



Determination of the Beginning of the Hijri Month by Tarekat *Asy-Syahadatain* in Cirebon Regency

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Abstract: The *Asy-Syahadatain* tarekat in Cirebon Regency not only conducts various religious activities but also has its own system for determining the beginning of the *Hijri* months, which often differs from the government's official determination. This study is a qualitative field research conducted in the villages of Munjul and Panguragan Wetan. Primary data were collected through interviews with religious scholars and prominent figures of the tarekat, while secondary data included the *Isnaeniyah* calendar, *Asy-Syahadatain* calendar, and the results of the *rukyatul istitar* observation at Kejawanan Beach. The research findings indicate that this tarekat uses the *Isnaeniyah hisab* method, the *Asy-Syahadatain* calendar, which is adopted from the Kudus calendar, as well as the *rukyat istitar* system. Although there are differences in methods, some followers are still allowed to follow the government's determination. No conflict arises among followers due to the strong emotional bond they share with their respective *Kiais*. Each *Kiai* leads their own study group and provides an explanation of the methodology before determining the start of Ramadan, Shawwal, or Dhu al-Hijjah. This closeness and trust are the main factors behind the followers' obedience to each *Kiai*'s decisions.

Keywords: *Asy-syahadatain*, *Beginning of the hijri month*, *Hisab and rukyat*.

Abstrak: *Tarekat Asy-Syahadatain* di Kabupaten Cirebon tidak hanya melaksanakan berbagai kegiatan keagamaan, tetapi juga memiliki sistem tersendiri dalam menetapkan awal bulan Kamariah, yang sering kali berbeda dengan keputusan pemerintah. Penelitian ini merupakan studi lapangan kualitatif yang dilakukan di Desa Munjul dan Panguragan Wetan, dengan data primer berupa wawancara terhadap Imam Besar, guru, dan tokoh tarekat, serta data sekunder seperti almanak *Isnaeniyah*, *Asy-Syahadatain*, dan hasil *rukyat istitar* di Pantai Kejawanan. Hasil penelitian menunjukkan bahwa tarekat ini menggunakan metode hisab *Isnaeniyah*, almanak *Asy-Syahadatain* yang diadopsi dari kalender Kudus, serta rukyat Istitar. Meskipun terdapat perbedaan metode, sebagian jamaah tetap diperbolehkan mengikuti pemerintah. Tidak ditemukan konflik antar jamaah karena hubungan emosional yang kuat dengan masing-masing *Kiai*. *Kiai* memiliki kelompok pengajian sendiri dan memberikan penjelasan metodologi sebelum menetapkan awal Ramadhan, Syawal, atau Zulhijjah. Kedekatan dan kepercayaan ini menjadi faktor utama ketaatan jamaah terhadap keputusan masing-masing *Kiai*.

Kata Kunci: *Asy-syahadatain*, *Awal bulan kamariah*, *Hisab dan rukyat*.

A. Introduction

The calendar system represents a scientific construct derived from human intellectual activity in an effort to meet social, cultural, and functional needs. It is founded upon systematic observations of natural phenomena that serve as the basis for measuring the passage of time and organizing human activities. The increasing complexity of social structures and the expansion of societal interactions have created a demand for more precise mechanisms of time coordination. The level of such precision has historically demonstrated a close correlation with the advancement of scientific knowledge, particularly in the fields of astronomy and



mathematics, which serve as the fundamental pillars for the refinement of calendrical systems across civilizations.¹

The issue of determining the beginning of the *Hijri* month continues to be a topic of discussion among the public. Various factors contribute to the differences in the determination of the *Hijri* month. One of these factors is the method or approach used in the determination. Some Muslims believe that the only valid way to determine the beginning of the *Hijri* month is through *hisab* (astronomical calculation), while others argue that it should not only rely on *hisab* but also on *rukyat* (moon sighting). This difference can be observed from the messages conveyed in the Qur'an and Hadith regarding calendrical systems, time, and the movement of celestial bodies.² The development of various Islamic groups, organizations, and tarekats in Indonesia has influenced the body of knowledge on Islamic astronomy in the archipelago. Tarekat, in particular, has become a factor contributing to the ongoing discussions and debates regarding the determination of the new month in the *Hijri* calendar, as each tarekat has its own version of establishing the beginning of the *Hijri* month. The diversity of *hisab* and *rukyat* (moon sighting) methods, along with the lack of a concrete standard for the criteria of determination agreed upon by all Islamic astronomy experts across various groups in Indonesia, has led to discrepancies in determining the start of the *Hijri* month.³

The differences in *hisab* and *rukyat* in Indonesia are similar to the views of past *fuqaha'*, but today, they have become more diverse due to the interaction between Islamic and local cultures, resulting in unique interpretations.⁴ The *Asy-Syihadatain* tarekat was first introduced and developed by Sayyed Umar, the 37th descendant of Prophet Muhammad through his grandson Husain bin Ali. The origin of the *Asy-Syihadatain* tarekat stems from a group focused on *mujahadah* and studying the essence of Islamic teachings. In 1964, this group established an organization called *Tarekat Asy-Syihadatain*, led by Sayyed Umar (Abah Umar).⁵ *Tarekat Asy-Syihadatain* is one of the recognized tarekats in Indonesia, particularly in Cirebon, which has legal standing. The beliefs and teachings of this tarekat were established by a local figure, Habib Umar bin Ismail bin Yahya, known as Abah Umar, who came from Arjawinangun Village, Cirebon Regency.⁶

In the *Asy-Syihadatain* tarekat, in addition to various religious activities such as lectures, *tawasulan*, and rituals, it also has its own system for determining the beginning of the *Hijri* month. This system is then used for religious activities and serves as a reference for all

¹Nur Afdal Purnama Putra and M. Ihtirozun Ni'am, "An Analysis of the Ancient Babylonian Calendar System and Its Similarities with the Hijri Calendar," *AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi* 6, no. 2 (2024): 120, <https://doi.org/https://doi.org/10.20414/afaq.v6i2.9867>.

²Muhammad Hadi Basori, *Pengantar Ilmu Falak*, ed. Achmad Zirzis (Jakarta: Pustaka Al-Kautsar, 2015), 191.

³Siti Muslifah, "Upaya Menyikapi Perbedaan Penentuan Awal Bulan Qamariyah Di Indonesia," *Azimuthh: Journal of Islamic Astronomy* 1, no. 1 (2020): 74–100.

