

Accommodation of Customs and Islamic Laws in Determining the Beginning of the Month of Ramadan for Indigenous Papuan Muslim Community in West Papua

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ABSTRACT

The focus of this research is to examine the accommodation of Islamic custom and law, especially in determining the beginning and end of the month of Ramadan in indigenous Papuan Muslim communities in West Papua. This determination method is known as the traditional method, which is considered the most accurate in determining the beginning of the month of Ramadan. The community also maintains this method even though it often differs from the government's determination. The analytical method used in this research is phenomenology by looking at people's behaviour as text that can be interpreted and given meaning. The data used as the basis for the analysis of this study were obtained from observations, interviews, and documentation. Observations focused on indigenous peoples' traditions in determining the beginning and end of non-Ramadan. Interviews were conducted with 12 informants of syarak judges (Imam, khatib, muazzin, and marbot) who have knowledge and actors in the traditional method. The study results show that the indigenous people have been practising determining the beginning and end of the month of Ramadan for a long time, carried out by syarak judges consisting of imams, khatib, muazzin, and marbot. They are figures who are considered capable of knowing when the month of Ramadan will arrive. As for the number of days of Ramadan, it must be 30 days, so since the first day is set, it will be counted up to the 30th day. The number of days cannot be less and cannot be more. The limitation of this research lies in the limited time in the research process because it was carried out when there was an outbreak of the Corona Virus Disease 19.

Keywords: Accommodation; Customary law; Islamic law; stipulation of the start of Ramadan; Papuan Muslims

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INTRODUCTION

The determination of the beginning of Ramadan in Indonesia has used the reckoning and rukyah methods. However, in the Muslim community, native Papuans use reckoning and rukyah and use the traditional method determined by the syarak judge, which is then ratified through customary deliberation. The determination of the beginning of the month, which is carried out using this traditional method, has been carried out from generation to generation and ignores the government's stipulations through decisions at the isbat session (Sakirman, 2011; Ulum, 2015). Determination through tradition by religious leaders in religious traditions in West Papua is considered the most accurate method of starting and ending the month of Ramadan. So there are Muslim communities, indigenous Papuans who follow the tradition, and people who have left the tradition based on government decrees.

The tradition of determining the beginning and end of the month of Ramadan maintained by the community is considered the most accurate method compared to that set by the government or other mass organizations. The determination of the beginning of the month through the isbat session is a government routine every year (Hidayat, 2019). However, it is not the only option in uniting and resolving disputes regarding differences in views between reckoning and rukyah. Even though the isbat session has been carried out, there is still a version of the organization or other groups determining the beginning and end of Ramadan (Rohmah, 2020). The reckoning method is the method of determination used by the Muhammadiyah organization (Azhari, 2006), while Nahdatul Ulama is more likely to use the rukyah hilal method (Fauzan, 2014; Putri, 2019). In general, Nahdatul Ulama organizations follow the results of the isbat session held by the Ministry of Religion in determining the beginning of Ramadan (Indah, 2021; Zufriani, 2016; Azhari, 2015; Aini, 2017). Even though it has been determined by the Ministry of Religion from the results of the isbat session, there may be differences between organizations or community groups that carry out their methods in determining the beginning and end of the month of Ramadan (Sakirman, 2017).

The phenomenon of the difference in the timing of the beginning of the month of Ramadan using the reckoning and rukyah methods continues to occur every year (Fauzan, 2014; Zuhadi, 2019). Due to not only the two organizations, namely Muhammadiyah (Rohmat, 2014; Hefni, 2019) and Nahdatul Ulama, which have differences of opinion in determining the beginning of the month (Suhardiman, 2013), but there are also many Islamic groups or organizations in Indonesia. Based on the group, the ijthihad method determines the beginning of the month. For example, in the Java area, adherents of Kejawen Islam Alif Rebo (Amir, 2017; Eviyanti, 2019; Izzuddin, 2015) or commonly known as adherents of Islam Abonge (Ridho, 2018), and followers of the Kejawen tradition of Trah Bonokeling determine the beginning of the month using a Javanese almanak (Fahmi, 2010). 2020). Likewise, adherents of the Naqsabandiyah Terekat in West Sumatra use the reckoning method to see the moon's position. However, the reckoning method is

