



Fiqh Review of the Determination of Eid al-Fitr in the Beliefs of the Satariyah Order of Bukittinggi

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Abstract

This article examines the method employed by the Tarekat Satri community in Bukittinggi to determine the beginning of Ramadan and Eid al-Fitr. This method diverges from the Indonesian government's official approach in 1445 AH. The study aims to provide a deeper analysis of the astronomical basis of the Satri community's criteria for determining Eid al-Fitr. This research adopts a qualitative design, drawing on both primary and secondary data. Data were collected through interviews and document analysis. The findings reveal that the Satri method exhibits substantial weaknesses from an astronomical standpoint. First, determining the new moon relies heavily on subjective estimates, such as predicting the arrival of Sha'ban 8 by observing the moon's apparent size. Second, the process lacks systematic rigor because it does not utilize standard astronomical instruments to ensure the precision of observational data. These limitations contribute to the discrepancies between the community's calendar and the Indonesian government's official calculations.

Keywords: Religious Practice, Fiqh Review, Determination of Eid al-Fitr, Religious Beliefs

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Introduction

The determination of Eid al-Fitr by the Satri order in Bukittinggi often differs from the decisions of the government and other Islamic community organizations. This difference arises because the method used by the Satri order to determine the holiday is based on the *hisab urfi* system, order traditions, and the teachings of murshid that have been passed down from generation to generation. The main problem arises when this practice has the potential to cause confusion among the community, especially when one region celebrates *Eid al-Fitr* on a day that is different from the state policy. This indirectly leads to a division of authority, complicating decisions about worship and causing fear of making mistakes when celebrating the holiday.

This research is very interesting and worth exploring further. Many previous researchers have conducted studies on this theme — the determination of holidays in Indonesia by religious authorities — as evidence that the theme is significant and engaging. From the results of the author's search, articles on religious authorities and holidays can be categorized into several types. First, research related to the method of determining holidays was conducted by Ahmad Fuad Al Anshary (2019), Asih Periti and Agus Nurhadi (2021), Nur Shalla et al. (2024), Urwatu Wusqa et al (2020), Firdaus (2019), and Riza Afrian Mustaqim (2023), as well as Randa and Fatimah (Randa & Fatimah, 2019) and Reo Chandrika et al. (2023).

One of the orders that has many followers in West Sumatra is the Satri order. The Satri order is one of the Sufi orders that has spread widely throughout the Indonesian archipelago, especially in the Minangkabau region. Based on interviews conducted by researchers with a member of the Satri Puhun Pintu Kabun Bukittinggi congregation, the informant stated that the Satri congregation's determination of the beginning of the lunar (Qamariah) month differs from that of the government. The informant explained that this difference is due to the distinct methods used to determine the beginning of the lunar month. The Satri order has its own method of calculating the beginning of the lunar month. This calculation differs from the government's determination of the beginning of Ramadan by one or two days. This difference can be observed in the determination of *Eid al-Fitr* on 1 Shawwal 1445 AH and that of *Eid al-Adha* on 10 Dhu al-Hijjah 1445 AH. The government decided that *Eid al-Fitr* 1 Shawwal 1445 AH would fall on April 22, 2024, while the Satri Order decided it would fall on April 24, 2024.

Based on the above arguments and phenomena, the author is interested in conducting further research into the methods used by followers of the Satri Order in Bukittinggi to determine the day of celebration for Puhun Pintu Kabun Bukittinggi. This article examines two issues. First, how do followers of the Satri Order in the village of Puhun Pintu Kabun Bukittinggi determine the date of Eid? Second, how do Islamic astronomy and jurisprudence view the methods used by followers of the Satri Order in the village of Puhun Pintu Kabun to determine the beginning of Ramadan, Shawwal, and Dhulhijjah?