⁴Ahmad Izzuddin, *Fiqh Hisab Rukyah* (Jakarta: Erlangga, 2007).

⁵Moh Rosyid, "Tarekat Asy-Syihadatain: Sejarah, Aktifitas, Dan Ajaran," *Journal of Islamic Studies and Humanities* 3, no. 2 (2018): 181–98, <https://doi.org/10.21580/jish.32.2932>.

⁶Bisri Bisri and Sandra Yulia, "Makna Ritual Kliwonan Tarekat Asy Syihadatain Di Desa Panguragan Wetan Kecamatan Panguragan Kabupaten Cirebon," *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 7, no. 1 (2021): 17–28, <https://doi.org/10.24235/jy.v7i1.7888>.



members, particularly in determining the start of the fasting month of Ramadan, Eid al-Fitr, and Eid al-Adha. The determination of the *Hijri* month in the *Asy-Syahadatain* tarekat in Cirebon often differs from the government's decision, which is announced by the Ministry of Religious Affairs of the Republic of Indonesia through the results of the *sidang isbat*. Although the tarekat's determination of the new month often differs from the government's, this system has been practiced by its followers for a long time and has become an identity of the *Asy-Syahadatain* tarekat.⁷

The government, as the *ulil amri*, holds the responsibility of establishing a unified criterion for the Muslim community in Indonesia in determining the beginning of the *Hijri* months. However, the *Asy-Syahadatain* tarekat consistently follows its own method of *hisab*. This divergence often results in differences concerning the commencement of significant religious observances such as the Ramadan fast, *Eid al-Fitr*, and *Eid al-Adha*. These differences highlight the profound loyalty and trust that followers place in their religious leaders. Their strong attachment leads them to accept their teachers' decisions as binding, often without questioning the scientific validity of the method used or considering its juridical position within Islamic legal discourse (*fiqh*).⁸

Based on the ongoing polemic, the aim of this study is to examine the determination of the beginning of the *Hijri* month in the *Asy-Syahadatain* tarekat in Cirebon Regency. It is expected that this research can educate the public about the diversity of methods used in determining the start of the *Hijri* month across the archipelago. This, in turn, may foster a sense of tolerance among Muslims, helping to prevent conflicts between different groups, Islamic organizations, and tarekat in Indonesia, particularly in Cirebon Regency.

B. Method

This research employs a qualitative field study conducted in Munjul Village, Astanajapura Subdistrict, and Panguragan Wetan Village, Panguragan Subdistrict, Cirebon Regency, as the central locations of *Asy-Syahadatain* tarekat activities. Primary data were obtained through interviews with the Imam Besar, teachers, senior figures, and followers of the tarekat, while secondary data included the *Isnaeniyah* calendar, the *Asy-Syahadatain* calendar adopted from the Kudus calendar, and documentation of the *rukyat istitar* observation conducted at Kejawan Beach. Data collection techniques consisted of observation, structured and unstructured interviews, as well as document analysis. The data were analyzed descriptively through two approaches: an astronomical approach to examine the *Isnaeniyah* hisab system, and a sociological approach to investigate the reasons why followers continue to uphold this system despite its divergence from the government's official determination. Through both approaches, the study aims to describe the mechanism of determining the beginning of the *Hijri* month within the *Asy-Syahadatain* tarekat and to evaluate its implications for religious practice and social dynamics within the community.

⁷Interview with Agus Salim as the head of Daarul Kutub Al-Ihsaniyah dormitory at *Tarekat Asy-Syahadatain*, January 14, 2023 M/ 21 Jumada al-Akhirah 1444 H.

⁸Interview with Agus Salim as the head of Daarul Kutub Al-Ihsaniyah dormitory at *Tarekat Asy-Syahadatain*, January 14, 2023 M/ 21 Jumada al-Akhirah 1444 H.



C. Results & Discussion

The Kamariah calendar also known as the Hijri or Islamic calendar, is a lunar-based system that relies on the Moon's revolution around the Earth. The beginning of each month is determined after the occurrence of *ijtima'* (conjunction), under the condition that the Sun sets before the Moon (moonset after sunset), and at that time, the hilal (new crescent) is positioned above the horizon throughout the relevant legal jurisdiction.⁹ The determination of the beginning of the Hijri (lunar) month is essentially based on calculating the occurrence of *ijtima'* (conjunction). *Ijtima'* refers to the astronomical event in which the Sun and the Moon share the same celestial longitude. The new lunar month begins on the first day, marked by the visible appearance of the crescent (hilal) shortly after sunset on the day of the *ijtima'*.¹⁰ The establishment of the beginning of the Hijri months particularly Ramadan fast, *Eid al-Fitr*, and *Eid al-Adha* is considered a matter of *ijtihad* (independent reasoning), thereby allowing for differences in interpretation and opinion among scholars.¹¹

1. History of Tarekat Asy-Syadahat

a. Opening of The Syahadat Preaching

The Indonesian nation, having been colonized for approximately 350 years, experienced decline in all aspects of life. By the grace of Allah (SWT) and through the struggle of the martyrs, Bung Karno and Bung Hatta proclaimed Indonesia's independence. Physically, Indonesia had achieved independence, but spiritually, it had not yet been fully liberated. In 1947, the Dutch returned to Indonesia and launched a military aggression in an attempt to reoccupy the country. Cities across Java, including Cirebon, quickly fell into Dutch hands. Freedom fighters and religious leaders retreated to rural areas, far from the urban centers.¹²

KH. Musthafa and his family from Kanggraksan, Cirebon, took refuge in Panguragan and sought protection from Habib Umar bin Ismail bin Yahya, particularly because Ny. Hj. Maryam, the wife of KH. Musthafa, was a maternal cousin of Habib Umar. At that time, Panguragan had indeed become a place of refuge for freedom fighters. After receiving permission from the Prophet Muhammad, in 1947 Abah Umar bin Ismail bin Yahya established the *Syahadat Recitation*, also known as *Thariqat Syahadat Sholawat*. It was called the *Syahadat Recitation* because he grounded all of his teachings and spiritual gatherings in the doctrine of *Syahadat*. The *Syahadat* is the foundation and essence of Islamic teachings, yet it has often been forgotten by many Muslims.

The *Syahadat* is not merely to be uttered by the tongue, but must also be deeply rooted in the heart and embodied in all of a person's actions and behavior. This is what is referred to as *Syahadat Sirri* or the True *Syahadat*. A person who possesses *Syahadat Sirri*, the True *Syahadat*, or what is called *Sejatine Syahadat* (the essence of *Syahadat*), will have a purified

⁹Susiknan Azhari, *Ensiklopedi Hisab Rukyat* (Yogyakarta: Pustaka Pelajar, 2012).

