in the Shiah hadith book, making the number of days in the month of Ramadan 30 days throughout the year without paying attention to the rukyah process is also prohibited by many scholars, especially al-Tusi among the Shiah school of thought. In general, the use of *hisab al-khumasi* by followers of the Syattariyah Abu Peulekung Tarekat is different from the application described in the Shiah hadith books, especially the issue of the prohibition on starting the Ramadan fast on Wednesdays and Fridays.

The determination of the Eid al-Adha on the 10th of Zulhijjah was determined based on the start of the Ramadan fast, which is the same day as the Eid al-Adha, for example the day of the start of the fast is on Tuesday and the Eid al-Adha is also on Tuesday. There is a hadith regarding this matter in the book of *al-Kafi*. (Al-Amali, 1414)

Referring to the biographies of the bearers of the Syattariyah Tarekat, namely Habib Abdurrahim, Habib Muhammad Yasin and Abu Peulekung, it is very natural for them to use the hisab khumasi method in their time. According to the author's analysis, there are several factors that are the background to their use of this method and the reason they use living Shiah hadith

The first is the geographical factor of Peulekung which is located in a hill and mountain area, as well as their life as freedom fighters against Dutch and Japanese colonialism who always hid in forest or mountain areas. With this geographical shape, the process of observing the new moon as a sign of the entry and end of the month of Hijrah certainly cannot be carried out, because the horizon is blocked by hills and mountains.

Even though rukyatulhilal must be done, they have to go to coastal areas or beaches. With limited transportation at that time, lack of communication equipment and the outbreak of war, this method was impossible to do. So, it is evident that the majority of followers of the Syattariah Abu Peulekung Tarekat today are in the mountainous areas or central parts of Aceh such as Central Aceh, Gayo Luwes, Southeast, Nagan Raya and parts of the mountainous areas of West Aceh such as Panton Reu District. Therefore, hisab is the only option they can use.

The second factor is the development of the science of hisab in Indonesia, before independence and several years after, it was still at the stage of using hisab 'urfi. The use of hisab with astronomical calculations has been used in the book Sullam al-Nariyyin in 1925 AD / 1344 AH by Muhammad Mansur bin Abdul Hamid. However, the hisab method in the book also does not fully utilize modern astronomical calculations and the spread of the book is limited to academic circles, especially on the island of Java. (Azhari, 2012b)

The use of contemporary hisab with a modern astronomical approach in Indonesia began during the time of Sa'adoe'ddin Djambek (1911-1977). On August 16 1972 the Indonesian Ministry of Religion established a Hisab and Rukyah Agency (BHR) as a body responsible for determining the start of Ramadan and Shawwal, determining the direction of the Qibla, calculating prayer times in Indonesia. The BHR is led by Sa'adoe'ddin Djambek who is based in Jakarta. Through this body growth, it was used as the first step for the development of modern arithmetic in Indonesia. (Azhari, 2012b)

Abu Peulekung, who spread the teachings of the Syattariyah Tarekat in Peulekung, died on June 14 1972. At that time, modern arithmetic was still in its infancy and was only known in

academic circles. The process of determining the start of Ramadan and holidays by the government as *uli al-amr* only began when the Hisab and Rukyah Agency was established in 1972. Therefore, it is very natural that Abu Peulekung as an individual carried out the *ijtihad* personally because the government at that time did not implement it. this process during his reign.

The hisab khumasi method practiced by the Syattariyah Abu Peulekung congregation in Aceh cannot be used as a basis for determining the start dates for Ramadan, Shawwal and Zulhijah because the reckoning estimates are uncertain. Next, the hisab khumasi method is seen from the data used and the resulting reckoning estimates. It can be concluded that the hisab khumasi method is included in the hisab 'urfi category. Hisab 'urfi is a system of calculating the hijrah calendar based on the average estimate of the moon's orbit around the earth and is determined conventionally. (Azhari, 2012a)

Methodologically, a calculation system using arithmetic 'urfi is actually recognized in astronomy. In its development, the science of reckoning has two schools, namely hisab 'urfi and hisab haqiqi. Estimates using hisab 'urfi are not certain and the results cannot be said to be precise and certain, therefore, they cannot be used as a principle in the implementation of religious services in Islam, including fasting during Ramadan and holidays. (Azhari, 2002)

Meanwhile, hisab Haqiqi is a calculation system based on the actual circulation of the moon and earth. This reckoning is based on the *ijtima'* system of the earth, moon and sun, where the determination of the initial date of the hijrah month is thought to be based on when the *haqiqi ijtima'* occurs. The data used in the *haqiqi* calculation method always develops along with advances in science, technology and the results of modern astronomical research.

However, the hisab khumasi method used by the Abu Peulekung Syattariyah Tarekat is actually only to make predictions and predictions about the start of Ramadan and Eid. Supposedly, after the estimation process using hisab khumasi is carried out, the results can only be used as a basis for carrying out *rukyatulhilal*, as a way to prove the truth of the hisab.

The reason why scholars forbid using hisab in determining the start of Ramadan and Shawwal is because the truth of hisab cannot yet be recognized, both in terms of application and modern science. Likewise, the opinion of scholars who allow the use of hisab is only true and definite hisab and can be scientifically tested for its truth.

In determining the start of Ramadan and Shawwal by Abu Peulekung's followers, they should not only use the hisab khumasi method as the sole method, but must be followed by other methods of proof such as *rukyatulhilal* or using the contemporary hisab method. Therefore, completing the month of Ramadan for 30 days throughout the year does not have to be done, because

certainty of the number of months can be done by using rukyatulhilal as instructed by the Prophet SAW.

The third factor is the Syattariyah Tarekat. The research that has been carried out means that it can be ascertained that there is no relationship either ideologically or politically between the Syattariyah Abu Peulekung congregation and the Shiites, but the living hadith was carried out purely due to the tarekat factor.

The affiliation of the Syattariyah Tarekat to several figures who are recognized in the Shiah as figures in their priesthood such as Muhammad bin Ja'far Sadiq bin Muhammad Al Bagir bin Ali Zainal Abidin bin Sayyidina Husein. This idea of hisab khumasi is seen in sanad in Shiah hadith books sourced from Imam Ja'far Sadiq and also hisab khumasi is quoted in books belonging to the Sunni and Shafi'i schools of thought, namely the book Nazhah al-Majalis by Abd al-Rahman al-Sufuri al-Shafi'i and the book 'Aja'ib al-Makhlughat written by al-Qazwayni (W. 682 H).

The tarekat's teachings believe that their leader is someone who must be followed, so following the source of the tarekat's teacher, namely Muhammad bin Ja'far Sadiq, is a must. They admitted that Abu Peulekung was a waliullah who was called qutb al-wujud and qutb al-tasbeh. This title is given because they received kashaf or gained knowledge directly from Allah SWT (laduni knowledge). Based on this fact, the followers made this figure their main reference in carrying out religious activities. (Isa & Astafi, 2019)

In tarekat science, a Qutb wali who is the highest leader of the tarekat, has a very high position, as if he had taken over the duties of the Prophet SAW in the spiritual and spiritual life of religion. They thought that the Qutb guardian was given the advantage of being sacred by doing extraordinary things. Therefore, the belief of the tarekat students in the teachings presented by the Qutb guardian reached the highest level of confidence which negated other thoughts that came after him, even though they were more correct and valid.