the munjit reckoning practiced in their tarekat (Salampessy, 2019). Still, in West Sumatra, groups of adherents of the Islamic Tarekat Syatariyyah use the rukyat method directly on the edge of the Ulakan beach, Padang Pariaman. While in South Sulawesi there are adherents of the al-Nazir congregation using the rukyat method by looking at the moon's position and natural signs, such as the occurrence of highs and lows of seawater (Sudirman, 2019). Moreover, many more groups determine the beginning of the month with the same method (Salampessy, 2019; Fahmi, 2020). Looking at the trend of existing studies, it appears that there are two methods of simultaneously determining the beginning of Ramadan (Jayusman, 2010). Applying the reckoning and rukyah methods sometimes results in different determinations, each running and maintaining according to affiliation, thus creating confusion in the community (Wahidi, 2011). As is the case in the determination made by the Muslim community, native Papuans also tend to maintain their tradition in determining the beginning of the month of Ramadan.

This paper is a response to the limitations of the previous article by explicitly showing the experience of the method of determining the beginning of the month of Ramadan carried out by the Papuan Muslim community. The method of determining the beginning of the month of Ramadan uses a combination of the reckoning and rukyah methods and the hunch method. This paper also shows that customs or traditions in determining the beginning of the month of Ramadan in Muslim communities, indigenous Papuans are still used as the most crucial method. Determining the beginning and end of the month of Ramadan, which uses both the reckoning and rukyah methods, is not considered an option for the Papuan Muslim community who follow their traditions. In other words, this paper aims to examine the accommodation of customary law and Islamic law behind the determination of the beginning of the month of Ramadan through traditional methods that have been practised for generations by the Muslim community in Papua, especially in the Sorong area.

Based on the argument that the determination of the beginning of the month of Ramadan is not only done through reckoning and rukyah, which are often found in fiqh literature. The determination to begin the month of Ramadan is based on traditions from generation to generation in the community. At the same time, custom often contradicts Islamic law principles, especially if a matter has been explained and practised directly by the Prophet. On the other hand, on the same issue, the application differs because the dilator is based on tradition. Thus, the determination of the beginning of the month of Ramadan based on tradition is very likely to have differences, even contrary to the principles of fiqh reckoning and rukyah (Hefni, 2019; Amir, 2017; Azhari, 2006).

The determination of the beginning of the month for most of the Muslim tribes of West Papua uses traditional methods that have been carried out from generation to generation. The traditional method used is a method that is still maintained and carried out by the community. The determination of the beginning of the month in the reckoning and rukyah methods is often found in determining

the beginning of the month of Ramadan (Putri, 2019; Muhajir, 2019). Determination of the beginning of the month of Ramadan that combines and adds traditional methods in determining the month of Ramadan has not been found in the literature determining the beginning of the month of Ramadan. This determination also shows resistance to government regulations and fiqh literature. The determination of the beginning of the month by the native Muslim community of Papua, determined by syarak judges (Imam, khatib, muezzin, marbot), traditional leaders, and community leaders, is believed to be the most valid initial determination. The determination is often different from the determination of the beginning of the month made by the government. Thirty days must be sufficient, so since it was set at the beginning of the month, it has been predicted that the next 30 days of Eid can be predicted.

The difference in terms of the traditional method with the reckoning and rukyah methods makes the time difference in the determination. This difference is not considered a problem by the indigenous Papuan Muslim community. However, it is essential to provide comparative information on studies using a fiqh literature approach. The comparison between the hunch method and the reckoning rukyah method should provide a new reference in the study of determining the beginning of the month of Ramadan, at the same time providing knowledge of the role of tradition or 'urf (custom) in carrying out religion (Francisco, 2013: 1689–99).