¹⁰Yusuf Somawinata, *Ilmu Falak: Pedoman Lengkap Waktu Salat, Arah Kiblat, Perbandingan Tarikh, Awal Bulan Kamariah Dan Hisab Rukyat*, ed. Monalisa (Depok: PT RajaGrafindo Persada, 2020), 86.

¹¹Arwin Juli Rakhmadi Butar Butar, *Pengantar Ilmu Falak: Teori, Praktik, Dan Fikih* (Depok: Rajawali Pers, 2018), 69.

¹²Interview with Kiai Zainal Muttaqin, a senior figure of *Tarekat Asy-Syadahat*, at his residence on May 18, 2023 CM / 27 Shawwal 1444 H.



heart and be free from spiritual diseases a state known as *Qolbun Salim* (a sound heart). It is also called *Thoregot Syahadat Sholawat* because after every obligatory prayer our *Kiai* would teach his students to recite the two declarations of faith, followed by sending blessings upon the Prophet. This *Syahadat Sholawat* is recited three times using the formula: *Wasallam – Wasallam – Wasallim*. The purpose of repeating this *Syahadat Sholawat* three times is as follow:¹³

- 1) To seek protection from Allah Swt. for well-being in this world and to die in a state of *husnul khatimah* (a good and blessed ending).
- 2) To ask Allah Swt. for safety in the grave, namely the ability to correctly answer the questions posed by the angels Munkar and Nakir.
- 3) To pray for salvation on the Day of Resurrection (*Mahsyar*), to be protected from the Hellfire, and to be admitted into Paradise.

In the end times, polytheism (*syirik*) and apostasy (*riddah*) subtly infiltrate humanity without being noticed. Even our acts of worship become tainted with elements of polytheism, let alone actions outside of worship. Recitations such as *istighfar*, *tasbih*, and other forms of *dhikr* are no longer sufficient to eliminate the sin of *shirk*. Only the *Syahadat* has the power to utterly destroy such sins and uproot the roots of *shirk* from within the heart. The *Syahadat* stands as the sole remedy for curing the spiritual disease of *shirk* in the heart.

Several of his students who had taken refuge in Panguragan immediately performed the *bai'at* (pledged allegiance) to him, including KH. Musthafa—commonly known as Kiai Tapa. Kiai Musthafa promptly sent a letter to his brother-in-law, Kiai Khozin, at the Munjul Islamic Boarding School in Astanajapura, Cirebon. The letter informed him that the *Syahadat of the End Times* had been opened in Panguragan by *Sayyidi Syaikhunal Mukarrom Abah Umar bin Ismail bin Yahya* (Our esteemed spiritual master). In this article, the term *Syaikhuna* refers to the spiritual religious teacher in the *Tarekat Syahadatain*, who serves as a central figure in guiding both the inner and outer aspects of Islamic practice. Without hesitation, Kiai Khozin set out for Panguragan to perform the *bai'at* of *Syahadat*. His arrival was warmly welcomed by *Syaikhuna*, who embraced him with honor. *Syaikhuna* then requested Kiai Khozin to assist in his spiritual mission and struggle.¹⁴

b. Development of the Syahadat Preaching (Dakwah)

Syaikhuna established the Zawiyah as a place for learning the Qur'an, worship, and *dhikr* in 1951. His Zawiyah was integrated with the mosque and became known as "*Kebon Melati*." Attached to the back of the *Kebon Melati* Mosque was a two-story room. The second floor of this room was called the "*Panggung*". This *Panggung* was where *Syaikhuna* rested and received guests. Beneath the *Panggung* was a room where the senior *Kiai* would gather and deliberate. There were also rooms beside the mosque, serving as spaces for students to learn and practice

¹³Agus Salim AB, *Mengenal Dasar-Dasar Asy-Syahadatain*, Cetakan 1 (Cirebon: Pustaka Syahadat Sejati, 2016), 45.

¹⁴Interview with Kiai Agus Salim as the Head of Daarul Kutub Al-Ihsaniyah Dormitory on May 18, 2023 M / 27 Shawwal 1444 H.



worship. Below the stairs leading to the *Panggung* was a pond, famously known for its ability to heal those afflicted with insanity, by the will of Allah. Every Friday, many people suffering from mental illness were submerged (bathed) in the pond, and many were healed in a short time. Surrounding the mosque was a pond for washing feet before entering the mosque, known as "*Cai Bodo*."¹⁵

The teachings of the Islamic religious leader were based on the Qur'an, Hadith, Ijma', and Qiyas. None of his guidance or teachings contradicted the Qur'an or Hadith. In terms of faith, he adhered to the Aqidah of *Ahlus Sunnah Wal Jama'ah*, and in terms of *fiqh*, he followed the Madhhab of Imam Asy-Syafi'i. *Syaikhuna* taught his students the knowledge of Shari'ah, Tariqah, Haqiqah, and Ma'rifah in a gradual manner, emphasizing *riyadhoh* and the practice of the Sunnahs of the Prophet Muhammad Saw. He stressed the importance of discipline in performing the five daily prayers and the Sunnah prayers throughout the day. Every prayer had its specific *dhikr* and *wird* (spiritual recitations). *Dhikrullah* is an effective way to draw closer to Allah Swt. In addition to teaching religious knowledge, he also imparted practical life skills to his students, such as farming, sewing, mechanics, soy sauce production, and martial arts. He also established a madrasah for the education of children and teenagers. Moreover, he opened Qur'an study sessions for the youth.¹⁶