Shiah teachings have influenced the religious, cultural and scientific practices of the Acehnese people. (Nurdin, 2016) (Usman et al., 2024) Even ancient manuscripts which are proof of the existence of the ideology and practices of the Shiite School were also found in Aceh. (Fakhriati, 2011) The existence of Shiah and Persian traditions in Aceh is not only in the history of the Islamic Kingdom in Aceh but also in the cultural aspects of the Acehnese people. (Bustamam-Ahmad, 2017) However, the development of the religious thought of the Abu Peulukung Syattariyyah Tarekat has no connection with Shiah ideology and school of thought, they only revive the traditions and thoughts that they have been practicing for a long time from generation to generation.

3. CONCLUSION

Several hadith narrations were found in Shiah hadith books which explain the hisab khumasi, most of which come from Muhammad Ja'far al-Sadiq and 'Imran al-Za'farani. The practice of hisab khumasi by followers of the Syattariyah Tarekat in Aceh is no longer based on hisab 'urfi but rather prioritizes the cultural traditions that exist in Acehnese society. Therefore, hisab khumasi as practiced by followers of the Syattariyah Tarekat in Aceh is theoretically different from the concept of hisab khumasi in Shia hadith. The practice of Shia hadith by followers of the Tarekat Syattariyah in Aceh does not mean they are influenced by Shiah teachings but because of regional geographical factors, historical factors in the development of hisab in Indonesia and factors of Tarekat affiliation and this history is mentioned in the Shafi'i school of fiqh book

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Commented [r5]: The conclusion provides a summary of findings but lacks a strong synthesis of how the research addresses the study's primary question. While it concludes that *hisab khumasi* is practiced differently than in Shiah hadith, it does not adequately address the implications of this difference for religious practices in Aceh. There is also no clear recommendation or suggestion for further research, which would have strengthened the conclusion and provided direction for future studies.

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USE OF SHIAH HADITH BY TAREKAT ABU PEULEKUNG SYATTARIYAH IN ACEH INDONESIA

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Abstract: Shiah influences the religious, cultural and scientific traditions of the Acehese people. Hisab khumasi, which has long been practiced by followers of the Abu Peulekung Syattariyah Tarekat in Aceh, is theoretically derived from Shiah hadith, but the practice of this method has resulted in them being different in carrying out the Ramadhan fast and Eid days from the general Islamic community. This paper aims to find out about the use of hisab khumasi by followers of the Syattariyah Abu Peulekung Tarekat in Aceh in determining the beginning of the month of Ramadan and Eids according to Shiah hadith as well as the background to the practice of this hadith according to the concept of living hadith. To answer this objective, a descriptive analytical method was used with qualitative data obtained through literature and field studies. The result is that the hisab khumasi hadith is mentioned in the venerated Shiah hadith. *Hisab* is used if the *hilal rukyah* cannot be done for a long period of time and the location of the area is where it is impossible to do the *hilal rukyah*. Meanwhile, in practice by followers of the Syattariyah Tarekat in Aceh, the *hisab khumasi* method is still used without paying attention to the *hilal rukyah*, the practice of this *hisab* is generally different from the theory in Shiah hadith. The use of *hisab khumasi* by followers of the Abu Peulekung Syattariyah Tarekat in Aceh is influenced by geographical, historical and authoritative. The use of *hisab khumasi* in determining the beginning of the month of Ramadan and Eids should remain based on the *rukyah hilal* and modern astronomical.

Keywords: Shi'ah Hadith; Syattariyah Tarekat; Hisab Khumasi, Living Hadis

Abstract: Syiah memberikan pengaruh terhadap tradisi keagamaan budaya serta keilmuan masyarakat Aceh. Hisab khumasi yang telah lama dipraktikkan oleh pengikut Tarekat Syattariyah Abu Peulekung di Aceh secara teori bersumber dari kitab hadis Syiah, namun pengamalan terhadap metode tersebut mengakibatkan mereka berbeda dalam melaksanakan ibadah puasa Ramadhan dan berhari raya dengan masyarakat Islam umumnya. Tulisan ini bertujuan untuk mengetahui tentang penggunaan hisab khumasi oleh pengikut Tarekat Syattariyah Abu Peulekung di Aceh dalam penentuan awal

bulan Ramadhan dan Hari raya menurut hadis syiah serta latar belakang pengamalan hadis tersebut menurut konsep living hadis. Menjawab tujuan tersebut digunakan metode deskriptif analitis dengan data yang bersifat kualitatif yang diperoleh melalui kajian pustaka dan lapangan. Hasilnya bahwa hadis *hisab khumasi* disebutkan di dalam kitab hadis Syiah yang muktabar. Hisab tersebut digunakan apabila *rukayah hilal* tidak bisa dilakukan dalam jangka waktu yang lama dan letak daerah yang tidak mungkin dilakukan *rukayah hilal*. Sedangkan dalam pengamalan oleh pengikut Tarekat Syattariyah di Aceh metode *hisab khumasi* tetap digunakan tanpa memperhatikan *rukayah hilal*, pengamalan hisab ini secara umum berbeda dengan teori di dalam hadis Syiah. Penggunaan hisab khumasi oleh pengikut Tarekat Syattariyah Abu Peulekung di Aceh di pengaruhi oleh faktor geografis, histories dan autoritatif dalam Tarekat. Penggunaan hisab khumasi dalam penentuan awal bulan Ramadhan dan hari raya hendaklah tetap didasarkan kepada *rukayah hilal* dan hisab astronomi modern.

Kata Kunci: Shi'ah Hadith; Tarekat Syattariyah; Hisab Khumasi; Praktik Hadis

1. Introduction

This article examines the religious traditions practiced by followers of the Abu Peulekung Syattariyah Tarekat in Aceh in determining the start of Ramadan and Eids (*Eid Fitri* and *Eid Adha*) from the perspective of Shiah Hadith. This Community always begin the Ramadan and celebrates the Eid days about two to three days earlier than the majority of Muslims in Aceh and Indonesia (Yahya, 2016). The result of Initial research showed that the method used by followers of the Abu Peulekung Syattariyah tarekat in Nagan Raya Aceh is not found in Sunni hadith books but is mentioned in Shiah hadith books.