Method

This research includes qualitative research by describing the research variables by comparing the research results with the theory, so that the determination of the beginning of the *Qamariah* month by the Satri congregation in the Puhun Pintu Kabun Bukittinggi village and the factors that influence it, with the research location of the Satri congregation in the Puhun Pintu Kabun Bukittinggi village (Hendri dan zul efendi, 2021). The population in this study were all members of the Satri order in Bukittinggi City, with indicators for determining the beginning of the month, such as the beginning of the months of Ramahdna, Shawwal, and Dhulhijjah, using the hisab and rukyat methods carried out by the Satri order in Bukittinggi City. While the pupulation and samples are Satri tarekat leaders and interviews with *murshid* or *tuangku* as well as secondary data in the form of books, texts and documents (Hamdani et al., 2020). While the data sources in this study consist of 2: primary data from interviews with followers of the Satri tarekat and with murshid or tuangku, and secondary data in the form of books, texts, and documents. As for the population and sample, namely the leader and adherents of the Satri order who live in Puhun Pintu Kabun, Bukittinggi, with data collection techniques including observation, interviews, and documentation. Then the data is analyzed with qualitative descriptive analysis techniques.

Result and Discussion

The Satri Tarekat Method and the Determination of Holidays

Tarekat Satri is one of the community groups in the Bukittinggi area. The majority of Satri Tarekat adherents exist in the Puhun Pintu Kabun area of Bukittinggi City. The

word tarekat, when viewed from its origin, comes from the language of direction, namely thariqah, which means path, condition, flow, or guidance. the word tarekat can be understood as the path that must be taken by a Sufi candidate to be as close as possible to Allah SWT. Tariqah then means organisation (tarekat) (Sikumbang, 2023a). The number of Satri order congregants in Bukittinggi is approximately 300, of whom the majority are elderly. Spread across West Sumatra and Riau. The history of the Satri order in West Sumatra and its origins (Sikumbang, 2023b).

The establishment of the Satri order in West Sumatra is inseparable from the historical journey of the figures who played a role in its development. According to local oral history preserved by community elders, the Satri order in West Sumatra was developed by Jalaluddin of Cangking (Inyiak Kayo, 2023). The Satri order in Puhun Pintu Kabun, Bukittinggi, is part of a lineage of teachers whose chain began during the colonial period, namely Sheikh Burhanuddin of Ulakan, Pariaman. It was then continued under Sheikh Kape-Kape of Paninjauan, Padang Panjang, followed by Angku Nan Tuo in Ladang Laweh, then Angku Koto Balingka, and finally Sheikh Yoesoef Pakan Kamis and Angku Koto Balingka (Inyiak Koto, 2023).

Tarekat Satri, in determining the beginning of the lunar month, was tested in the 60s and 70s. The government, through religious materials, collected tarekat in Yogyakarta, Indonesia. At that time, there were four tarekat in West Sumatra, named Munawir Sazali, by testing the teacher. Because there are 114 streams in each stream. When tested, it narrows down to 4 tarekat: tarekat Satari, tarekat Satariyah, tarekat Zamani, and tarekat Satri (Tuanku nan Basa, 2023).

The hisab method of the Satri order is based on the principle that the Tarekat Satri, in determining the beginning of Ramadan as a sign of the start of the fasting period, as well as in determining the date of 1 Shawwal as a sign of the end of Ramadan fasting, relies on both hisab and rukyat. The hisab method used by Tarekat Satri in determining the beginning of Ramadan is as follows (Sikumbang, 2023b):

To determine the beginning of the next Ramadan, the calculation begins from the previous month of Ramadan using a total of 360 days. They believe that Muslims are obliged to fast for 360 days symbolically, representing one full year, because that is how fasting was practiced in the earlier Naqshbandi order.

The calculation is as follows: 30 days of fasting in Ramadan plus 6 days of fasting in Shawwal equals 36 days of fasting; however, the reward is considered equal to 360 days. This is because $30 \times 10 = 300$ days for Ramadan and $6 \times 10 = 60$ days for Shawwal, for a total of 360 days. The Prophet said that whoever fasts 30 days of Ramadan plus 6 days of Shawwal is rewarded as if fasting for an entire year. Likewise, the Tarawih prayer is calculated as $12 \text{ salams} \times 30 \text{ nights} = 360 \text{ salams}$ (Inyiak Koto, 2023).

In accordance with the content of Surah At-Taubah (verse 36) and Surah Al-Fajr (verses 1–5), which state that the months in the sight of Allah SWT are twelve. These verses also refer to “the ten nights,” “the even and the odd,” and “the night as it passes,” which are interpreted by the Satri group as indicators of a fixed lunar pattern understood by people of reason.

