

***Istinbath* Method of *Jama'ah al-Nadzir* on Determining the Beginning of Ramadhan**

Sudirman

STAIN Sorong

E-mail: sudirmaniansorong@gmail.com

Edi Gunawan

LAIN Manado

E-mail: edigunawan@iain-manado.ac.id

Kasjim Salenda

UIN Makassar

E-mail: kasjim.salenda@gmail.com

DOI: 10.18326/ijtihad.v19i2.259-27

This research focused on revealing the method of *istinbath* on jamaah al-Nadzir on determining the beginning of the month. The research method used descriptive- qualitative approach. The data were collected by interviewing *Jama'ah Al-Nadzir* leaders and members. The prophet Muhammad bequeathed that determination method of beginning of month can be determined by *rukyah* (seeing) and *hisab* (counting). The results showed that *Jama'ah al-Nadzir* determined the beginning of the month by the method of *rukyah* (seeing) and *hisab* (counting). It is different from what had been determined by the previous mufti. The leader of *Jama'ah al-Nadzir* is the absolute determinant of the beginning and the end of the month by looking at several things including looking directly at the circulation of the moon and seeing the height of seawater at high tide and low tide. The results showed that *jama'ah al-Nadzir* determines the beginning of the month with *rukyah* method (seeing) and *hisab* (counting) in contrast to previous scholar. The leader of *jama'ah al-Nadzir* is an absolute determinator of the beginning and the end of the month to see some things including lunar and sea level at high tide and low tide.

Fokus penelitian ini adalah mengungkap metode istinbath hukum jamaah al-Nadzir dalam menetapkan awal bulan. Metode penelitian yang digunakan adalah deskriptif analitis dengan pendekatan kualitatif. Pengumpulan data dilakukan dengan wawancara kepada pimpinan jamaah al-Nadzir serta masyarakat jamaah al-Nadzir. Nabi Muhammad mewariskan metode penetapan awal bulan dapat diketahui dengan metode rukyah (melihat) dan hizab (menghitung) bulan. Hasil penelitian menunjukkan bahwa jamaah al-Nadzir menentukan awal bulan dengan metode rukyah (melihat) dan hizab (menghitung) bulan berbeda dengan yang telah ditetapkan ulama terdahulu. Pimpinan jamaah al-Nadzir adalah penentu mutlak awal dan akhir bulan dengan melihat beberapa hal di antaranya melihat langsung peredaran bulan dan melihat ketinggian air laut saat pasang dan surut.

Keywords: *istinbath method; the initial determination of the month; jamaah al-Nadzir.*

Introduction

Many new religious movements have sprung up outside the mainstream religious traditions, such as Ahmadiyah, Community of Eden, the practice of bilingual prayer of Yusman Roy, and Jama'ah al-Nadzir. The emergence of new religious movements indeed triggers the public controversial.

Islamic pilgrims have an understanding and their ideas sometimes can indeed make a difference. In Indonesia, determining the beginning of the month of *qamariyah*, there are several schools of thought or methods used, such as *bisab*, *rukyah*, and *imkaanu al-rukyah* method.

Almost every year, jama'ah al-Nadzir highlights various elements of society and academics, especially in determining the beginning of Ramadhan and Shawal. Pilgrims to own identity and black-robed blond used different determination method than the method that used by the government and *Muhammadiyah*.

The *bisab* and *rukyah* methods used by jama'ah al-Nadzir significantly differ from the method used by the Indonesian government. It is characterized by the determination results which are also different. The recent years, jama'ah al-Nadzir was faster in carrying out Ramadan fasting and of course they would be faster to carry out Eid prayers.

Jamaah al-Nadzir still utilizes the classical method of determining the beginning of the month by looking at natural phenomena, such us tides of the sea level. It was not just the determination of the beginning of the month that often becomes a differentiator with

other Muslims but the implementation matters of worship such as performing midday prayers at the end of time and asar prayers were measured accurately. For example, the down prayer was performed when the sky is bright. According to Lukman, when Rasulullah performed dawn prayers, precisely at the end of tahiyyat, the sky was beginning to lighten. When performing Friday prayers, they pray two cycles before sermon began, it's the same as Eid prayers (Kata Ilmu, 2010: 1).

