

FROM RU'YAH AL-HILAL TO MALIEK BULAN: THE DETERMINATION OF RAMADAN IN THE TAREKAT SYATTARIYAH (TS)

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Abstract

This article presents ru'yah al-hilal as a marker of the beginning of Ramadan fasting among the Tarekat Syattariyah (TS). Ru'yah al-hilal is something important for TS because it is one of the doctrines that must be implemented. The doctrine of ru'yah al-hilal became the inspiration for the emergence of the maliek bulan tradition which is carried out every year openly not only among TS adherents, but also the general public. To understand the doctrine of ru'yah al-hilal in TS, the research question is asked how the doctrine of ru'yah al-hilal can become a tradition of maliek bulan among TS. This research found that the doctrine of ru'yah al-hilal comes from the Qur'an and hadith which speak of ru'yah al-hilal as the beginning of Ramadan. However, this normative doctrine is still general. In an effort to understand the doctrine of ru'yah al-hilal, the TS group interprets it through the tradition of the maliek bulan which is carried out every year to ensure the fasting time of Ramadan. The results of the maliek bulan will be submitted to all TS networks in various regions in Indonesia to be used as guidelines for the start of Ramadan fasting.

Keywords: *Ru'yah al-Hilal, Maliek Bulan, Early Ramadan, Tarekat Syattariyah, Ulakan-Pariaman.*

Abstrak

Artikel ini menyajikan tentang ru'yah al-hilal sebagai penanda dimulai pelaksanaan puasa ramadan di kalangan Tarekat Syattariyah (TS). Ru'yah al-hilal ini sesuatu yang penting bagi TS karena termasuk salah satu doktrin yang harus dilaksanakan. Doktrin ru'yah al-hilal menjadi inspirasi munculnya tradisi maliek bulan yang dilaksanakan setiap tahun secara terbuka tidak hanya diikuti kalangan penganut TS, tetapi juga masyarakat umum. Untuk memahami doktrin ru'yah al-hilal dalam TS diajukan pertanyaan penelitian bagaimana doktrin ru'yah al-hilal dapat menjadi tradisi maliek bulan di kalangan TS. Penelitian ini menemukan bahwa doktrin ru'yah al-hilal bersumber dari al-Qur'an dan hadis yang berbicara tentang ru'yah al-hilal sebagai pentuan awal ramadan. Namun, doktrin normatif ini masih bersifat umum. Dalam upaya memahami doktrin ru'yah al-hilal kelompok TS menafsirkannya melalui tradisi maliek bulan yang dilaksanakan setiap tahun untuk memastikan waktu puasa ramadan. Hasil dari maliek bulan akan

disampaikan kepada semua jaringan TS yang ada di berbagai daerah di Indonesia untuk dijadikan sebagai pedoman dimulainya pelaksanaan puasa ramadan.

Kata Kunci: *Ru'yah al-Hilal, Maliek Bulan, Awal Ramadan, Tarekat Syattariyah, Ulakan-Pariaman.*

INTRODUCTION

For Indonesia's experience, especially after the last ten years, there have been differences in the determination of the beginning of Ramadan and Shawwal among religious organizations and the government.¹ Although in fact long before there have also long been differences in the determination of the fasting time of Ramadan. However, this difference is not as prominent as it is today because the media is not as numerous and free as it is now to provide information to the public. One group of religious organizations that is explicitly different from the majority religious organization, including the government in determining Ramadan is Tarekat Syattariyah (TS) based in Ulakan-Pariaman, West Sumatra.² This TS in the practice of determining Ramadan usually differs in implementation time, either in advance two to three days from the provisions set by the government, or it can also be late in accordance with the agreement of the TS leader. This difference in the determination of Ramadan is actually an ordinary one because it is the area of *ijtihad*, all circles, or religious organizations that have competence are given the widest space to give opinions and decide based on the knowledge they have in determining the early implementation of Ramadan.

