

Naqshbandiyah And Spiritual Approaches In Determining The Beginning Of The Hijrah Month

Muhajir¹, Anisaul Khusniyah², Muhammad Afda Afif Nursoleh³, Zahra Azizah⁴

^{1,2,3,4}Institut Agama Islam An-Nawawi Purworejo

muhajirmadruslam@gmail.com¹, anisaulkhusniyah476@gmail.com², afdaafif9@gmail.com³, zahraazizah@gmail.com⁴

Article History:

Received: 07 Januari 2025

Revised: 05 Maret 2025

Accepted: 15 Maret 2025

Keywords: Naqsyabandiyah, Spiritual, Hijri Month

Abstract: *The determination of the beginning of the Hijri month is one of the essential aspects, in determining the implementation of worship that has a distinctive approach in determining the beginning of the Hijri month, is the Naqshbandiyah Tarekat Naqsyabandiyah. The Naqshbandiyah Order is known for its spiritual teachings, which in determining the beginning of the Hijri month must involve spiritual experience and a deep appreciation of religious teachings. This is what distinguishes it from the methods used by the government in general. This study aims to explore the methods used by the adherents of the Naqsyabandiyah Order in determining the beginning of the Hijri month, using the Literature research method. The Literature Research Method is carried out by digging up various literature related to the Naqsyabandiyah Tarekat and the determination of the beginning of the Hijri month. The interpretation of this study shows that the Naqsyabandiyah Tarekat uses a combination of methods in determining the beginning of the Hijri month, namely Hisab and Rukyat which are based on their spiral beliefs. However, there are drawbacks in using this method, such as reliance on estimates and lack of accurate use of tools, which can affect the accuracy of determining the beginning of the Hijri month. This study also identifies that the difference in methods used between the Naqsyabandiyah Tarekat and the Government often results in a difference in the time of the beginning of the month. This research is expected to contribute to understanding the dynamics of determining the beginning of the hijri month.*

INTRODUCTION

The problem in determining the beginning of the hijri month is still a debate that has not been completed until now. These differences are not only discourse, but can affect the determination of when to start the implementation of important worships and religious practices

of Muslims, such as the determination of Ramadan, Shawwal, and Dzulhijah. In response to this, the government make a policy that is enforced for Muslims in Indonesia. The Ministry of Religious Affairs has established the Hisab Rukyat (BHR) since 1972, which has the task of conducting hisab and rukyatul hilal to determine the beginning of the Hijri month, especially for Muslim holidays (Nuril Farida Maratus, 2022; 234). Rukyatul hilal is one of the methods used to determine the beginning of the Hijri month. Some Muslims argue that in determining the beginning of the month is by observing the new moon directly. This is based on the hadith of the Prophet narrated by Muslims, which says: "Do not fast until you see the new moon, and do not break the fast until you see it again. If the moon is covered with clouds, then perfect the moon to thirty".

The hadith explains that in determining the beginning of the Hijri month (Shawwal), it is done by means of rukyatul hilal on the 29th. However, if the new moon is not visible, then the month of Ramadan is made to 30 days, and this has been agreed upon by the 4 mahzab imams. Basically, in determining the beginning of the hijri month in Indonesia, every year it does not always unite, always causing differences that may be caused by differences in fundamental principles, which results in differences in its application. Some refer to the opinion of Wutitle Hilal on the basis of hisab and some refer to Rukyatul Hilal. The hisab theory states that to find out the beginning of the Hijri month, the position of the sun and the new moon is calculated. If the calculation results show that the new moon is above the horizon, then there will be a new moon entering the next day. So according to the hisab team, the beginning of the month is determined by the shape of the new moon, and as long as the new moon is above the horizon, without a lower bound, it is considered a new moon, in contrast to the rukyat team, the beginning of the month is interpreted as the appearance of a new moon on the horizon. If the hilal is above the horizon according to the hisab but the rukyaul of the hilal has not actually been seen, then the hilal cannot be said to have entered, and the moon has completed 30 days.

