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The Role of Syi'ah Hadith in the Tarekat Syattariyah of Abu Peulekung in Aceh, Indonesia

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Abstract: This study explores the role of Syi'ah hadith in the Tarekat Syattariyah, particularly in the context of the Abu Peulekung community in Aceh, Indonesia. The Tarekat Syattariyah is one of the most prominent Sufi orders in Southeast Asia, known for its unique spiritual practices and teachings, which blend elements of both Sunni and Shia traditions. This research examines how Syi'ah hadith is integrated into the teachings and practices of the order, and how it influences the spiritual lives of its followers. The Abu Peulekung community, located in Aceh, has long been a center for the practice of Tarekat Syattariyah, with a strong emphasis on the teachings of Sufi saints. The use of Syi'ah hadith in this community is notable for its distinct emphasis on the spiritual dimensions of Islamic teachings, particularly in the context of love for the Prophet and his family, which aligns with Shia principles. Through a detailed examination of the hadiths used by the followers of this order, this study highlights the living tradition of Syi'ah hadith in a predominantly Sunni region. It also sheds light on how these hadiths contribute to the development of religious identity, spiritual practices, and inter-sectarian relationships in Aceh. The findings contribute to the broader understanding of the diversity of Islamic traditions in Southeast Asia.

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

Abstract: Syiah memberikan pengaruh signifikan terhadap tradisi keagamaan, budaya, dan ilmuwan masyarakat Aceh. Salah satu contohnya adalah praktik hisab khumasi yang telah lama dilakukan oleh pengikut Tarekat Syattariyah Abu Peulekung. Meskipun secara teori bersumber dari kitab hadis Syiah, penerapan metode ini menunjukkan perbedaan dalam pelaksanaan ibadah puasa Ramadhan dan hari raya jika dibandingkan dengan mayoritas umat Islam di Aceh. Artikel ini bertujuan untuk menganalisis penggunaan hisab khumasi dalam penentuan awal bulan Ramadhan dan Hari Raya menurut hadis Syiah, serta latar belakang pengamalannya dalam konteks living hadis. Penelitian ini menggunakan metode deskriptif analitis dengan pendekatan kualitatif, yang diperoleh melalui studi pustaka dan penelitian lapangan. Hasil penelitian menunjukkan bahwa hisab khumasi tercantum dalam kitab hadis Syiah yang muktasab dan digunakan ketika rukyah hila tidak memungkinkan,

halik karena jarak atau waktu. Namun, dalam praktiknya, pengikut Tarekat Syattariyah di Aceh menggunakan metode ini tanpa mengedahkan rukyah lilal, yang berbeda dari teori yang dijelaskan dalam hadis Syah. Faktor geografis, sejarah, dan otoritas tarekat mempengaruhi pemertuan hisab khumasi ini. Meski begitu, penentuan awal bulan Ramadhan dan hari raya seharusnya tetap mengacu pada kombinasi rukyah lilal 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 Shi'ah 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 (Mustaqim, 2023; Rizki, 2018). 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 Shi'ah 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-'urf 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 khumsasi* method is sourced from the Tajul Muluk book written by Sheikh Ismail bin Abdal Muthalib al-Ayri Sheikh Abbas, an astronomer from Aceh known as Sheikh Abbas Kuta Karang. The discussion is contained in the first part of the book in Arabic-Malay entitled *Siraj al-zalam fi ma'rifati sa'di wa al-mahas fi al-syuhari wa al-ahyam*.

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* *urf* 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 *tafsir 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 be justified, unless the tradition is a supporting tool.

The recognized method is the method used by the Ministry of Religion of the Republic of Indonesia, namely *hisab imkan al-ru'yah* which is applied in *mathala' wifayah al-bukri*. This method is a combination of modern astronomy and *ru'yah hilsil*. While other public only use *ru'yah* *hilsil* without using the *hisab* method such as *nahdlatul ulama*. On the other hand, there are those who use modern astronomical *hisab* alone without *ru'yah* such as Muhammadiyah. These methods were born from the interpretation of the verses of the Qur'an and hadith about *hisab rukyah* (Putri Uno Purwanto et al., 2024).

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 khumsasi*. Therefore, references to this *hisab khumsasi* are found in Syiah hadith.

Faisal and Alifridians have stated that the *hisab khumasi* used by Abu Peulekung's followers is sourced from Syi'ah hadith (Putra, 2023; Yahya, 2017). So, this study traces the existence of this *hisab* method in Syi'ah hadith literature and how this *hisab* is operationalized. After that, the method used by Abu Peulekung's followers is assessed based on the Syi'ah hadiths.