All procedures for determining the start of Ramadan and Eids are normatively based on the Hadith of the Prophet, not the Qur'an. The Qur'an explains the existence and function of objects in a clear way, while the hadith functions as an interpretation of these verses. The use of traditions as a basis for determining the start of the month of Ramadan cannot actually be justified, unless these traditions are as means of supporting the *rukayah* and *hisab* methods. (Yahya, 2019)

Research on this group has been done a lot, especially in a social perspective, but studies related to the *hisab khumasi* they use in determining the beginning of Ramadan and Eid are at the stage of validation and accuracy of the method in a modern astronomical perspective. Several research results have validated the *hisab khumasi* method used by Abu Peulekung, Ismail's research using the astronomical approach concluded that the hisab used by Abu Peulekung's followers was only *hisab al-*

Commented [r1]: The introduction offers a clear statement about the context of the study, focusing on the practice of *hisab khumasi* by the followers of the Abu Peulekung Syattariyah Tarekat in Aceh. However, it lacks sufficient explanation of why this specific practice diverges from the broader Islamic community, which could provide a deeper context to the study. The transition between the general description of the practice and the academic focus could be smoother, as the introduction begins discussing the *hisab khumasi* method without much setup on how this links to the broader religious or cultural context. Additionally, there are minor inconsistencies in referencing sources within the first few paragraphs, which could benefit from clearer citations to make the arguments more cohesive.

'urfi Khumasi which was not in line with modern astronomical science. Ismail's conclusion was produced after validating the hisab data for the beginning of the month in 1440 H. (Ismail, 2019) The results of this study are also supported by several subsequent studies.

Riza has conducted an analytical study on the determination of the *hisab khumasi* method and conducted a comparative study with the Naqshabaddiyah order, this study resulted in the method used by the two congregations being a conventional method that is not in accordance with the modern hisab method developed in Indonesia, especially the Hisab and Rukyah Agency of the Ministry of Religion of the Republic of Indonesia. (Mustaqim, 2019)

According to Abu Peulekung's followers, (Said Kamaruddin, personal communication, July 2023) the use of the hisab khumasi method is sourced from the Tajul Muluk book written by Sheikh Ismail bin Abdul Muthalib al-Asyi Sheikh Abbas, a astronomer from Aceh known as Sheikh Abbas Kuta Karang. The discussion is contained in the first part of the book in Arabic Malay or Arabic Javanese entitled *Siraj al-zalam fi ma'rifati sa'di wa al-nahas fi al-syuhuri wa al-aiyam*.

Asih Pertiwi has conducted a review of their confession, thus concluding that the hisab used by Abu Peulekung's followers have no basis or are very different from the *Hisab urfi* explained in the Tajul Muluk book, this conclusion was made after analyzing the determination of the beginning of the month of Ramadan and the Eid in 1438 H. (Pertiwi & Nurhadi, 2020) These results are also supported by Ismail's research, he is of the opinion that these Hisab have no normative basis from the Qur'an and Hadith as well as astronomical Literature, especially the Tajul Muluk book. (Ismail, 2019)

In general, the method of determining the beginning of the Hijrah month normatively is more based on the Hadith of the Prophet than the Qur'an. The Qur'an mentions verses *mufashal* while the hadith functions as a *bayan al-tafsir* of the verses. Therefore, all methods used must have a normative basis from the Qur'an and Hadith. (Yahya, 2016) So the use of traditions as a basis for determining the beginning of the month of Ramadan cannot actually be justified, unless the tradition is a supporting tool.

Abu Peulekung's followers argue that the method they use in determining the beginning of Ramadan and Eid comes from the Prophet through the narration of Ja'far al-Shadiq. Abu Peulekung inherited the method from his father Habib Muhammad Yasin and his grandfather Habib Abdurrahim Qutb al-Wujud, they claim themselves as descendants of the prophet through the line of Muhammad bin Ja'far Sadiq bin Muhammad Al Bagir bin Ali Zainal Abidin bin Sayyidina Husein. (Said Kamaruddin, personal communication, July 2023)

Their recognition of the source is not followed by a definite demonstration of evidence of the transmission text

Commented [r2]: The methodology is largely qualitative, based on both literature and field studies. While this is a suitable approach, the article does not sufficiently discuss the exact nature of the fieldwork—whether it involved interviews, observations, or archival research. It would enhance the reliability of the study to explain how the field data were obtained and analyzed. Also, the literature review could be expanded to include more recent studies that may have looked into similar topics, providing a more robust foundation for the research. The explanation of how *living hadith* is integrated into the study could be more explicit, with clearer definitions and examples of how this concept applies specifically to the Acehnese context.

other than only mentioning that it comes from the book Tajul Muluk. Ja'far al-Shadiq has narrated around 412 hadiths and al-Bukhari did not narrate from him except in the book al-Adab al-Mufrat, from the many narrations sourced from Ja'far al-Shadiq there is no narration that discusses *hisab khumasi*. Therefore, references to this *hisab khumasi* are found in Shiah hadith.

Faisal and Alfirdaus have stated that the *hisab khumasi* used by Abu Peulekung's followers is sourced from Shiah hadith. So this study traces the existence of this *hisab* method in Shiah hadith literature and how this *hisab* is operationalized. After that, the method used by Abu Peulekung's followers is assessed based on the Shiah hadiths. The urgency of answering this is because Abu Peulekung's followers always start the Ramadan Fast and Eid one or two days earlier than the government's determination, where the government in this determination uses a method that is in accordance with Islamic law and astronomical sources. So the government needs to provide education and strong arguments against the *hisab khumasi* method that has been used by Abu Peulekung's followers in various approaches and methods. (Putra, 2023; Yahya, 2017)

The process of determining the beginning of Ramadan and Eid by the followers of Abu Peulekung has unknowingly become a tradition that is rooted in society that continues to be inherited from generation to generation and is even recognized as a truth that must be maintained and guarded. Therefore, this problem is not only a question of the truth of the evidence and its understanding but also a question of social truth. When society is convinced and believes, they will practice it even though it is contrary to Islamic religious and astronomical data. (Rizki, 2018)

After a more in-depth study, the *riwayat* of the use of the *hisab khumasi* method is mentioned in the Shiah hadiths books and is not found in the Sunni hadith books. (al-Tusi, n.d.) Therefore, this research focuses on hadith books from the Shiah such as the *al-Kafi*, the book of al-Kulaini, *Man La Yadhurruhu al-Faqih* by Ibnu Babawaih al-Qummy, *Tahdzib al-Ahkam* and *al-Istibshar*.