This difference in the determination of Ramadan by TS often causes controversy in the community because it raises misunderstandings and does it openly. In reality, TS not only differs in the determination of Ramadan, but also dares to differ in the timing of religious rituals related to Ramadan, such as the implementation of *taraweeh* and *'Eid al-Fitr* rituals when other Muslims have not performed them.³ The difference in determining Ramadan is specifically related to the lack of detailed problem information sourced from normative Islam, namely the Qur'an and hadith. TS as a religious organization that is more oriented to spiritual aspects has its own Ramadan determination referring to the prevailing tradition, precisely seeing the moon directly as an understanding of the doctrine of *ru'yah al-bilal*.⁴ The tradition continues to be maintained as a religious view that is believed to be true. Not only that, these religious views were also disseminated to various areas where TS was spread in Indonesia as one of the early determinations of Ramadan.

So far, research on *ru'yah al-bilal* is a research theme that has been carried out by many researchers, especially among religious organizations that have independent opinions in determining the beginning of Ramadan. The difference in understanding the beginning and end

¹Azmi Muttaqin, "Determination of The Beginning of Ramadhan and Syawal in Indonesia: An Overview of Political and Historical Perspectives", *Journal of Islamic Studies and Humanities*, 7 (2), 2022, 131-147.

²Firdaus Sutan Mamad, "Dinamika Hisab Taqvim Tarekat Syattariyah di Sumatera Barat", *Ibda'*, 17, (1), (2019), 1-20.

³Sunarwoto, "The Shattariya Order between Universal and Local Islam", *Millah*, 8 (2), 2009, 387.

⁴Yusri Akhimuddin, "Naskah Asal Khilaf Bilangan Taqvim: Relasi Ulama-Umara di Minangkabau Abad ke 17 dalam Penetapan Awal Ramadhan", *Manuskripta*, 2, (1), 2012, 79-101.

of Ramadan becomes an annual discussion because of the approach in understanding what is referred to as *ru'yab al-bilal*. Research that specifically examines TS in relation to *ru'yab al-bilal* has also been done quite a lot. This research is important because TS groups always have differences of opinion in determining Ramadan, either with religious organizations or with the government. Some important relevant research is called e.g. Mamad (2019)⁵ researching about hisab taqvim conducted by the TS group in West Sumatra in determining the beginning of Ramadan. This finding found that the hisab taqvim method carried out by TS often resulted in differences in the determination of Ramadan, because the TS group was often late, although sometimes it could also be ahead of what the government decided. On the other hand, the TS group itself often differs from one group to another in determining the beginning of Ramadan.

Another study that is also not much different from the previous one was done by Pinto (2017)⁶ with the TS group's understanding of *ru'yab al-bilal*. This study states that TS has differences in understanding what is meant by hisab or *ru'yab*, so this difference of opinion is the cause of always differences in the implementation of *ru'yab* which is the choice of TS. The TS group believes that *ru'yab* should be done directly, not using certain tools. Moreover, If there are obstacles that cause the moon to be invisible, then efforts are chosen to perfect the month of Sha'ban for 30 days to provide certainty in the implementation of the Ramadan fast. Another study that looked at the concept of *ru'yab al-bilal* as a form of annual activity carried out as a *maliek bulan* (see the moon) tradition was carried out by Tarihoran (2016 and 2015).⁷ Research mentions that the *maliek bulan* as an important part of the TS group because it is related to the determination of the beginning of Ramadan.

Several studies presented on the early determination of Ramadan among TS show that the group has its own concept and understanding of *ru'yab al-bilal*, so there are often differences among the religious opinions of religious organizations, including the government. Different from previous research, this research focuses on seeing the *maliek bulan* tradition as a form of cultural interpretation of the doctrine of *ru'yab al-bilal*. This research has contributed to complementing previous research by showing the adaptation between religious doctrine and community culture.