This analysis is necessary because Shia teachings once developed in Aceh, and Shia traditions are still maintained and practiced even though ideologically the teachings have been abandoned (Bustaniam-Ahmad, 2017). This article can reveal the continuity of the network of lineage and knowledge of the Syi'ah tradition in Aceh, especially in the study of hadith and the philosophical basis for the practice of the hadith.

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.

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 Syi'ah hadiths books and is not found in the Sunni hadith books (al-Tusi, n.d.). Therefore, this research focuses on hadith books from the Syi'ah such as the *al-Kafi*, the book of al-Kulaini, *Man La Yahduruhu al-Faqih* by Ibnu Bahawnah al-Qunmy, *Tahdzib al-Ahkam* and *al-Istisbar*.

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; Darmalakusum et al., 2022). 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 Syi'ah hadiths practiced by followers of the Abu Peulekung Syattariyah Tarekat in Aceh and how the traditions practiced correspond to Syi'ah hadith texts (Al Chaidar, 2019). Factually, historical evidence shows that Syi'ah once ruled and developments in Aceh and Syi'ah influenced religious practices and

influenced scientific traditions in Acehnese society (Bustamam-Ahmad, 2017; 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 Syi'ah hadiths.

The Syi'ah hadiths that will be used are sourced from *al-kutub al-hadith al-ashliyah* in the Syi'ah school of thought, namely the book *al-Kaff* by al-Kulainy, *man la Yahduruhu al-faqih* by Ibn Babawaih al-Qummi, *Tahdzib al-Ahkan* and *al-Istibshar*. The hadiths of *hisab khumasi* in these books are used as a patron in assessing the *hisab khumasi* method used by followers of the Syattariyah Abu Peulekung order.

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 and Discussion

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, Semagan District, Nagan Raya Regency. Apart from being attributed to Peulekung, he is also known as Habib Muda Semagan. His real name is Habib Muhammad Yeddin bin Habib Muhammad Yasis bin Habib Abdurrahim Qutubul Wajud 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, Semagan 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 *murabid* of the Syattariyah Tarekat in Aceh ("Seguk Terjang Dari Sosok Ulama Abu Habib Muda Semagan," 2009).

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

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 *'Unduh al-Muhtajin ila Suluk Maslak al-Mufradin* which was written in Malay using Javanese Arabic script (Damanhuri, 2013).

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

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 Penlekung 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 Seumagan. The mosque is used as a forum for the Tarekat's gathering and all the Tarekat's practical activities are carried out in it.

Apart from being known as Abu Penlekung, who is credited to his place of residence, he is also known by the names Habib Muda and Tenku 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 Penlekung 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 tashih* (Armstrong, 1996).

In addition to his success as a religious figure, Abu Penlekung 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 Penlekung passed away at the age of more than 100 years. He passed away at his home in Penlekung Village and was buried next to the Jamiek Abu Habib Muda Seumagan 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 *dhuhr* 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 (Saïd Kamaruddin, personal communication, July 2023).

A *Munassah* (*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.

The Application of Hisab Khamas 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 Ramadhan 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 Saïd 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 (Saïd Kamaruddin, personal communication, July 2023).

The method used to determine the start of Ramadan is by applying *hisab* without doing *rak'ah* with the eyes. The *hisab* method used is *hisab khamas*, 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 Ramadhan 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 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 *buleum tren* and *buleum 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 (*buleum ek*) or back to the previous day (*buleum tren*).

The system for using *buleum ek* and *buleum tren* is used in multiples of five in the number of Hijrah years, meaning five years of *buleum ek* and five years of *buleum 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 *buleum tren* and continued until 1445 H. So, the determination of the Ramadhan fast in 1443 AH used the *buleum 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 Acehnese 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 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 Abdurrahim 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 Syattarinah Abu Muda Seunagan Tarekat is classified as *'urf hisab*, a *hisab* which was first developed in the discourse on the science of *hisab*. *Hisab 'urf* 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 urf* (*hisab khumasi*) (Mustaqim, 2019).