The Syahadat preaching (dakwah) brought by *Sayyidi Syaikhunal Mukarrom Abah Umar bin Ismail bin Yahya* achieved remarkable success. People flocked in large numbers, eager to join the *Recitation of Syahadat (Ngaji Syahadat)*. Many scholars and community leaders declared their *bai'at* of Syahadat to him. The utterance of the two testimonies of faith serves to continuously renew and reaffirm one's Islam. Some of the scholars who became students of *Sayyidi Syaikhunal Mukarrom* in the early period include: KH. Musthofa (Kanggraksan Cirebon), Kiai Khozin (Munjul Cirebon), KH. Ahmad Ridwan Yasin (Wanantara Cirebon), KH. Abdul Rosyid (Wanantara Cirebon), KH. Idris Anwar (Ceracas Cilimus Kuningan), KH. Alawi (Karangkendal Cirebon), KH. Agus Abdullah Matsani Al Hafidz (Lampung), KH. Husein (Malaysia), KH. Masyrukhin (Mejobo Kudus), KH. Zamakhsyari (Banteng Mati Demak), Kiai Dawud (Tugu Indramayu), Kiai Bajuri (Indramayu), Kiai Syamsuddin (Tangerang), KH. Zaruqi Al Hafidz (Benda Sirampog Bumiayu), KH. Asy'ari (Bumiayu Brebes), KH. Ihsan Tirmidzi (Bumiayu Brebes), KH. Yunus (Bantar Kawung bumiayu), Habib Ahmad bin Syekh Abubakar (Sindanglaut Cirebon), Habib Abdurrahman Al Aydrus (Sulawesi), KH. Saefuddin (Cilember Bandung), Kiai Armiya (Japura Cirebon), KH. Syamsuddin (Ketanggungan Brebes).¹⁷

Around 1960, for the first time, Abah Umar held a celebration for the Maulid of the Prophet Muhammad in Panguragan, which was attended by the followers of Asy-Syahadatain. As a teacher of the Syahadat, Abah Umar guided his students in worship and *dhikr* under any

¹⁵Interview with Kiai Zainal Muttaqin, a senior figure of *Tarekat Asy-Syahadatain*, at his residence on May 18, 2023 M / 27 Shawwal 1444 H.

¹⁶Interview with Kiai Amin Khazim as a senior figure of Asy-Syahadatain at his residence on Saturday, June 17, 2023 M / 28 Zulqa'dah 1444 H.

¹⁷AB, *Mengenal Dasar-Dasar Asy-Syahadatain*.



circumstances. Despite his spiritual responsibilities, Abah Umar continued to work to meet his living needs, engaging in farming, gardening, and goat husbandry.¹⁸

c. Cessation of the Syahadat Preaching

The widespread dissemination of the recitation teachings of *Sayyidi Syaikhunal Mukarrom Abah Umar bin Ismail bin Yahya* led some religious scholars and community figures to harbor envy and resentment toward him. They felt that their positions were threatened by the preaching mission of *Syaikhuna*. *Syaikhuna* advocated for equality and unity among scholars and the Muslim community, while these individuals treated the people as a means to serve their own economic interests. They viewed themselves as the sole heirs of the prophets, whereas *Syaikhuna* instilled humility and modesty in his students. The bold initiatives introduced by *Syaikhuna* caused these corrupt scholars (*ulama' al-su'*) to fear the loss of their status, prestige, and wealth. Several envious religious scholars and community leaders urged the government to suspend all activities conducted by *Syaikhuna* and his disciples. They accused *Syaikhuna* and his followers of promoting deviant beliefs or sectarian doctrines that diverged from Islamic teachings. Among their allegations was the claim that *Syaikhuna* did not require pilgrimage to the Ka'bah in Mecca, asserting instead that a pilgrimage to Panguragan would suffice. These accusations were numerous and appeared to be entirely fabricated. In truth, none of these slanders had any basis in reality.¹⁹

In the 1960s, *Syaikhuna's* Syahadat preaching activities were officially suspended by the government through the District Attorney's Office of Cirebon and the High Prosecutor's Office of West Java, on the grounds that they were considered heretical and socially disturbing. The suspension was based solely on suspicion and reports from envious religious figures. The acts of terror and intimidation toward *Syaikhuna* and his disciples escalated. On one occasion, while his disciples were engaged in collective *dhikr*, they were raided and dragged to the local military post at gunpoint. Others were pelted with stones and subjected to various forms of intimidation. Out of fear, many disciples were forced to worship in secret. *Syaikhuna* himself was arrested and imprisoned along with several of his disciples, including KH. Idris Anwar, for three months. They were even compelled to drink water from the prison drainage. However, before the full three months had passed, *Syaikhuna* was released—largely because several prison guards had pledged the Syahadat allegiance to him.

There was a prominent religious scholar who once challenged *Syaikhuna* to a debate. He was KH. Hasan Hariri from Bulak, Jatibarang, Indramayu a scholar who had studied in Islamic boarding schools for over twenty years and had mastered various branches of Islamic knowledge. KH. Hasan Hariri came directly to meet *Syaikhuna* in Panguragan. At that time, it was the hour of prayer, and *Syaikhuna* led the prayer, as KH. Hasan Hariri declined to serve as the imam. After the prayer, KH. Hasan Hariri was invited to deliver a religious sermon. However, something unexpected happened he suddenly lost all the knowledge he had acquired over two decades of study in Islamic boarding schools. His mind went blank, as though he had

¹⁸Rosyid, "Tarekat Asy-Syadatain: Sejarah, Aktifitas, Dan Ajaran."

¹⁹Interview with Kiai Agus Salim as the Head of Daarul Kutub Al-Ihsaniyah Dormitory on May 18, 2023 M / 27 Shawwal 1444 H.



just begun to learn Islam. He wept and asked for forgiveness. Eventually, his knowledge returned to him. Deeply moved by the experience, KH. Hasan Hariri pledged the *Syahadat* to *Syaikhuna* and returned home in tears, crying all the way on his large motorcycle.²⁰

Due to the increasingly tense situation, the government facilitated a public debate between *Syaikhuna*'s representatives and the opposing religious scholars. The open debate was held at a hotel in Bandung. *Syaikhuna* was represented by several prominent *Kiai*, including KH. Idris Anwar, Kiai Khozin, KH. Ahmad Ridwan Yasin, and others. They faced off against scholars and clerics representing various regions across Java. After delivering compelling arguments supported by strong religious evidence (*hujjah*), it was ultimately proven that *Syaikhuna* did not preach any deviant teachings. None of the scholars from across Java were able to refute the evidences presented by *Syaikhuna*'s representatives. This event confirmed that the teachings of *Sayyidi Syaikhunal Mukarrom Abah Umar bin Ismail bin Yahya* were in accordance with the Qur'an and Hadith, with not a single teaching deviating from the core principles of Islam.²¹

d. Organizational Establishment of Asy-Syahadatain

Syaikhunal Mukarrom supported President Suharto and the Indonesian National Armed Forces (TNI) in suppressing the 30 September Movement (G30S/PKI)²² rebellion. For him, communism was fundamentally opposed to Islamic teachings. In fact, prior to the G30S/PKI incident, *Syaikhuna* had already received spiritual premonitions, which were conveyed in his poetic verses. Al-Habib Ismail bin Umar bin Yahya, the son of *Syaikhuna*, along with several students, requested that *Syaikhuna* establish an organization to protect and legitimize his recitation activities, so that the previous dissolution would not recur. Initially, he was reluctant, but after careful consideration, he agreed. Upon the suggestion of KH. M. Zainal Muttaqien, the organization was named *Asy-Syahadatain*.²³