The use of living hadith is very appropriate to analyze the problems above, because the problem being answered is not only the problem of hadith texts but also socio-cultural studies which are the reason why hadith texts are put into practice. (Arifin, 2018) The study of Living Hadith does not only rely on the existence of texts, but rather studies social phenomena that arise related to the presence of Hadith in certain geographic areas and time limits as well. (Hasbillah, 2019)

The living hadith study in this study was used to find answers about the background of the Shiah hadiths practiced by followers of the Abu Peulekung Syattariyah Tarekat in Aceh and how the traditions practiced correspond to Shiah hadith texts. (Al Chaidar, 2019) Factually, historical evidence shows that Shiah once ruled and developments in Aceh and Shiah influenced

religious practices and influenced scientific traditions in Acehnese society. (Nurdin, 2016)

This article provides a detailed description of a particular individual or group about the conditions and symptoms that occur, so the use of descriptive analysis methods with qualitative research is appropriate. The analysis data comes from interviews with the leaders of Abu Peulekung followers or the Abu Peulekung Syattariyah order and several of their followers in Nagan Raya Aceh. Furthermore, the data is analyzed using Shiah hadiths. The use of a legal sociology approach is also used because this article is related to the symptoms and social interactions between the legal behavior of society in this case the followers of Abu Peulekung and the community that follows the results of legal decisions issued by the Abu Peulekung Syattariyah Order. So that the historical and philosophical basis of the practice of law, namely the practice of *hisab al-khumasi* in determining the beginning of one Ramadan, 1 Shawwal and Zulhijjah can be known

2. Results

2.1. History of the Syattariyah Abu Peulekung Tarekat

Abu Peulekung is the name given to the name of the village where he lived and died, namely in Peulekung Village, Seunagan District, Nagan Raya Regency. Apart from being attributed to Peulekung, he is also known as Habib Muda Seunagan. His real name is Habib Muhammad Yeddin bin Habib Muhammad Yasis bin Habib Abdrurrahim Qutubul Wujud bin Habib Abdul Qadir Rama'any bin Said Athaf. It is believed that Abu Peulekung's lineage reached the Prophet through the genealogy of Abdul Qadir Al-Jailani.

He was born in Krueng Kulu Village, Seunagan District, Nagan Raya Regency in 1870, his father's name was Habib Muhammad Yasin. From childhood until adulthood, Abu Peulekung lived in Mukim Tadu Atas Village, Kuala District, because his homeland was starting to be controlled by the Dutch colonialists.

Abu Peulekung together with his parents were very active in the battles against the Dutch colonialists. Apart from being successful in the field of struggle in leading wars and the struggle for independence, Habib Muda was also successful as an *ulama* in conveying *da'wah* and religious knowledge. Abu Peulekung or Habib Muda is known as the leader or *murshid* of the Syattariyah Tarekat in Aceh. ("Sepak Terjang Dari Sosok Ulama Abu Habib Muda Seunagan," 2009)

The congregation that was developed by Abu Peulekung came from his grandfather Habib Abdul Rahim, who was called Qutubul Wujud. Habib Abdul Rahim took this order from Muhammad Langien in Teupin Raya, Pidie Regency, who lived during the time of Sultan Alaidin Sulaiman Ali Iskandar Syah (1252-1273 H/ 1836-1857 AD) to Sultan Aliaddin Mahmud Syah (1286-1290 H- 1870-1876 AD). (Ihsan, 2015)

Commented [r3]: The analysis of *hisab khumasi* is inconsistent in how it connects the religious practices of Abu Peulekung's followers with the theoretical basis from Shiah hadith. For instance, the explanation of *hisab khumasi* being derived from Shiah hadith lacks engagement with key religious texts, and there are contradictory statements about its application in practice. The claim that *hisab khumasi* is based on Ja'far al-Sadiq's teachings, but then questioning its validity in the context of mainstream Islamic law, leaves the reader unclear about whether this practice is a misapplication of Shiah teachings or a separate tradition developed independently by the followers.

The existence of the Syattariyah Tarekat in Aceh and the archipelago was generally brought and spread by an Acehnese *ulama*, namely Syiah Kuala (1620-1693) or better known as Sheikh Abdurrauf bin Ali al-Jawi al-Singkili. Abdul Rauf also wrote a book which became a reference in the Syattariyah Tarekat, namely '*Umdah al-Muhtajin ila Suluk Maslak al-Mufradin* which was written in Malay using Javanese Arabic script. (Damanhuri, 2013)

The tarekat brought by Abu Peulekung is acknowledged to have a *sanad* lineage that goes back to the Prophet, but its *sanad* is different from the Syattariyah Tarekat which was developed by Abdurrauf As-Singkili (Syiah Kuala), but their *sanad* met with Abdurrauf As-Singkili's teacher, namely Ahmad Qusyasyi.

Even though the Tarekat Syattariyah was first brought by Habib Abdul Rahim, the teachings of this Tarekat are better known as the Tarekat Syattariyah Abu Peulekung because the congregation expanded rapidly throughout Aceh during his leadership, and he succeeded in establishing the center of the Tarekat by building a mosque which was named Mosque Jamiek Habib Muda Seunagan. The mosque is used as a forum for the Tarekat's gathering and all of the Tarekat's practical activities are carried out in it.

Apart from being known as Abu Peulekung, who is credited to his place of residence, he is also known by the names Habib Muda and Teuku Puteh. They admitted that the *habib* epithet used to explain that they were descendants of the Prophet Muhammad through the genealogy of Abd Qadir al-Jaylani and Ja'far al-Sadiq. (Rahmad, 2015) The epithet of Abu Peulekung is the most famous epithet among the public and its followers compared to other names. Meanwhile, in the Syattariyah Tarekat he received the epithet of *qutub tasbeh*. (Armstrong, 1996)

In addition to his success as a religious figure, Abu Peulekung was also successful as a political figure and fighter for the independence of the Republic of Indonesia. Armed with his experience and success in fighting for independence, he was invited to the State Palace by President Soekarno to be asked to give advice regarding the conflict regarding the establishment of the Islamic State in Aceh and he was awarded "The Honorary Medal of the Main Service Star" by the Government of the Republic of Indonesia which was handed over during the administration of President BJ Habibie.

On June 14 1972 Abu Peulekung passed away at the age of more than 100 years. He passed away at his home in Peulekung Village and was buried next to the Jamiek Abu Habib Muda Seunagan Mosque. The Syattariyah Tarekat nowadays currently under the leadership of his grandson Said Kamaruddin bin Abu Habib Qudrat bin Abu Habib Muda Seunagan and is still active today, especially in Nagan Raya society, the practices of *dhikr* are still practiced, such as in *surau* and mosques. These recitations are also practiced at certain events such as traditional ceremonies

and celebrations of Islamic great days. (Said Kamaruddin, personal communication, July 2023)

A *Meunasah* (*surau*) Imam who now serves as the custodian of Abu's Tomb said that he had been appointed as an *imam* at the *surau*, but his religious knowledge was rather limited. Therefore, Abu Peulekung has taught him about religious knowledge and now he is practicing it and passing down all these practices to the next generation.

2.2. The Application of *Hisab Khumasi* by Followers of the Abu Peulekung Syattariyyah Tarekat

The determination of the start of Ramadhan and Eid days by Abu Peulekung's followers has been carried out for a long time, in fact the method and process for determining this is the result of inheritance that has been passed down by their predecessors, especially Abu Peulekung or Habib Muda Seunagan. This practice has been carried out continuously from generation to generation until now.