In determining the beginning of the Hijri month there are differences among scholars, some say it must be based on rukyatul hilal, and some others say that the determination of the beginning of the Hijri month is based on the form of hilal on the basis of hisab. In determining the beginning of the Hijri month in Indonesia, the Hisab Rukyat Agency (BHR) and the Ministry of Religious Affairs also involve all groups of Islamic organizations. The emergence of various types of early determination of the Hijri month is caused by different mindsets, assumptions and backgrounds.

The hisab and rukyat methods are the methods used by most Muslims in Indonesia, but in fact there are still other methods known and used by the followers of the golongan, which are still used today, namely the followers of the Naqshbandiyah Tarekat school. This institute uses the rukyat and hisab 'urfī method. Hisab 'urfī is a hisab system based on community customs, in this method the calculation in determining the beginning of the Hijri month is not based on the actual movement or actual movement of the celestial bodies. Rukyatul hilal is the determination of the beginning of the Hijri month by observing the hilal directly which is carried out on the 29th of the Islamic month, if the hilal is not visible, then the month or Hijri calendar is set to 30 days.

Rukyatul hilal is broadly divided into two, namely, rukyah hilal bil fi'li and rukyah hilal bil 'ilmi. And the method used in this study is rukyah hilal bil fi'li, which is an effort to see the hilal with the naked eye (without using tools) which is carried out at the end of the Hijri month or on the 29th. In addition to using rukyatul hilal bil fi'li, the Naqsyabandiyah Tarekat uses rukyah bil qalbi, namely rukyah by using conscience, in this case it is the perukyat's belief in the hilal that he sees. Rukyah like this is only carried out by the Naqshbandiyah Tarekat where before

performing rukyah there is a complete procession, namely purifying oneself by means of prayer, dhikr and fasting to seek direct guidance from Allah SWT (Jaenal Arifin, 2014; 407).

RESEARCH METHODS

This research is an empirical study research using a qualitative approach. The data used is secondary data, where secondary data, namely information that has been collected by other people and not by the author in carrying out his research. Data collection in this study was carried out through literature studies or research libraries. Literature study is a type of research method that focuses on collecting and analyzing existing sources of information, both in the form of books, articles, journals, and other written sources. In this study, the author does not make direct observations, but collects data and information from various relevant literature to explore certain topics.

RESULTS AND DISCUSSION

Definition of the Beginning of the Month of Qamariah (Hijri)

A calendar is a time organization system for calculating time over a certain period. Conventionally, a day is the smallest calendar unit, while for the measurement of parts of a day a time counting system (hours, minutes, and seconds) is used. Some calendar systems refer to an astronomical cycle that follows a fixed rule, but some calendar systems refer to an abstract rule and only follow a cycle that repeats without astronomical meaning (Muhajir, 2024; 4599).

The moon according to etymology is al-sharh which means fame or pride. Al-sharh is also called Al-Qamar which means moon. The beginning of the month of qamariah according to hisab experts is the existence of a hilal that is above the horizon at sunset, rukyah experts provide the provision for the existence of a hilal above the horizon at sunset and can be rukyah. Meanwhile, according to astronomical experts, it has been stated that since the occurrence of ijtimak between the moon and the sun (Ahmad Warson Munawwir, 1997; 747).

Muhyiddin Khazin said that in astronomy the hilal is called a crescent, which means the part of the moon that looks bright from the hill due to the reflection of the light of the sunset. If after sunset and the new moon is seen, then the night is already the beginning of the new moon. Meanwhile, according to Thomas Djamaluddin, the hilal is the first crescent moon seen on the western horizon after sunset, looking like a thin line of light. While K.H Abdul Mu'id described qamar and hilal as something different, qamar is a celestial body or the physical form of the moon while the hilal is a crescent moon that appears from the earth (Hastuti, 2022; 3).

