

Traces of Islamic Astronomy and the Residue of Sufism in Determining the Beginning of Ramadan on the Maluku Muslim Community

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Abstract

The Wandering Sufi have given their own traces of Islam in the archipelago, namely the traces of Sufism and also the traces of Islamic Astronomy. This Wandering Sufi has been present in the archipelago since the early days of Islamic trade, including in Maluku. The existence of several customs in Islamic rituals in several areas in Maluku, authentically confirms the Islamic style embraced by the Maluku people. This study found that there is a trace of Islamic astronomy in Maluku, in the form of a calendar concept that has a display pattern similar to the Javanese and Sumatran Islamic calendars, and has an Arabic numerological concept with beliefs similar to those in the Banjar Society. In addition, this study also provides an overview of the residue of Sufism teachings in the form of the Qadiriyyah and Shattariyyah orders.

Keywords: Islamic Astronomy, Sufism Residue, Islamic Calendar, Numerology

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A. Introduction

Today, the idea of Islam Nusantara is still difficult to understand as Islam that grew up in the archipelago with all its peculiarities and adjustment patterns. Nusantara Islam, by some experts, is even considered to be distant from the value of moderation. Even though Islam that grew up in the archipelago actually contains various elements of moderation, various previous studies have shown that assimilation and acculturation between Islam and Culture in the archipelago can run without reducing the practice and value of sharia from Islam itself.

Of course, the success of the growth and development of Islam in the archipelago is inseparable from the preachers who are good at conveying Islam to the community. Da'wah by tolerating the habits of the community at that time, was clearly owned by Sufi preachers. These Sufis traveled from the Middle East to the archipelago, in line with the view of A.H. Jhones referred to by Azyumardi Azra, stating that the Sufis succeeded in Islamizing the

people in the archipelago since the 13th century [1].

These Wandering Sufis are known to master several disciplines at once, including the fields of Medicine and Astrology, in this case Astronomy and Cosmology. In addition, of course, Sufi is synonymous with mystical experiences according to the amaliyah of the Tarekat or Sufism that he is engaged in. However, currently the traces of the Wandering Sufi have not been brought to the surface. The strong idea of Islamic modernity, in fact, thinks that the legacy of the Wandering Sufi is a kind of nostalgia from the epics of the past. The da'wah model of the Sufis should continue to be explored and updated to maintain the Islamic tradition in the archipelago. Evidence of the intelligence of these Wandering Sufis can be found through various sources, both popular electronic media and various existing researches. The relics of the Sufis include a calendar with a reference to the Moon (Qomariyah), exhortations in the form of old poems, and also rituals for certain times.

Moreover, lately, the current of da'wah that does not carry the characteristics of Sufism, has begun to be engaged by many millennial generations. Not to mention the tradition of Islamic society which is suspected to contain sufistic values in several regions, including in Java and Maluku, which looks in contrast to the course of Islamic development today. For example, the time to start the beginning of Ramadan, which results in several local communities in certain areas ending Ramadan, is two or three days earlier than the conventional time set by the Government through the Isbat session from the Ministry of Religious Affairs.

The differences that arise can be reduced by a scientific approach, so that the traces of Astronomy brought by the Wandering Sufis can be well understood and properly applied by the local community people. At least it can be a starting material for preachers who focus on Sufism to enter the local community, such as updating the calendar calculation model that has shifted and being able to further identify what styles of Sufism have become residues in the local community. For example, the rituals of the community in Java which are categorized as the Aboge, the rituals of the Hatuhaha Muslim community in Central Maluku, and the Islamic Calendar in Wakal Village in Jazira Leihitu District, Central Maluku Regency, Ambon Province. Referring to the description above, the researcher was inspired to conduct research on the early rituals of Ramadan among the Muslim community in Maluku by analyzing the traces of Astronomy and the residues of Sufism contained in it.

B. Method

This research is a type of qualitative research. According to Lichtman, qualitative research is a generic term that contains the meaning of a way to know (something) in which a researcher collects, organizes, and interprets information obtained from humans using the eyes or ears as a filter. Often the research involves in-depth interviews or observations of humans in natural, *online*, or social settings. This can be contrasted with quantitative research, which relies heavily on hypothesis testing, cause and effect, and statistical analyses [2]. In this study, a qualitative descriptive method with a variety of case studies was used.