The reckoning rukyah method has been exemplified since the Prophet's time (Nurkhanif, 2017). In determining the beginning of the month of Ramadan. The Indonesian people generally carry the reckoning and rukyah methods, so the hunch method is only practised by a few small groups in society, as practised by the Muslim community in Papua. This hunch method is identical to the method born from custom. In principle, in determining the beginning of the month of Ramadan, the community, a hereditary tradition is carried out and is not abandoned. It provides certainty that the community is more obedient to the continuously practised customs rather than following government regulations. At the same time, it illustrates that the Muslim community, native to Papua, maintains the tradition of determining the beginning of the month of Ramadan.

This traditional method impacts the government's rejection of the initial determination of the month of Ramadan. This resistance occurs specifically between customary law and Islamic law (Aripin, 2016; Francisco, 2013; Sucipto, 2015), where customary law is represented by the traditional method used, while the reckoning method is based on Islamic law literature (Tamam, 2017). If you study further, many things contradict Islamic and customary law (Setiyawan, 2012; Zaelani, 2020). There midpoint between the two that were initially opposite each other then reconciled at the midpoint. So the custom is still carried out but has been filtered by Islamic law, such as implementing panaik money on Bugis Makassar (Sudirman, 2019).

The conflict between Islamic and customary law has been going on for a long time (Hakim, 2017: 54–63). It can be seen in several theories born based on

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Islamic and customary law (Suratman, 2017). Such as the receptive theory, which explains that the implementation of Islamic law is prioritized over customary law. Previously, it was the receptive theory (Sucipto, 2015: 25–40). enforced by insisting that customary law is the most prioritized so that Islamic law is set aside (Tamam, 2017). The conflict continues to occur. It is because various tribes and customs still maintain their respective traditions.

The determination of the beginning of the month of Ramadan with the traditional method used by the Papuan Muslim community in the province of West Papua illustrates that normal behavior in determining the beginning of the month of Ramadan still exists. The religious tradition that is carried out is claimed that this is the correct behavior or practice, as is the case in determining the beginning and end of the month of Ramadan using traditional methods by the local community. At the beginning of Ramadan, the government or Muhammadiyah organizations reached him. The firm grip based on the principles of tradition fronted by the syarak judges illustrates that religious behavior is expressed in a tradition in the name of traditional religious teachings.

Religious practice that combines or expresses tradition is found in several ways. In marriage, inheritance, handling of corpses, even the implementation of Hajj and prayers, fasting, and zakat, thus providing multiple perceptions of the validity of the behaviour carried out in the community. On the other hand, the Qur'anic literature and the sunnah described in the fiqh literature are a solid basis for their validity because scholars follow and even stipulate them. However, in the context of tradition, they claim that traditional behaviour is the most appropriate and rejects fiqh literature information. Not infrequently, religious traditions are considered to have departed from religious principles whose harsh language is referred to as heretical, but on the opposite side, that what is being done is the most right and never wrong and is based on religious teachings. As explained by Saharuddin Ula that this method is maintained because this method is the most correct and never wrong or wrong (Ula, 2022). It is a firm grip so that the tradition of determining the beginning of the month of Ramadan is maintained in the Papuan Muslim community, especially in several Muslim tribes in West Papua.

METHODS

This research was conducted in Sorong and Raja Ampat areas by examining three tribes in the region. They are the Kokoda Tribe, the Muslim tribe in the village of Arar Island, the Muslim tribe in Sailolof, and the Misool Muslim tribe of Raja Ampat. These three tribes carry out the tradition of determining the beginning of Ramadan by using the same traditional method as using the tradition of a combination of reckoning and rukyah as well as a premonition.