RESULT AND DISCUSSION

Brief of The Tarekat Syattariyah (TS)

Tarekat Syattariyah (TS) is one of the most widely developed tariqas in Indonesia. TS in Indonesia cannot be separated from its main character, namely Shaykh 'Abd al-Rauf al-Singkili. Through al-Singkili, TS was introduced in Indonesia covering almost all regions, although of

⁵Firdaus Sutan Mamad, "Dinamika Hisab Taqvim Tarekat Syattariyah di Sumatera Barat", *Ibda'*, 17, (1), (2019), 1-20.

⁶Nandi Pinto, "Pemahaman Hadis Ru'yatal-Hilal Menurut Ulama Syattariyah Ulakan Padang Pariaman", *Jurnal Ulunnuha*, 6, (2), 2017, 197-207.

⁷Adlan Sanur Tarihoran, "Mengukuhkan Metode 'Urf Kelompok dalam Melanggengkan Keberagaman untuk Penentuan Bulan Qamariyah Tarekat Syattariyah di Sumatera Barat", *Hurriyah*, 1 (2), 2016, 127-140, Adlan Sanur Tarihoran, "*Maliek bulan*" Sebuah Tradisi Lokal Pengikut Tarekat Syattariyah di Koto Tuo Agam", *Islam Realitas*, 1, (1), 2015, 35-43.

course al-Singkili was not the only TS disseminator in Indonesia.⁸ However, it is undeniable that his influence is very strong through the network of his students who are widespread to various regions in Indonesia. Some of al-Singkili's students played an important role, such as Shaykh Muhyi in Java, Shaykh Burhanuddin in Sumatra, Shaykh 'Abd al-Malik in Malaysia, and others.⁹ The disciples of al-Singkili had their own role in the dissemination of the TS network in their respective regions. One of al-Singkili's students who has a strategic role in the Sumatra region, precisely West Sumatra, is Shaykh Burhanuddin, or more popularly known as Syaykh Burhanuddin Ulakan. Shaykh Burhanuddin has a strategic position in the formation and dissemination of TS in Sumatra and surrounding areas.

Shaykh Burhanuddin has successfully adapted TS into Minangkabau culture, especially the Ulakan-Pariaman community.¹⁰ TS developed in West Sumatra has its own uniqueness from other regions, because in addition to being able to enter the Ulakan culture has also made the ethnic identity of the group, so that wherever the Ulakan people wander, there must be a TS identity in it. Efforts to maintain TS-based traditions continue to be maintained and maintained until now. In the context stated, TS that develops in various cities is also an inseparable part of TS that develops in the home region of Ulakan-Pariaman as its main base. The position of Ulakan-Pariaman as a center and reference for the people of Ulakan region wherever they live. The tradition originating from TS that developed in the Ulakan-Pariaman community is one that comes to the fore related to the tradition of determining the beginning of the month of Ramadan. So far, TS groups in various regions have their own ways of determining when Ramadan fasting is carried out by linking themselves to their home regions as the main source of reference information.

The choice to maintain TS traditions through a commitment to follow the determination made by TS in its home area of Ulakan-Pariaman as a form of strong influence of TS in the lives of its people. In every implementation of Ramadan fasting, the Ulakan community in various cities in Indonesia still make choices based on what has been determined by TS leaders in their hometowns. Commitment to TS through traditions that are still maintained as a form of religious attitude of the TS group, so that it not only dares to differ from the opinions that have been set by the government. The attitude to follow the traditions that apply in TS as a form of belief system that has been integrated in the religious life of the TS group. In TS's view, that TS has its own method in determining when the implementation of Ramadan fasting is carried out, so to maintain tradition is not only related to the choice to follow the prevailing tradition. However, it is recognized that TS has a special method in determining the beginning of Ramadan which also stems from Islamic doctrine regarding the implementation of Ramadan fasting.