Sometimes these jama'ah were deemed to deviate from the provisions of the Islamic religion which adheres to the Qur'an and the sunnah of the Prophet Muhammad. However, if traced in previous studies, the researchers actually found that blonde-haired pilgrims consistently carried out and practice the decree of Allah that contained in the Qur'an and sunnah of the Prophet Muhammad.

With the difference in the legal *istinbath* method, it is so interesting to study more deeply about the legal *istinbath* method of Jamaah al-Nadzir, especially in determining the beginning of the month.

Research methods

This is the qualitative field research. Researchers interact intensely with the al-Nadzir pilgrims, especially to their leaders. The method of collecting data by holding a Focus Group Discussion (FGD) and direct interviews with several respondents that preferred to the al-Nazir pilgrims leaders. Furthermore, these data were analyzed qualitatively to achieve the research objectives.

Literature review

Although the al-Nadzir pilgrims was still relatively new in the development of understanding of Islam, but religious activities that were practiced and understood were very attention-grabbing for the wider community. This was proven by the existence of several academics who have conducted various aspects of research in the jamaah of al-Nazir. The previous researchers who study about jamaah al-Nadzir are as follows:

First: Mustaqim Pabbajah in his dissertation entitled “*Non-Mainstream Islamic movements in Indonesia: Study challenged Jamaat al-Nazir in South kgulawesi*”. In his study concluded that the jamaah

of al-Nazir out of the main axis in terms of methodological religious practices, but they are not violating or out of the understanding of Islam but the existence of ideological differences.

Second: Mustaqim Pabbajah in his Journal of the multicultural and multireligious, “*Socio-Economic Empowerment Strategies Handling Religious Movements In the case of Jamaat Al-Nadzir In Agowa In the district of South Sulawesi*” discussed about how to treat movement of jamaah al-Nadzir in terms of socio-economic aspects.

Third: Ramlah Hakim in her writing at the Makassar Research and Development Center for Religion, entitled “*Fabam Latifu al-Akbar al-Nazir*”, revealed the history of the jamaah of al-Nazir to the development of their understanding. Thus providing a broad understanding of various aspects of activities and beliefs as well as the procedures for worshipping of al-Nazir pilgrims.

Fourth: Imran, in his research entitled “*The Religious Practices of Al-Nadzir Congregation in a Rhetoric Journal: Journal of Humanities Science Vol.5 No. 1 January 2017*” showed that there is a messiansme to the tradition that makes the jamaah al-Nadzir considered a different group from other Islamic groups. His research focus to examine the traditions and beliefs of the jamaah al-Nadzir.

Based on the previous researches, it can be concluded that its generally have much in common with the research of jamaah al-Nadzir that will be conducted. But there is a difference from the previous research because the focus of this study is on the legal *istinbath* method of jamaah al-Nadzir especially at the beginning of the month of *Qamariyah* and the establishment of prayers time of jamaahal-Nadzir (Imran, 2017: 315).

All the studies above explore jama’ah al-Nadzir and so does this research, but this study specifically discussed about the method of legal discovery in determining the beginning of Ramadan because the researchers together with the leader of al-Nadzir jamaah directly monitor the movement of the moon and tides. This illustrated the method used by the jamaah al-Nadzir is a rukyat method that based to natural phenomena.

The special aspect of this research is examining the method used by jama’ah al-Nadzir concerning the reckoning method by the mufti and Indonesian government. The implication is that there should be concrete steps for the government to assist or guide all splinter of pilgrims in Indonesia including jamaah al-Nadzir.

Overview of *istinbath* law

Istinbath is a way of extracting the law from its origin. These words are more popularly called the legal excavation methodology. According to an expert, methodology can be interpreted as a discussion of various theoretical concepts related to a knowledge system. If Islamic law is seen as a knowledge system, then what is meant by Islamic legal methodology is a discussion of the basic concepts of Islamic law and how it is studied and formulated (Mas'adi, 1998: 2).