In 1971, *Asy-Syahadatain* joined Golkar through Association of Pancasila Study Communities of Indonesia (GUPPI) in order to contribute to the nation's development. Subsequently, the *Asy-Syahadatain* Organization was established under the name: "Yayasan Pembangunan Umat Asy Syahadatain" (Vice Foundation for the Development of the Asy Syahadatain Community), with the following organizational structure:

- 1) Chairman: Habib Umar bin Ismail bin Yahya
- 2) Vice Chairman I: Habib Ismail bin Umar bin Yahya
- 3) Vice Chairman II: KH. Idris Anwar
- 4) Secretary: KH. M. Zaenal Muttaqien
- 5) Treasurer: KH. Jauhar Maknun

²⁰Interview with Kiai Amin Khazim as a senior figure of *Asy-Syahadatain* at his residence on Saturday, June 17, 2023 M / 28 Zulq'adah 1444 H.

²¹Interview with Kiai Amin Khazim as a senior figure of *Asy-Syahadatain* at his residence on Saturday, June 17, 2023 M / 28 Zulq'adah 1444 H.

²²The 30 September Movement (Gerakan 30 September, G30S) was associated with the Indonesian Communist Party (PKI)

²³Interview with Kiai Zainal Muttaqien, a senior figure of *Tarekat Asy-Syahadatain*, at his residence on May 18, 2023 M / 27 Shawwal 1444 H.



Since then, the students of *Sayyidi Syaikhunal Mukarrom Abah Umar bin Ismail bin Yahya* have become widely known as the *Jama'ah Asy-Syahadatain*. The terms *Thoriqoh Syahadat*, *Thoriqoh Syahadat Sholawat*, *Syahadat Preaching* or *Kebon Melati Preaching* became less popular after that.²⁴

2. Method of Determining the Beginning of the Lunar Month

The Tarekat *Asy-Syahadatain* not only involves various religious activities such as lectures, *tawasul* (seeking intercession), and *rituals*, but it also has its own system for determining the beginning of the lunar month. This system is then applied to religious activities and serves as a reference for the entire congregation, particularly in determining the beginning of the Ramadan fasting month, Eid al-Fitr, and Eid al-Adha. This method is significant for organizing the observances of key Islamic events, ensuring that the congregation adheres to a unified schedule based on the unique system of lunar month determination established by the tarekat.

a. Hisab Isnaeniyah

The historical trace of the *Isnaeniyah* method of hisab begins with its first application by Sayyid Ahmad Nuril Mubin in determining the commencement of the month of Ramadan. Sayyid Ahmad Nuril Mubin was born in the village of Jungjang, Arjawinangun, Cirebon, on Saturday, the 10th of Muharram in the year Alif 1268 AH, which corresponds to the 17th of Muharram 1281 AH. According to genealogical records, Sayyid Ahmad Nuril Mubin is a direct descendant of the Prophet Muhammad through his daughter Siti Faṭimah al-Zahra' and Sayyidina 'Ali ibn Abi Ṭhalib, being the 37th generation in the noble lineage. His biological younger brother is our esteemed master (Shaykhunā al-Mukarram), Syekhunal Mukarrom Maolana Abah Sayyid Umar bin Isma'il Bin Yahya Panguragan Wetan, Cirebon.²⁵ The following is the method for determining the beginning of the lunar month using the *Isnaeniyah* system.

Table 1. *Isnaeniyah* Hisab Method

No.	Hijri Month	Naktu	Day	Naktu
1.	Muharram (Syura)	7	Monday	1
2.	Safar	2	Tuesday	2
3.	Maulud (Rabiul Awal)	3	Wednesday	3
4.	Ba'da Maulud	5	Thursday	4
5.	Jumadil Ula (Awal)	6	Friday	5
6.	Jumadil Akhir	1	Saturday	6
7.	Rajab	2	Sunday (Ahad)	7
8.	Sya'ban (Ruwah)	4		
9.	Ramadhan (Puasa)	5*		
10.	Syawal	6 atau 7**		
11.	Dzulqoidah (Hafit)	1		
12.	Dzulhijjah (Rayagung)	3		

²⁴ AB, *Mengenal Dasar-Dasar Asy-Syahadatain*.

²⁵The Manaqib Manuscript of Abah Ahmad Jenun by Encu Suarta Bin Singajaya Bin Astadinata, Kuningan, West Jawa.



The asterisk (*) signifies the *naktu* (value) added to calculate which day Ramadan begins. The calculation starts from Monday (*Isneniyah*, indicating Monday as the birthday of the Prophet Muhammad Saw.), after determining the *naktu* of the month of fasting and the *naktu* of the Hijri year. For example, in the year 1387 Hijri (the year 1967 AD), it falls under the Alif year (1). Since the *naktu* for the Alif year (1) is = 1, then the beginning of Ramadan falls on the 5th. Adding $1 + 5 = 6$. Now, calculate the sum of 6 starting from Monday (1), Tuesday (2), Wednesday (3), Thursday (4), Friday (5), Saturday (6), and Sunday (7). (**) If the fasting month has 29 days, it is rounded up to 30 days, and for Shawwal, it shifts by 1 day.²⁶ The sequence of *Pasaran* days used in *Hisab Isnaeniyah* starts from Pon, Wage, Kliwon, Legi, and Pahing.²⁷

Isnaeniyah hisab method adopts the '*Urfi hisab* system, which is one of the classical lunar reckoning methods still preserved by certain groups in Indonesia. Its hisab is similar to the *Aboge* system, but what sets the *Isnaeniyah* hisab apart from other Javanese-Islamic calendars is that the reckoning starts from Monday-Pahing in the month of Muharram of the Alif year. However, the unique feature of the *Isnaeniyah* hisab is that, although its *kurup* is Asehing (Alif Senin Pahing), which should technically begin on Monday-Pahing, the next *Pasaran* is instead counted starting from Pon, not Pahing.²⁸ In its computational structure, the *Isnaeniyah* method shows strong similarities to the *Aboge* calendar, particularly in the aspects of *daur*, *kurup*, the eight-year *windu* cycle, and the naming of the years. These similarities emerge because both systems are rooted in Javanese calendar traditions that integrated Islamic hisab and the Javanese year system, thereby preserving several computational elements across generations. This variation stems from oral transmission among tarekat or communities that adopted the system, resulting in practical differences in calendrical outcomes despite the structural similarities with *Aboge*.