Legal Basis of Hisab and Rukyat

The determinant of the beginning of the hijri month is stated in the Qur'an and Hadith. The legal basis of hisab and rukyat. Among the verses of the Qur'an that tell about Hisab and Rukyat, it means: "He is the one who makes the sun shine and the moon shines. He is also the one who sets the orbital places so that you know the number of years and the calculation (time). God did not create it that way, except in the right way. He explained the signs (of his greatness) to the people who know." (Q.S Yunus verse 5). In the tafsir jalalain it is explained about the nature of sunlight in the word ضِيَاء meaning the ray of glory or in the tafsir al-mukhtashar it is explained that the word ضِيَاء means light that comes out of something itself or comes from within the object itself. This shows that the sun is one of the celestial bodies that produces its own light. In addition, this verse explains that one of the functions of the sun is to find out the calculation of time, where time is one of the indicators to qualify in carrying out worship.

In addition, the verse of the Qur'an that explains hisab is explained in the Qur'an surah Al-Isra' verse 12, which means: We make night and day as two signs (of Our greatness). We have abolished the sign of the night and We have made the sign of the day bright, so that you may seek the bounty of your Lord and know the number of years and the reckoning. We have explained everything in detail. (Al-Isra'/17:12). In the tafsir of Ibn Kasir it is explained that in this verse it is explained that Allah has bestowed the signs and powers of Allah to his creatures, including day and night, so that they can rest peacefully in the night, and travel in the day. With these differences, they know the number of days, weeks, months, and years (Herman Alfarisi, 2013; 18). The word *وَلِنَعْلَمُوا عَدَدَ السِّنِينَ* in Surah Yunus verse 5 and Surah Al-Isra' verse 12 means "to count". In this verse, it clearly states the calculation of time, because it is followed by the sentence *وَلِنَعْلَمُوا عَدَدَ السِّنِينَ* which means the number of years.

In the Hadith explaining the obligation to determine hisab and rukyat as a method of determining the beginning of the hijri month is explained in the hadith Narrated Buhkari, namely: "Abdullah ibn Maslamah has told us from Malik from Nafi' from Abdullah ibn Umar ra. The Prophet explained about fasting in Ramadan, then he said, "Do not fast until you see the new moon and do not break the fast before you see it again. When the hilal is covered by clouds, then be afraid" (Zahrotun Nadhifah, 2020). In addition, it is also explained in a hadith narrated by Muslims, as follows: "Zubair Ibn Harb narrated to me Ismail from Ayyub from Nafi' from Ibn Umar he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Indeed, the number of months is 29 days. Do not fast until you see the new moon and do not do Eid al-Fitr before seeing the new moon, if the new moon is blocked by clouds, then estimate it."

It has been explained in the hadith, that the new moon is a sign of the beginning of the hijri month. Hilal is also called a young crescent (rukkyat) that appears every 29th or the end of the hijri month, if it is seen, then enter the new moon or the 1st of hijri. Most of the hadiths that are the basis for determining the beginning of the Hijri month are the hilal as a determinant of the beginning of Ramadan and the beginning of Shawwal, this does not mean that the hilal is not only a decisive sign for the fasting of Ramadan, as in the hadith "do not fast until you see the hilal, and do not break the fast until you see it again" (HR. Bukhari). In another hadith, it is also explained that the hilal period is also a sign of the beginning of the hijri month, namely the hadith narrated by Abu Dawud "... I asked him about fasting on the day of Ashura. He said, "When you have seen the new moon of Muharram, then count, on the ninth day, then fast". The hadith is the basis or proof that the new moon is a sign of the beginning of the hijri month which applies to the 12 hijri months.

According to the madhhab of Imam Hanafi, Imam Maliki, and Imam Hambali, these three imams adhere to the rukyatul hilal. The determination of the beginning of the month according to these three imams is only by rukyat and perfected by istikmal (30 days). The determination of the beginning of the hijri month using the hisab method cannot be used as a handle. Imam Hambali argues that to determine the beginning of the Hijri month using the hisab method, there is no underlying shari'i evidence. When the sun sets on the 29th of the month of Sha'ban, if the new moon is visible, then fasting will be carried out the next day, and if the new moon is not visible because it is obstructed by clouds, then the month of Sha'ban is completed to 30 days. Differing from Imam Shafi'i, the determination of the beginning of the Hijri month uses two methods, namely rukyatul hilal and hisab. Hisab has an important role for rukyat. But what is the basis is rukyatul hilal (Zahrotun Nadhifah, 2020).