This research will be carried out in the Muslim Community community in Maluku. The location of this research was carried out in several Traditional villages in Central Maluku Regency, Maluku Province, which include Wakal village, Jazira Leihitu District, Rohmoni Village, Haruku Island District.

The data sources in this study consist of primary and secondary data. Primary data were obtained from observations, interviews, and documentation about the early rituals of Ramdhan in the Muslim community of Wakal Country, Leihitu District, and Rohmoni Country, Haruku Island District, Maluku Tengan Regency, Maluku Province. For secondary data, it is obtained from various literature in the form of books or research reports related to the research object.

1. Data Collection Methods

a. Field observation

This study applies active and passive participation observation, namely researchers are directly involved in activities, especially in the areas of Jazira Leihitu Negeri Wakal District and Haruku Island District, Rohmoni State, Maluku Tengan Regency, Maluku Province. Meanwhile, for passive participation observation, researchers are not directly involved in activities, especially in the country's area.

b. Interview

The data was collected by directly interviewing the informants, both in the state of the Muslim community in the Jazira Leihitu District, Wakal State and Haruku Island District, Rohmoni State, Central Maluku Regency, Maluku Province. Interviews were also conducted with informants using *the snowball sampling* method to find key informants who had a lot of

information, by contacting the initial respondents to ask about the characteristics of the respondents intended for research purposes. This technique is in line with interview and field observation techniques [3].

c. Documentation

Documentation can be in the form of records about events that have passed, can be in the form of ancient manuscripts, pictures, videos, or other monumental works. In this study, the documentation applied is taking photos, voice recordings, and video recordings.

2. Data Analysis

After the data was collected using the data collection techniques discussed earlier, the data was then processed by analysis referring to Miles and Huberman. Data analysis is inductive, there are three activities in qualitative data analysis, namely data reduction, data display, and conclusion or verification. The initial conclusion will be updated or not, depending on valid data. The validity of the data can determine credible conclusions [4].

C. Results and Discussion

1. Research Results Definition of Astronomy

Astronomy of Greek origin: *dorpovopia*, translite. *Astronomy* [5], from *Astronomia* 'star' and *nomos* 'law', also called stellar science or astronomy, is a natural science that studies celestial bodies and natural phenomena that occur outside of Earth, including phenomena in the Earth's upper atmosphere that originate from outer space such as meteors and aurora. This science primarily studies various aspects of celestial objects such as their origin, physical or chemical properties, meteorology, and motion and how knowledge of these objects explains the formation and development of the universe.

In another sense, Astronomy is a science that studies and observes the movement of celestial bodies and natural phenomena that occur outside the earth's atmosphere. These celestial bodies include the sun, planets, moons, stars, meteorites, asteroids and others. In addition, astronomy also discusses past events related to the origin of the formation of the solar system or universe such as the Big Bang theory, the formation of galaxies, black holes and others [6].

In the 20th century, professional astronomy was divided into two branches, namely

observational astronomy; The study of astronomy involves collecting data from observations of celestial bodies, which will then be analyzed using the basic principles of physics, and theoretical astronomy; The study of astronomy is centered on the development of computer or analytical models to explain the properties of celestial bodies and other natural phenomena. These two branches are complementary; Theoretical astronomy seeks to explain the results of observational astronomical observations, and observational astronomy will try to prove the conclusions made by theoretical astronomy [7].

2. Astronomy Islam

As with Mathematics, of course, these verses are only used as inspiration for Muslim scientists to be followed up through research activities in the form of observations and mathematical calculations [8]. Furthermore, from Astronomy (Astronomy), the unification of the hijri calendar nationally can be carried out [9].

The Quran is a guideline for human beings that covers all aspects of life. There is no exception about the field of science such as astronomy which is one of the pillars of the development of human civilization. Astronomy as one of the alternatives to the interpretation of the Qur'an is a form of interpretation that is scientific or uses natural science. The content of material in astronomy can help Muslims in carrying out their teachings, for example helping in showing the direction of the qibla and determining the holiday or the beginning of Ramadan [10].