This can be seen in the following sequence of months: Muharram – 30 days; Safar – 29 days; Rabi‘ al-Awwal – 30 days; Rabi‘ al-Akhir – 29 days; Jumada al-Awwal – 30 days; Jumada al-Akhirah – 29 days; Rajab – 30 days; Sha‘ban – 29 days; Ramadan – 30 days; Shawwal – 29 days; Dhu al-Qa‘dah – 30 days; Dhu al-Hijjah – 29 days. The arguments used in the hisab method are based on the Qur'an and the Sunnah of the Prophet PBUH, as follows: Surah At-Taubah, verse 36, which reads:

Verily, the number of months in the sight of Allah is twelve months, in the decree of Allah when He created the heavens and the earth, of which four are unlawful[640]. So do not wrong yourselves[641] in these four months, and fight the polytheists all as they have fought you all, and know that Allah is with those who fear.

This verse is the basis for the adherents of Tarekat Satri to calculate, and another verse is Al Fajr verses 1- 5, which reads:

That is, by the dawn, and by the ten nights, and by the even and odd ones, and by the night when it passes; in such is an oath (acceptable) to those who are reasonable.

Rukyat Method of tarekat Satri, with the Rukyat method, there are several stages carried out by the Satri congregation to determine the number of months, namely (Yaqin et al., 2023).

First, the moon seen at Maghrib determines the beginning of the month of Ramdhan; the moon is seen in Sha'ban by looking at it at Maghrib. If the moon is

half visible, the month count at that time is 8 days. The beginning of the month of Sha'ban is already known by counting back eight days. Second, the moon is visible after sunset. Similarly, at Maghrib, the moon is again seen at 12 pm. If the moon is overhead, the count is 15 days. Only by counting back 15 days is the beginning of Sha'ban known. If the beginning of Sha'ban is already known, then to determine the beginning of Ramadan, count 29 days from the beginning of Sha'ban. Because it is believed that the month of Sha'ban always has 29 days, and Ramadhan has 30 days. We can see this method in the picture below (Brusi, 2022).

This is the rukyat method used by adherents of the Naqshbandi Order to determine the beginning of the Ramadan month and, in general, the Qamariah (lunar) month. The postulates of rukyat used by adherents of the Satri order are as follows (Fuhaidah, 2018). Besides that, they also observe the moon directly: on the 20th night, if at dawn they see the moon is half a circle, then it is already considered the start of the night. Because the Hijri year differs from the Gregorian year, the reference point ("zero hour") is not midnight. The Hijri day begins at dawn and continues until maghrib. From this dawn, they begin using rukyat, and they calculate the nights that pass (Jalil et al., 2015).

The following are the results of distributing questionnaires to followers of Tarekat Satri in Puhun Pintu Kabun Bukittinggi City and the results of interviews with Tuanku, as follows: they are based on the example of the Prophet Muhammad PBUH because the Prophet determined the beginning of Ramadan without tools such as telescopes but only with the naked eye by the murshid and also by other congregations (inyiak koto, 2023). Later, when at the location observing the hilal, the community is divided into several groups. In determining the hilal, they corroborate each other; for example, if there are witnesses who appear to show the hilal, there must be two witnesses with conditions (Sudirman et al., 2019).

When the teacher or murshid sees the hilal, someone sees it before maghrib; if it does not appear before maghrib, my master or murshid continues to pray maghrib first. After that, after maghrib, the teacher or murshid will return to Bukik Lampasa to confirm the hilal. They also see the hilal on the 29th, but with the naked eye, without tools, they see it in Bukik Lampasa wide, high, and pointing to the western horizon. analysis of the determination of the beginning of Ramadan by the Satri congregation

according to astrology. In accordance with government provisions determining the date of 1 Ramadan, steps are taken, namely first adjusting the 29th of Sha'ban in the lunar calendar to the Gregorian calendar, because, in general, Indonesian Muslims use the Gregorian calendar. Second, after adjusting the date, the results are obtained, and then the determination of *ijtima'* is done (Suleman & Usup, 2021).

After the time of *ijtima'* is obtained, according to the Satri congregation, it is connected to *hisab*, which aims to determine the time and day to see the moon. In determining the beginning of Ramadan, followers of the Tarekat Satri always follow the provisions set by the order's murshid.