The determination of the Ramadan fast and Eid days is carried out through deliberations held at the Jamiek Habib Muda Seunagan Mosque. The deliberation was led by *Mursyid* of Syattariyyah Tarekat, namely Abu Said Kamaruddin bin Abu Habib Qudrat bin Abu Habib Muda Seunagan and attended by the caliphs of the Tarekat who live in Nagan Raya Regency and its surroundings. (Said Kamaruddin, personal communication, July 2023)

The method used to determine the start of Ramadan is by applying *hisab* without doing *rukya* with the eyes. The *hisab* method used is *hisab khumasi*, namely counting in multiples of five. This calculation is done by adding five days from the start of the fasting day last year. For example, if in the previous year the start of the Ramadan fast was on Sunday, then the start of the fast the following year is added by five days, meaning it is Thursday. This calculation continues to be used for the start of the next fast, so that the months of Ramadan are interconnected.

Referring to their practice, the number of days of fasting during Ramadan is 30 days. They admit that the number of days in the lunar month sometimes amounts to 30 or 29 lunar days, but in implementing the Ramadan fast they prefer to fast for 30 days for reasons of caution. According to them, Abu previously ordered them to do so with the aim of avoiding fasting on Shawwal 1, because fasting on that day is *haram*, which is why efforts to make the Ramadhan fasting day 30 days more preferable than fasting 29 days. For this reason, Abu never taught them how to determine when the Hijrah month number was 29 days and when it was 30 days.

As for determining the Eid al-Fitri day is carried out after completing the 30 day Ramadhan fast and the day after that

is the new month, namely the beginning of the month of Shawwal. Meanwhile, in determining the Eid al-Adha holiday or 10 Zulhijjah, they follow the day when the Ramadan fast begins. If the start of the Ramadan fast on Thursday, then Eid al-Adha must also on Thursday.

It is unlawful to observe the start of the Ramadan fast and the Eid al-Adha holiday on Wednesday and Friday. Therefore, in the *hisab khumasi* method they are known as *buleun tren* and *buleun ek*, that is, if calculations using *hisab khumasi* show that the start of the Ramadan fast and the Eid al-Adha coincide on the day of the prohibition, then that day can be moved forward to the next day (*buleun ek*) or back to the previous day (*buleun tren*).

The system for using *buleun ek* and *buleun tren* is used in multiples of five in the number of Hijrah years, meaning five years of *buleun ek* and five years of *buleun tren*. The year number is very easy to find out, just look at the last digit of the year number, 1441 AH was the beginning of the implementation of *buleun tren* and continued until 1445 H. So the determination of the Ramadhan fast in 1443 AH used the *buleun tren* method.

It is forbidden to start the first day of the Ramadan and the Eid al-Adha on Wednesday and Friday because Wednesday in Acehese tradition is known as *Rabu Abeh*, this day is the day hell was created so it is very hot. Meanwhile, Friday is a weekly eid for Muslims and it is not recommended to fast on that day. On that day, Friday prayers are also performed and *khutbah* is read, which is why it is impossible to meet two eids and two *khutbahs* in one day, namely the Eid al-Adha *khutbah* and the Friday *khutbah*. (A. S. K. bin A. H. Q. bin A. H. M. Seunagan, personal communication, July 7, 2023)

The arguments and references used by Abu Peuleukung's followers in determining the start of Ramadan and the eids are based on the religious traditions that Abu Peuleukung has passed on to them. According to them, Abu Seunagan is a descendant of the Prophet Muhammad SAW and also a guardian of Allah SWT who Allah SWT taught him religious knowledge, therefore he is called *qutubul wujud*. This is in accordance with the meaning of *Qutub* in the tarekat, namely a wali who reaches the highest position and expounds the knowledge of the prophet Muhammad SAW. Likewise, Abu Peuleukung is the heir of Habib Abdurahim qutub wujud, he has inherited the knowledge that came from his grandfather and Abu Peuleukung is also the guardian of Allah SWT who Allah SWT taught him the knowledge.

The development of *hisab rukyat* in determining the beginning of the lunar month cannot be separated from the precision and accuracy of the data used, so that the right method will produce strong *hisab* data. *Hisab Khumasi* as applied to the Syattariah Abu Muda Seunagan Tarekat is classified as '*urfi hisab*', a *hisab* which was first developed in the discourse on the science of *hisab*. *Hisab urfi* cannot be separated from *hisab* based on custom. Simply put, if the month of Muharram is

determined to be 30 days, then in every determination the month of Muharram must be 30 days. At least the *hisab* that developed at the beginning of Islamic progress was still considered suitable for use at that time, but the development of the science of *hisab* which is supported by modern arithmetic and astronomy has given birth to *hisab* that is quite accurate like contemporary true *hisab*. So this will indirectly cancel the use of other *hisabs*, especially *hisab urfi* (*hisab khumasi*). (Mustaqim, 2019)

2.3. Analysis of Living Shiah Hadith

The Shiah sect has several books of hadith that are up to date, namely *al-Kafi* by *al-Kulainy*, *man la Yadhuru al-faqih* by *Ibnu Babawaih al-Qummy*, *Tahdzib al-Ahkam* and *al-Istibshar*. All hadiths relating to *Hisab Khumasi* in the Shiah hadith books are found in the fasting chapter. After conducting a search, several hadiths related to the *hisab Khumasi* were found:

First hadith: (al-Kulayni, 2007), (al-Tusi, n.d.)

محمد بن يعقوب عن علي بن محمد عن بعض أصحابنا عن محمد بن عيسى بن عبيد عن إبراهيم بن محمد المدني عن عمران الزعفراني قال قلت: لأبي عبد الله عليه السلام إن السماء تطبق علينا بالعراق اليومين والثلاثة فأني يوم نصوم؟ قال: انظر اليوم الذي صمت فيه من السنة الماضية وصم يوم الخامس.

Second hadith:

محمد بن يحيى، عن محمد بن أحمد، عن العباس بن معروف، عن صفوان بن يحيى، عن محمد بن عثمان الخدري، عن بعض مشايخه، عن أبي عبد الله (عليه السلام) قال: صم في العام المقبل يوم الخامس من يوم صمت فيه عام أول.

Third hadith:

عنه عن عدة من أصحابنا عن سهل بن زياد عن منصور بن العباس عن إبراهيم الأحول عن عمران الزعفراني قال: قلت لأبي عبد الله عليه السلام إنا نمكث في الشتاء اليوم واليومين لا نرى شمسا ولا نجما فأني يوم نصوم؟ قال: انظر اليوم الذي صمت من السنة الماضية وعد خمسة أيام وصم اليوم الخامس. فلا ينافي هذان الخبران ما قدمناه في العمل على الرؤية لمثل ما قدمناه في الباب الأول من أنهما خبر واحد، لا يوجبان علما ولا عملا، ولأن راويهما عمران الزعفراني وهو مجهول، وفي إسناد الحديثين قوم ضعفاء لا نعمل بما يختصون بروايته،

Fourth hadith:

محمد بن يحيى، عن أحمد بن محمد، عن السيارى قال: كتب محمد بن الفرج إلى العسكري (عليه السلام) يسأله عما روي من الحساب في الصوم عن آبائك في عدة خمسة أيام بين أول السنة الماضية والسنة الثانية التي تأتي، فكتب: صحيح ولكن عد في كل أربع سنين خمسا؛ وفي السنة الخامسة ستا فيما

بين الأولى والحادث وما سوى ذلك فإنما هو خمسة خمسة; قال السيارى: وهذه من جهة الكبيسة قال: وقد حسبه أصحابنا فوجدوه صحيحا، قال: وكتب إليه محمد بن الفرخ في سنة ثمان وثلاثين ومائتين هذا الحساب لا يتهيؤ لكل إنسان [أن] يعمل عليه إنما هذا لمن يعرف السنين ومن يعلم متى كانت السنة الكبيسة (1) ثم يصح له هلال شهر رمضان أول ليلة فإذا صبح الهلال ليلته وعرف السنين صبح له ذلك إن شاء الله.