Method of Determining the Beginning of the Month of Qamariah

The determination of the beginning of the month of qamariah is broadly divided into two

types, namely (Ahmad Muslih Haryanto, 2023; 60):

1. Hisab

Linguistically, hisab comes from the Arabic language which means counting, while hisab according to the term is often associated with the science of arithmetic, which is a science that discusses the ins and outs of calculation (Hidayat, E. 2019; 70). In classical literature, the science of hisab is equated with astronomy, which is a science that discusses celestial bodies such as the sun, moon, stars and planets. Hisab is a method based on the moon's journey (circulation) around the earth, with this method being able to estimate the beginning of the moon much later than before. Because hisab does not depend on the appearance of the hilal at sunset before the 1st day of the month of qamariah.

In general, hisab is divided into two types, namely: First, Hisab Urfi is a method of calculation based on customs, based on the average circulation of the moon around the earth which is conventionally determined. This hisab system uses a simple theory and the level of accuracy is low. This hisab system began in the 17th year of Hijri, by the caliph Umar bin Khatab which was used as a reference basis for compiling the Islamic calendar. Scholars of astronomy among Muslims agree that hisab 'urf cannot be used to determine the beginning of the hijri month and the implementation of worship for Muslims. This hail is due to the level of precision and accuracy of the system that is not valid so that it is not appropriate to be used to determine the beginning of the month.

Second, Hisab Haqiqi, is a calculation system based on the actual circulation of the moon, earth, and sun. This hisab haqiqi is described into three parts: 1). Hisab haqiqi taqribi, is a hisab system that uses astonomic and mathematical principles but still uses simple formulas so that the results are less accurate. 2). Hisab haqiqi tahqiqi, this hisab method is taken from the book Al-Mathla Al-Said Rushd Al-Jadid which comes from the ancient astronomer hisab system developed by modern astronomers. This method uses corrected tables and calculations that are relatively more complicated than the hisab haqiqi taqribi group and uses the science of measuring a sphere triangle. 3). Contemporary hisab haqiqi, this method is generally used to determine the position of celestial bodies using the science of measuring spherical triangles. Accurate data was obtained from the Nautical Almanac and Emphemeeris whose calculations were very meticulous thanks to the help of accurate tools such as calculators and computers.

2. Rukyat

Etymologically, the word rukyat comes from the Arabic language, namely the origin of the word ra'a which means to see with the eyes and observe. Meanwhile, rukyat in astronomy is known as observation (Ahmad Fadholi, 2017; 16). According to the terminology of rukyat in the context of determining the beginning of the month of qamariah is to see the hilal with the naked eye or use a tool that is done faithfully at the end of the month on the 29th of the month of qamariah when the sun sets.

Broadly speaking, rukyatul hilal is divided into two, namely: First, Rukyah hilal bil fi'li It is an effort to see the new moon without using tools is carried out directly or by using tools at the end of the month of Qamariah (date) 29 at sunset. If the moon can be seen, then the next step is to find out the position of the moon on the horizon when the sun sets, whether it is already on the horizon or not. If the bilal is above the horizon, it means that it is already east of the horizon lines and at the same time next to the sun. Second, Rukyat al-hilal bil 'ilmi, is a rukyat using the hisab method, in another sense this method is a method of seeing the hilal without using tools or reciting the hilal directly, in this perspective it means seeing the hilal by knowing through the science of hisab. Rukyat that can be used as the basis for determining the beginning of the hijri

month is rukyat mu'tabar, which is rukyat that can be held accountable for its truth.

Tarekat Naqsyabandiyah

Naqshbandiyah is one of the many tarekat in the tradition of Islamic Sufism. It is called Nasrabandiyah because it comes from the founder of this order, namely Muhammad Bin Baha al-Din al-Uwaisi al-Naqsyabandi. Shaykh Muhammad Bin Baha al-Din al-Uwaisi al-Naqsyabandi was born in a village of Qasharul Arifah. The history of this order dates back to the 12th century with the influence of figures such as Yusuf Hamdani and Abdul Khaliq Ghaajdawani, who were early spiritual leaders who emphasized Sufism practices. In the 14th century, this order was named Naqshbandiyah after Muhammad Bin Baha al-Din al-Uwaisi al-Naqsyabandi, who is considered the founder of the Naqshbandiyah order (Saif Arrasid et al., 2023; 19).

