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# Unification of Global Hijri Calendar In Indonesia: An Effort to Preserve the *Maqāsid Sunnah* of The Prophet (SAW)

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## Abstract

This investigation shows the development of the Muslim global calendar from the view point of *maqāsid-e-sunnah nabawiyah* and *maqāsid-e-shari'ah*. This section investigates *maqāsid-e-sunnah nabawiyah* and *maqāsid-e-shari'ah* in the framework of the *Hijri* calendar federalization project in Indonesia. The questions to consider provide the amount need for an interconnected or unified schedule in Indonesia. There are as many as three levels in the Indonesian context. Firstly, the school of pessimism. Secondly, the optimistic school. Thirdly, the high school. As far as the school of pessimism is concerned, people belonging to this school think that creating a global astrolabe (calendar) is like a ridges desire for the surface of the earth. In contrast to the school of pessimism, there is the school of optimism. According to another school of philosophy, Indonesian Muslims must be enthusiastic and should make an attempt to unify the *Hijri* calendar. Moreover, the middle school believes that the unification of schedules, both locally and globally, is vital. If this task can be completed at once, it will be both effective and valuable. This research is now in the type of a literature review on *maqāsid* and *maqāsid-e-shariah* approaches. The results revealed that based on the assessment of *maqāsid-e-sunnah* and *maqāsid-e-shari'ah*, something like a single calendar in the Indonesian context did not achieve the urgent (principal) threshold. Even though Muslim people in Indonesia in particular and citizens in general keep living in peace and unity without the need for an integrated *Hijri* calendar, never to the point of threatening anarchy and chaos. This study suggests that it is

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wished that the inter-organizational statistics in Indonesia will be capable of taking heart in tackling all aspects of advancement in attempts to unify the Islamic calendar.

**Keywords:** *Hijri* calendar, implementation, *maqāsid*, unification

### Introduction

The idea of a unified *Hijri* calendar emerged to respond to the problem of the unequal calendar system used by the Muslims today. Such conditions then resulted in differences in the implementation of Muslim worship, such as Ramadan fasting, *Eid al-Fitar* celebrations, *Eid al-Adha*, and so on. However, the emergence of the idea of a unified *Hijri* calendar is not necessarily a solution to problems among the Muslims. In this regard many international meetings have been held, but they still do not find an agreement. Various responses have appeared at the theoretical and practical level; the pros and cons also decorate the concept after unification given.<sup>1</sup>

The calendar is a crucial time management system for humans because it is a system of tracking, organizing, and dividing time. For the people belonging to Islam, a calendar is essential. The Muslims worship according to a calendar, such as the fasting of *Ramadan*, the celebration of *Eid ul Fitar* and *Eid al Adha*, as well as the celebration of the pilgrimage. The Muslims all over the world during the month of *Ramadan*, *Shawwal*, and *Zulhijah* often experience uncertainty about when the fasting will start and end.

The debate between supporters of the *Hijri-rukyah* method on the one hand and the debate between the supporters of the global unification of the *Hijri* calendar on the other hand and the proponents of national and local unification of the *Hijri* calendar is a debate that frequently becomes a debate about determining the start of a lunar month in the Muslim world.

Each of the followers of the *hisāb* and *rukyah* schools consider that their method is the most valid according to the *Shari'ah* and the most are following the principles of astronomy. To some extent, the two methods still leave problems unsolved and are often debated. In the Indonesian context, for example, the computation method is still divided into two distinct poles to this day; *Hisāb wujūdul hilāl* and reckoning *imkān rukyat*. *Hisāb wujūdul hilāl* as guided by Muhammadiyah requires two things for the entry of the new *Hijri* month, namely: first, conjunction occurs before the setting of the sun (*ijtima 'qabl al-ghurūb*); second, at sunset, the disk of the Moon is above the horizon (meaning the new Moon has formed).<sup>2</sup>

In addition to requiring *ijtima 'qabl al-ghurūb*, according to *hisāb imkān rukyat*, the early entry of the *Hijri* month also refers to the possible position of the new Moon to be

<sup>1</sup>Tasnim Rahman Fitra, "Fikih Unified Hijri Calendar," *Istinbāth: Journal of Islamic Law and Economics Islam* 17, no. 2 (2018): 360.

<sup>2</sup>Tim Majelis Tarjih, and Tajdid PP. Muhammadiyah, *Muhammadiyah's Hisāb Guidelines* (Yogyakarta: Majelis Tarjih dan Tajdid PP Muhammadiyah, 2009), 78.

seen. In other words, the beginning of the *Hijri* month is based on the actual appearance of the new Moon.<sup>3</sup> The principle of *hisāb imkān rukyat* is what ultimately gives birth to a variant of the visibility criteria for the new Moon. The absence of agreement on the criteria for the visibility of the *hilāl* that will be used in Indonesia and the existence of various criteria for the visibility of the *hilāl* is one of the reasons for the followers of *hisāb wujūdul hilāl* to reject *hisāb imkān rukyat*. On the other hand, the criteria for *wujūdul hilāl* are considered by followers of *hisāb, imkān rukyat*, as criteria that cannot be proven empirically.

In some cases, serious controversy in Indonesia has also arisen from the rukyah method. As in the case of the beginning of Ramadan 1433, witnesses are being given to Cakung's sighting of a new Moon, which at the beginning of *Hijri*'s month in Indonesia is a controversial case. In a *fiqh* sense, the sighting of such a *hilāl* is seen as legal, as a fair observer reports and takes place under oath. In other words, it seems that there is no reason to reject the observational testimony of the *hilāl* in this condition in *syar'i*. However, from modern astronomy, this testimony is not justified because it does not meet scientific criteria.

The report did not receive the sighting of the new Moon in Cakung because of several reasons. First, the reckoning system used by the observer was inaccurate. Second, this system was wrong in determining the position of the *hilāl*. Third, the position of *hilāl* is still below the observed threshold of *hilāl* according to visibility criteria in Indonesia and the international world. Fourth, no empirical evidence for *hilāl* is observed, because the report states that *hilāl* is observed with eyes without tools.