This research uses descriptive qualitative research with a phenomenological approach. This phenomenological research was chosen to describe the results of the research descriptively. This descriptive research was conducted because the

researchers described the observed phenomena in a specific, transparent, and in-depth manner. This research examines the phenomena that occur in the Muslim community of indigenous Papuans who practice determining the beginning and end of the month of Ramadan using the traditional method. Researchers observed the phenomenon of society related to the experience of community determination at the beginning of Ramadan.

Sources of information by the community and religious leaders and local people who are considered to know the problem being studied so that 12 people interviewed each of the four tribes mentioned above, the selection of these 12 informants was because they were considered to represent all answers from the local community. The sampling used purposive sampling, which directly appointed the most knowledgeable person or actor to determine the beginning of the month through the traditional method. Meanwhile, some people who were given the same question answered that they did not know the process of determining it because it was handed over to religious leaders (syarak judges), community leaders, and traditional leaders. Based on this, there are two responses to the questions. First, some answer that they do not know the problem because those who do know are religious leaders. Secondly, some people answer as well as the answers of the 12 figures above (religious leaders, community leaders, and traditional leaders). The 12 people consisted of 4 syarak judges (priests, preachers, muazzin, marbot) and eight other traditional leaders and community leaders. The judges of syarak are the wariest in determining the beginning and end of the month of Ramadan.

Meanwhile, traditional leaders and other community leaders were present during the deliberation in determining the beginning of the month of Ramadan. The 12 people knew information about the fiqh of hisab rukyah but did not master it in depth because the radiation method was considered the most appropriate in determining the beginning of Ramadan. This number is limited because the research was carried out during the 2019 Coronavirus outbreak, so to avoid crowds and meet many people, only meet pre-determined figures.

Data collection techniques using observation, interviews, and document studies. Observations were made to observe community behaviour related to research since Ramadan in 2019. The interviews were conducted by meeting community leaders who were considered to have known the problem because they were directly involved in determining the beginning of the month of Ramadan using traditional methods from 2019 to 2022. At the same time, document studies were carried out to examine the literature. The fiqh book of hisab rukyah and the daily calendar (takwim) are also several books and journals relevant to this research. The data analysis technique is carried out by first collecting interview data, then processing the data by reducing existing data to choose the main things so that they stay focused on the goal, then conclude to be presented as well as research results.

RESULTS AND DISCUSSION

Customs or traditions inspire various practices of people's religious traditions in Indonesia, passed down from generation to generation. It ignores the principles of fiqh literature contained in hadith or the opinion of scholars. Religious principles based on custom or tradition are often different and even contrary to hadith or fiqh understanding provisions. They are confused about carrying out the religion, which was considered out of the proper provisions. The case with the determination of the beginning of the month of Ramadan by Muslim communities in West Papua tends to determine the beginning of the month of Ramadan based on traditions passed down from generation to generation.

The practice or behaviour of the people from generation to generation is believed to be the most correct, so it closes itself from the information literature by Muslims in general. So far, the impact of community participation has only been submitted to and obeyed by religious leaders or community leaders. So that people, in general, do not dare to act outside their traditions. Even if people go outside their traditions, they will be punished or sanctioned according to their customs. Because it has been practised from generation to generation and has become a pattern in society, it has become a method of determining the beginning of the month of Ramadan since the Syarak judge determined it.

Custom and Islamic Law

Customs, in the study of Islamic law, can be elevated to the status of a law (Sucipto, 2015). Customs made into law are customs filtered by Islamic law (Francisco, 2013; Aripin, 2016). So that not all traditions or customs can be elevated to the status of a law (Syamsuddi, 2015; Harisudin, 2016). The appointment of a custom to become law is carried out very carefully using the perspective of Islamic law (Setiyawan, 2012). It is done so that the principles of Islamic law are maintained and not harmed (Hannani, 2010).