The name Naqsyabandiyah has a meaning that reflects the creative and transformational aspects in the practice of Sufism. The word Naqsyabandi according to Shaykh Najmuddin Amin Al-Kurdi in his book Naqsy al-Qulub, Naqsyabandi comes from the word Naqsyi which means carving or image stamped on a candle or other object, and the word band means a flag or a large screen. Naqsyaband means, an engraving or image that is painted on an object, attached, and inseparable (Saif Arrasid et al., 2023; 33). The Naqsyabandiyah Tarekat is a tarekat that has a very large impact and influence on the Muslim community in various different regions. This institute was established for the first time in Central Asia not only in important cities, but also in small villages. In its development and spread in Southeast Asia, including the archipelago, this Tarekat experienced ups and downs, this was due to several factors, including the reform movement and politics.

The Naqshbandiyah Order is known as one of the great Sufi orders in Sunni Islam. They emphasized the importance of dhikr practice, meditation, and adherence to Islamic religious teachings as a way to achieve higher spiritual awareness and get closer to Allah. The Naqshbandiyah Tarekat adheres to the creed of al-Sunnah wal Jamma'ah, and has a great influence on the Muslim community. So that the existence of this tarekat is famous and widely practiced and followed by the community. This order is divided into three branches, namely: Naqsyabandiyah Mazhariyah, Naqsyabandiyah Kalidiyah and Qadiriyyah Wa Naqsyabandiyah (Kharisudin Aqib, 2017; 47).

The Naqsyabandiyah Tarekat has a number of basic teachings that are the main principles for its followers, the basic teachings or the main teachings of the Naqsyabandiyah Tarekat refer to four main elements, namely: first, shari'a as a rule. Second, the tarekat is the implementation. Third, the essence describes the state or condition and the fourth, is ma'rifat, which is the ultimate goal of this tariqat. One of the important aspects in this institute is the practice of dhikr, which can be done individually or in congregation. Dhikr is carried out by mentioning the name of Allah SWT or the sentence of monotheism, whose purpose is to achieve direct awareness of Allah SWT and a deep spiritual state.

The Naqsyabandiyah Order, as one of the main institutions in Islamic Sufism, has several figures and teachers as important roles in the development of this order. Here are some influential figures in the history of the Naqsyabandiyah Order:

1. Yusuf Hamdani

Yusuf Hamdani is one of the early figures who influenced the development of the Naqsyabandiyah Order. He is the teacher of Abdul Khaliq Ghajadwani, known for emphasizing Sufism practices, especially in terms of meditation and silent prayer.

2. Abdul Khaliq Ghajadwani

Abdul Khaliq Ghajadwani is a figure in the history of the Naqsyabandiyah Order who is

known as the organizer of the deep practice of Sufism because it puts pressure on truly silent prayers.

3. Muhammad Bin Baha al-Din al-Uwaisi al-Naqsyabandi

The name of the Naqshyabandiyah Tarekat is taken from the name of Muhammad Bin Baha al-Din al-Uwaisi al-Naqsyabandi, who is considered the founder of the Naqshbandiyah Tarekat in the 14th century.

4. Imam Rabbani

Imam Rabbani, also known as Sheikh Ahmad Sirhindi, is the most famous figure in the Naqshbandiyah Order. Imam Rabbani played a dizzying role in developing the Naqshbandiyah Order and was known for his spiritual thoughts and profound writings.

5. Khalid Al-Bagdadi

Khalid Al-Bagdadi is a prominent figure in the naqsyabandiyah order, and has a sub-order called "Naqsyabandiyah-Kholidiyah".

These figures had an important contribution to the development and spread of the Naqshbandiyah Order. And these figures are spiritual teachers who guide their followers on a spiritual journey towards Allah SWT and a deep understanding of Islam.