The debate on the unification of the global and national *Hijri* calendar is also unclear especially on which point the agreement will start. Some of the figures offered the application of the global *Hijri* calendar to unify the regional and global calendars, while others offered ideas to unify the national *Hijri* calendar before moving towards the regional and global unification.

There is some previous literature related to the unification of the *Hijri* calendar. First, an article written by JAR Caldwell with the title *Moonset Lag with Arc of Light Predicts Crescent Visibility*.<sup>4</sup> Second, writing Abdurrahman Özlem with the title *The Extended Crescent Visibility Criterion*.<sup>5</sup> Third, the writings of Muhammad Syaukat Audah (Odeh)

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<sup>3</sup>Susiknan Azhari, *Astronomy, Islamic Treasury Meeting and Modern Science* (Yogyakarta: Suara Muhammadiyah, 2007), 110; Ichtijanto, *Rukyat Hisāb Almanac* (Jakarta: Proyek Pembinaan Badan Peradilan Agama Islam, 1981), 99-100.

<sup>4</sup>JAR Caldwell, "Moonset Lag with Arc of Light Predicts Crescent Visibility," 2012, [http://www.icoproject.org/pdf/caldwell\\_2012.pdf](http://www.icoproject.org/pdf/caldwell_2012.pdf).

<sup>5</sup>Abdurrahman Özlem, "The Extended Crescent Visibility Criterion," 2014, [http://www.icoproject.org/pdf/ozlem\\_2014.pdf](http://www.icoproject.org/pdf/ozlem_2014.pdf).

entitled *al-Taqwīm al-Hijri al-'Alami*.<sup>6</sup> Fourth, a paper is written by Omar Abur-Robb with the title, “The whole first clear view of the boulevard on planet as per the Yallop, SAAO, and Odeh requirements, as well as the emergence of the *Hijri* Date Line as the Sunset wolverine Line of the exact reverse juncture of Mecca from longitude.”<sup>7</sup> Fifth, articles written by Aziz and Ahmed with the title, “A Unified Islamic Calendar Proposal for the World.”<sup>8</sup> Sixth, a paper written by Hamdūn entitled, “The International Islamic Calendar Unification Efforts by Islamic Cooperation Organization (OKI).”<sup>9</sup> Seventh, Syamsul Anwar's writing entitled *Unified Calendar in the Perspective of Islamic Legal Philosophy*.<sup>10</sup> Eighth, Maskufa's research entitled, “Global Hijriyah Calendar as Challenges in Jurisprudence, Astronomy.”<sup>11</sup> Ninth, David McNaughton's research entitled, “A Universal Islamic Calendar.”<sup>12</sup> Tenth, the article written by Jasser Auda with the title, “A Maqāsidi Approach to Contemporary Application of the Shari'ah.” Eleventh, a paper written by Abdul Mufid with the title, “Unification of the International *Hijri* Calendar in Yusuf al-Qaradawi's Perspective.”<sup>13</sup> Twelfth, Matteo Rossi's research with the title, “Efficient Market Hypothesis and Calendar Anomalies: A Literature Review.”<sup>14</sup> Thirteenth, the article written by Mohammad Ilyas with the title, “Unified World Islamic Calendar Shari'ah', Science, and Implementation Through Half a Century.”<sup>15</sup> Fourteenth,

<sup>6</sup>Syaukat Audah, “al-Taqwīm al-Hijri al-'Alami,” 2001, [http://www.icoproject.org/pdf/2001\\_UHD.pdf](http://www.icoproject.org/pdf/2001_UHD.pdf).

<sup>7</sup>Omar Abur-Robb, “The First Sight of the Crescent on Earth According to Yallop, SAAO and Odeh Criteria, and the Introduction of the Hijri Date Line as the Sunset Terminator Line of the Opposite Point of Mecca from Its Latitude,” 2017, [http://www.icoproject.org/pdf/robb\\_2107\\_paper.pdf](http://www.icoproject.org/pdf/robb_2107_paper.pdf).

<sup>8</sup>Abdul Halim Abdul Aziz, and Ahmed Kamil Ahmed, “A Unified Islamic Calendar Proposal for the World,” *Middle-East Journal of Scientific Research* 22, no. 1 (2014): 115-20, <https://doi.org/10.5829/idosi.mejsr.2014.22.01.21831>.

<sup>9</sup>Hamdun, “The International Islamic Calendar Unification Efforts by Islamic Cooperation Organization (OKI),” *Jurnal Bimas Islam* 10 (2017): 473-516.

<sup>10</sup>Syamsul Anwar, “Unified Calendar in the Perspective of Islamic Legal Philosophy,” *Al-Jami'ah Journal of Islamic Studies* 54, no. 1 (2016): 203-247. <https://doi.org/10.14421/ajis.2016.541.203-247>.

<sup>11</sup>Maskufa, “Global Hijriyah Calendar as Challenges Fikih Astronomy,” vol. 162 (International Conference on Law and Justice: Advances in Social Science, Education and Humanities Research, 2017).

<sup>12</sup>David McNaughton, “A Universal Islamic Calendar,” *Journal of the Hamdard National Foundation* 20, no. 1 (March 1997): 77-85.

<sup>13</sup>Abdul Mufid, “Unification of the International Hijri Calendar in the Perspective of Yusuf Al-Qaradawi,” *Hikmatuna: Journal for Integrative Islamic Studies* 5, no. 1 (2019): 71, <https://doi.org/10.28918/hikmatuna.v5i1.1856>.

<sup>14</sup>Matteo Rossi, “The Efficient Market Hypothesis and Calendar Anomalies: A Literature Review,” *International Journal of Managerial and Financial Accounting* 7, no. 3/4 (2015): 285-96.