In this tariqah, the murshid is also considered the chief authority for issuing fatwas, or the person who determines rulings related to worship, Suluk activities, and other spiritual matters. Each of his followers always implements the murshid's decision regarding the determination of the beginning of Ramadan.

This is because the principle of “we listen, and we obey” applies to all the murshid's decrees. In addition, it is also related to maintaining conformity with the murshid and avoiding disobedience to the tarekat leadership.

In addition to determining that the month of Ramadan is always 30 days, the followers of the Tarekat Satri in this place also determine the beginning of Ramadan based on the previous year's Ramadan. Then, the beginning of Ramadan in the current year is used as a guide to determine the beginning of Ramadan the following year, and so on.

This method of determining the beginning of Ramadan has similarities with the method used by the broader Tarekat Satri, as expressed in the following interview excerpt:

Agama ini babateh bateh, ado syariatnyo ado tarekatnya.. (paham) tidak bisa di paksakan (keyakinan ciek) tapi pemahamannyo berbeda.. Salamo iko kan damai damai sajo.

Fiqh and Islamic astronomy analysis of the practice of determining holidays by the Satri Bukittinggin order?

Determining the beginning of Ramadan is a much-discussed issue, especially in Indonesia. This is because there are often differences in the determination of the

beginning of Ramadan between the government and several community organizations in Indonesia (Hefni, 2018).

The Tarekat Satri uses the takwim hisab method for determination. The followers of this order always determine that the month of Ramadan is fixed at 30 days. Based on this method, followers of the Satri Order began fasting later than the government in determining the beginning of Ramadan in 1444 AH / 2023 CE. For more details, please see the table below (Sikumbang, 2023c).

Table 1
Holiday of the Satri order and the government

Year	Tarekat Satri Bukittinggi		Number of Days	Government		Number of Days
	Ramadhan	Syawal		Ramadhan	Syawal	
2023	March 25	24 April	30	March 23	22 April	30

Based on the table above, there is a difference in the start of Ramadan between the followers of the Tarekat Satri in Bukittinggi City and the government. The congregation determines the beginning of Ramadan using the hisab method and holds that the month of Ramadan is always 30 days long. In contrast, the government determines the beginning of Ramadan using the hisab-rukyat method with criteria determined by MABIMS (the Ministers of Religion of Brunei Darussalam, Indonesia, Malaysia, and Singapore), in which the length of the month is not always fixed, but depends on the condition of the hilal above the horizon.

In 2023, however, the length of Ramadan was the same—30 days (Sikumbang, 2023a). The method of determining the beginning of Ramadan and Shawwal used by the followers of the Tarekat Satri in Bukittinggi City is classified as the *hisab takwim* method because the calculation is only based on custom or traditional rules, with the number of days in each month set at 30 days for odd months and 29 days for even months. Because Ramadan falls in an odd month, the number of days is always 30.

By using the *hisab 'urfi* method, it is possible to know the beginning of Ramadan for the following year. This means that the followers of this tariqah fast only on the estimated day and begin fasting before the moon is actually observed (Salnuddin et al., 2017).

The use of takwim hisab for adherents of the Takwim Tariqah, especially those found in Puhun Pintu Kabun, Bukittinggi. It has been going on for a long time and has been passed down from generation to generation since the time the teachings of the Satri order developed.(Sikumbang, 2023b). Hisab takwim is done to determine the beginning of the lunar month as a benchmark for carrying out the teachings of the Satri order, such as commemorating the martyrdom of the Prophet Muhammad PBUH, praying for forty days, fasting during Ramadan, determining the Eid al-Fitr holiday, and so on. The Satri congregation uses three ways to determine the time in carrying out the practice of its teachings, namely by calculating the first date of the beginning of the month by using letters and letters of the month that can be obtained from the birth letter of the Prophet, the letter of the Prophet and the letter of the Prophet's death of the prophet (Zufriani et al., 2023).