On the other hand, customary law and Islamic law, especially in Indonesia, often collaborate in expressing worship with religion and tradition. For example, they joyfully welcomed the month of Ramadan by expressing expressions of cutting chickens for some Bugis people, washing the furniture, doing some activities, and various other behaviours. It shows that religion is not taught in literature but is practised in tradition.

Islamic law is used as a filter on customary law because God has arranged all human goodness as manifested in Islamic law (Casram, 2019), so humans are obliged to submit to God's legal rules. Whereas customary law originates from habits and is made by humans, passed down from generation to generation (Thontowi, 2013; Misno, 2018). Traditional rules are patterned on established principles that are difficult to abandon, so they are not based on universal truths (Hannani, 2010). In contrast to universal Islamic law, it is used as a filter tool so

that custom is by and does not conflict with Islamic law (Salim, 2021). (Thontowi, 2013; Hakim, 2017).

Since its inception, the implementation of customary law, Islamic law, and national law has experienced various challenges (Atmathurida, 2005). As in the receptive theory (Setiyawan, 2012; Francisco, 2013), customary law must take precedence over Islamic law, so the indigenous people were obliged to comply with the applicable customary rules at that time. The robust existence of customary law in Indonesian society at that time made the rationale for this receipt theory (Pettalongi, 2012). However, in West Papua, the domination of customary law still dramatically influences people's behaviour. So sometimes, in expressing religious symbols through traditional practices, as in determining the beginning of the month of Ramadan.

Intermittent then, the theory was annulled by the theory of reception as a contradiction (Syamsudin, 2008). This theory asserts that Islamic law is used as the basis for regulating society (Atmathurida, 2005). Customary law can only be implemented/enforced if it is by Islamic law (Mofu, 2014). Both theories are still ongoing in society (Agus, 1999), as is the case with the method of determining the beginning of the month of Ramadan practised by the Muslim community in Papua. The vital power of tradition makes identity in a society (Aripin, 2016). Traditions from generation to generation are ingrained in indigenous peoples, who are the most legitimate benchmarks. So the waiver of Islamic law often occurs (Hassan, 2015). The customary power practised in determining the beginning of the month of Ramadan presumes that what is done is most appropriate (Zuhdi, 2014). So in situations like this, people override what the government determines.

The existence of customary law in West Papua is straightforward to find. This can be seen in the lifestyle of the people who are inseparable from traditional practices. Religious practices are often patterned on traditions passed down from generation to generation. As in welcoming the month of Ramadan, one must wear a robe and take a Safar bath during the month of Safar. Preach in Arabic in several mosques, welcome the night of Lailatul Qadar by hanging bananas and lighting candles in front of the house, including determining the month of Ramadan using traditional methods. Between customary and Islamic law, there has been a vital accommodation of unification so that religious practice is framed by custom.

The Hisab-Rukyah Method

In general, the rukyah method (Hidayat, 2019; Nurkhanif, 2017) is used by the Indonesian government to determine the beginning of the month of Ramadan (Wahidi, 2011). At the end of every month of Shawwal, the government conducts rukyah hilal at various strategic points to measure the position of the hilal (Jayusman, 2017). Meanwhile, some organizations, such as the Muhammadiyah organization, maintain using the reckoning method (Hannani, 2010). This method is considered the most effective because the earth's and moon's circulation can be

known mathematically. Just as if you want an eclipse to occur, astronomers have announced long before that there will be an eclipse at a specific time.

Indonesia's determination between reckoning and rukyah has occurred since immemorial (Rohmah, 2020). So that many academics analyze the most appropriate method in Indonesia as a unifier between the two methods (Nurkhanif, 2017); both of these methods come from one source of hadith. However, in practice, there are two methods simultaneously. Both understandings related to reckoning and rukyah claim to be true. However, they ignore their impact, which confuses the Muslim community, which does not understand the two methods. Although in practice, the method used by the government is the rukyah method, it does not rule out the possibility that there are people who apply the reckoning method. It opens the opportunity for a different timing of the start of the month of Ramadan. It is exacerbated because various community groups also determine the beginning of Ramadan with their respective traditional methods. So there is a determination earlier or later than the accuracy made by the government.