There are many Muslim scientists who study astronomy. One of them is Al Farabi in his work *Ihsha' al-'Ulum* (Classification of knowledge). Al Farabi called astronomy the science of astrology. Al Farabi categorizes the science of astrology into two parts, namely:

- a. Astrology to predict celestial bodies for the future
- b. Astrology for education (astronomy)

Furthermore, Al Khawarizmi in his work *Mafatih al-'Ulum* (Keys of Science). Al Khawarizmi called astronomy *hai'ah*. *Hai'ah* means the science of knowing the arrangement of the orbits of celestial bodies. In addition, there are several other scientists who call astronomy *hai'ah*, namely Al Akfani, Ibn Khaldun, and Thasy Kubri Zadah [11].

In the Quran surah al Anbiya verse 33, there are various critics who consider that the verse contains a geocentric concept. In fact, basically the verse only explains about the sun and

moon which have their respective circulation lines [12]. Indeed Allah said as follows:

33. *"And it is He who created night and day, sun and moon. Each of the two is circulating in its circulation".*

Based on the explanation of the verse above, the truth about day and night, the sun and the moon are each in the circulation line, this is the truth of Islam towards Astronomy which has an understanding of an object. The Qur'an has a good and perfect intention and explanation of an object and to seek the truth it is very important because the Qur'an is a language that is not easily changed by humans.

Until now, Muslims do not have a single calendar system. In fact, if Muslims have a single calendar, it will make it easier for Muslims to compile and plan various activities in the future and know about past events. The calendar not only functions for the sake of worship (religious) but also functions for social purposes (muamalah) and others. The absence of the calendar is a debt of civilization, this is very concerning because Muslims in this world cannot carry out religious celebrations simultaneously such as Eid al-Fitr, Eid al-Adha and Ramadan and other worships. If studied in terms of fiqh and astronomy, it is indeed not easy to realize because it must be studied further, both in terms of fiqh and astronomy. However, it should be noted that the existence of an accurate and consistent calendar is part of the guidance of a civilization and is one of the requirements for a civilization to always exist and develop [13].

Differences in determining the beginning of the month are inevitable while still using various methods in determining the beginning of the month. It can be seen that determining holidays or times of worship always brings differences, such as determining Ramadan, Shawwal and Dzulhijjah [14].

The need for Muslims in the world for a unifiable calendar is urgent for religious interests both as individual beings and as social beings, as well as the determination of Ramadan and the determination of the beginning of other months. One of the problems that slows down the implementation of the Islamic calendar globally is because it is still debated and still has a different understanding related to the hadith of the Prophet (saw) about determining the beginning of the hijri month. As the hadith of the Prophet (PBUH) (HR. al-Bukhari and Muslim):

"Fasting when you see the new moon and do Eid al-Fitr when you see the new moon also; If the moon above you is obstructed by clouds, then complete the number of the months of

Shabban thirty days."

The absence of a comprehensive and unified Islamic calendar among Muslims in the world causes the Islamic world to have chaos in organizing the time system [15] and also provides chaos in setting Islamic holidays in the world, as well as having a debt of civilization in Islam [16]. It is equally known that when Muslims use the Gregorian calendar in transactions and in business processing and worship activities such as paying Zakat, surely Muslims have made a mistake in paying zakat because the Gregorian calendar is 11.5 days longer than the Hijri calendar [17]. Realizing this reality and as an effort to unify the time system in the Islamic world, astronomers and astronomers have conducted research and studies to find a concept of an Islamic calendar that is global one day and one date around the world.

In Islamic law, the times to carry out certain worship based on the month of qamariah such as the obligatory fasting in the month of Ramadan, the Eid al-Fitr prayer on the first day of Shawwal, and the Eid al-Adha prayer on the tenth day of Dzulhijjah and other worship related to the time of the calendar. Thus, the use of the calendar in a unified manner is very much needed by Muslims in order to be able to carry out worship at the same time [18].

3. Residues of Sufism

Residue can be interpreted as sediment, while Sufism refers to the understanding practiced by Sufis. One of the meanings of Sufi is derived from the word *Shuf*, which means fleece. The word fleece is referred to because the people who are experts in worship and zuhud in the past used simple clothes made of sheep's wool. In the history of Sufism, we find many stories that when a person wants to enter the path of closeness to Allah they abandon the luxurious clothes they usually wear and replace them with coarse wool cloth that is woven simply [19]. Thus, the residue of Sufism can be interpreted as the deposits of Sufism teachings that have been cultured in Muslim communities in the archipelago. Traces of it can still be found, including the determination of time which is often associated with mystical values in the tradition of the Order or certain Sufi traditions.