<sup>15</sup>Mohammad Ilyas, “Unified World Islamic Calendar Sharia', Science, and Implementation through Half a Century,” in *Prosiding Persidangan Antarabangsa Falak Di Dunia Islam* (Malaysia:

the paper written by M Raharto, N Sopwan, M.I. Hakim, and Y Sugianto with the title, “New Approach on Study of New Young Crescent (Hilāl) Visibility and New Month of Hijri Calendar.”<sup>16</sup> Fifteenth, research conducted by Kathy Black, Bishop Kyrillos, Jonathan L. Friedmann, Tamar Frankiel, Hamid Mavani, and Jihād Turk with the title, “The Islamic Calendar.”<sup>17</sup> Sixteenth, the paper was written by Mohammad Abdullah with the title, “Reflection of Maqāsīd al-Shari’ah in the classical Fiqh al-Awqāf.”<sup>18</sup> Seventeenth, the paper was written by M. Abdullah with the title, “*Waqf*, Sustainable Development Goals (SDGs), and Maqāsīd al- *shari’ah*.”<sup>19</sup> Eighteenth, the article was written by Muhammad Ruzaimi bin Ramli with the title, “Fahm al-Hadīth fi Dauī al-Maqāsīd al-Syar’iyah: Ta’sil wa Fawa’id wa Dawabit.”<sup>20</sup> Nineteenth, the article written by Nawawi Tabrani with the title, “Fahm al-Sunnah al-Nabawiyah fi Dauī Qawa’id al-Maqāsīd al-Syar’iyah.”<sup>21</sup> Twentieth, the paper written by Mohd Izhar Ariff Mohd Kashim and Ahmad Muhammad Husni with the title, “Maqāsīd *shari’ah* in Modern Biotechnology Concerning Food Products.”<sup>22</sup> Twenty-first, the article written by Muntaha Artalim with the title, “The Issues of Coexistence between Muslims and Others in the Contemporary Social and Political Reality: A Doctrinal Study based on Maqāsīd al- *shari’ah*.”<sup>23</sup> Twenty-two, articles by Hanan Sari and Muhammad Abu al-Lais al-Khair Abadi with the title, “Tataw wur ‘Ilm

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Persatuan Falak Syar’i Malaysia, Bandar Seri Putra, Kajang, Selangor, 2016), <http://www.falaksyari.org/>.

<sup>16</sup>M. Raharto et al., “New Approach on Study of New Young Crescent (Hilāl) Visibility and New Month of Hijri Calendar,” *IOP Conf. Series: Journal of Physics: Conf. Series* 1170 (2019): 1-9, <https://doi.org/10.1088/1742-6596/1170/1/012080>.

<sup>17</sup>Kathy Black, Bishop Kyrillos, Jonathan L. Friedmann, Tamar Frankiel, Hamid Mavani, and Jihad Turk. “The Islamic Calendar,” in *Rhythms of Religious Ritual: The Yearly Cycles of Jews, Christians, and Muslims* (Claremont, CA: Claremont Press, 2018), 125-54.

<sup>18</sup>Mohammad Abdullah, “Reflection of Maqāsīd Al-Shari’ah in the Classical Fiqh al-Awqāf,” *Islamic Economic Studies Emerald Publishing Limited*, November 2019, <https://doi.org/10.1108/IES-06-2019-0011>.

<sup>19</sup>Mohammad Abdullah, “Waqf, Sustainable Development Goals (SDGs) and Maqāsīd al-Shari’ah,” *International Journal of Social Economics* 45, no. 1 (2018): 158, <https://doi.org/10.1108/IJSE-10-2016-0295>.

<sup>20</sup>Muhammad Ruzaimi bin Ramli, “Fahm al-Hadīs fi Dauī al-Maqāsīd al-Shar’iyah: Ta’sīl Wa Fawa’id wa Dawabit,” *Journal Hadīth, Hadīth Research Institute (INHAD)* 5, no. 9 (June 2015): 7-28.

<sup>21</sup>Nawawi Tabrani, “Fahm Al-Sunnah al-Nabawiyah Fi Dau Qawa’id al-Maqasid al-Syar’iyah,” in *Proceeding of 3rd INHAD* (International Muzakarah and Mu’tamar on Hadīth (IMAM 2018), International Islamic University College Selangor, Malaysia: Hadīth Research Institute (INHAD), International Islamic University College Selangor, Malaysia, 2018).

<sup>22</sup>Ahmad Muhammad Husni, “Maqāsīd Shari’ah in Modern Biotechnology Concerning Food Products,” *International Journal of Islamic Thought* 12 (December 2017): 27-39, <https://doi.org/10.24035/ijit.12.2017.003>.

<sup>23</sup>Muntaha Artalim, “The Issues of Coexistence between Muslims and Others in the Contemporary Social and Political Reality: A Doctrinal Study Based on Maqasid al-Shari’ah,” *At-Tajdīd International Islamic University Malaysia* 21, no. 41b (2017): 177-222.



Maqāsid al-Syariah' Ibara al-Tarikh al-Islami.”<sup>24</sup> Twenty-third, the paper written by Abdul Bari and Ahmad Akram with the title, “Maqāsid al-Sunnah al-Nabawiyah Ghair al-Tasyri'iyah.”<sup>25</sup> However, from some of these literatures, none of them discussed the unified *Hijri* calendar in terms of *maqāsid sunah nabawiyah* and *maqāsid shari'ah*. The author found one study only that was almost similar to this article, namely a paper written by Syamsul Anwar with the title, “Review of Islamic Maqāsid against the Global Islamic Calendar.” Although Syamsul Anwar's writing looks at the *maqāsid of shari'ah*, he only speaks to the general *maqāsid*, and does not reach the level of *maqāsid (zharuriyat, hajiyyat, tahsiniyyat)*. In addition, Syamsul Anwar also did not discuss the *maqāsid sunah nabawiyah*, so it is clear that Syamsul Anwar's paper is different from the author's article.