TS as a spiritual school that has an established religious view not only regulates related spiritual aspects, but also has its own concept of religion adapted to the traditions prevailing in

⁸Fakhriati, *Menelusuri Tarekat Syattariyah di Aceh Lewat Naskah* (Jakarta: Puslitbang Lektur Keagamaan Depag RI, 2008), 12.

⁹Nur Rahmah, "Sullam al-Mustafidin: The Theological Discourse in Aceh in 17th Century", *Heritage of Nusantara*, 7(2), (2018). 167-197, Oman Fathurahman, *Shattariyah silsilah in Aceh, Java, and the Lanao area of Mindanao* (Tokyo: Research Institute of Language and Cultures of Asia and Africa (ILCAA), 2016), 3.

¹⁰Oman Fathurahman, *Tarekat Syattariyah di Minangkabau: Teks dan Konteks* (Jakarta: Prenada Media Group, 2008), 34.

society. TS as a form of religious school built based on traditional Islamic religious traditions that are well established able to adapt universal Islamic doctrines with local traditions of their people.¹¹ In the context stated, TS in various cities in Indonesia continues to strive to maintain and maintain its religious traditions, especially among the older generation as the leading group in maintaining TS traditions wherever the group travels, including in determining the implementation of Ramadan fasting.

The Doctrine of Determining Ramadan

Normatively, the initial determination of Ramadan is entirely related to the naqli propositions derived from the Qur'an and hadith, but this determination is not specifically regulated in these two sources, but only mentions the general principle of the month of Ramadan. To understand this commandment of generality of the Qur'an requires the explanation of several hadiths about the predestination of Ramadan. However, the information provided by this hadith is also not very firm and detailed, so it requires a deeper interpretation of the information provided by the hadith, so that the so-called reality is the background to the difference in the determination of the beginning of Ramadan among Muslims. Referring to the information of the two sources, especially the Qur'an is the most important thing to do considering the position of the Qur'an as the main source as a reference for Muslims in understanding all matters related to the problem at hand, including in determining the beginning of Ramadan. The following will first explain information sourced from the Qur'an about the determination of the beginning of Ramadan.

The basis for determining the beginning of Ramadan is inseparable from the information provided by the Qur'an as the main reference. The information provided is still general in nature, not explaining in detail. Information about the beginning of Ramadan can be referenced for example in Q.S. al-Baqarah(2):185. The verse developed as a reference to the early determination of Ramadan, especially the word *shabida* in the verse mentioned among commentators occurs differently in understanding it. The word *shabida* has a very general meaning, so that no interpretation can be said to explain the whole meaning mentioned in the verse. For this reason, the difference of opinion among scholars about the early determination of Ramadan is specifically related to the interpretation of the text that reads: "*man shabida minkum al-syahr fal yasumbu*" (whoever sees the moon of Ramadan rise). The sentence mentioned has a very broad understanding, so there are various interpretations given by scholars in understanding the verse. For example, Jarir al-Tabari mentions the word "*shabida*" in the verse which is said to be interpreted as one who is present in the month. That is, witness it and not be in a state of safar (travel). More emphatically, Tabari said that what is meant by being present here is to witness by looking at the moon at the beginning of the month.¹²

No different from al-Tabari, Ibn Kasir interprets the word "*shabida*" in verse Q.S. 2/185 to mean *istihlal* (the appearance of hilal) and the one who chooses is a person who is muqim

¹¹Sefriyono dan Mukhibat, "Preventing Religious Radicalism Based on Local Wisdom: Interrelation of Tarekat, Adat, and Local Authority in Padang Pariaman, West Sumatera, Indonesia", *Sosio-Humanika*, 11 (1), Mei 2018, 1-18.

¹²Jarir al-Tabari, *Tafsir al-Tabari*, 1 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1999), 464-467.