Many ancient scholars and modern scholars try to provide a definition of Sufism or Sufism. Buya Hamka, one of the national scholars, defines Sufism as "*the will to improve the mind and shifa-kan (cleanse) the mind,*"[20] which is easy to understand because Sufism is synonymous with *tazkiyatun-nafs* (cleansing the soul). Annemarie Schimmel provides a more

concise definition of Sufism, which is "*the mystical dimension of Islam*." [21] This definition is in line with what Seyyed Hossein Nasr put forward, that Sufism is "the inner (esoteric) dimension of Islam that has a basis in the Qur'an and the Sunnah of the Prophet."

Meanwhile, early scholars also provide various meanings or definitions. Dimiyati Sajari identifies that until the 3rd century Hijri, as cited by Ibrahim Basyuni in *Nasy'at at-Tashawwuf al-Islami*, there were already forty definitions [22]. Some of the definitions of prominent scholars are summarized by Abu Nashr al-Thusi (d. 377 AH/988 AD) in the book *Al-Luma'* as follows:

- a. Muhammad bin Ali al-Qashshab: Sufism is a noble morality, which is evident in the glorious age, which comes from noble people, along with noble people.
- b. Junaid al-Baghdadi: Sufism is that you should be with Allah without including anything other than Him.
- c. Ruwaim bin Ahmad: Sufism is directing oneself with Allah for what He wants.
- d. Sumnun bin Hamzat: Sufism is that you should feel that you do not have something and do not belong to something.
- e. Abu Mohammed al-Jariri: Sufism is to enter into every noble morality and get out of every despicable morality.
- f. Amr bin Uthman al-Makki: Sufism is that a servant should do something important at a certain time.
- g. Ali bin Abdul Rahman al-Qannad: Sufism is to go through *the maqam* (stages) and maintain it by perpetuating communication with Allah [23].

Various meanings and definitions of Sufism have emerged, but there is a common thread that connects it, namely morality, as stated by Al-Hujwiri who associates Sufism with morality. In this regard, Abu Hasan al-Nuri said that Sufism is not a form and not a source of knowledge, but morals, or in a different sentence Abu Muhammad Murta'isy said *at-tashawwuf husnul-khuluq* (Sufism is the refinement of morals) [24].

4. The Character of the Community in Maintaining the Teachings of Ancestors

On average, people in Indigenous Countries have a fairly strong filter or filter, as a form of effort, towards communities from outside them, related to various information on Islamic teachings that they follow. In Wakal, for example, information about the Islamic

Calendar used, only enough to be shown to the Researcher, the contents cannot be documented [25].



Figure 1. One of the heirs of the Islamic calendar manuscript

The holder of the Islamic Calendar manuscript in Waqul recounted, while being moved, that this was an ancestral mandate that must be well and carefully guarded, even though they were often seen as too different from the negative connotations by other Islamic communities.

Similar to the Land of Wakal, the character of the people of Rohomoni is stricter in screening researchers who try to explore Islamic teachings in the Land of Rohomoni. There are several main factors that make people in the Indigenous Land very careful to express their understanding of Islam. First, the long experience in the Colonial era, one of which is the Colonial effort in deconstructing several customary orders there, for example the massacre of the Four Kings in the Hatuhaha Peninsula (the name for the unification area of the Five Countries, including Rohomoni in it). Second, there may be other people who have manipulative efforts such as the story of the Colonial orientalist such as Christiaan Snouck Hurgronje. Third, the disagreement that has occurred and led to social conflicts over the conception of ancestral teachings by internal parties in the Hatuhaha Peninsula. Fifth, the principles of manners towards the teachings of Sufism inherent in various Islamic rituals (including the concept of the Islamic Calendar, *Writers*) are practiced in a disciplined, strict and not arbitrary manner except by the Guru Clan (Descendants of Religious Experts, *Writers*), let alone expressed to outsiders [26].



Figure 2. Multiple Teacher Clans

This circumstance causes the author to make comparisons with various secondary sources, to reconstruct the information obtained. Of course, by not excessively trying to make extreme duplication of various traces of Islamic Astronomy, especially the Calendar and various traces of existing Sufism residues.

5. Islamic Calendar in the Land of Waql and the Land of Rohomoni

The display of the Islamic Calendar calculation determination model found in the Waql Country and Rohomoni Country has similarities with the Javanese Islamic Calendar from **The Aboge** Community.