People in West Papua generally follow the method of determining the beginning of Ramadan through reckoning and rukyah. As in immigrant communities and mass organizations that are guided by one of the two methods. However, the indigenous people of Papua have always practised determining the beginning of the month of Ramadan using traditional methods. Although there are already Papuan Muslims living in Sorong who follow the reckoning and rukyah methods, most Papuan Muslims follow the traditional method of determining the beginning of the month of Ramadan.

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The method of determining the beginning and end of Ramadan using the traditional method by the Muslim community of indigenous Papuans in West Papua determines the beginning of Ramadan by the government or Muhammadiyah organizations. It is also considered a method that is considered valid in Islamic legal literature to use the reckoning method or rukyah. These two methods are exemplified by the Prophet Muhammad and become a reference in determining the beginning of the month of Ramadan. So, in general, most Indonesian people tend to follow the reckoning and rukyah methods. Meanwhile, in determining the beginning of the month of Ramadan using traditional methods, only a few people can practice it. A few of these people are appointed experts and recognized by the community, such as sharia judges consisting of priests, khatib, mojim (muazzin), and marbot. Some of these people have a role in determining the beginning of the month for other people to follow. So that the provisions that religious leaders or sharia judges have agreed upon then become final decisions to be carried out for thirty days.

The traditional method is a method that is preceded by natural signs and also looks at the moon's age on the calendar, called the tanwin (custom calendar), as explained by Saharuddin, the village priest of Sailolof. He became the actor in determining the beginning of the month. When he had checked the tanwin (custom calendar) and received instructions (whispers), then that sign was used as the basis for determining the beginning of the month of Ramadan (Saharuddin Ula, 58 Years Old). , Imam Kampung, 2022). The same thing was explained by Ahmad, the head of Sailolof village, that after the priest determined a date to be used as the beginning of Ramadan, the other syarak judges, mojim or marbot, went around the village informing other people that the time for Ramadan had come. Since the beginning of Ramadan was set, it became the beginning of the number to determine for the next 30 days.

The same thing was conveyed by Abu Bakar Loji, chairman of the Raja Ampat MUI, that the determination of the beginning of the month of Ramadan carried out by the people in Raja Ampat uses a method derived from tradition but is closer to the method of combining reckoning and rukyah. The moon's position and the tidal conditions of the sea also match the calendar records of standard calculations. This calendar is usually calculated by religious leaders, namely syarak judges and community leaders from their respective villages, to serve as the basis for deliberation. The results of this deliberation are used as the basis for announcements to other communities.

Furthermore, Abu Bakar Lodji explained that, in reality, the community is thick with traditional traditions that have been going on for generations. However, he and some other general public follow the provisions of the beginning and end of Ramadan set by the government or follow the Muhammadiyah religious organization. Abu practices this following the government because he was involved in the Indonesian Ulema Council. Jalil Ugaje, one of the community leaders and children of the king's descendants from the Kokoda tribe in Sorong City, explained that the determination of the beginning of the month of Ramadan for the Muslim community of the Kokoda Tribe was carried out on Kokoda Island in southern Sorong Regency. The first thing to do when you want to deliberate to determine the beginning of Ramadan in the Kokoda tribe is with each village Imam/mosque priest determining. The beginning of the month of Ramadan by looking at the moon's position and calculating the calendar date, which is then held in a deliberation meeting by the twelve imams of the mosque. At the village imam/mosque imam meeting, a date for the fall of the first month of Ramadan was set. Thus the determination of the beginning of the month of Ramadan carried out by the Kokoda Muslim Tribe uses the traditional method, which is also the same pattern as other Muslim Papuan Muslim communities.