Islam recognizes two systems in determining the time of worship, namely based on the sun and the moon. The determination of the beginning of Ramadan and the beginning of Shawwal is based on the circulation of the moon. In contrast, the five daily prayers and breaking the fast are based on the sun's cycle. Allah explains this in the Quran, Surat Yunus, verse 5, which reads (Pramita, 2023). Timing is very important for Muslims. Among them, Muslims can determine Islamic holidays and the beginning and end of worship time, especially during Ramadan fasting, because fasting during Ramadan is an obligation for Muslims related to time. However, the way it is determined is often debated within various circles of the Islamic community (Najmi, 2024).

The different concepts and methods used clearly yield different results in determining the beginning and end of Ramadan, especially in determining whether the hilal is above or still below the horizon at sunset. The differences in the results of determining the beginning of Ramadan and Shawwal are very diverse, and between *hisab* and *rukyat*. Another cause of the differences is the use of the same approach for *rukyat* and *hisab*, and the same benchmark for assessing the validity of their results. While in Islam, it is *fardu kifayah* for Muslims to try to see the moon on the twenty-ninth day of the month of Sha'ban. As said by the Prophet Muhammad PBUH (Herlambang et al., 2024).

At the time of the Prophet PBUH, the Arab community did not attempt to determine the issue of when to start fasting based on calculation alone, as explained in the hadith of the Prophet PBUH narrated by al-Tirmidhi and Abu Dawud, as follows:

Meaning: Ibn Abbas r.a. said: *A Bedouin Arab once came to the Prophet Muhammad PBUH and said, "Indeed, I have seen the new moon." The Messenger of Allah asked him, "Do you testify that there is no god but Allah?" He replied, "Yes, O Messenger of Allah." The Prophet then asked again, "Do you testify that Muhammad is the Messenger of Allah?" He replied, "Yes, O Messenger of Allah." Then the Prophet said, "O Bilal, announce to the people that they shall fast tomorrow."* (H.R. Tarmizi and Abu Daud).

The Qur'an explains that every Muslim is required to follow the guidance of Allah SWT and His Messenger (Muslih et al., 2021). In line with this, the Islamic community in Jorong Lareh Nan Panjang has a way of determining the beginning of the month of Ramadan and the month of Shawwal, which they consider to be in accordance with the teachings and guidance of Allah SWT and His Messenger.

The method they use to determine the beginning of the month of Ramadan is called *meniliak bulan*, meaning "observing the moon." To determine the beginning of Ramadan, the moon is observed (*tiliak*) during the month of *Sha'ban*. Then the moon is seen at Maghrib time; if it is half full, the count of the month at that time is eight days. After that, they count backward eight days to determine the beginning of Ramadan (Sudirman et al., 2019).

Thus, the beginning of the month of *Sha'ban* can be known. However, if they are not sure, they look again at midnight: if the moon is fully round and overhead, the month is counted as fifteen days; then they count back fifteen days, and the beginning of the month will be known. Furthermore, if the beginning of *Sha'ban* is known, then the beginning of Ramadan is determined automatically by counting twenty-nine days, because it is believed that the month of *Sha'ban* is always twenty-nine days. Therefore, that day becomes the beginning of Ramadan (Musonif, 2024).

The use of *takwim hisab* among Satri adherents functions solely as a reference for determining the appropriate time to perform the moon mancaliak observation. It is not used as an authoritative basis for determining the beginning of Ramadan or Shawwal. The *takwim hisab* practiced within the Satri community falls into the category of traditional, rule-based calendrical calculations. These calculations rely on fixed formulas that are

derived from the year letter (*huruf tahun*) and the month letter (*huruf bulan*), which guide their calendrical predictions (Suleman & Usup, 2021).

Not by using the *hakik hisab*, whose method of determination is by looking at the position of the moon at sunset. *Ijtima'* month, position and state of the hilal looking for the ultimate height of the moon and so forth. Determining when the beginning of Ramadan and Shawwal falls, adherents of the Satri order in Bukittinggi must use *rukyatul hilal* (*rukyat bi lain*) instead of *takwim hisab* because, based on their understanding of the Koran and the traditions of the Prophet Muhammad PBUH contained in the *takwim* manuscript (Mustaqim, 2023).