(lives sedentary) and his body condition is in good health.¹³ Likewise, Jalal al-Suyuti and Jalal al-Mahalli interpret the word “*shahida*” to mean “*hadara*” to mean to be present, not on the way.¹⁴ According to Fakhr al-Din al-Razi, the word “*shahida*” in verse 2/185 has 2 (two) meanings, namely witnessing that someone who is present in an area and is not on the way (sapphire) and witnesses that someone sees the moon with his knowledge, such as when determining the entry of Asr prayer time.¹⁵

Based on the opinions of the commentators put forward, it generally shows that there are differences among scholars in understanding what the verse is meant, especially the phrase “*shahida*” which is the basis for determining the beginning of Ramadan. As scholars believe, “seeing” here refers to *ru'yah al-hilal* (seeing the son of the moon), which is also connected with other verses relating to the moon and the universe,¹⁶ Although the determination of the beginning of Ramadan is still not found unequivocally, especially in the determination of the time which changes every time, information from the hadith related to the determination of the beginning of Ramadan is needed to explain when and how to determine the beginning of Ramadan because this determination is important with regard to the implementation of worship for Muslims. Not much different from the opinions of the scholars stated, TS as a religious organization representing a spiritual organization also understands that Q.S.2:185 and According to TS, “seeing the moon” in the verse is a form of confirmation of the initial determination of Ramadan,¹⁷ not in the sense of *ru'yah* as understood by other religious organizations that support *ru'yah* using various sophisticated modern technological tools. In TS’s view, the determination of the beginning of Ramadan is determined by the *ru'yah* method, so the practice of seeing the moon as referred to in the so-called verse is only part of efforts to strengthen the determination of the beginning of Ramadan other related verses are also understood as a form of explanation related to the determination of the beginning of Ramadan. However, as mentioned in the previous verse, there is no detailed information about what is meant by “looking at the moon”. According to TS, “seeing the moon” in the verse is a form of confirmation of the initial determination of Ramadan, not in the sense of *ru'yah* as understood by other religious organizations that support *ru'yah* using various sophisticated modern technological tools.¹⁸ In TS’s view, the determination of the beginning of Ramadan is determined by the *ru'yah* method, so the practice of seeing the moon as referred to in the so-called verse is only part of efforts to strengthen the determination of the beginning of Ramadan.¹⁹

To clarify the information of the Qur’an, a hadith related to the generality of the Qur’an is needed. So far, quite a lot of hadith deals with the early determination of Ramadan with texts and contexts that are quite diverse. For this reason, the hadith explanation of the early

¹³Ibn Kasir, *Tafsir al-Qur’an al-‘Azim*, 1 (Beirut: Dar al-Jil, 1990), 503.

¹⁴Jalal al-Din Mahalli dan Jalal al-Din Suyuti, *Tafsir al-Jalalain*, 1 (Beirut: Dar al-Ma’rifah, 1987), 38.

¹⁵Fakhr al-Din al-Razi, *Mafatih al-Ghaib*, 3 (Beirut: Dar al-Fikr, 1994), 75.

¹⁶Q.S. al-Baqarah/2: 189, Q.S. Yasin/36: 39, Q.S. al-Qamar/54: 1, Q.S. al-An’am/6: 77, Al-Hajj/22: 18, dan lainnya.

¹⁷Interview with Tuanku Hasan Basri, March 10, 2021.

¹⁸Interview with Tuanku Hasan Basri, March 10, 2021.

¹⁹Nandi Pinto, “Pemahaman Hadis Ru’yatal-Hilal Menurut Ulama Syatariah Ulakan Padang Pariaman”, *Jurnal Ulunnuha*, 6, (2), 2017, 197-207.

determination of Ramadan can clarify the intended determination. One of the hadiths related to the predestination of Ramadan comes from Ibn ‘Umar who states: “said, I heard the Holy Prophet say; if you see hilal then break and if you see it then break (the feast of ‘Id al-fitr), if clouds obscure your vision then expect it. From another narration from al-Lais, Uqail and Yunus told me about Ramadan”. (H.R. Muttafaqun alayh).²⁰ Another hadith that has the same meaning as the previous one is also found in the narration of ‘Abd Allah Ibn ‘Umar states: “That in fact the Holy Prophet mentioned the month of Ramadan, he said, “Do not fast so that you see the moon and do not break the fast so that you see it, if clouds hinder your vision, then expect it”.²¹