Analysis of Living Sy'ah Hadith

The Sy'ah sect has several books of hadith that are up to date, namely *al-Kafi* by *al-Kulayni*, *man la Yahzaruh al-faqih* by *Ibn Babawayh al-Qummi*, *Tahdzib al-Ahkam* and *al-Istibshar*. All hadiths relating to *Hisab Khumasi* in the Sy'ah 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 سفوان بن يحيى عن محمد بن عثمان الخدرى عن بعض مشايخه عن أبي عبد الله (عليه السلام) قال: صم في العام المستقبل 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 شمساً 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 مثل ما قدمناه في الباب الأول من أنهما خير واحد، لا يوجبان علماً ولا عملاً، وكلن راويهما عمران الزعفراني وهو مجهول. وفي إسناده الحديثين قوم ضعفاء لا نعمل بما يختصون بروايته.

Fourth hadith:

محمد بن يحيى عن أحمد بن محمد عن السماري قال: كتب محمد بن الفرخ إلى العسكري (عليه السلام) يسأله عما روي من الحساب في الصوم عن أبياتك 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 فيهما بين الأولى والحادث وما سوى ذلك فإنما هو خمسة خمسة. قال السماري: وهذه من جهة الكبيسة قال: وقد حسبه أصحابنا فوجدوه صحيحا. قال: وكتب إليه محمد بن الفرخ في

سنة ثمان وثلاثين ومائتين هذا الحساب لا يجهل لكل إنسان [آن] يعمل عليه إنما هذا لمن يعرف
 المسنين ومن يعلم متى كانت السنة الكبيسة (١) ثم يصح له هلال شهر رمضان أول ليلة فإذا صح
 الهلال لليلة وعرف المسنين صح له ذلك إن شاء الله

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

The hadith above talks 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 *ma'fuf* so the hadith has the quality of *Da'if* (al-Tusi, 1385). The opportunity to practice this hadith can still be done if the *hila* cannot be *rukya* 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 determines that the *Qamariyah* months are divided into *tamm* and *naqsh*. A *tamm* month is a month with 30 days, while a *naqsh* 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 يوماً شعبان لا يتم أبداً رمضان لا ينقص والله أبداً ولا تكون
 فريضة ناقصة إن الله عز وجل يقول: "تكمّلوا العدة" وشوال تسعة وعشرون يوماً وذو القعدة
 ثلاثون يوماً لقول الله عز وجل: "وواعدنا موسى ثلاثين ليلة وأنمناها بعشر فتم ميثقات ربه أربعين
 ليلة" وذو الحجة تسعة وعشرون يوماً والحرم ثلاثون يوماً، 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 بن أحمد بن الحسن بن إمام 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 تغيبت السماء فأنتم العدة ثلاثين.

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

وقد رويت روايات بأنه إذا تحقق هلال العام الماضي عد خمسة أيام وصام يوم الخامس أو تحقق هلال رجب عد تسعة وخمسون يوما وصام يوم الستين وذلك مجعول على أنه يصوم ذلك ليلة شعبان استظهارا فأما ليلة 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 ثلثة.

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, *rukyatulhلال* 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 khumasi* 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 khumasi*. 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, most of the literature that mentions the use of *hisab khumasi*, does not use this *hisab* as a basis for determining the start of Ramadan and Shawwal. They still use *rukyatulhلال* as a basic method and *istikmal* method if *rukyatulhلال* cannot be done. The use of *hisab khumasi* is only done if the crescent moon cannot be *rukyah* for a long time.

According to the author, the practice of *hisab khumasi* in al-Tusi's perspective is impossible to practice nowadays, because in the Syi'ah Imamiyyah sect they are guided

by the concept of *ittihād al-natali'* 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-Makhluqat* 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 *Nazah al-Majalis* in explaining the virtues of the month of Ramadan (al-Sufuri, n.d.)

(الأول) رأيت في عجائب المخلوقات للقزويني رحمه الله تعالى عن جعفر الصادق رضي الله

عنه خامس رمضان الماضي أول رمضان الآتي وقد امتحنوا ذلك خمسين سنة فوجدوه صحيحا

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-Askar 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 (Mughniyya, 2000).

The use of *hisab khamasi* in determining the beginning of Ramadan is found in the Syi'ah Ismaili sect, they argue with the hadith of *hisab* in the Syi'ah hadith narrated by Imam Ja'far al-Shadiq. The application of *hisab* has been carried out since the Fatimid dynasty in Egypt. The attribution of the *hisab* to Ja'far al-Shadiq according to Ibn Taymiyyah does not have a strong basis either normatively or rationally, so the argument is considered false (Taimiyyah, 2004). The thinking of the Syi'ah Ismaili sect is generally contrary to the doctrine of the classical and modern

Shiite schools in general which use the rukyah *hila* method and modern astronomy (Musoniif, 2016).