Departing from some of the things above, this paper tries to see and weigh the need to realize a unified *Hijri* calendar in the Indonesian context from the aspects of *maqāsid Sunnah nabawiyah* and *maqāsid shari'ah*. The hope is that this article will provide a bright spot how important is to integrate *Hijri* calendar for Indonesia so that experts in Indonesia do not rush to make it happen while they ignore the core teachings of Islam, namely brotherhood. The purpose of this study is to find the views of *maqāsid sunnah nabawiyah* and *maqāsid shari'ah* regarding the unification of the global *Hijri* calendar in the Indonesian context. Besides, it also aims to answer those who think that it is time for Indonesia to adopt the global *Hijri* calendar system.

The discourse of unifying the Islamic calendar was widely discussed at the end of the 20th century. The unification of the Islamic calendar is an attempt to align the *Hijri* calendar that developed in the Islamic world into a global time system in the International Islamic Calendar (IIC). The alignment is both from its function, from the coverage area in effect, and the system of determination. From its function, the Islamic calendar can not only be used as a time marker for daily purposes, but it must also be used for religious purposes. From the regional reach, the Islamic calendar is expected to apply from the scope of the local calendar to the international calendar, which means that this calendar can apply as the Christian calendar, meanwhile, in terms of the determination system.<sup>26</sup>

Theoretically and practically, the issue of IIC science was initiated in 1984. This phase was marked by the publication of the book, *A Modern Guide to Astronomical Calculations of Islamic Calendar, Times and Qibla* by Mohammad Ilyas, a Muslim scientist from

<sup>24</sup>Hanan Sari, and Muhammad Abu al-Lais al-Khair Abadi, “Tataw wur ‘Ilm Maqāsid al-Syariah ‘Ibara al-Tarikh al-Islami,” *International Journal of Fiqh and Usul Al-Fiqh Studies (IJFUS)* 2, no. 2 (2018): 35-49.

<sup>25</sup>Abdul Bari, and Ahmad Akram, “Maqāsid Al-Sunnah al-Nabawiyah Ghair al-Tasyri'iyah,” *At-Tajdīd International Islamic University Malaysia* 22, no. 44 (2018): 107-27.

<sup>26</sup>Syamsul Anwar, “The Development of Thought About the International Islamic Calendar.” (Musyawarah Tokoh Hisab dan Fikih Muhammadiyah, Yogyakarta, 2008), 120; Hamdun, Mohd Fauzi Hussin, and Othman Zainon, “Pengaruh Arab Spring Bagi Usaha Pengantar Bangsa-an Kalender Islam Dalam Perspektif Hubungan Antar Bangsa,” in *The First International Conference on Current Trends in the Middle East* (Kuala Lumpur, 2017), 120.

Malaysia. According to Ilyas, the publication of this book is the first and superior achievement in the general history of Islamic astronomy. It can even be considered an essential work after about 1000 years of the Islamic world behind in the astronomical arena.<sup>27</sup> This book is Ilyas' magnum opus and is one of the phenomenal works because it gave birth to complete data on the concept of the modern Islamic calendar. This book discusses the evolution of the calendar and, in particular, the issue of new moon sighting, the concept of a global appearance, and the international *qamari* date, and its application for the uniform IIC. Ilyas is known as a scientist who is persistent in fighting for the formation of IIC even though he is not the first person to discuss the unification of the *Hijri* calendar. As stated by Susiknan Azhari, thoughts that existed before Ilyas were more related to the issue of the *Hijri* calendar from a deductive normative side, whereas Ilyas' ideas were not merely normative-deductive but supported by empirical-inductive data by utilizing modern science.<sup>28</sup> He expressed his various ideas and thoughts in books, journals, and working papers at international conferences.

## 2. Methods

The technique used in this analysis is a qualitative method with *maqāsid Sunnah nabawiyah* and *maqāsid shari'ah*. This study can be classified as a library research, namely, the author reviews and examines documents such as books published in the last three years, international journals published in the last five years, and newspapers related to research topics. The authors have extracted data from literature sources that were considered to represent and relate to the subject of the study in order to complete this study. Data sources in this analysis are split into two, including primary and secondary data sources. Primary data sources come from books and journals on *maqāsid Sunnah nabawiyah*, *maqāsid sharia*, and Islamic astronomy. While the secondary data comes from working papers resulting from the seminar,

## 3. Result and Discussion

### 3.1. Integrated Global *Hijri* Calendar

The single global *Hijri* calendar is a calendar that makes all regions of the world a one unit of reference for the calendar with the principle of one day and one date throughout the world. This means that there is no absolute difference and the entire surface of the earth is a zone where the beginning of a new moon starts on the same day.<sup>29</sup>

The unification of the *Hijri* calendar becomes a fundamental issue because it involves the function of the calendar as a provider of certainty. Moreover, the need to have a global

<sup>27</sup>Mohammad Ilyas, *Kalender Islam Antar Bangsa* (Islamic Calendar) (Selangor Darul Ehsan: Dewan Bahasa dan Pustaka, 1996), 28.

<sup>28</sup>Susiknan Azhari, *Astronomy, Islamic Treasury Meeting and Modern Science* (Yogyakarta: Suara Muhammadiyah, 2007).

<sup>29</sup>Syamsul Anwar, "Maqāsid Sharia Overview of the Global Islamic Calendar," *Al-Marshad: Journal of Islamic Astronomy and Related Sciences* 5, no. 2 (December 2019): 211.



*Hijri* calendar becomes the guidance of civilization, where after all these centuries Islam has not had an established calendar and is used internationally. This need exists because it is not only the difference between holidays in Indonesia is often different, even at the international level. The Muslims in some regions experience differences of up to 3 days.

The absence of a mutually agreed formulation of the International Islamic Calendar (IIC), and the absence of an established calendar to follow, are implications for polemics, especially in Indonesia and generally in the international Islamic world in celebrating *Eid al-Fitar* and *Eid al-Adha*. Such phenomena often serve as a source of conflict and division among Muslims so that some react emotionally.<sup>30</sup>

Based on the context of its implementation, the integrated Islamic calendar is one of the two poles of thought about the calendar. The presence of the thought of an integrated calendar is an effort to present a concept of the *Hijri* calendar that is generally applicable to Muslims around the world. In other words, a global calendar was developed to respond to old difficulties arising out of the absence of a Muslim-agreed *Hijri* calendar system.