Hisab Method of Tharekat Naqsyabandiyah

The naqsyabandiyah tarekat group in principle in determining the beginning of the hijri month uses the hisab and rukyat methods. The hisab method used by the naqsyabandiyah tarekat in determining the beginning of the hijri month is as follows: First, to find out the beginning of the month of Ramadan is calculated by calculating the previous or previous month of Ramadan up to the number of 360 days. We fast for 360 days is equal to one year because this is how the previous naqsyabandiyah tarekat was, and added to the pasa in the month of Shawwal for 6 days, So 36 days of fasting is the same as 360 days of fasting, this is because $30 \times 10 = 300$ days in the month of Ramadan, plus $6 \times 10 = 60$ days in the month of Shawwal, and if added up is equal to 360 days. This is based on the words of the Prophet PBUH, "whoever fasts Ramadan for 30 days plus 30 days plus Shawwal 6 days is the same as fasting all the time". Likewise, tarawih prayers amount to $12 \text{ salam} \times 30 \text{ nights} = 360 \text{ salam}$ (Rah Nur Shalla, 2024).

This is adjusted to the content of Surah At-Taubah verse 36 and al-Fajri verses 1 to 5, "Indeed, the month that is the isisi of Allah is 12 months. Also for the sake of the ten nights of each night, for the sake of the even and odd, for the sake of the night that has passed, this is for the sensible one." This can be concluded as follows: Muharram 30 days, Safar 29 days, Rabiul Awal 29 days, Jumadil Awal 30 days, Jumadil Akhir 29 days, Rajab 30 days, Sha'ban 29 days, Ramadan 30 days, Shawwal 29 days, Zulkaidah 30 days, and Zulhijah 30 days.

Metode Rukyat Tarekat Naqsyabandiyah

Using the rukyat method, there are several stages carried out by the naqshbandiyah tarekat to find out the number of months, namely: 1). The moon is witnessed at dawn. To find out the beginning of the hijri month, by looking at the moon at the time of Maghrib, if it is not seen halfway, count it not when it is 8 days. 2). Moon seen at midnight. In the case of the time of Maghrib, the moon is again seen at 12 pm. If the position of the moon is overhead, then the month count at that time is 15 days, This is the rukyat method carried out by the Naqshbandiyah Tarekat to find out the beginning of the hijri month. In addition, the way to see the moon, such as on the 20th night, seeing the dawn turns out to be a semicircular moon, at dawn on the crown of the 22nd is valid. Because the hijri year is different from the New Year's Eve, the zero hour is 12 pm. While the hijri year is from dawn to magrib. From this dawn we have worn rukyah and we have observed the night that has passed.

In determining the beginning of the Hijri month, the Naqshbandiyah Tarekat always follows the results of the provisions that have been set by the mursyid of the tarekat. In determining the beginning of the Hijri month, the mursyid of the tarekat is considered the head of the fatwa. The decisions set by the mursyid are always obeyed and carried out by the beneficiaries. The determination of the beginning of the Hijri month according to the Naqsyabandiyah order is not much different from other mass organizations.

In principle, this order still uses the methods that are generally used by the government, namely the hisab and rukyat methods, but the fundamental difference is that there is rukyah. This is because in addition to rukyah using the naked eye (*ru'yah bil fi'li*), it also uses *ru'yah bil qalbi*, namely rukyah using conscience, in this case it is the belief of the perukyah in the appearance of the hilal that has been seen. Rukyah with this method is only used by the congregation of the Naqsyabandiyah Tarekat only, where before doing this rukyah there is a process that must be passed to complete, namely by purifying oneself through prayer, dhikr, fasting with the aim of seeking direct guidance from Allah SWT.

There are three stages that are passed to perform *ru'yah bil qalbi*, including: *ainul yaqin*, which is a belief from the heart as a form of *meyakiki* a calculation result. The second is *haqqul yaqin*, which is believing that with the value of the belief that exists, this belief can be proven by rukyah. The third stage is *akmalul yaqin*, which is the perfection of faith in believing in the emergence of the hilal as evidenced by the presence of witnesses. The belief of a perukyah in witnessing or seeing the hilal is the main key in the *rukyah bil qalbi* method, and at this stage a perukyah does not only rely on his sense of sight, but far from that a perukyah is required to be able to see the hilal by using his inner eyes, this can be done by someone who has a clean heart and tries to get closer to Allah SWT. By means of prayer, dhikr, and fasting.