The practice of this traditional method is also explained further by Rahman Wihel, that the practice of the traditional method carried out in the Misool islands of Raja Ampat is the correct calculation method. The beginning of the month is determined by calculations and looking at the moon's position. Then the syarak

judge determined the beginning of the month of Ramadan and the end of the month of Ramadan because the month of Ramadan must have 30 days. So if fasting in Ramadan is enough for 30 days, the Muslim community of Misool Island never fasts for only 28 days or only 29 days but 30 days. Patterns of calculating and viewing the moon's position were passed down from generation to generation. So it is differently determined by the government; the community tends to follow the provisions of the syarak judge.

Hamid Alhamid is a religious figure from the island of Misool in Raja Ampat who is currently the Imam of a mosque in the city of Sorong. The determination of the beginning of the month of Ramadan carried out by the community is a hereditary tradition. Religious leaders or syarak judges make the determination, consisting of priests, khatib, mojim (muezzin), and marbot. Deliberation to determine the beginning of Ramadan and mutually express opinions by using hunch beliefs about what has been determined so that decisions are based on deliberation. The information will then be disseminated to the broader community. So that people who receive the news follow the provisions so fast the next day. However, if you do not follow customary provisions, you usually follow the government. However, since I was shoved, I am more inclined to follow the government's decision through the results of the isbat meeting.

Abd further explains the method of determination with the traditional method. Rauf Ula that calculating the beginning of the month of Ramadan only uses two concepts: adding as many numbers as the pillars of Islam or the pillars of faith. Saturday 2 April 2022, next year it is known that it will only add five days in the future so that the beginning of the month of Ramadan for the coming year 2023 will fall on Thursday (Abd. Rauf Ula, 78 Years, Khatib, 2022). It was further explained by Idris Umaleleng that what Abd. Rauf Ula is a method of looking at the tanwin (a unique calendar for the Sailolof Society) and the moon's and stars' positions. If the position of the stars above is compared to the moon, this is also a sign that Ramadan has entered (Idris Umaleleng, 57 years, Mojim (muazzin), 2022). Saharuddin further emphasized that after counting the months and seeing the location of the stars, deliberations were held to ensure the entry of the month of Ramadan through visions and calculations as well as the support of solid hunch beliefs. Then determine the beginning and beginning of Ramadan (Saharuddin Ula, 58 years, Village Imam, 2022).

The method of determining the beginning and end of the month of Ramadan with traditional methods comes from people's habits passed down from generation to generation. Combining the methods of reckoning and rukyah, then adding the method of belief (hunches), is considered the most appropriate method by the indigenous Papuan Muslim community. It has the closeness of studying using the Irfani method. Relying on hunches (inner strength) is an approach to the hunch method. The hunch method has not been used as a basis since ancient times until now and is not found in Fichi literature. It makes it a weak point in determining the beginning of the month of Ramadan using the hunch method; this allows the hunch

to deviate from the truth. Another reason is that the hunch method, which is only used by a handful of people, is a persuasive activity. It impacts subjectivity in determining the beginning of the month, which is driven by personal interests.

CONCLUSION

The finding in this article is that there is legal accommodation between customary law and Islamic law. In determining the beginning of the month of Ramadan, the traditional method is still maintained by the indigenous Muslim community of Papuans in West Papua. This traditional method is believed to be the most precise and accurate. Information about the determination of the beginning of the month of Ramadan through reckoning and rukyah has reached him. The practice of traditional methods is carried out by syarak judges consisting of priests, khatib, muezzin, and marbot. Deliberation is carried out, which also involves traditional and religious leaders. In addition to these four people, the discussion was also witnessed by community leaders and traditional leaders. After the deliberation to determine the month of Ramadan, it was announced to the public through marbots and muezzins who walked around the village wearing gamis and shouting that tomorrow has entered Ramadan. The number of days in Ramadan is determined to be 30 days, so the community does not recognize 28 or 29 days of fasting.

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