Figure 3. Examples of Aboge Manuscripts [27]

Aboge is an acronym for **Alif Rebo Wage**, which is a calculation used by Aboge adherents to determine the Date, Month, and Year as well as Hijri or AD [28]. This calendar system was initiated by the King of Java, Mataram Islam, namely Sultan Agung who was

titled Sri Sultan Muhammad Sultan Agung Prabu Anyokrokusumo, since 1555 Saka or 1633 AD or precisely 1043 H has adjusted the Hindu and Javanese calendars into the Hijri calendar based on the lunar calendar (Lunar Year) [29].

However, there are some striking differences between the Javanese Islamic Calendar and the Islamic Calendar in the Muslim community of Maluku, especially the Land of Waql and the Land of Rohomoni is the absence of Market Days (**Legi, Pahing, Wage, Pon, and Kliwon**). Even so, there is a possibility that other terminology as a substitute for the market day in question is **Masywara, Kala, Sri, Bisnu, and, Barhama** [30]. The following is a comparison of information with the collection of Books in the Kingdom of Tanah Hitu.

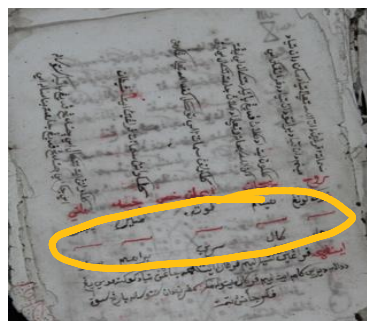


Figure 4. Market Day five substitute terminology [31]

It is possible that these five-terminology substitutes for Javanese market days are in line with the understanding of Numerology which is acculturated in Islam and has a long chronology with the Babylonian civilization. As explained in Astrotalk: "*For ages, many nations followed the general concept of numerology. Countries like Japan, Greece, India, and ancient Egypt have already begun the usage of numerology and its methods. Along with it, there are proofs that the concept of numerology was also practiced in nations like Rome and China in ancient times*" [32]. This explanation can be interpreted as saying that for centuries, many countries followed the general concept of numerology. Countries like Japan, Greece, India, and ancient Egypt have started using Numerology and its methods. In addition, there is evidence that the concept of Numerology was also practiced in countries such as Rome and China in ancient times. Numerology itself is synonymous with Astrology, not Astronomy. Astronomy is the study of the universe which is the totality of all matter, energy, space, and time. While Astrology is a hereditary astrology that is associated with stories of people's lives. Astronomy studies the physical, chemical, and evolutionary conditions of celestial bodies that

have nothing to do with the fate of humans today. Astrology studies the movements of planets, moons, suns, and stars that are believed to be related to human fate [33].

Another Numerology emerges is the choice of numbers in the Year system in the Javanese Islamic Calendar, including the Islamic Calendar used by Islam Aboge, the Islamic community in West Sumatra, the Islamic community in the Land of Waql and the Land of Rohomoni. Numerology of Arabic letters: **Alif**(1), **Ha** (5), **Early Jim** (3), **Zai**(7), **Dal** (4), **Ba** (2), **Waw** (6) and **Late Jim** (3). The following is an example of Arabic numerology with the conversion of Hijaiyah letters to Numbers, which corresponds to the numbers on the Islamic Calendar described earlier. This conversion exists in the Banjar community, used to determine a mate.

ا = 1 ●	خ = 600	ش = 300	غ = 1000	ن = 50
ب = 2 ●	د = 4 ●	ص = 90	ف = 80	و = 6 ●
ت = 400	ذ = 700	ض = 800	ق = 100	ه = 5 ●
ث = 500	ر = 200	ط = 9	ك = 20	ء = 1
ج = 3 ●	ز = 7 ●	ظ = 900	ل = 30	ي = 10
ح = 8	س = 60	ع = 70	م = 40	

Figure 5. Numerology for Mate Determination [34]

There are two traces of the Islamic calendar dating model in the Land of Waqal and in the Land of Rohomoni. First, the Matrix model (Table form) contains the codification of the names of Years, Months, and Days according to the numerology that has been described. Second, the circle model to show the Year, referred to as **the Year Board** or **Number Board**. The possibility of the Matrix model for the Guru Clan, is studied in a limited way. Furthermore, after obtaining accurate results according to the Guru Clan, it is then marked on the Number Board for the general public to see.