Because the hilal is one of the objects that can be seen by the eye, the concept of rukyah bil qalbi provides an understanding that being a perukyah is not only required to be able to see the hilal by using assistive devices, but the success in performing rukyah, is also determined by the clarity of the heart of a perukyah. Apart from the problem of whether or not it is possible to do rukyatul hilal, learn from the spiritual phenomenon carried out by the Naqshbandiyah Tarekat that the hilal is one of the physical objects, but because the position of the hilal is not far from the horizon, the light contrast is low and various other obstacles such as air humidity, atmosphere and altitude of the place that must be considered, and what is no less important is the stickiness of the Caliph of the Khaliq.

The concept of rukyah bil qalbi is a method that is not familiar to our ears, and perhaps this concept is a concept that only belongs to the naqsyabandiyah tarekat only. Indonesia as one of the countries with the largest population of Muslim communities, Indonesia has a lot of groups each of them has its own characteristics. The difference in determining the beginning of the hijri month for Muslims in Indonesia has not found a bright spot to agree to follow only one criterion and this is what causes thoughts in the world of astronomy to develop. With the absence of an agreement on the determination of one criterion, it opens up opportunities for astrologers to continue to develop in order to obtain the right formulation, so that it can be accepted by the Indonesian people.

Table. 1. Hisab and Rukyat Method of Naqsyabandiyah Tarekat

Method	Explanation
Hisab Method	Principle: using calculation (hisab) on the basis of 360 days to

	determine the beginning of the hijri month. Fasting calculation: Ramadan is calculated as 30 days x 10 days = 300 days, plus Shawwal 6 days x 10 days = 60 days, so the total is 360 days. Months in one year: determination of the length of the month of 30 days (muharram, rajab, Ramadan, zulqaidah, zulhijah and 29 days (safar, rabiul awal, jumadil awal, jumadil akhir, sha'ban, shawwal).
Rukyat Method	Principle: using direct observation of the new moon (hilal) to determine the beginning of the month Observation Stages: Maghrib: seeing the moon at the time of Maghrib, if it is not seen halfway, then the moon is counted as 8 days. Midnight: seeing the moon at midnight, if the moon is overhead, then the moon is counted as 15 days.
Rukyah bil qalbi	Stages: 1. Ainul yaqin: Confidence in the heart as the first form of understanding of the results of observational calculations. 2. Haqqul yaqin: the belief is stronger and can be proven through the results of the rukyat. 3. Akmalul yaqin: perfection of belief, as evidenced by witnesses and observations received by fasting. In ru'yah bil qalbi, a perukyah does not rely only on physical vision but also inner confidence, which is achieved through prayer, dhikr, and fasting.

CONCLUSION

Naqsyabandiyah is one of the many tarekat in the tradition of Islamic Sufism. It is called Nasyabandiyah because it comes from the founder of this order, namely Muhammad Bin Baha al-Din al-Uwaisi al-Naqsyabandi, the name Naqsyabandiyah has a meaning that reflects the creative and transformational aspects in the practice of Sufism The Naqsyabandiyah Order is a order that has a very large impact and influence on Muslim communities in various different regions. The Naqshbandiyah Order is known as one of the great Sufi orders in Sunni Islam. They emphasized the importance of dhikr practice, meditation, and adherence to Islamic religious teachings as a way to achieve higher spiritual awareness and get closer to Allah. The Naqshbandiyah Tarekat adheres to the creed of al-Sunnah wal Jamma'ah, and has a great influence on the Muslim community. In determining the beginning of the Hijri month, the Naqshbandiyah Tarekat always follows the results of the provisions that have been set by the mursyid of the tarekat. In determining the beginning of the Hijri month, the mursyid of the tarekat is considered the head of the fatwa. The decisions set by the mursyid are always obeyed and carried out by the beneficiaries. The determination of the beginning of the Hijri month according to the Naqsyabandiyah order is not much different from other mass organizations. In principle, this order still uses the methods that are generally used by the government, namely the hisab and rukyat methods, but the fundamental difference is that there is rukyat. This is because in addition to rukyah using the naked eye (ru'yah bil fi'li), it also uses ru'yah bil qalbi, namely rukyah using conscience, in this case it is the belief of the perukyat in the appearance of the hilal that has been seen. Rukyat with this method is only used by the congregation of the Naqsyabandiyah Tarekat only, where before doing this rukyah there is a process that must be passed to complete, namely