Ushul fiqh is a scientific discipline that discusses *istinbath* law (the method of extracting law). It is the only field of Islamic science that is important in understanding Islamic shari'ah from its original sources namely the al-Quran and al-Hadith (Khallaf, 1994: 1).. Through the study of *uhul fikhi* there are ways to understand the rules, general principles of Islamic shari'ah, how to understand a proposition and its application in human life. To understand the Islamic Shari'ah brought by the *Rasulullah*, the ulemas of *ushuliyin* put forward two forms of approach, namely through linguistic rules and through the *maqashid al-syari'ah* approach (*syara*'s goal in establishing the law). Thus, the objective of Islamic Shari'a will be achieved namely *maslahat* the world and the hereafter. Therefore, the science of *fikhi*'s proposal becomes important to know and understand in order to explore and apply the laws of *syara* in accordance with the demands of the times.

Forms of legal *istinbath*

To understand the exact passage, the scholars have devised special semantics for legal *istinbath*. In the study of the origins of *fiqh*, the experts used method as follows:

a. Bayani method

This method is called *al-qawa'id al-usuliyah al-lughawiyah*, or *a dilaalat al-lafaz*. The bayani method is the *istinbath* method through the interpretation of the words used in the text and the composition of the sentence itself. So that these rules are also used by Arabic scholars.(Khallaf, 1994: 1).

b. Ta'lili method

Ta'lili method is a method to find *illat* (reason) of *syariah* law. Based on the assumption of the provisions of Allah revealed to regulate human behavior, there is no logical

reason and wisdom to achieve. Allah did not derive the rules and regulations in vain or without any purpose. In general, the goal is to make human welfare in the world and in the hereafter. Specifically, some commands and prohibitions have a logical reason and purpose. It is directly mentioned in the Qur'an and al-Hadith. Some laws are just prescribed and some have to be contemplated and thought about it first (al-Jawziy, n.d.-b: 196).

c. Method of *istishlahi*

It can be said that this method is an extension of the *ta'lili* method, because both are based on the assumption of Allah. Lowering the rules and regulations is for the benefit of his people in the world and the hereafter. That the provisions which are unjust and do not bring benefit or even merely bring difficulties and hardships for humans, are not from Allah and the Prophet Muhammad even though there may be found in them Fiqh (Ibn al-Jawziyya Qayim, n.d.-a: 1).

The meaning of *istishlahi* or *masalih mursalah* is the establishment of conditions based on the principle of the benefit derived from the general arguments; it is because the problem is not found in the specific arguments. typically, this new method is used when the *ta'lili* and *bayani* method cannot be used. From four schools, it is only Imam Malik who explicitly mentions and uses *istishlah* as a method of reasoning (Rusfi, 2014: 70). It does not mean that they did not use it. Previous scholars and researchers now mostly think that all the Imams of *mazhab* use this method even though they have never used it directly.

The definition of hisab

The word *hisab* comes from Arabic word namely حساب-يحسب-حسابا which means counting (Munawwir, 1997: 261). In English, this word is called *arithmetic* (Jhon M Echols, 2005: 37), the science which deals with the details of the calculation. The holy Qur'an explains that the word *hisab* has several meanings.

In terms of *fiqh*, reckoning involves determining the times of worship used for the calculation of time and direction of the place in the interests of the implementation of worship. For example in determining *auqat al-salat*, fasting, Eid al-Fitr, Hajj, and when performing eclipse prayers. This knowledge is also used to determine the direction of

Qibla so that Muslims can pray in the right direction towards the Kaaba which is in the al-Haram Mosque (Muhammadiyah, 2009: 2).

Timing and direction are counted by the calculation of geometric positions of celestial objects. This science has three celestial bodies which are the main objects of discussion: the sun as the center of our solar system today, the earth as our home and its satellites, the moon. These three objects are usually used by astronomers in determining the direction of the times on earth.

Counting the beginning of Qamariyah is to determine the position of the new moon when the sun sets, as measured by degrees. This is done when people are doing *ijtima* in the months of *Qamariyah*. Among Muslims, *Falak* and *faraidl* are known with *hisab* because the prominent activity of both is counting. In Indonesia science of *hisab* is also known as science of *Falak/ astronomy* (Project Development of Islamic Courts, 1981: 18).

Falak means orbit or trajectory of celestial bodies. In the Qur'an the word *falak* is mentioned twice. Each verse defines as "circulating line" or orbit (Jayusman, 2017: 59).