In addition, in the Land of Rohomoni there is an understanding of the determination of 1 Muharam, there are four terminologies to classify the division based on zoning. First, **Jumatiyah** , namely the determination of 1 Muharam must fall on Friday, for the Hatuhaha zone. Second, **Khamsiyah** , which is the determination of 1 Muharam falls on Thursday, for the Iha zone. Third, **Raboiyah** , i.e. 1 Muharram, falls on Wednesday, for the Huamual zone. Fourth, **Salasaiyah** i.e. 1 Muharam falls on Tuesday, for the Tanah Hitu zone [35]. The

following is an example of calendar reconstruction in Islamic countries in Maluku.

Table 1. Illustration of the Calendar in the Land of Rohomoni

(3) Jim Akhir	(9) Waw	(2) Ba	(4) Dal	(7) Zai	(3) Jim Awal	(5) Ha	(1) Alif	Moon	
							Friday	Muharam	30
							Sunday	Safar	29
							Monday	Rabiul Awal	30
							Wednesday	Rabiul Akhir	29
							Thursday	Jumadil Awal	30
							Saturday	Jumadil Akhir	29
							Ahad	Rajab	30
							Tuesday	Saban	29
							Wednesday	Ramadan	30
							Friday	Sawal	29
							Saturday	Dzulkaidah	30
							Monday	Dzulhaji	29

Remarks: If it is Khamsiyah, then the Year of Alif (1) begins on Thursday. This pattern also applies to Roboiyah and Salasaiyah.

The original look is not like the illustration by the Author. The writing of the moon is not in the manuscript shown to the author, as well as the number on the right side for the number of days, as is it for convenience. The Hijaiyah letters in the top row are written by adding dots in accordance with Arabic numerology. In the Land of Rohomoni, these points are referred to as **Noktah**.

In addition, several copies of the Calendar have been made up to a total of 8 years (1 wind). Every year, from the Year of Alif (1) to Jim Akhir (3), has been made. There are also names of days that are characterized by the names of animals, such as in the Banjar Tradition above. But what makes it different is that in Rohomoni, the names amount to 30 names according to the number of days.

Table 2. Illustration of the Calendar in the Land of Waql

(3) Jim Akhir	(9) Waw	(2) Ba	(4) Dal	(7) Zai	(3) Jim Awal	(5) Ha	(1) Alif	Moon	
							Thursday	Muharam	30
							Thursday	Safar	29
							Friday	Rabiul Awal	30
							Monday	Rabiul Akhir	29

							Tuesday	Jumadil Awal	30
							Thursday	Jumadil Akhir	29
							Friday	Rajab	30
							Sunday	Every	29
							Monday	Ramadan	30
							Wednesday	Sawal	29
							Thursday	Dzulkaidah	30
							Saturday	Dzulhaji	29

Remarks: The beginning of Tuesday in the year of Alif (1) is only an example of adjusting to the informant's statement from Rohomoni, because the author has not directly confirmed to the informant in the Waqal Country about the certainty of the use of Salasaiyah.

In the original view according to the manuscript, the moon writing in the first column of the first line, there is none. Likewise, the number of months on the right, the numbers 30 and 29 are only added by the author to facilitate the illumination of the change of day. Originally, the name of the month was also included in each column and row containing the day. This writing model is what causes the manuscript of the Islamic Calendar model in the Waqal Country to look elongated and wide, while in the Rohomoni Country it looks smaller.

The principle of setting the day at the beginning of the month and the end of the month, in the Land of Waql and the Land of Rohomoni is the same. For those who are 30, if the beginning of the month, the day starts on Tuesday, then the end of the month, the day ends with Wednesday. Meanwhile, for 29 days, if the beginning of the month, the day starts on Thursday, then at the end of the month, the day ends with the same day, which is Thursday. The total number of days is 354 days in a year.

Both the Waqal and Rohomoni calendars do not include Javanese market days. It also does not appear to be replaced with the terminology that has been explained, namely **Masywara, Kala, Sri, Bisnu, and, Barhama**. Unlike the Javanese Islamic Calendar in general, including the display of the Aboqe Islamic calendar above.