by purifying oneself through prayer, dhikr, fasting with the aim of seeking direct guidance from Allah SWT.

REFERENCES

- Alfarisi, H. (2013). *Makna Tafakkur dalam Al-Quran (Metode Komparatif Antara Tafsir Ibnu Katsir Dan Tafsir Al-Azhar)* (Doctoral dissertation, Universitas Islam Negeri Sultan Syarif Kasim Riau).
- Aqib, K. (2012). *Al hikmah: memahami teosofi tarekat Qadiriyyah wa Naqsyabandiyah*. Bina Ilmu.
- Arifin, J. (2016). Fiqih Hisab Rukyah Di Indonesia (Telaah Sistem Penetapan Awal Bulan Qamariyyah). *YUDISIA: Jurnal Pemikiran Hukum dan Hukum Islam*, 5(2).
- Arrasid, S., Hasanah, A., Putri, S. A., Al Fath, F., & Arifin, I. (2023). Tarekat Naqsyabandiyah Babussalam Sya'ban Raja Gukguk.
- Basithussyarop, M. B. (2022). Problematika Astrofotografi Dalam Rukyatul Hilal. *Elfalaky: Jurnal Ilmu Falak*, 6(1), 111-136.
- Fadholi, A. (2017). Ideal Moral Penetapan Awal Bulan Kamariah. *Al-Marshad: Jurnal Astronomi Islam dan Ilmu-Ilmu Berkaitan*, 3(1).
- Haryanto, A. M. (2023). Hisab Dan Rukyat Dalam Penentuan Awal Bulan Qamariyyah Di Indonesia Perspektif Hadis. *Al-Mu'tabar*, 3(2), 45-60.
- Hidayat, E. (2019). Sejarah perkembangan hisab dan rukyat. *Elfalaky: Jurnal Ilmu Falak*, 3(1), 56-70.
- Khusurur, M., Istikharoh, I., Afiqi, M. A., Muhajir, M., & Wirayudha, M. J. (2023). The Hijriyyah Calendar Perspective Islamic Law: What and How?. *Pena Justisia: Media Komunikasi dan Kajian Hukum*, 22(3), 626-639.
- Maratus, N. F. (2022). Implementasi Neo Visibilitas Hilal Mabims Di Indonesia. *Jurnal Ahkam*, 10.
- Muhajir, M. (2024). Sejarah Kalender Hijriyyah. *J-CEKI: Jurnal Cendekia Ilmiah*, 3(5), 4598–4609. <https://doi.org/10.56799/jceki.v3i5.4483>, 4599.
- Munawwir, A. W. (1997). Kamus al-munawwir arab-indonesia. Surabaya: Pustaka Progresif, 1488, 12.
- Nadhifah, Z. (2020). Penentuan Awal Bulan Hijriah (Studi Hadis tentang Hilal sebagai Tanda Awal Bulan Hijriah). *Elfalaky: Jurnal Ilmu Falak*, 4(2).
- Riyadi, A. (2016). Tarekat sebagai organisasi tasawuf (Melacak peran tarekat dalam perkembangan dakwah islamiyah). *At-Taqaddum*, 6(2), 359-385.
- Shalla, N. (2024). *Metode Penentuan Awal Bulan Syawal Oleh Tarekat Naqsyabandiyah Tanah Merah, Gunung Meriah, Kabupaten Aceh Singkil* (Doctoral dissertation, UIN Ar-Raniry).