Falak is the study of the trajectory of celestial objects, especially on the earth, moon, and sun. The goal is to know the position of celestial objects among each other, to know the times on the earth surface (Muhyiddin Khazin, 2004: 3), and it is limited to the position as a result of the movement. This is because the commands of worship and the way to do it involve celestial bodies, all of which is related to the position of these objects.

"*Ilmiy* and *Amaliy*" are kinds of *Falak* or *hisab* on computation. *Falak 'Ilmy*' is the science that discusses the theories and concepts of celestial objects. While *Falak 'Amaly*' is the science that performs calculations to determine the position of celestial objects between each other. *Falak Amaly* is what people know as *Falak* or *hisab* (Muhyiddin Khazin, 2004: 4).

The definition of rukyat

The word *Rukyah* is derived from Arabic language رأى - يرى - رؤية which means seeing (al-Munawwir, 1997: 460). The meaning of seeing the new moon as a sign of the beginning of the month of *Qamariyah* and which is held when the sun sets every 29 in the month of *Qamariyah*.

The word "*Rukyah*" means seeing. The word *rukya* generally means seeing directly. In other word, *rukya* means seeing or observing the new moon when the sun sets before the

beginning of the month *Qamariyah* with eyes or telescope. In astronomy, it is known as observation (Shofwatul Aini, 2017: 25).

The meaning of *rukyyah* is to see the moon at sunset at the end of the month of Sya'ban and Ramadan in order to determine the beginning of the next Qamariyah month. If the moon is seeable at the sunset time, the next day is the date of a new month, whereas if the new moon is not visible, the next day is the 30th of the ongoing month or in other words it is *istimalkkan* (perfected) to 30 days. (Depag RI, 1994: 1).

In subsequent developments, seeing the new moon is not only done at the end of *Sha'ban* and Ramadan but also in other months, especially before the beginning of the month related with worship time or the great days of Islam. It is also done to check the results of *hisab* (Depag RI, 1994: 2).

If we look back at the ancient times, the equipment used for the implementation of *rukyyah* is only with direct eyes, without tools, just look at the western horizon, not directed at a specific position. As a result, then it appears the term *rukyyah bi al'ain* and *rukyyah bi al'fili* (Hidayat, 2019: 57). But after the culture develops, the practice of *rukyyah* is gradually equipped with the equipment and continues to develop as the time goes by.

When performing *rukyyah*, the sun at that time sets or shortly afterwards the western sky is reddish yellow so that between the white and yellowish with the color of the sky behind it is not so contrasting. Therefore, for those eyes who are not trained to perform *rukyyah* will certainly find it difficult to determine the intended new moon. Especially if in the western horizon there are a thin clouds uneven or even people who do *rukyyah* do not know in what position is likely the new moon will appear, of course, would be a difficult experiences.

Hisab and rukyyah method in Indonesia

The development of reckoning in Indonesia resulted in a variety of methods or systems for determining the beginning of the Qamariyah. It triggers the existence of grouping of various methods and systems. This grouping is coming from the similarities and differences of the way, tool, and data used by any method or system of setting (Jamaludin, 2018: 4).

For Muslims, the determination of the beginning of *Qamariyah* month is a very important thing and needs accuracy. Therefore, the implementation of worship in Islam is associated with calendar system.

A brief history of jamaat al-Nadzir

The main characteristic of jamaat al-Nadzir is having long blonde hair and dark cloth. The name of *al-Nadzir* is the change of *Jundallah* name, which means God's army. The word *al-Nadzir* means warning giver. Met at his residence, the leader of the al-Nazir Ustadz Rangka explained that the word "al-Nazir" meant a warning. This jamaah aims to provide a warning to Muslims to return to the right path (Rangka, 2016).

Jamaah al-Nadzir came to South Sulawesi via travelers who stopped in several areas such as Gowa, Luwu, Palopo, Bulukumba, Maros, Selayar and several other areas. In line with the rapidly developing Islamization process, this had an impact on the growth of the jamaah al-Nadzir. It has now reached around 600 members spread across several regions in Indonesia..