Astronomically, the '*Urfi hisab* is no longer relevant to the natural laws (*sunnatullah*) and cannot be used to determine the beginning of Hijri months in connection with acts of worship, such as the commencement of Ramadan fasting and the observance of Islamic holidays. This is because, under this system, the month of Sha'ban is fixed at 29 days and the month of Ramadan is fixed at 30 days, regardless of actual lunar phenomena. The '*Urfi hisab* is based solely on general rules and the synodic cycle of the Moon that is, the period from one conjunction (*ijtima'*) to the next. Meanwhile, in the discourse of hisab-rukyah, only hakiki hisab (whether taqribi hakiki, or contemporary hakiki) can be used for religious observances. Moreover, the '*Urfi hisab* assumes a static lunar cycle, which makes it inadequate as a valid reference for determining the start of lunar months.²⁹

²⁶The Manaqib Manuscript of Abah Ahmad Jenun by Encu Suarta Bin Singajaya Bin Astadinata, Kuningan, West Jawa.

²⁷Interview with Sayyid Muhammad Bin Yahya as a Senior Figure of Falak Syahadatain in Panguragan on July 29, 2023, M/ 11 Muharram 1445 H.

²⁸Interview with Sayyid Muhammad Bin Yahya as a Senior Figure of Falak Syahadatain in Panguragan on July 29, 2023, M/ 11 Muharram 1445 H.

²⁹Rizal Ramadhan, Ahmad Izzuddin, and Mahsun, "*Aboge* Sebagai Siklus Awal Tahun Menyalahi Sunnatullah," *AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi* 5, no. 1 (2023): 42–56, <https://doi.org/10.20414/afaq.v5i1.7003>.

**b. Asy-Syahadatain Almanac**

One of the methods used by the *Asy-Syahadatain* Order to determine the beginning of the Hijri month is the *Asy-Syahadatain* Almanac. This almanac was compiled by the Grand Imam of the *Asy-Syahadatain* Order, Sayyid Gamal Yahya. It serves as a guideline for the Order in conducting various religious activities, such as the regular Thursday night (Jum'at Kliwon) gatherings, Maulid celebrations, the commencement of fasting during Ramadan, and Islamic festivals. According to Sayyid Gamal Yahya, often referred to as Abah Gamal, the compilation of the *Asy-Syahadatain* Almanac was based on the Kudus Almanac.³⁰ The Kudus Almanac was initially compiled by KH. Turaichan Adjhuri, and after his passing, its compilation has been continued by his youngest son, Sirril Wafa. The Kudus Almanac was first published by Masykuri Kudus Printing House in 1942 CE / 1361 AH, and since 1950 CE / 1370 AH, it has been published by Menara Kudus Kitab Publishing House. By 1951 CE / 1371 AH, this calendar had become a major reference for a large number of Nahdlatul Ulama members across Indonesia and contributed positively to the government, especially in the field of calendrical systems.³¹

Menara Kudus Almanac presents only the final result of the lunar hisab. The data used by KH. Turaichan for determining the beginning of the Hijri month are based on the Matla' as-Sa'id manuscript, and the hisab method refers to al-Khulashah al-aāfiyah (authored by KH. Zubair Umar Jailani). The Majmu'ah year data in the manuscript employs Egyptian longitude coordinates, even though KH. Turaichan's markaz was located in Semarang, which is at 7° latitude and 110° East longitude.³² KH. Turaichan juga mempunyai kriteria dalam menentukan awal bulan dalam Almanak Menara Kudus yaitu dasar utama pergantian Bulan baru adalah hilal harus mempunyai ketinggian minimal 2 derajat. *Ijtima'* juga diperhatikan oleh KH. Turaichan dalam menentukan awal bulan Kamariah yaitu dengan istilah *Ijtima'* Qabla Zawal. *Ijtima'* Qabla Zawal adalah permulaan awal bulan dapat dikatakan masuk apabila *Ijtima'* terjadi sebelum terjadinya *Zawal*.³³

c. Rukyat Istitar Method

Based on an interview with Kiai Nuruddin (Aa) from Kalicangga, the method used by the *Syahadatain* order to determine the beginning of the *hijri* month is *Istitar*, which involves conducting rukyat by observing in the southern direction rather than the west. As a result, the beginning of fasting in the *Asy-Syahadatain* order often differs from that of other groups, particularly the Indonesian government. Typically, the start of Ramadan or Eid is observed one day earlier than the official government announcement. Kiai Nuruddin studied this method of determining the beginning of the lunar month through *Istitar* by conducting observations for

³⁰Interview with Sayyid Gamal Yahya as the Grand Imam of Tarekat Asy-Syahadatain at Kebon Melati Mosque, Panguragan on July 7, 2023, M/ 18 Zulhijjah 1444 H.

³¹Jayusman, "Sejarah Perkembangan Ilmu Falak Sebuah Ilustrasi Paradoks Perkembangan Sains Dalam Islam," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 1, no. 1 (2015): 44–67.

³²Legina Nadhilah Qamariah, "Almanak Menara Kudus: Studi Pemikiran KH. Turaichan Adjhuri Dalam Ilmu Falak di Indonesia" (Universitas Islam Negeri Syarif Hidayatullah, 2019).