Entering the 21st century, the issue of IIC has been widely discussed in the Islamic world. This issue has not only attracted attention of the enthusiasts but has also received a warm welcome from various groups such as Islamic countries and Islamic organizations. Even in Islamic countries, the issue of IIC is also a subject of discussion in the Western world. Several conferences in Europe and America evidence this. Among these conferences are; Conference on *Hilāl* Sighting in Virginia (14 Jamadi ul ula 1427 H / June 10, 2006, AD), The First National Moon-sighting Conference in Northern California, 5-6 May 2007 / 17- 18 Rabiul Akhir 1428, Conference “*Asy-Syar'i al-Falaky lidirasati mas'ali al-Ahillah*” Soesterberg, Netherlands, May 31 – June 1, 2008, / 25-26 early Jumadil 1429, Islamic lunar calendar in light of scientific knowledge in Paris France.

As for the Islamic world, one of the well-known calendar unification congresses is the conference, The Second Experts Meeting for the Study of the Islamic Calendar, which was held in Moroccan Rabat on 15-16 *Shawwal* 1429 H/15 - 16 October 2008 AD. This conference resulted in the following resolutions:

- a. The participants agreed that solving the problematic determination of the lunar month among the Muslims was impossible except on the basis of acceptance of the reckoning to determine the beginning of the *qamariyah* month, as well as reckoning to determine the times of prayer, and also agreed that the use of reckoning is for rejection of *rukyat* and as well as the stipulation.
- b. Determination of the Islamic calendar is not possible without adhering to the principle of “transfer *imkān rukyat*” which allows entering the new Moon simultaneously throughout the world on the same day.

<sup>30</sup>Ahmad Ainul Yaqin, “Opportunities and Challenges of Mohammad Ilyas International Islamic Calendar,” *Azimuth: Journal of Islamic Astronomy* 1, no. 1 (January 2020): 33.

- c. The Islamic calendar is a means of reckoning to determine the position of the day in the past, present, and future time flow, suitable for the role of worship and *muamalāt*, and refers to references to the world's astronomical space time system.
- d. The International Islamic Calendar is a unified calendar, not a calendar that divides a number of dates.
- e. The calendar must be able to accommodate religious affairs and *muamalah*.
- f. The validity of the calendar is determined through six conditions, namely calendar conditions, conditions for the month of *Qamari*, conditions for unification, conditions for not entering a new month before conjunction occurs, conditions for not entering before there is a possibility of *rukyat* somewhere in the world, and conditions that there must be no part of the world that is delayed entering a new moon when the new Moon is visible.<sup>31</sup>

Based on the above decision, any thoughts about IIC that arise in the Islamic world should ideally pay attention to the recommendation points of congress. The essence of this agreement is that it is impossible to solve the IIC problem in the Islamic world unless it is based on acceptance of the reckoning in determining the beginning of the lunar month and the use of *hisāb* to determine the times of prayer.

Three views emerged regarding the global *Hijri* calendar: the pessimism school, the optimism school, and the middle school. In the Indonesian context, one of the schools of pessimism includes Maman Abdurrahman (a member of the PERSIS *rukyat* reckoning council). According to Maman, making a worldwide almanac is like a hump yearning for the Moon. If *ijtima* starts in any country, there will be an almanac for all 29 days. Besides, if it is agreed that the height of the *hilāl* is 6 degrees, it means returning to *haq* according to the hadīth of the *Kuraib*.<sup>32</sup>

Apart from Maman Abdurrahman, other figures are also pessimistic about calendar unification. He is Hendro Setyanto, an expert on *rukyat* reckoning from NU mass organizations. According to him, global unification seems still far away, and we (read: experts from Indonesia) have not seen much of its contribution. So that prioritizing local unity is a simpler necessity. Besides, according to Hendro Setyanto, what is needed now is a unity of worship time. Not a unified *Hijri* calendar.<sup>33</sup>

Meanwhile, the next school of thought is optimism. In the Indonesian context, this school is represented by Syamsul Anwar and Susiknan Azhari. According to Syamsul Anwar, Indonesian Islamists should be positive and make some attempt to consolidate the *Hijri* calendar.<sup>34</sup>

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<sup>31</sup>Syamsul Anwar, *Global Hijri Calendar Discussion and Correspondence*, 1st ed., (Yogyakarta: Suara Muhammadiyah, 2014), 152.

<sup>32</sup>Ibid., 41-42.

<sup>33</sup>Hendro Setyanto, "Islamic Calendar Unification," interview April 2020.

<sup>34</sup>Anwar, *Global Hijri Calendar Discussion and Correspondence*, 45.

Meanwhile, the next school of thought is neither pessimism nor optimism. This school involves astronomers. Among them is Cecep Nurwendaya, an astronomy expert from the Jakarta Planetarium. According to Cecep, Equally significant is the convergence of local and global calendars. If it can be achieved all at once, it can be both effective and significant. As the saying goes, once rowing, two or three islands are exceeded.<sup>35</sup> Included in this school is Thomas Djameluddin, an astronomer and researcher from LAPAN Bandung. According to Thomas, the most urgent thing is the unification of the local/national calendar. However, at this time, efforts can be made simultaneously: local, regional, and global unification at the same time. Still, according to Thomas, unification should start from the smallest unit because it is impossible for unity at the global level if, at the local/national level, it cannot be realized.<sup>36</sup>

Meanwhile, Susiknan Azhari is of the view that basically, it is not forcing unification, but it is necessary to make efforts through comprehensive research and assertive dialogue. No less important is the awareness and understanding of the Muslims about the Islamic calendar that needs improvement. Each party needs to have the character of statesmanship and is not concerned with class. According to Susiknan, to have an established *Hijri* calendar, it is necessary to dialogue the form of *hilāl*, visibility of *hilāl*, and *rukyyatul hilāl*, which have been held and must be positioned according to their respective paradigms.