The moon-sighting activity must be conducted without technological assistance and solely with the naked eye. If the crescent is not visible due to cloudy weather or *bedu* (atmospheric obstruction), adherents of the Satri *tariqah* will complete the month of Sha‘ban as thirty days. Even if the crescent can be detected using technological instruments such as binoculars, they will not accept those results. For them, the meaning of *rukyatul hilal* strictly requires direct, unaided observation, not the aid of modern tools or devices that depend on historical data (Sudirman et al., 2019).

As described in the previous chapter, one of the practices that adherents of the Satri *tariqah* must uphold is the obligation to follow Islamic teachings as laid down by the Shafi‘i school of law. In determining the beginning of the lunar months, especially Ramadan and Shawwal, the Shafi‘i position—as outlined in several authoritative texts such as *Fiqh al-Islām wa Adillatuhu*, recognizes moon sighting (*rukyatul hilal*) as the basis for confirming the start of these months.

However, among the Satri adherents, this principle is interpreted even more strictly. They believe that the beginning of Ramadan and Shawwal must be determined solely by direct naked-eye sighting of the *hilal*. They do not accept determinations based on the astronomical appearance of the new moon, nor do they rely on calculations (*hisab*), as they consider such methods inconsistent with the explicit teachings and practices of the Prophet Muhammad PBUH. For them, only physical moon sighting constitutes valid evidence for establishing the beginning of the fasting months (Hidayat, 2022).

Thus, the author concludes that the Satri *Tariqah* of Puhun Pintu Kabun, Bukittinggi, does not fully follow the Shafi‘i *madhhab* in determining the beginning of the Hijri months—particularly the start of Ramadan and Shawwal. This is because they

reject the use of astronomical calculations (*hisab*) or modern technological instruments in establishing the new moon. In contrast, the Shafi'i *madhhab* does not prohibit determining the beginning of Ramadan through *hisab* or by utilizing available instruments (Zuhdi, 2014).

Furthermore, the practice of *rukyat* performed by the Satri congregation differs from that of major Islamic organizations such as Nahdlatul Ulama (NU) and the Indonesian government. The divergence in determining the beginning of Ramadan and Shawwal stems from the methodological differences applied by each group. The Satri order relies primarily on the *hisab takwim* method as a reference for timing their moon-sighting activities, combined with *rukyat bil 'ayn* (naked-eye sighting), whereas NU and the government employ a combination of *hisab* and *rukyat* supported by contemporary astronomical calculations.

Conclusion

From the results of the study, conclusions can be drawn in this article is that the basis used by followers of the Satri Puhun Pintu Kabun Bukittinggi order to determine the days of the lunar month, particularly the determination of *Eid al-Fitr*, is based on strong arguments such as the Qur'an and Sunnah of the Prophet Muhammad, PBUH, as well as their understanding of the legacy in the form of manuscripts and calendar calculations used by followers of the Satri order. The method of determining the beginning of the lunar month used by followers and murshids of the Satri order is to use the *takwim* calculation to determine the date of the lunar month, which is calculated based on the letters of the year and the letters of the month. *Hisab takwim* is also used as a reference for carrying out *rukyatul hilal* activities, with the rationale of imitating the Prophet; however, to determine the beginning of Ramadan and *Eid al-Fitr*, *ru'yatul hilal* (*bil ain*) must be applied, not *hisab takwim*. From a *fiqh* perspective, the basis used by the Satri order (the Qur'an and Sunnah) is valid and in line with most scholars, while the calendar calculation is used as a tool and not a determinant of law. This is valid in *fiqh*, so the determination of the beginning of Ramadan and *Eid al-Fitr* based on *ru'yatul hilal bil 'ain* is in line with the principles of classical Islamic law, where the rule is Faith is not lost because of doubt." That is, *ru'yah* provides legal certainty, while *hisab* remains only an estimation; therefore, the ruling concerning the beginning of the month does not

change until there is valid evidence of *ru'yah*. The purpose of *ru'yah* is to prevent inconsistencies in matters tied to lunar timing, including acts of worship, which constitute a matter of public interest. Although this approach reflects traditional *fiqh* and does not contradict the Sharia if it follows proper *ru'yah* procedures, the difference between this method and the approach used by the government or other organizations represents a legitimate difference in *ijtihad* acknowledged in Islamic jurisprudence. Such methodological differences have long been recognized and do not violate Sharia, provided that the *rukayah* is carried out by trustworthy and competent witnesses.

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