³³Qamariah.



three consecutive years.³⁴ He initially performed *rukyat al-hilal* using the method from the book *Sullamun Nayyiron* at Pelabuhan Ratu, Sukabumi. He claimed to have seen the *hilal* (crescent moon), but his testimony was not accepted because it did not meet the official criteria. According to him, the *hilal* should have already begun since the hilal was visible, even if it did not fulfill the government's standards. This opinion was based on the ḥadīth of the Prophet Muhammad: “*ṣūmū liru’yatihi wa aftirū li ru’yatihi*” (“Fast when you see it, and break your fast when you see it”). Due to this case, Kiai Nuruddin (Aa) of Kalicangga began to study the moon’s position. He conducted observations and tracked the Moon's position for three consecutive years.³⁵

In the first year, Kiai Nuruddin (Aa) of Kalicangga studied and observed the position of the moon in the eastern direction. Then, in the second year, he observed the moon’s position in the northern direction, and in the third year, he focused on the southern direction. After conducting observations for three years, he concluded that in the movement of the sun and the moon, the sun sets faster than the moon. Therefore, if the moon is visible on the horizon (*ufuq*), the month should be completed to 30 days. Initially, many people opposed this method, but he firmly stated that it is permissible to follow his method, and it is also acceptable not to. The decision ultimately returns to each individual.³⁶ According to Kiai Nuruddin (Aa) of Kalicangga, the *rukyat istitar* method does not rely on a specific criterion regarding the height of the hilal. If the moon is already above the *ufuq* (horizon) and visibly seen, then the number of days in that month is completed to 30. However, if it is not visible, the month consists of 29 days. The basis for this *rukyat istitar* method is the ḥadīth of the Prophet: “*Ṣūmū liru’yatihi wa aftirū liru’yatihi*” (Fast when you see it, and break your fast when you see it). In addition, he also conducted observations over three years in three directions: east, north, and south.³⁷

Rukyat is conducted on the 29th day of the month, beginning at *fajr* until sunrise. This method of *rukyat* is referred to as *Istitar*. If the waning crescent moon is sighted facing south, then the month is completed to 30 days, as *Istitar* is expected to occur again on the following day near sunrise. However, if the moon is not seen, it indicates that the month consists of only 29 days. An exception applies when, on the 29th, the crescent moon is faintly visible above the southern horizon (*ufuq*); in this case, the month is also completed to 30 days. On the 30th of Ramaḍan, individuals are given the option to either break their fast or continue fasting until *maghrib*, particularly around noon, as it is considered that the new date (*ijtima’*) has already commenced.³⁸

³⁴Interview with Kiai Nuruddin (Aa) Kalicangga as a Senior Figure of Asy-Syahadatain at his residence on Saturday, June 17, 2023, M/ 28 Zulkaidah 1444 H.

³⁵Interview with Kiai Nuruddin (Aa) Kalicangga as a Senior Figure of Asy-Syahadatain at his residence on Saturday, June 17, 2023, M/ 28 Zulkaidah 1444 H.

³⁶Interview with Kiai Nuruddin (Aa) Kalicangga as a Senior Figure of Asy-Syahadatain at his residence on Saturday, June 17, 2023, M/ 28 Zulkaidah 1444 H.

³⁷Interview with Kiai Nuruddin (Aa) Kalicangga as a Senior Figure of Asy-Syahadatain at his residence on Saturday, June 17, 2023, M/ 28 Zulkaidah 1444 H.

³⁸Interview with Kiai Nuruddin (Aa) Kalicangga as a Senior Figure of Asy-Syahadatain at his residence on Saturday, June 17, 2023, M/ 28 Zulkaidah 1444 H.



According to Kiai Nuruddin (Aa) Kalicangga, determining the beginning of the *hijri* month does not necessarily have to follow the government's decision, as people are now free and not obligated to be uniform in opinion if they possess their own *ijtihad*. If one is convinced of the validity of their *ijtihad*, then they should follow it, as this matter pertains to religious rulings and *syari'ah*. The result of this rukyat is not publicly announced to the wider community but is only intended for those who wish to follow it within the *Asy-Syahadatain tariqah* and the surrounding pesantren communities.³⁹ The method of determining the beginning of the Hijri month by the *Asy-Syahadatain Tarekat* through rukyat is not only practiced by Kiai Nuruddin (Aa) Kalicangga. Based on an interview with one of the figures of the *Asy-Syahadatain Tarekat*, KH. Drs. Amir, M.Ag, he also uses rukyat to determine the start of the Hijri months. The specific method employed by him—particularly for the beginning of Ramadhan, Shawwal, and Dhu al-Hijjah is the *rukyaht istitar* method. A remarkable incident occurred during the determination of 1 Shawwal 1444 H, marking the celebration of Eid al-Fitr, when a solar eclipse phenomenon took place.⁴⁰

Solar eclipse is *Ijtima'* (conjunction), which signifies the beginning of the Hijri lunar months. He observed the solar eclipse that occurred on Thursday, April 20, 2023, coinciding with the 29th of Ramadan 1444 H, beginning around 9:30 AM WIB. He then proceeded to perform the *Kusuf* prayer (solar eclipse prayer) in congregation, inviting the *santri* (students) and local residents. He mentioned that the solar eclipse is a sign of the beginning of a new month; however, the Eid al-Fitr prayer was conducted on Friday. This was because the *Kusuf* prayer performed on Thursday was completed by the time of *Zuhr*, leaving no more time for the *Dhuha* prayer to perform the Eid prayer. However, since the solar eclipse is *Ijtima'*, it indicated that Thursday was already the 1st of Shawwal 1444 H. Therefore, fasting was no longer obligatory at that time.⁴¹

d. Government Decree (Ulil Amri)

The role of *ulil amri* in Indonesia has essentially been realized through the authority of the Ministry of Religious Affairs of the Republic of Indonesia, as the governmental institution responsible for determining the beginning of the *Hijri* lunar months. However, in practice, when the Ministry issues a decree regarding the start of a *Hijri* month, it is not always followed by all segments of society.⁴² According to Kiai Zainal Muttaqin, a prominent figure of the *Asy-Syahadatain tarekat*, the followers of the *tariqah* in the Munjul area generally adhere to the government's decision. Nevertheless, those who wish to follow the decision of the *tarekat* itself are also allowed to do so, although the government's decision is given greater priority.⁴³

³⁹Interview with Kiai Nuruddin (Aa) Kalicangga as a Senior Figure of Asy-Syahadatain at his residence on Saturday, June 17, 2023, M/ 28 Zulkaidah 1444 H.

⁴⁰ Interview with Kiai Nuruddin (Aa) Kalicangga as a Senior Figure of Asy-Syahadatain at his residence on Saturday, June 17, 2023, M/ 28 Zulkaidah 1444 H.

⁴¹ Wawancara dengan KH. Drs. Amir, M.Ag sebagai Pengasuh Pondok di kediamannya pada Sabtu, 20 Mei 2023 M/ 29 Syawal 1444 H.

⁴² Fatmawati Marni, "Analisis Otoritas Pemerintah Dalam Penetapan Awal Bulan Qomariah," *Hisabuna* 2, no. 3 (2021): 16–32, <https://doi.org/https://doi.org/10.24252/hisabuna.v2i3.22189>.