A brief history of the congregation of al-Nadzir entered the Gowa area through a man named Sheikh Muhammad Al Mahdi Abdullah. At first, jamaah al-Nadzir developed in Palopo and in 2006 it reached Gowa Regency.

Although jamaah al-Nadzir developed in several districts of the city in South Sulawesi like Luwu, Palopo, Bulukumba, Maros, and Selayar, they chose Gowa as a base camp or gathering place. It is precisely located in the Village of Romang Lompoa, District Bontomarannu, Gowa, and this place is used to carry out all the activities of jamaah al-Nadzir.

Based on the interview to Ustadz Rangka, he said that the government pays good attention and gave permission to jamaah al-Nadzir to be in Gowa. But attention in infrastructure and buildings is still inadequate. This is proven by the lack of facilities in the building of jamaah al-Nadzir such as a street that connects to homes of other jamaah al-Nadzir.

The identity of jamaah al-Nadzir is clear. They wear robe and black dress and have long hair. Jamaah al-Nadzir dressed based on a tradition that will describe the characteristics of Prophet Muhammad which prohibits people from painting hair in black. While black cloth is a sign that jamaah al-Nadzir becomes one of markers from the east as narrated in Ibnu Tamim behavior (Rangka, 2016a).

The geographical location which is located right on the edge of Lake Mawang provides an abundance of sustenance to cover daily necessities. Most jamaah al-Nadzir utilizes the land on the edge of Lake Mawang for farming, fishing, gardening and other jobs like

trade. Currently, they want to develop their business by developing quail and utilize its egg (Rangka, 2016b). Rangka explained that the quail now reach 15000 with personal meal factory. And it will be developed up to 30.000 quails and even more.

One thing that indicates the existence of good relations between the social interactions of jamaah al-Nadzir with the communities outside of Jamaah al-Nadzir is mutual mingling with the surrounding community. The interaction is the result of business developed by jamaah al-Nadzir. Rangka, (2016b) explained that every day the results of quail's eggs are brought to local market in Makassar as *Pa'bambaeng* market, Terong market and other big markets and has income about 2-5 million per day.

The determination method the beginning of month

It is always the main topic when the beginning of Ramadan is coming. Jamaah al-Nadzir always use a method used in general, i.e. the method of *hisab* and *rukyat*. However, the method of *Hisab* and *rukyat* are not the same as what is practiced by the government. The *hisab* method of al-Nadzir pilgrims is used if the *ruqyah* method is blocked by bad weather. Jamaah al-Nadzir used a method based on the hadith of the Prophet

صومو لرؤيته وافطرو لرؤيته فان غم عليه واستعمال ثلاثين يوما

This means:

“Fast as you see the new moon (day) and eat because you see the date. If you are covered by cloud then complete the month of Sha’ban until 30 days”.

This hadith is understood by pilgrims al-Nadzir to use the method of *hisab* and *rukyat*. If you cannot see the moon directly, it will be determined by the *hisab* method..

The method of *hisab* is conducted by calculating the degree of the moon and moon circulation. The leader of jamaah al-Nadzir claimed that not everyone knows the method of calculating months used by jamaah al-Nadzir except him because Allah who immediately told him. He also explained that the month remained at a predetermined pivot so it is easy to calculate the degree as well as a shift in the moon (Rangka, 2016a).

While the method of *rukyat* is practiced by Jamaah al-Nadzir to see the moon and other natural warnings when the moon changes. There are many signs of change that happens when tides of the end of month or when the new moon of the tide was very high. Apart

from that, it is also characterized by light rain in the morning (Rangka, 2016a).

The two methods of determining the beginning of the month of *hisab* and *rukyat* for the congregation of al-Nazir are the methods used by the prophet so that according to the Ustaz Rangka claimed they like the name al-Nazir are the warners and saviors of Islam from the east so that they will practice their religion according to Allah's command to their servants.

Jamaah al-Nazir received responses from various perspectives from intellectuals and other communities. Some consider that jamaah al-Nazir are a heretical group. But lately the congregation of al-Nazir entered the guidance group by the government and Muhammadiyah. This is intended to provide a comprehensive understanding of the real Islam (H. Syahrir, 2016).