The hadiths above are narrations found in the Shiah hadith book which explains the *hisab khumasi* in *al-Kulayni's Furu' Al-Kafi*, but these hadith narrations are also found in other Shiah hadith books, such as in the book *Man la Yadhurruhu al-Faqih*, (al-Qummy, 1982) *Tahdzib al-Ahkam* (al-Tusi, 1385) and *al-Istibshar*. (al-Tusi, 1380)

The hadith above tells about the situation when the sky is cloudy for several days or the month of Ramadan enters in the winter so that the sky is usually cloudy, then it is permissible to use *hisab khumasi* to determine the start of Ramadan.

Al-Tusi (W 460 H), gave an assessment of the *Khumasi* hadith above, this hadith cannot be used as a basis for determining the beginning of Ramadan so it cannot be put into practice, according to him the narrator who narrated it from Imran al-Za'farani is *majhul* so the hadith has the quality of *Da'if*. (al-Tusi, 1385) The opportunity to practice this hadith can still be done if the *hilal* cannot be *rukyah* in all places in the world, so the use of *hisab* is necessary to ensure the start of Ramadan.

The reason for using the count of five as the basis for calculations is because the Qamariyah year is 354 days or 50 weeks plus four days. So if the start of the month of Ramadan this year is on Friday, then Friday this year to Friday next year will be 50 weeks, then add four days and the fifth day is the start of Ramadan next year. The result is that Friday, Saturday, Sunday, Monday are still in the previous year and Tuesday is the beginning of the month of Ramadan next year. So, if the first year of Ramadan is a leap year, the start of fasting will be on the sixth day, namely Wednesday. (al-Mazandarani, 1429)

This sect determine that the Qamariyah months are divided into *tamm* and *naqish*. A *tamm* month is a month with 30 days, while a *naqish* month has 29 days. The month of Ramadan is a perfect month of 30 days, this is based on the history in the book *al-Kafi*. (al-Kulayni, 2007)

عدة من أصحابنا، عن سهل بن زياد، عن محمد بن إسماعيل، عن بعض أصحابه، عن أبي عبد الله (عليه السلام) قال: إن الله تبارك وتعالى خلق الدنيا في ستة أيام ثم اختزلها عن أيام السنة والسنة ثلاثمائة وأربع وخمسون يوما شعبان لا يتم أبدا رمضان لا ينقص والله أبدا ولا تكون فريضة ناقصة إن الله عز وجل يقول: " لتكملوا العدة " وشوال تسعة وعشرون يوما وذو القعدة ثلاثون يوما لقول الله عز وجل: "

وواعدنا موسى ثلاثين ليلة وأتممتها بعشر فتم ميقات ربه أربعين ليلة " وذو الحجة تسعة وعشرون يوما والمحرم ثلاثون يوما، ثم الشهور بعد ذلك شهر تام وشهر ناقص.

However, according to the opinion which states that this history cannot be used as proof because the number of days in each month can change with differences in the rising of the new moon, the month of Ramadan does not have to be 30 days and likewise Shawwal does not have to be 29 days. The purpose of Surah *al-Baqarah* verse 184 is not to perfect the number of the month of Ramadan by 30 days, even though in reality it is 29 days, but to perfect the number of the month of Ramadan according to the rising and setting of the new moon of Ramadan. This is in accordance with the history in the book *Tahzib Al-Ahkam*. (al-Tusi, 1385)

فمنها ما رواه أبو غالب الزراري قال: أخبرنا أحمد بن محمد عن أحمد بن الحسن بن ابان عن عبد الله بن جبلة عن علا عن محمد بن مسلم عن أحدهما - يعني أبا جعفر وأبا عبد الله عليهما السلام - قال: شهر رمضان يصيبه ما يصيب الشهور من النقصان فإذا صمت تسعة وعشرين يوما ثم تغيمت السماء فأتم العدة ثلاثين.

The Mention of the use of *hisab khumasi* is clearly found in the Shiah Imamiyyah Fiqh book: (al-Tusi, 1385)

وقد رويت روايات بأنه إذ تحقق هلال العام الماضي عد خمسة أيام وصام يوم الخامس أو تحقق هلال رجب عد تسعة وخمسون يوما وصام يوم الستين وذلك محمول على أنه يصوم ذلك بنية شعبان استظهاراً فأما بنية من رمضان فلا يجوز على حال... فإن مضت السنة كلها ولم يتحقق فيها هلال شهر واحد ففي أصحابنا من قال إنه يعد الشهور كلها ثلاثين، ويجوز عندي أن يعمل على هذه الرواية التي وردت... لأن من المعلوم أنه لا يكون الشهور كلها تامة.

The use of the *hisab* method is not absolute, because according to al-Tusi, in determining the beginning of the hijrah month, especially Ramadhan, Shawwal and Zulhijah, *rukyatulhilal* must be used, if the sky is cloudy so that rukyah cannot be done, then *istikmal* is used. The use of *hisab* calculations such as *khumasi* and other *hisab* should not be used to determine when the month of Ramadan will enter.

According to Al-Tusi, the use of *hisab khamasi* can only be used in cases where the crescent moon cannot be rukyah throughout the world in all the hijrah months in the current year, so that the lunar days become thirty days in total, so to start the fast of Ramadan it is permissible to use *hisab khamasi*. This is because there are not all 30 days of the Hijrah month in one year, and there must be 29 lunar days. This opinion was explained by al-Tusi. (al-Tusi, n.d.)

Therefore, the majority of literature that mentions the use of *hisab khamasi*, does not use this *hisab* as a basis for determining the start of Ramadan and Shawwal. They still use

rukyatulhilal as a basic method and *istikmal* method if *rukyatulhilal* cannot be done. The use of *hisab khamasi* is only done if the crescent moon cannot be *rukyah* for a long time.

According to the author, the practice of *hisab khamasi* in al-Tusi's perspective is impossible to practice nowadays, because in the Shiah Imamiyah sect they are guided by the concept of *ittihad al-matali'* in accepting the results of *rukyatulhilal*, so that the testimony of *rukyatulhilal* can be accepted in all places throughout the world.