Then is the unification of the global *Hijri* calendar, whatever its name is, a step that is following the *maqāsid sunnah nabawiyah* and *maqāsid sharia*. In other words, how do *maqāsid sunnah nabawiyah* and *maqāsid sharia* view the unification of this *Hijri* calendar? The following explanation will discuss this.

#### 4. *Maqāsid Sunnah Nabawiyah* and Unification of *Hijri* Calendar

The highest reference for every Muslim in understanding Islamic law<sup>37</sup> is the Qur'ān and hadīth. Understanding both requires someone to explore the meanings contained therein as a whole<sup>38</sup> without leaving essential aspects in it.

Understanding the Hadīh or *Sunnah* is a complicated job because we have to telescope everything ordained to the Prophet Muhammad (*SAW*), whether in words, deeds, or provisions. These efforts for the early Muslim generation (friends) did not encounter many obstacles. Because they lived in the same era as the Prophet, so if there were problems related to religion and, in particular, social society, they could immediately refer to the

<sup>35</sup>Cecep Nurwendaya, "Islamic Calendar Unification," interview April 2020.

<sup>36</sup>Thomas Djameluddin, "Islamic Calendar Unification," interview April 2020.

<sup>37</sup>Baharuddin Fannani, *The Korān and Sunnah: The Highest Reference of Muslims* (Jakarta: Robbani Press, 1997), 9.

<sup>38</sup>Komaruddin Hidayat, *Understanding Religious Languages: A Hermeneutic Study* (Jakarta: Yayasan Paramadina, 1996), 111.

Prophet (SAW).<sup>39</sup> Besides, the level of complexity of world problems was relatively simple, so the problems they faced were also more straightforward than they are in today's modern era.

The study of the Hadīth of the Prophet (SAW) is still interesting to do, even though it is not as lively as is the case in studies or thoughts on the Qur'ān. In Suryadi's opinion, the main factor which triggers the problem is the complexity of problems that exist, both regarding text authenticity, changes in the text, and the long period between the Prophet's (SAW) real life and the time when he is codified in the hadīth text.<sup>40</sup>

Given that the development of life that Muslims have lived and faced in modern times is very complex and very much different from the life lived in previous times, the contextualization of the hadīth, which contains explanations and details of Islamic doctrine in various fields, is very urgent to do.<sup>41</sup>

According to Yusuf al-Qaradawi, the Prophet's (SAW) *Sunnah* has five unique characteristics, namely comprehensive (*manhaj syumulī*), balanced (*manhaj mutawazīn*), integral (*manhaj takamulī*), realistic (*manhaj waq'i*), and easy (*manhaj muyassar*). These five features will provide a full interpretation of the hadīth<sup>42</sup>.

Based on some of the characteristics of the hadīth above, al-Qaradawi has defined three aspects that must be stopped while dealing with the *Sunnah*, namely: (1). Deviations of the extremists (*tahrif ahl al-ghuluw*). (2). Manipulation of heretics, (*intihal ahl al-batil*), namely falsifying religious principles by creating a number of bid'ahs that are counter to the faith and the aqeedah. (3). The interpretation of fools (*ta'wīl ahl al-jahil*). Starting from these three things, the correct understanding of the hadīth is to take a middle ground (*wasatiyah*), Not unreasonable or serious, never being a blasphemous party, never being a dumb group.<sup>43</sup>

There are fundamental principles in interacting with the *Sunnah*<sup>44</sup> is as follows:

1. *Al-istisāq min subūt al-sunnah*. Scrutinize the authenticity of the hadīth following the scientific references that have been established by trusted hadīth experts. Namely, which includes his sanad and eyes, whether in the form of words of the Prophet, his actions, or his consent (*taqrīr*).

<sup>39</sup>Waryono Abdul Gafur, "Epistemology of the Science of Hadīth," in *Interest of Discourse on Contemporary Hadīth Studies* (Yogyakarta: Tiara Wacana, 2002), 11.

<sup>40</sup>Suryadi, *From the Living Sunnah to the Living Hadīth in the Living Qur'ān and Hadīth Research Methodology*, 1 (Yogyakarta: Teras, 2007), 89.

<sup>41</sup>Fazlur Rahman, "Early Social Change and Sunnah," in *Discourse of Contemporary Hadīth Studies* (Yogyakarta: Tiara Wacana, 2002), 172.

<sup>42</sup>Yusuf al-Qaradawi, *Kaifa Nata'āmalu ma'a al-Sunnah al-Nabawiyah*, 2nd ed. (Kairo: Dar al-Syuruq, 2005), 26.

<sup>43</sup>Ibid., 36-39.

<sup>44</sup>Ibid., 43-45.

2. *Husnu al-fahm li al-sunnah*. Can fully understand, according to the language instructions, the context of the hadīth since, in the context of the verses and other traditions of the Qur'an, the reason for the hadīth was declared (sabab al-wuru) in the context of the principles which were established with a view to transmitting the treatise and which did not correspond to those of Shah Waliyullah al-Luzh. Alternatively, in other words - to borrow Mahmud Syaltut's terminology, between the Sunnah which is meant for tasyri '(the determination of religious law) and those that are not for that. Besides, there are also tasyri, which have a general and permanent character and special or temporary ones. Because among the diseases that are worst in understanding the Sunnah is the confusion between one part and another.
3. *Salamah an-nas al-nabawi min mu'arid aqwa*. It ensures that the text of the mind is not contradictory to any other text with a stronger position from, or more numerous (Worried), or closely related to, the Qatari'a wisdom or the general objectives of the Shari'a, considered to have been qat'iy. The Qur'ān or other traditions are not more valid. Because it is not taken from one text or two texts, but from a number of texts and laws that unite with each other so that it becomes sure and certain.