The hadith explained that hilal is the initial determinant of the implementation of Ramadan fasting and the early determination of Eid al-Fitr. However, this hadith does not mention whether what is meant by seeing the hilal is seen in the sense of seeing directly, or using sophisticated equipment as is later widely used by religious organizations that prefer the *ru’yah* method.²² The lack of information about this hadith opens up space for interpretation among scholars, so that finally until now there are two opinions that claim to see the hilal directly with “own eyes” and some others claim to see this hilal can use modern sophisticated tools. In the context of this attempt to see the hilal, TS understands that seeing the hilal referred to here sees using “one’s own eyes” does not use tools as understood by other groups who receive *ru’yah* with advanced technological tools. Referring to the two opinions put forward that actually both have the same normative basis because the status of the two views is the result of opinions that are generally relative. There is no explanation of how “seeing” is meant whether by using “one’s own eyes” or using advanced technology.

Based on the understanding of the hadith mentioned for TS, there is no obligation to believe in vision using technology because the indication of vision with the help of technology is understood not something mentioned in the hadith.²³ The vision of technological assistance is not the only understanding in the hadith mentioned. Efforts to strengthen his view TS relies more on calculating its own date, which tends to be standardized in the TS tradition. It can be understood in this context that TS prefers direct vision rather than assistive devices that are actually much more certain, and have a wider range. TS as a religious organization that tends to be affiliated with tradition maintains a classical system of tradition such as seeing the moon with “one’s own eyes” as practiced for generations.²⁴

According to TS, seeing *ru’yah* hilal meant here serves as *ijtihad* to be able to see hilal is a step towards reaching the level of ‘ainul yaqin in the early determination of Ramadan. In principle, its implementation still considers the hisab method as an alternative. The choice of hisab method carried out by TS is specifically related to the religious tradition system believed by this group, which is more reference to tradition, especially what has been taught by previous murshids. The choice of this hisab method does not replace the *ru’yah* tradition in the broad sense that it is something specifically related to the traditional identity believed by the TS group

²⁰Isma‘il al-Bukhari, *Sahih al-Bukhari*, vol. 2 (Qahirah: Dar al-Hadis, 1997), 227.

²¹Isma‘il al-Bukhari, *Sahih al-Bukhari*, vol. 2 (Qahirah: Dar al-Hadis, 1997), 280.

²²Interview with Tuanku Hasan Basri, March 10, 2021.

²³Interview with Tuanku Hasan Basri, March 10, 2021.

²⁴Interview with Tuanku Hasan Basri, March 10, 2021.

because religious traditions tend to be taken for granted from what has been inherited by their predecessors.²⁵

The hadith information presented in general can be understood to explain that if you do not see the *hilal*. The effort made is to perfect the number of months of Sha'ban as much as 30 (thirty) days. This option is intended to dispel doubts due to perfecting the month count of Sha'ban. The amount of early determination of Ramadan will be clear and convincing. According to TS, this so-called hadith signal indicates that there is indeed a possibility that the hilal cannot be seen with the eyes directly, either because of an impossible situation or other factors, hence the alternative is to complete the count of months before Ramadan.²⁶ This completeness effort means that by completing the number of months of Sha'ban as the month before Ramadan. It is certain that after the month of Sha'ban it is the month of Ramadan.²⁷ For this reason, efforts to complete the number of days of the month of Sha'ban are considered as a form of effort to avoid doubts in determining the beginning of Ramadan, because by completing the number of days of the month of Sha'ban, it is certainly believed that after that will enter the month of Ramadan.