The use of *hisab khamasi* among Islamic theologians is not well known, this method is not mentioned in the most recent books in either Arabic or Malay. In *kutub al-hadith al-tis'ah* which is a hadith reference in the Sunni sect, no information is found regarding the use of *hisab khamasi* even though the use of *hisab* is practiced in determining the beginning of the month of qamariah.

Some evidence was found that *Hisab Khamasi* was once used as a method for determining the start of Ramadan and Shawwal. Information regarding *hisab khamasi* is contained in the '*Aja'ib al-Makhlugat* written by al-Qazwayni (W. 682 H). (al-Qazwayni, 2000). The words of Ja'far al-Sadiq above, written by al-Qazwayni, are also mentioned in the book *Nazhah al-Majalis* in explaining the virtues of the month of Ramadan. (al-Sufuri, n.d.)

Al-Sufuri's reference to al-Qazwayni's words about *hisab khamasi* does not mean that al-Sufuri agrees with this method. After stating his opinion on these words by Ja'far al-Sadiq, al-Sufuri then mentioned the history of Anas bin Malik and 'Ali bin Abi Talib regarding prayer when seeing a moon child and he also referred to the book *al-Azkar al-Nawawi*. Then, he referred to al-Zamakhshari about prayer when looking at the moon and sun, then he made a conclusion. (al-Sufuri, n.d.)

Al-Sufuri chose to use the *rukyah* method compared to the *hisab khamasi* method. This can be seen through his explanation of the differences in *matla'* between Medina and Syria.

According to the researcher, al-Sufuri stated that Ja'far al-Sadiq's opinion did not mean making the *hisab khamasi* method a substitute for *rukyatulhilal*, but in the initial determination of Ramadan and Shawwal, the use of the *rukyatulhilal* method was still established as a principle. Meanwhile, the use of *hisab khamasi* is used as an estimate to help implement *rukyatulhilal*.

Referring to Ja'far al-Sadiq's fiqh, he stated that determining the fasting times for Ramadan and Shawwal must be done using the *rukyah* and *istikmal* methods, and this is not even found in his discussion regarding the use of *hisab khamasi* in determining the start of Ramadan and Shawwal.

Guided by the description and explanation above, it can be concluded that the reference source for the practice of using the *hisab khamasi* method comes from the Shiah group. The practice of *hisab khamasi* among Shiites does not absolutely replace the

rukyyatulhilal method, but the rukyyatulhilal method is still used as a basic rule in determining the start of Ramadan and Shawwal.

There are two applications of the results of *hisab khumasi* that are practiced by the Syattariyah Abu Peulekung Tarekat, namely the application of the *hisab khumasi* method using *buluen ek* and *buluen tren* over a period of five years. Second, complete the 30 days of the month of Ramadan every year.

The application of the *hisab khumasi* method using *Buleun Ek* and *Buleun Tren* over a period of five years is due to the prohibition by setting the start date for the months of Ramadan and Shawwal on Wednesday and Friday. If the first date of the month of Ramadan on a Wednesday or Friday, it will be missed for a day (*buluen ek*) or a day earlier (*buluen tren*).

The application of the *hisab khumasi* method with *Buluen Ek* and *Buluen Tren* is not found in any reference explaining the *hisab khumasi* method and is also not found in the words of Ja'far al-Sadiq and any other ulama's sayings. The shift in the start of Ramadan, whether starting or adding one day after the *hisab khumasi*, is closely related to the *kabasit* (long) and *bashitah* (short) in the month of qamariyah and is not influenced by the priority of the days in Islam.

Based on the hadiths regarding *hisab khumasi* in the Shiah hadith books that have been studied, there are no forms of prohibition against starting fasting in the month of Ramadan and the Eid al-Adha holidays on Wednesday and Friday. There was even a hadith that recommends fasting on Wednesdays. (al-Kulayni, 2007)

Therefore, in using the rules of *Buluen Ek* and *Buluen Tren*, they do not adhere to the hadith in the Shiah books but adhere to several traditions that have been practiced in society.

The Abu Peulekung Syattariyah Tarekat perfected the number of days in the month of Ramadan to 30 days in determining the beginning of the month of Shawwal. They apply this method carefully and completing the month of Ramadan for 30 days is better than reducing the number of days of fasting. The concept of being careful is to avoid committing the haram act of fasting during Shawwal.

The concept of observing 30 days of Ramadan is based on the Shiah hadith books, including the narration in the Book of *Furu' al-Kafi*. (al-Kulayni, 2007). Even though there is a basis for implementation in the Shiah hadith book, making the number of days in the month of Ramadan 30 days throughout the year without paying attention to the rukyah process is also prohibited by many scholars, especially al-Tusi among the Shiah school of thought. In general, the use of *hisab al-khumasi* by followers of the Syattariyah Abu Peulekung Tarekat is different from the application described in the Shiah hadith books, especially the issue of the prohibition on starting the Ramadan fast on Wednesdays and Fridays.

The determination of the Eid al-Adha on the 10th of Zulhijjah was determined based on the start of the Ramadan fast, which is the same day as the Eid al-Adha, for example the day of the start of the fast is on Tuesday and the Eid al-Adha is also on Tuesday. There is a hadith regarding this matter in the book of *al-Kafi*. (Al-Amali, 1414)

Referring to the biographies of the bearers of the Syattariyah Tarekat, namely Habib Abdurrahim, Habib Muhammad Yasin and Abu Peulekung, it is very natural for them to use the hisab khumasi method in their time. According to the author's analysis, there are several factors that are the background to their use of this method and the reason they use living Shiah hadith

The first is the geographical factor of Peulekung which is located in a hill and mountain area, as well as their life as freedom fighters against Dutch and Japanese colonialism who always hid in forest or mountain areas. With this geographical shape, the process of observing the new moon as a sign of the entry and end of the month of Hijrah certainly cannot be carried out, because the horizon is blocked by hills and mountains.

Even though rukyatulhilal must be done, they have to go to coastal areas or beaches. With limited transportation at that time, lack of communication equipment and the outbreak of war, this method was impossible to do. So, it is evident that the majority of followers of the Syattariah Abu Peulekung Tarekat today are in the mountainous areas or central parts of Aceh such as Central Aceh, Gayo Luwes, Southeast, Nagan Raya and parts of the mountainous areas of West Aceh such as Panton Reu District. Therefore, hisab is the only option they can use.