Guided by the description and explanation above, it can be concluded that the reference source for the practice of using the *hisab khumasi* method comes from the Sy'ah group. The practice of *hisab khumasi* among Shittas does not absolutely replace the *ruk'atul hila* method, but the *ruk'atul hila* 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 Pelekung Tarekat, namely the application of the *hisab khumasi* method using *baleen ek* and *baleen 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 *Baleen Ek* and *Baleen 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 (*baleen ek*) or a day earlier (*baleen tren*).

The application of the *hisab khumasi* method with *Baleen Ek* and *Baleen 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 *kabesit* (long) and *beshitah* (short) in the month of *qumariyah* and is not influenced by the priority of the days in Islam.

Based on the hadiths regarding *hisab khumasi* in the Sy'ah hadith books that have been studied, there are no forms of prohibition against starting to fast 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 *Baleen Ek* and *Baleen Tren*, they do not adhere to the hadith in the Sy'ah books but adhere to several traditions that have been practiced in society.

The Abu Pelekung 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 Sy'ah 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 Sy'ah 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 Sy'ah school of thought. In general, the use of *hisab al-khumasi* by followers of the Syattariyah Abu Pelekung Tarekat is different from the application described

in the Syi'ah 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-Anuadi, 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 khumsah* 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 Syi'ah hadith.

The first is the geographical factor of Peulekung which is 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 must 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 most followers of the Syattariyah Abu Peulekung Tarekat today are in the mountainous areas or central parts of Aceh such as Central Aceh, Gayo Lues, Southeast, Nagan Raya and parts of the mountainous areas of West Aceh such as Pantan Ren 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 'urf*. 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'adud-din Djambe (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'adud-din Djambe 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 *ali 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 khamasi* 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 khamasi* method is seen from the data used and the resulting reckoning estimates. It can be concluded that the *hisab khamasi* method is included in the *hisab 'urf* category. *Hisab 'urf* 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 'urf is recognized in astronomy. In its development, the science of reckoning has two schools, namely *hisab 'urf* and *hisab haqiqi*. Estimates using *hisab 'urf* 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 khamasi* method used by the Abu Peulekung Syattariyah Tarekat is only to make predictions and predictions about the start of Ramadan and Eid. Supposedly, after the estimation process using *hisab khamasi* is carried out, the results can only be used as a basis for carrying out *ruk'yatulhلال*, 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 khamasi* method as the sole method but must be followed by other methods of proof such as *ruk'yatulhلال* 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 *ruk'yatulhلال* 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 Shites, 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 Syi'ah 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 sound in Syi'ah hadith books sourced from Imam Ja'far Sadiq and *hisab khumasi* is quoted in books belonging to the Sunni and Shafi'i schools of thought, namely the book *Nashab 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-wajid* and *qutb al-tashih*. This title is given because they received kashaf or gained knowledge directly from Allah SWT (*lathmi* knowledge). Based on this fact, the followers made this figure their main reference in carrying out religious activities (Ira & Astaffi, 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.

Syi'ah teachings have influenced the religious, cultural and scientific practices of the Acehese 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 Syi'ah 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 Acehese people (Bustaman-Ahmad, 2017). However, the development of the religious thought of the Abu Peulekung Syattariyah Tarekat has no connection with Syi'ah 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

The Syattariyah Abu Peulekung order in Aceh has historically employed the *hisab khumasi* method to determine the start of the Ramadan and Eid months. *Hisab khumasi* is derived from Syi'ah hadith; however, Syi'ah scholars themselves have relinquished this method and transitioned to the rukyah *hifal* method. The practice of

hisab khumasi among the adherents of the Syattariyah order has incorporated local cultural elements, such as the utilization of the *bulen ek* and *bulen tren* methods. This distinguishes *hisab khumasi* from its Sy'ah tradition counterpart. The practice of Shia *hadith* by followers of the Syattariyah Order in Aceh does not necessarily indicate an influence of Sy'ah teachings. It is more probable that the phenomenon is attributable to factors such as Tarekat affiliation, the mention of this method in the Sunni fiqh book, historical developments in *hisab* in Indonesia, and geographical factors that do not support *rukayah lilal*. The employment of *hisab khumasi* for the purpose of determining the onset of the Ramadan and Eid months is not regarded as valid. It is therefore recommended that individuals transition to the method established by the government, namely modern *hisab* and *rukayah lilal*.

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