Complementing the previous hadith information, there is also a hadith that explains what a person or other Muslim community does when they have seen hilal. The information pertaining to it is mentioned in the hadith of Ibn 'Abbas which states: "he said, a rural Arab came to see the Prophet (peace be upon him) and said, verily I have seen hilal, the Prophet (peace be upon him) asked, do you testify to no God but Allah (swt.)? and did you testify that Muhammad (peace be upon him) was Allah's Messenger?, the man said yes. Then the Prophet said; O Bilal announce to men to fast tomorrow" (H.R. Turmuzi and Abu Dawud). Referring to this information, for TS disseminating information known with the beginning of Ramadan is something important because it is specifically related to the implementation of worship that is important for all Muslims to know. For this reason, TS always disseminates its opinion about the determination of the beginning of Ramadan because there is indeed information from the Prophet that hints to disseminate information about the beginning of Ramadan if they have seen the hilal or believe in the number of months of Sha'ban to the public so that they also know the information and can carry out the obligation of fasting during Ramadan. Henceforth, returning to the community to follow the information provided or reject it is something that is still very open in accepting or rejecting these opinions.

***Maliek Bulan* Tradition and Local Wisdom**

In the local context of the people of Ulakan, especially those connected to TS *ru'yah al-hilal* which marks the start of Ramadan fasting has become part of local traditions that are also strengthened by local wisdom. *Ru'yah al-hilal* itself became an important part of TS because it was one part of the doctrine that became the main practice of TS practitioners. As one of the important doctrines in TS, *ru'yah al-hilal* is interpreted as something that must be done in relation

²⁵Roni Faslah, "Tarekat Syattariyah di Padang Pariaman: Dinamika Peran Tuanku dengan Kaum Adat terhadap Keagamaan di Ulakan, Pariaman", *PhD Thesis*, SPs UIN Syarif Hidayatullah", 2019, 135.

²⁶Interview with Tuanku Hasan Basri, March 10, 2021.

²⁷Interview with Tuanku Hasan Basri, March 10, 2021.

to the initial determination of Ramadan fasting. Attempts to actualize the doctrine of *ru'yab al-hilal* have established a long-standing tradition among TS adherents. *Ru'yab al-hilal* has become a local tradition with the advent of the *maliek bulan* tradition. The *maliek* tradition of this month itself is a cultural interpretation of the meaning of *ru'yab al-hilal* related to the early determination of the implementation of Ramadan fasting. This *maliek bulan* tradition is carried out every year directly related to the implementation of fasting in Ramadan. In TS's experience, the implementation of this month's *maliek* tradition involves not only groups directly connected to TS, but also the general public openly. The implementation of this *maliek bulan* tradition is usually carried out by various ritual or technical processions, such as meetings and meetings among TS leaders, especially Tuanku who have authority and authority in TS.²⁸

The meeting of TS leaders in relation to determining the implementation of the *maliek bulan* tradition as a form of *istbat* on the agreement when the *maliek bulan* will be implemented. In its implementation, the *maliek* tradition this month is carried out after the *asar* prayer, so TS leaders who are also followed by the general public will visit the beach, especially on the coast of Pariaman which is closest to the TS base. The process of this *maliek bulan* is carried out together by continuing to observe the development of the eye direction that continues to run. All participants involved in the *maliek bulan* tradition will generally give a report on what is seen, so it is not uncommon to find differences in vision from one another. However, differences in vision are not used as a reference in determining the sight of moon children as a marker of the start of Ramadan fasting. The implementation of the *maliek bulan* continues to be carried out until the eve of the Maghreb prayer, if it is believed that it has really seen the moon child witnessed together, or a group of trusted people, then it is used as a marker of the implementation of Ramadan fasting.²⁹