The second factor is the development of the science of hisab in Indonesia, before independence and several years after, it was still at the stage of using hisab 'urfi. The use of hisab with astronomical calculations has been used in the book *Sullam al-Nariyyin* in 1925 AD / 1344 AH by Muhammad Mansur bin Abdul Hamid. However, the hisab method in the book also does not fully utilize modern astronomical calculations and the spread of the book is limited to academic circles, especially on the island of Java. (Azhari, 2012b)

The use of contemporary hisab with a modern astronomical approach in Indonesia began during the time of Sa'adod'din Djambek (1911-1977). On August 16 1972 the Indonesian Ministry of Religion established a Hisab and Rukyah Agency (BHR) as a body responsible for determining the start of Ramadan and Shawwal, determining the direction of the Qibla, calculating prayer times in Indonesia. The BHR is led by Sa'adod'din Djambek who is based in Jakarta. Through this body growth, it was used as the first step for the development of modern arithmetic in Indonesia. (Azhari, 2012b)

Abu Peulekung, who spread the teachings of the Syattariyah Tarekat in Peulekung, died on June 14 1972. At that time, modern arithmetic was still in its infancy and was only known in

academic circles. The process of determining the start of Ramadan and holidays by the government as *uli al-amr* only began when the Hisab and Rukyah Agency was established in 1972. Therefore, it is very natural that Abu Peulekung as an individual carried out the *ijtihad* personally because the government at that time did not implement it. this process during his reign.

The hisab khumasi method practiced by the Syattariyah Abu Peulekung congregation in Aceh cannot be used as a basis for determining the start dates for Ramadan, Shawwal and Zulhijah because the reckoning estimates are uncertain. Next, the hisab khumasi method is seen from the data used and the resulting reckoning estimates. It can be concluded that the hisab khumasi method is included in the hisab 'urfi category. Hisab 'urfi is a system of calculating the hijrah calendar based on the average estimate of the moon's orbit around the earth and is determined conventionally. (Azhari, 2012a)

Methodologically, a calculation system using arithmetic 'urfi is actually recognized in astronomy. In its development, the science of reckoning has two schools, namely hisab 'urfi and hisab haqiqi. Estimates using hisab 'urfi are not certain and the results cannot be said to be precise and certain, therefore, they cannot be used as a principle in the implementation of religious services in Islam, including fasting during Ramadan and holidays. (Azhari, 2002)

Meanwhile, hisab Haqiqi is a calculation system based on the actual circulation of the moon and earth. This reckoning is based on the *ijtima'* system of the earth, moon and sun, where the determination of the initial date of the hijrah month is thought to be based on when the *haqiqi ijtima'* occurs. The data used in the *haqiqi* calculation method always develops along with advances in science, technology and the results of modern astronomical research.

However, the hisab khumasi method used by the Abu Peulekung Syattariyah Tarekat is actually only to make predictions and predictions about the start of Ramadan and Eid. Supposedly, after the estimation process using hisab khumasi is carried out, the results can only be used as a basis for carrying out *rukyatulhilar*, as a way to prove the truth of the hisab.

The reason why scholars forbid using hisab in determining the start of Ramadan and Shawwal is because the truth of hisab cannot yet be recognized, both in terms of application and modern science. Likewise, the opinion of scholars who allow the use of hisab is only true and definite hisab and can be scientifically tested for its truth.

In determining the start of Ramadan and Shawwal by Abu Peulekung's followers, they should not only use the hisab khumasi method as the sole method, but must be followed by other methods of proof such as *rukyatulhilar* or using the contemporary hisab method. Therefore, completing the month of Ramadan for 30 days throughout the year does not have to be done, because

certainty of the number of months can be done by using rukyatulhilal as instructed by the Prophet SAW.

The third factor is the Syattariyah Tarekat. The research that has been carried out means that it can be ascertained that there is no relationship either ideologically or politically between the Syattariyah Abu Peulekung congregation and the Shiites, but the living hadith was carried out purely due to the tarekat factor.

The affiliation of the Syattariyah Tarekat to several figures who are recognized in the Shiah as figures in their priesthood such as Muhammad bin Ja'far Sadiq bin Muhammad Al Bagir bin Ali Zainal Abidin bin Sayyidina Husein. This idea of hisab khumasi is seen in sanad in Shiah hadith books sourced from Imam Ja'far Sadiq and also hisab khumasi is quoted in books belonging to the Sunni and Shafi'i schools of thought, namely the book *Nazhah al-Majalis* by Abd al-Rahman al-Sufuri al-Shafi'i and the book *'Aja'ib al-Makhlukat* written by al-Qazwayni (W. 682 H).

The tarekat's teachings believe that their leader is someone who must be followed, so following the source of the tarekat's teacher, namely Muhammad bin Ja'far Sadiq, is a must. They admitted that Abu Peulekung was a waliullah who was called qutb al-wujud and qutb al-tasbeh. This title is given because they received kashaf or gained knowledge directly from Allah SWT (laduni knowledge). Based on this fact, the followers made this figure their main reference in carrying out religious activities. (Isa & Astafi, 2019)

In tarekat science, a Qutb wali who is the highest leader of the tarekat, has a very high position, as if he had taken over the duties of the Prophet SAW in the spiritual and spiritual life of religion. They thought that the Qutb guardian was given the advantage of being sacred by doing extraordinary things. Therefore, the belief of the tarekat students in the teachings presented by the Qutb guardian reached the highest level of confidence which negated other thoughts that came after him, even though they were more correct and valid.

Shiah teachings have influenced the religious, cultural and scientific practices of the Acehnese people. (Nurdin, 2016) (Usman et al., 2024) Even ancient manuscripts which are proof of the existence of the ideology and practices of the Shiite School were also found in Aceh. (Fakhriati, 2011) The existence of Shiah and Persian traditions in Aceh is not only in the history of the Islamic Kingdom in Aceh but also in the cultural aspects of the Acehnese people. (Bustamam-Ahmad, 2017) However, the development of the religious thought of the Abu Peulukung Syattariyyah Tarekat has no connection with Shiah ideology and school of thought, they only revive the traditions and thoughts that they have been practicing for a long time from generation to generation.

3. CONCLUSION

Several hadith narrations were found in Shiah hadith books which explain the *hisab khumasi*, most of which come from Muhammad Ja'far al-Sadiq and 'Imran al-Za'farani. The practice of *hisab khumasi* by followers of the Syattariyah Tarekat in Aceh is no longer based on *hisab 'urfi* but rather prioritizes the cultural traditions that exist in Acehnese society. Therefore, *hisab khumasi* as practiced by followers of the Syattariyah Tarekat in Aceh is theoretically different from the concept of *hisab khumasi* in Shia hadith. The practice of Shia hadith by followers of the Tarekat Syattariyah in Aceh does not mean they are influenced by Shiah teachings but because of regional geographical factors, historical factors in the development of *hisab* in Indonesia and factors of Tarekat affiliation and this history is mentioned in the Shafi'i school of fiqh book

Commented [r4]: In the conclusion, the author reaffirms that the practice of *hisab khumasi* by Abu Peulekung's followers is influenced by Shiah teachings but ultimately diverges from its doctrinal roots. However, the article does not provide a convincing explanation of how these practices are justifiable within Shiah law or why they have persisted despite apparent inconsistencies with the Shiah hadith literature. Furthermore, the discussion about modern *hisab khumasi* lacks a deeper analysis of how contemporary Acehnese Islamic scholars might view this practice.

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