Conclusion

The method of determining the beginning of month used by jamaah al-Nadzir in principle is determined directly by their leader, Rangka. They believe that the circulation of the moon can be determined by the method of calculation and rukyat. The reckoning method is done by counting the moon while the rukyat method is to see the shift of moon location and some other natural phenomena such as tides and seawater and the presence of light rain in the morning.

Reference

- Aini, S.. Disparitas Antara Hisab dan Rukyat: Akar Perbedaan dan Kompleksitas Percabangannya. *Muslim Heritage*, 2(1), 2017. <https://doi.org/10.21154/muslimheritage.v2i1.1044>
- Hidayat, E.. Sejarah perkembangan hisab dan rukyat. *Elfalaky: Jurnal Ilmu Falak*, 3(1), 2019.
- H, Syahrir. *Haji Syahrir (48 years), Penyuluh Agama Islam, Barombong, 23 November, 2016*.
- Ibn al-Jawziyya Qayim.. *al-Muwaqi'in Ilam* (III). Daar al-Kitab alIlmiah, n.d.-a.
- Ibn al-Jawziyya Qayim.). *Ilam al-Muwaqi'in: Vol. I* (Volume I). Daar al-Kitab alIlmiah, n.d.-b.
- Ilmu, K. *No Titlejamaah-nadzir-membingungkan*. Retrieved from, 2010. <http://www.katailmu.com/2010/09/jamaah-nadzir-membingungkan.html> website: 25 Juni 2019.
- Imran. Praktik Keagamaan Jamah An-Nadzir. *Retorik: Jurnal Ilmu Humaniora*, 5(1), 2017.
- Jamaludin, D. Penetapan Awal Bulan Kamariah dan Permasalahannya di Indonesia. *Al-Marsbad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan*, 1(Desember), 2018.

- Jayusman. Sejarah Perkembangan Ilmu Falak Sebuah Ilustrasi Paradoks Perkembangan Sains dalam Islam. *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan*, 1(1), 2017. <https://doi.org/10.30596/jam.v1i1.738>
- John M, Echols. *English Dictionary Indonesia*. PT Gramedia, 2005.
- Khallaf, A. W. *Ilm Usul al-Fiqh*. Dina Main, 1994.
- Khazin, M. *Falak Studies in Theory and Practice* (1st ed.). Buana Library, 2004.
- Mas'adi, A. *Fazlur Rahman Thinking about the Methodology of Islamic Law Reform*. King Grafindo Persada, 1998.
- Muhammadiyah, M. L. A. C. and T. *Muhammadiyah Hisab Guidelines* (II). Majelis Legal Affairs Committee and Tajdid Muhammadiyah, 2009.
- Nasrun Haroen. *Usul Fiqh*. Logos, 1996.
- Project Development of Islamic Courts. *Rukyah Hisab Agency Department of Religion, the Almanac Hisab Rukyah*. Project Development of Islamic Courts, 1981.
- Rangka, U. D. *Ustaz Dg. Rangka (52 years), Chairman of the Jamaat al-Naz}ir, Interview, Romang Lompoa Gowa, August 23, 2016*. 2016.
- Rangka, U. D. *Ustaz Dg. Rangka (52 years), Chairman of the Jamaat al-Naz}ir, Interview, Romang Lompoa Gowa, August 23, 2016*. 2016.
- Rangka, U. D. *Ustaz Rangka (52 years), Chairman of the Jamaat al-Naz}ir, Interview, Romang Lompoa Gowa, 18 July, 2016*.
- RI, D. *Rukyah Technical Guidelines : Directorate General of Institutional Development of Islam and the Directorate of Islamic Courts*. Depag RI, 1994.
- Rusfi, M. Validitas Masalah Mursalah Sebagai Sumber Hukum. *Al-'Adalah*, 12(1), 2014.
- Sakirman.. Kontroversi Hisab Dan Rukyat Dalam Menetapkan Awal Bulan Hijriah Di Indonesia. *Elfalaky*, 1(1), 2017.
- Ustaz Dg. Rangka. *Ustaz Dg. Rangka (52 years), Chairman of the Jamaat al-Naz}ir, Interview, Romang Lompoa Gowa, August 23, 2016*. 2016.
- Warson Munawwir Ahmad. (*Dictionary Arabic Indonesia*. Progressive Library, 1997.