The next model is the Year Board or Number Board. In the Land of Rohomoni, the existence of the Year Board does exist, only the Author has not had time to see and document it. Except for the manuscript owned by one of the descendants of the Guru Clan. While in the Land of Wakal, the Year Board is placed in the Mosque and with the permission of the Imam and the Head of the Mosque, the Year Board can be condemned with the Mosque Congregation.

The Year Board in the Land of Waql is made of Wood, also called a **Tray**. The board is then dotted and coded in the form of a layered circle, consisting of four layers. Successively from the outermost layer there are 12, then 30, then 8, and finally 1 as the shaft.



Figure 6. Islamic Year Board in the Land of Waql [36]

Based on the number of dots, the outermost circle indicates the number of Moons in 1 Year (12 months). Furthermore, 30 points is the number of Days. Then the number of 8 points is the number of years according to the principles of the Javanese Islamic Curriculum in general.

6. Sufism in Islam in the Land of Waql and the Land of Rohomoni

The style of Sufism found in the Land of Waql can be seen from various prayers, including the Tahlilan Prayer which is often recited, also appears in Tawasul. The mention of the name of Sheikh Abdul Qadir al-Jaelani, indicates that in the past, the understanding of the Qadiriyyah Order had its own place in the Land of Wakal. In addition, in the Land of Wakal, the concept of Zikir is understood in the classification of Zikir Sharia, Zikir Tarekat, Zikir Hakekat, and Zikir Ma'rifat [37]. This kind of division of dhikr is only commonly known among the practitioners of the Tarekat.

The concept of seeing Hilal, related to Sufism, is the expression that Hilal on the first day, is seen by Angels. Hilal on the second day, seen by animals, including worms in the ground. It was only on the third day that Hilal could be seen by humans. This expression explains why Muslims abroad in Waqal often experience delays in fasting, because humans can only see the new moon on the third day [38]. Beliefs about Animals that understand the signs of Allah's commandments, including the signs of Fasting or various stories of wisdom

about Animals that understand Human Language, are prevalent in Sufism stories.

In addition to the teachings about the symbols of Hijaiyah letters in prayer, for example Alif, Ha, Mim, and Dal, as the embodiment of AHMAD. Indications of the understanding of Sufism are indeed widely circulated in Islamic Indigenous Countries in Maluku. Here it is known as Ushul Diri, it is also related to the teachings of Ibn Arabi [39].

As for the reference regarding the selection of the number 8 and the number of periods, in the form of 1, 5, 3, 7, 4, and 6 in Hijaiyah letters in the Javanese Islamic calendar, which is also followed by a similar pattern by Islam in Waqal and Rohomoni, in addition to Arabic Numerology is a Hadith among the practitioners of the Tarekat in the Book of Syifaa-ul Quluub (pages 7-10) which reads:

“Aku melihat di malam Isra’ denganku akan sejumlah kalimat di tiang Arsy, sebagai berikut: Allahu hadi satu (1) kali; Hudaullah lima (5) kali; Jamalul fi’li tiga (3) kali; Zara’allahu zar’an bila bazrin tujuh (7) kali; Dinullah empat (4) kali; Badi’us samawati wal ardhhi dua (2) kali; Wailun liman’asha enam (6) kali; Dinullah empat (4) kali; Zara’allahu zar’an bila bazrin tujuh (7) kali; Badi’us samawati wal ardhhi dua (2) kali; Jamalul fi’li tiga (3) kali; Hudaullah lima (5) kali; Wailun liman’asha enam (6) kali; Allahu hadi satu (1) kali; Badi’us samawati wal ardhhi dua (2) kali; Zara’allahu zar’an bila bazrin tujuh (7) kali; Allahu hadi satu (1) kali; Jamalul fi’li tiga (3) kali.”

(“The Messenger of Allah (peace and blessings of Allaah be upon him) said, "Take for you the beginning of the first eighth sentence which becomes the letter of the year and the beginning of the sentence which is twelve times the letter of the month, that is to say, add up, then start counting Thursday, and on which day the number is reached, then that day is the beginning of the month”). [40]

Meanwhile, the style of Sufism in the Land of Rohomoni, can be observed through Kapata or Lani or Poetry which is considered oral *history*. In addition to the various meanings of symbols in Islamic rituals, such as the Washing of the Sacred Sacrament, the Restoration of the Mosque, the Kapata regarding the arrival of the first Islamic Broadcaster, prayers, and certain Sufism books.