According to Yusuf al-Qaradawi<sup>45</sup> by referring to the valid traditions, there are 3 methods, one of which can be used to determine the month of *Ramadan*: First, the method of *rukyat* (seeing) the *hilāl*. Second, perfecting the count of the month of *Sha'ban* to 30 days. Third, make predictions (*taqdīr*) for the emergence of *hilāl*.

Regarding the hadīth *rukyat hilāl*, or the hadīth for the determination of the beginning of the *Hijri* month, especially the three important months containing worship, namely *Ramadan*, *Shawal*, and *Zulhijah*, apart from being mentioned in al-polar al-tis'ah, it was also narrated by Ibn Abi Syaibah,<sup>46</sup> Ibn Khuzaimah,<sup>47</sup> Abdurrazzaq,<sup>48</sup> and al-Baihaqi.<sup>49</sup>

According to al-Gumari, the above hadīth shows that the new Moon in one place is a fast obligation for all Muslims around the world. He is of this opinion because the fasting command in the hadīth is 'am.<sup>50</sup>

Meanwhile, Susiknan Azhari quoted the opinion of Ibn Hajar al-'Asqalani, al-Nawawi, and al-San'ani, that the words of the Prophet (SAW) above do not require *rukyat* for everyone who wants to start Ramadan fasting, but is only addressed to one person or part

<sup>45</sup>Yusuf al-Qaradawi, *Fiqh al-Siyām* (Beirut: Dar al-Wafa, 1991), 26.

<sup>46</sup>Ibnu Abi Syaibah, *Musannaf* (Riyad: Maktabah al-Rusyd, 1409), 284.

<sup>47</sup>Ibn Khuzaimah Muhammad bin Ishāq, *Sahih Ibn Khuzaimah* (Beirut: Al-Maktab al-Islami, 1970), 202.

<sup>48</sup>Abdurrazzaq San'ani, *al-Musannaf* (India: Al-Majlis al-Ilmi, 1403), 155.

<sup>49</sup>Baihaqi, *Al-Sunan al-Kubra* (Makkah: Maktabah Dar al-Baz, 1994), 251.

<sup>50</sup>Ahmad bin Muhammad al-Gumari, *Taujih al-Anzar li Tauhid al-Muslimin Fi al-Saum wa al-Iftār* (Yordania: Dar al-Nafais, 2009), 34.

of it. People of them. *Rukyat hilāl* is enough to be done by a fair person. That is the view of most scholars. Meanwhile, another view requires that two.

*Maqāsid sunnah nabawiyah* is an inseparable part and becomes a complementary partner for *maqāsid sharia* in general. The excavation of *maqāsid* and its determination is a return to the Qur'ān and the *Sunnah*. Both are fundamental in determining the rules of this science, defining its features, limits, and objectives, establishing controls and standards, and explaining the mechanisms and how to implement them.

Talking about *maqāsid Sunnah nabawiyah*, does not mean separating *maqāsid sunnah* from *maqāsid sharia*, or even differentiating between them. The author aims instead to emphasize that aspect of the *sunnah nabawiyah* to explain its universality, breadth and absorption of every pillar of legislation to all parties. Therefore, talking about *maqāsid sunnah nabawiyah* also means discussing *maqāsid sharia* in general, because both are ultimately the expression of one thing. *Maqāsid sunnah* can be divided into five, namely *maqāsid* making it easy and removing burdens, *maqāsid* of justice, *maqāsid* of rejecting harm rather than bringing good, *maqāsid nasakh* in reporting, and *maqāsid* gradual in enforcing law.

*Maqāsid* makes it easy and eliminates the burden of resting on QS.<sup>51</sup> Apart from being based on the Qur'ān, this *maqāsid* also relies on a hadīth which reads: "Make it easy and don't make it difficult."<sup>52</sup> Meanwhile, the *maqāsid* of justice are also based on Qur'ānic injunctions.<sup>53</sup> Meanwhile, *maqāsid* refuses damage rather than bringing goodness comes from the hadīth, which reads: "If I forbid you from something, then avoid it, and if I order something to you, then do it within your ability."<sup>54</sup>

Concerning efforts to unify the *Hijri* calendar, it should refer to the *maqāsid* principles above. The unification of the calendar must be based on at least the principle of facilitating and eliminating burdens, rejecting fake rather than bringing good, and gradual in the enforcement of laws. The unification of the calendar cannot add to a heavy burden or bring harm to it. Besides, efforts to unification should be gradual. In other words, improve the national calendar first and then the global calendar. Alternatively, it can be made a schematic sequence: national - regional - global. Not the other way around, pursuing a global calendar but ignoring national and regional calendars.

### 5. Sharia *Maqāsid* and Unification of *Hijri* Calendar

*Maqāsid* is the plural form of the word *maqṣad*. *Maqṣad* itself comes from the verb *qasada* whose etymologically means aim and desire. In terms of terminology, Ahmad

<sup>51</sup>Al-Baqarah 2:185; Al-Nisa '4:28; Al-Ma'idah 5:6; Al-A'raf 7:157; Al-Hajj 22:78; Al-Ahzab 33:38.

<sup>52</sup>Muhammad b Ismail Bukhari, *Al Adabul Mufrad*, Hadīth: 245.

<sup>53</sup>Al-Baqarah 2:151; Al-An'am 6:152; Al-Maidah 5:8.

<sup>54</sup>Muhammad b Ismail Bukhari, *Sahih Bukhari*, 7288.



Raisuni defines the final achievements outlined by the *Shari'a* and is to be achieved for the benefit of humankind.

*Sharia maqāsid* are classified into 3 (three), namely general *maqāsid* (universal), special *maqāsid* (specific), and partial *maqāsid*. First, general *maqāsid*, namely *maqāsid* maintained by the *Shari'a* in all chapters and fields of law, such as worship, *muamalah*, *jinayah*, and *adat*, or in the most conditions.<sup>55</sup> Including the general *maqāsid* that is considered by the *Shari'a* is *al-zaruriyat al-khams* (five main points), where maintaining religion occupies the first position. There is no doubt that maintaining these *maqāsids* is fundamental in understanding the hadīth and extracting laws from it, including unifying the *Hijri* calendar.