The final procession of the *maliek bulan* tradition is closed with the implementation of congregational magrib prayers and followed by various other rituals. Furthermore, if it is believed to have actually seen the moon child will be announced in the TS community. This information quickly spread not only among certain communities, but also expanded to other areas outside Pariaman, including distant areas such as Medan City, Pekanbaru City, Jakarta City, and others. In general, it can be said that the decision about the implementation of the beginning of Ramadan through the tradition of the *maliek bulan* will be used as a reference for other regions connected to TS in determining the beginning of Ramadan. So far, TS people who do not live in their home areas continue to make their hometowns, especially TS bases as a reference in religious practice, including in determining the beginning and end of Ramadan. The connectedness of the overseas TS community as a form of affirmation that TS has a strong binding force in the formation of TS religious traditions wherever they are always connected to TS in their hometown.³⁰

In the initial determination of Ramadan TS with the *ru'yab al-hilal* method is also strengthened by the approach of local wisdom by referring to natural cues, such as tides. For TS, sea tides are an important signal in determining the month of Ramadan because this practice also refers to what was done in the time of the Prophet that natural phenomena are an important

²⁸Interview with Tuanku Hasan Basri, March 10, 2021.

²⁹Interview with Tuanku Hasan Basri, March 10, 2021.

³⁰Interview with Tuanku Hasan Basri, March 10, 2021.

part in determining dates. According to TS, tides are a situation that explains that when the sea is experiencing high tide, it is automatically certainly that the moon and sun are aligned.³¹ This tidal event according to TS belief occurs when the sea water experiences high tide while the position of the moon is full, then when the tide can be ascertained that the moon will be visible. Based on the explanation presented, TS also acknowledges that referring to the tide and tide situation is also conditional, but considering the state of the sea, especially at the tide and low tide stages is important considering the prevalence that prevails when the tide is high. The condition of the moon can also be clearly seen. For this reason, for TS, the initial determination of Ramadan by looking at natural *gelaja* with sea water can be used as part of strengthening *ru'yah al-hilal*. The *maliek bulan* tradition which is part of the annual activities continuously practiced by the TS community is a practice related to the religious doctrine of *ru'yah al-hilal*. In an effort to strengthen the tradition of *maliek bulan*, it is also strengthened by local wisdom that is an integral part of people's lives, especially among fishermen. If so, the *maliek bulan* tradition can be affirmed as a form of cultural interpretation of religious doctrine embodied in the form of traditional behavior that has been continuously maintained and maintained until now.

CONCLUSION

Ru'yah al-hilal became an important part in determining the beginning of Ramadan. Normatively, *ru'yah al-hilal* becomes a religious argument in determining the start of Ramadan fasting. However, religious postulates are generally general, giving rise to differences in understanding the *ru'yah*. In this context, TS as a spiritual tradition has its own interpretation in understanding *ru'yah* as a determination of the glory of Ramadan fasting. TS believes that *ru'yah* is one of the closest choices to the truth in determining the beginning of fasting, although on the other hand TS also still considers *hisab* as a reinforcement of the start of the annual worship. *Ru'yah al-hilal* itself is one of the doctrines that is believed to be an important part of practice in TS, so that in an effort to implement the doctrine of *ru'yah* has inspired the emergence of the *maliek bulan* tradition as proof of seeing the moon as marking the start of Ramadan fasting. The tradition of *maliek bulan* is an annual activity agenda carried out by TS based in Ulakan, Pariaman. *Ru'yah al-hilal* is also strengthened by local wisdom about the tides that have their own importance for people living on the seafront. The implementation of this tradition is not only followed by TS adherents, but also has opened up space for other groups, especially the community to be part of the tradition. The results of *maliek bulan* activities will be delivered to TS networks spread across various cities in Indonesia to be used as guidelines for the implementation of Ramadan fasting.

³¹Adlan Sanur Tarihoran, "Mengukuhkan Metode 'Urf Kelompok dalam Melanggengkan Keberagaman untuk Penentuan Bulan Qamariyah Tareqat Syatthariyyah di Sumatera Barat", *Hurriyah*, 1 (2), 2016, 127-140.

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Informant

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