Around the beginning of the 1200s AD, a scholar named Sheikh Maulana al-Malik al-Saleh entered the Hatuhah Peninsula, the Land of Aumael (another name for Rohomoni). This scholar was welcomed by Kapitan Usemahu from the State of Kabaw and followed by Kapitan

Limapesi from the State of Amahatuhutui [41].

The next story, the Ulama was stretchered to the center of government at that time, namely Aumael. Along the way, the scholars chanted the practice **of Hu Yaman Hu** which is believed to be a relic of Islam before the arrival of Sheikh Maulana. But "Hu Yaman Hu" is pronounced by the local community to huy **yama huyya**. During the journey, the stretcher felt heavy, so by Sheikh Maulana, the bearers were taught a new practice, namely **La Ilaha Illallah Muhaddarosulullah** [42]. This Shahada sentence was then also chanted during the process of pulling wood from the forest to be used as a renovation of the Hatuhaha Mosque. So, it can be said **that Hadrah** or Zikir appears with movements during the process of pulling wood.

The Kapata or Lani or Verse about the determination of the beginning of Ramadan, which was centered in the Land of Rohomoni for a long time, is as follows:

Lebe Hahahahahahaha

The injury of the eyes

Isihura salo

Ye mata salo

Kairalali Su Gurui Imam Hatuhahe

The depths of the sea, the depths of the

Two of the two-seat

Siri visit Hatuhahai

Sirua syira falls Imam Hatuhahai

The Kapata described how the three countries in the Hatuhaha Peninsula, representatives of their Islamic Leaders headed to the Land of Rohomoni to receive the fatwa determining 1 Ramadan [43]. The Hatuhaha Peninsula has 5 countries, Kapata is not mentioned, the Hulaliu Country has completely converted religion to Christianity.

Lebe Lessy is the name for the leader of the Pelau Ulama, who maintains the Nandepu Mosque. Lebe Wakan is the name for the leader of the Ulama in Cailolo, who maintains the Nandatu Mosque. Lebe Wael is the name for the leader of the Ulama in Kabau, who maintains the Tarosari Mosque. Lebe Hatuhaha itself is the name for the leader of the Ulama in Hatuhaha, who is responsible for maintaining the Hatuhaha Mosque. The existence of the Kapata or Lani above and the naming of Hatuhaha in the Imam and Mosque in the Land of

Rohomoni, confirms that Rohomoni is the center of Islam in Hatuhaha, as well as the center of the early Islamic Shiar in Hatuhaha.

In the Land of Rohomoni, the concept of Aqidah from Ash'ariyah which studies the 20 Attributes of God, 4 Groups of Mandatory Attributes of Allah, namely the nature of *Nafsiyah*, the nature of **Salbiyah**, the nature of *Maani*, and *the nature of Manawiyah*. While the confirmed madhhab is Shafi'i, this is marked by a verse passage in the verse as follows:

Umar Ali talibu Ali

Masibu public masibu

"Sam, I'm

Barakati Wa Betla [44]

In the verse, Imam Shafi'i has been explicitly mentioned. Meanwhile, Umar said, the author is saved, this indicates that Caliph Umar bin Khattab is the first originator of the Hijri Year. Meanwhile, the concept of **Manifestiyah** regarding the teachings of the 7th Dignity of Ibn Arabi is also very familiar in the Land of Rohomoni. This concept exists in **the Shattariyah** Tarekat, this order is also widely embraced by Aboge Islam in Java. This order of Syattariyah was attributed to Abdullah as-Syattar. Starting from Iran and the area around Transoxania, it is better known as **Isyqiyah**. In the Ottoman Turkish region, this institute was called **the Bistamiyah**. Research by Martin Van Bruinessen, stated that this order was widely found in Java and Sumatra, spread by Sufis who spread their understanding to Indonesia. The relationship between one community and another in this order is not interconnected. This order is relatively easy to blend with various local traditions so that it becomes the most "indigenous" order among the existing orders [45].

D. Conclusion

Based on the research that has been conducted, it can be concluded that there is a trace of Islamic astronomy in the Muslim community in Maluku in the form of a calendar model similar to the Javanese Islamic Calendar without market days. Furthermore, there are residues of Sufism in the Muslim community in Maluku in the form of the Qadiriya order and the Shattariyah order.

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