⁴³ Interview with Kiai Zainal Muttaqin, a senior figure of *Tarekat Asy-Syahadatain*, at his residence on May 18, 2023 CE / 27 Shawwal 1444 H.



Below is the recap of the differences in the start of the months of Ramadhan, Syawal, and Zulhijah over the past 5 years by the *Tarekat Asy-Syahadatain* compared to the decisions made in the Isbat session by the Ministry of Religious Affairs of the Republic of Indonesia:

Table 2. Table of the Determination of the Beginning of Ramadhan, Syawal, and Zulhijah by *Tarekat Asy-Syahadatain* and the Ministry of Religious Affairs of the Republic of Indonesia in the Last 5 Years⁴⁴

HISAB ISNAENIYAH OF TAREKAT ASY-SYAHADATAIN			
Year	Ramadhan	Syawal	Dzulhijjah
1439 H	Selasa Pon, 15 Mei 2018	Kamis Kliwon, 14 Juni 2018	Ahad Wage, 12 Agustus 2018
1440 H	Ahad Pon, 5 Mei 2019	Selasa Kliwon, 4 Juni 2019	Jum'at Wage, 2 Agustus 2019
1441 H	Kamis Wage, 23 April 2020	Sabtu Wage, 23 Mei 2020	Selasa Pon, 21 Juli 2020
1442 H	Senin Pon, 12 April 2021	Rabu Pon, 12 Mei 2021	Sabtu Pahing, 10 Juli 2021
1443 H	Sabtu Pon, 2 April 2022	Senin Pon, 2 Mei 2022	Kamis Pahing, 30 Juni 2022
MINISTRY OF RELIGIOUS AFFAIRS OF THE REPUBLIC OF Indonesia			
Year	Ramadhan	Syawal	Dzulhijjah
1439 H	Kamis Pahing, 17 Mei 2018	Jum'at Legi, 15 Juni 2018	Senin Kliwon, 13 Agustus 2018
1440 H	Senin Legi, 6 Mei 2019	Rabu Legi, 5 Juni 2019	Jum'at Wage, 2 Agustus 2019
1441 H	Jum'at Kliwon, 24 April 2020	Ahad Kliwon, 24 Mei 2020	Rabu Wage, 22 Juli 2020
1442 H	Selasa Wage, 13 April 2021	Kamis Wage, 13 Mei 2021	Ahad Pon, 11 Juli 2021
1443 H	Ahad Wage, 3 April 2022	Senin Pon, 2 Mei 2022	Jum'at Pon, 1 Juli 2022

This view is also supported by Kiai Amin Khazim, who stated that the followers of the *Asy-Syahadatain* tarekat in the Munjul area generally follow the government's decision in determining the beginning of the Hijri lunar months. However, he mentioned that Abah Umar once left a wasiyyah (spiritual will) regarding the commencement of Ramadan. According to the wasiyyah, some members of the *Asy-Syahadatain* tarekat were instructed by Abah Umar to

⁴⁴Interview with Habib Muhammad Bin Yahya as figures of the hisab of the Asy-Syahadatain order in Cirebon Regency on December 4, 2023, M / 10 Jumadil Awal 1444 H.



begin fasting prior to the month of Ramadan, for reasons known only to him. This instruction was interpreted by his disciples as being related to Abah Umar's knowledge of individuals who either had missed obligatory fasts or whose previous fasts were invalid, and were therefore commanded to make up their missed fasts (*qada*) before proceeding with the obligatory fasting during the month of Ramadan.⁴⁵

Then, the previous *waṣiyyah* (spiritual instruction) was replaced with a new *waṣiyyah* stating that the determination of the beginning of the Hijri month should follow the government, known by the expression “*ketek gendeng*”. The term *ketek gendeng* is a metaphor for the sound of a drum (*bedug*), interpreted as a public announcement. *Ketek gendeng* refers to the official announcement of the decision (formal ruling) resulting from the government's *sidang isbat* in determining the start of the *Hijri* months, especially Ramadan, Shawwal, and Dhu al-Hijjah. This *waṣiyyah* from Abah Umar is still followed by the members of the *Asy-Syahadatain* Order in the Munjul region and its surroundings. A broader perspective was also expressed by Kiai Agus Salim, the caretaker of the Daarul Kutub Al-Ihsaniyah dormitory, which serves as the residence for students of the Nurul Huda Islamic Boarding School in Munjul the educational center of the *Asy-Syahadatain* Order. He stated that the method of determining the beginning of the *Hijri* month within the order varies: some follow the government's decision, while others adopt the *hisab Isnaeniyah* method.⁴⁶

D. Conclusion

The determination of the beginning of the *Hijri* month within the *Tarekat Asy-Syahadatain* is carried out using several methods that reflect both spiritual and scientific approaches. These methods include *Hisab Isnaeniyah*, *rukyat Istitar*, and adherence to government decisions (*ulil amri*). *Hisab Isnaeniyah* is a classical *urfi hisab* method based on Monday *Pahing*, regarded as the birth day of the Prophet Muhammad, although astronomically this method is considered less accurate.

Meanwhile, the *rukyat istitar* method emphasizes crescent moon observation just before dawn on the 29th of each *Hijri* month, based on the prophetic tradition “*ṣūmū li-ru'yatihi wa-aftirū li-ru'yatihi*.” This method is spiritual in nature and distinct, involving the direction of the waning crescent and often conducted privately without being publicly announced. In practice, however, many members of the *Tarekat* still follow government decisions regarding the beginning of Ramadan, Shawwal, and Dhu al-Hijjah, as emphasized in the *wasīyyah* known as *ketek gendeng* by Abah Umar.

Asy-Syahadatain Almanac, compiled by Sayyid Gamal Yahya, serves as a key reference for the *Tarekat*'s religious activities. Although it is based on the Kudus Almanac, it often shows a one day lead and aligns more closely with the *hisab* adopted by Muhammadiyah. These diverse methods within the *Tarekat Asy-Syahadatain* illustrate a dynamic relationship between spiritual tradition, scientific *hisab*, and a moderate acceptance of state-sanctioned decisions.

⁴⁵Interview with Kiai Amin Khazim as a senior figure of *Asy-Syahadatain* at his residence on Saturday, June 17, 2023 CE / 28 Zulqad'ah 1444 AH.

⁴⁶Interview with Kiai Zainal Muttaqin, a senior figure of *Tarekat Asy-Syahadatain*, at his residence on May 18, 2023 M / 27 Shawwal 1444 H.



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