Second, special *maqāsid*, namely *maqāsid*, which is considered by sharia in individual chapters or specific topics, or adjacent chapters. Like *maqāsids* in the chapter of financial governance and laws in the judiciary. Knowing this type of *maqāsid* will help understand the hadīth in the respective chapters of the topic.

Third, partial *maqāsid*, namely the goal desired by *Shari'a* in every syar'i law, not in a particular chapter. As the suggestion of divorce, the goal is to set limits for harm, which will always continue.

Meanwhile, seen for its level, the *maqāsid* of sharia is also divided into three, namely *zharuriyat*, *hajiyyat*, and *tahsiniyyat*. First, *zharuriyat* (primary). According to al-Shatibi (790 H), *zharuriyat* is a *maqāsid* that must stand on the benefit of religion and the world. In other words, if this *zharuriyat* is not fulfilled, then the benefit of the world cannot run continuously; it can even cause a lot of damage and chaos in life. Whereas in the realm of the hereafter, if this *zharuriyat* is not fulfilled, one cannot survive, get no enjoyment, and even return to Allah in a state of loss.<sup>56</sup> *Zharuriyat* is divided into five types, namely guarding religion, guarding the soul, protecting the offspring, safeguarding property, and guarding reason

Second, *hajiyyat* (secondary), namely the *maqāsid* whose fulfillment is not due to an emergency, but rather an expansion and elimination of the narrowness that generally creates hassles if it is not fulfilled. If this pilgrimage is not cared for and guarded, it can make it cramped and inconvenient, but not to cause damage. *Hajiyyat* also applies to worship, *muamalah*, *adat*, and *jinayat*.<sup>57</sup> Al-Shatibi reaffirmed that the essence of *Hajj* is to simplify, expand, and eliminate hassles.

<sup>55</sup>Muhammad al-Tahir Ibnu 'Asyur, *Maqasid al-Shari'ah al-Islamiyyah* (Tunisia: Maktabah al-Istiqamah, 1366), 165.

<sup>56</sup>Abu Ishak Ibrahim al-Syatibi, *al-Muwafaqat fi Ushul al-Shari'ah*, vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1424), 265.

<sup>57</sup>*Ibid.*, 2/267.

Third, *tahsiniyat* (tertiary), which is something that has nothing to do with emergency or need, but aims to attract glory or eliminate things that hinder glory.<sup>58</sup>

Based on the three levels of *maqāsid* (*zaruriyat*, *hajiyyat*, *tahsiniyat*) above, according to the author the unification of the *Hijri* calendar is included in the second *maqāsid* level (*hajiyyat*, secondary), not *maqāsid zharuriyat* with the following arguments:

a). If the realization of an integrated *Hijri* calendar is considered a mandatory thing (*zharuriyat*), as the optimistic school views above, it will seem ambitious and tendentious. Because of the nature of *zharuriyat*, if it is not fulfilled, it will cause damage in this world and in the hereafter. Whereas for the past half-century, even though Indonesia lived without an integrated *Hijri* calendar, in reality, all citizens lived in peace and remained in a peaceful diversity. From this, it can be seen that the assumption that it is obligatory to have an integrated *Hijri* calendar immediately has been refuted.

b). Even though the Islamic civilization was 14.5 centuries-old without an integrated *Hijri* calendar, that does not mean that it should be a tendency to have an integrated calendar immediately. What does it mean to strive for a unified calendar if the local calendars themselves are not uniform? Shouldn't it be better to homogenize the national calendar first? The phenomenon of pursuing the realization of a unified calendar in the Indonesian context by ignoring a uniform national calendar, according to the author, is not in line with the spirit of QS. Al-Tahrīm (66): 6. This verse instructs to correct a person specifically before repairing it to a general scope. In the context of calendar unification, the verse instructs us to improve the local calendar first, before moving on to the global calendar.

## 6. Conclusion

From the previous description, some final notes can be made as follows:

1. The single global *Hijri* calendar, as defined by Syamsul Anwar, an optimistic follower of the school of thought, is a calendar that makes all regions of the world as a single unit where the calendar applies with the principle of one day and one date throughout the world. This means that there is no absolute difference and the entire surface of the earth is a zone where the beginning of a new moon starts on the same day.
2. The unification of the integrated (global) calendar system in the Indonesian context should be pursued without any friction between experts and not being ridden with any interests. In the post-conference application level in Turkey, by reading the *maqāsid* of sharia, for Indonesia, it is *hajiyyat* (secondary), not *zaruriyat* (primary). This is based on the nature of *maqāsid zaruriyat* itself, which can harass the life of this world and afterwards for many people if it is not fulfilled. Whereas in reality,

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<sup>58</sup>Abdul Malik bin Abdullah Juwaini, *al-Burhān fi Usul al-Fiqh* (Kairo: Dar al-Wafa', 1992), 603.

even without a global calendar, religious and state life in Indonesia continues to run safely and peacefully.

3. Judging from the *maqāsid sunnah nabawiyah* side, it is better if the intention is to strive for an integrated calendar based on the *maqāsid sunnah nabawiyah* which is based on the principle, facilitate and eliminate burdens, justice, refuse damage rather than bring good, hindering in the news, and gradual in the enforcement of law.
4. This research still contains many shortcomings because it only uses two perspectives, namely *maqāsid sunnah nabawiyah* and *maqāsid shari'ah*. At the same time, the issue of the unification of the global *Hijri* calendar involves many perspectives, such as politics, economy, social, culture, and other. Therefore, the writer recommends the next researchers to use perspectives that have not been used in order to get a clear picture of the implementation of the unification of the global *Hijri* calendar in an Indonesian context.

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