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The Unity of Hijri Calendar Needs in Indonesia: A Warming Up of Maqasid (Objectives) of Hadith

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ABSTRACT

This investigation shows the development of the muslim global calendar from view point of maqasid Sunah nabawiyah and maqasid syariah. This section investigates maqasid sunah nabawiyah and maqasid syariah 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's many 3 levels in the Indonesian context. First, the school of pessimism. Second, the Optimism School. Third, high school. For the school of pessimism,

people think creating a global astrolabe (calendar) is like a ridges desire for the surface of the earth.. In contrast to the school of pessimism, that is, the school of optimism. According to another school of philosophy, Indonesian Muslims must be enthusiastic and make an attempt to unify the Hijri calendar. Moreover, the Middle School believes that the unification of schedules, both locally and globally, is vitally valuable. If this can be completed at once, it will be both effective and valuable. This research is now in the type of a literature review on maqasid and maqasid sharia approaches. The results revealed that, based on the assessment of maqasid sunah and maqasid sharia, something like a single calendar in the Indonesian context did not achieve the urgent (principal) threshold. Even though muslim people (in unique) in Indonesia 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 studies suggest that it is 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.

1. Introduction

The idea of a unified Hijri calendar was born to respond to the problem of the unequal calendar system used by Muslims today. Such conditions then result in differences in the implementation of Muslim worship, such as Ramadan fasting, Eid al-Fitr 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 Muslims, many international meetings have been held, but they still do not find an agreement, various responses appear at the theoretical and practical level, the pros and cons also decorate the concept offer unification given (Rahman Fitra 2018, 360).

The calendar is a crucial time management system for humans because it is a system of tracking, organizing, and dividing time. For the people Islam, a calendar is essential. Muslims worshiped on the calendar, such as the fast of Ramadan, the celebration of Eid and Eid al Adha, as well as the celebration of the pilgrimage. 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 supporters of global unification of the Hijri calendar on the other hand and 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 hisab and rukyah schools considered that his method was the most valid according to the Shari'a and the most following the principles of astronomy. To some extent, the two methods still leave unsolved problems and are often debated. In the Indonesian context, for example, the computation method is still divided into two significant poles to this day; Hisab wujudul hilal and reckoning imkan rukyat. Hisab wujudul hilal 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-

ghurub). Furthermore, at sunset, the disk of the Moon is above the horizon (meaning the new Moon has formed). (Tarjih Council and PP. Muhammadiyah, 2009, 78).

In addition to requiring *ijtima 'qabl al-ghurub*, according to *hisab imkan rukyat*, the early entry of the Hijri month also refers to the possible position of the new Moon to be seen. In other words, the beginning of the Hijri month is based on the actual appearance of the new Moon (Azhari 2007, 110; Ichtijanto 1981, 99-100). The principle of *hisab imkan 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 hilal that will be used in Indonesia and the existence of various criteria for the visibility of the hilal is one of the reasons for the followers of *hisab wujudul hilal* to reject *hisab imkan rukyat*. On the other hand, the criteria for *wujudul hilal* are considered by followers of *hisab imkan rukyat*, as criteria that cannot be proven empirically.

In some cases, serious controversy in Indonesia has also arisen from the *rukayah* 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 hilal 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 hilal 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, wrong in determining the position of the hilal. Third, the position of hilal is still below the observed threshold of hilal according to visibility criteria in Indonesia and the international world. Fourth, no empirical evidence for hilal is observed, because the report states that hilal is observed with eyes without tools.

The debate on the unification of the global and national Hijri calendar is also unclear 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 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* (Caldwell 2012). Second, writing Abdurrahman Özlem with the title *The Extended Crescent Visibility Criterion* (Özlem 2014). Third, the writings of Muhammad Syaukat Audah (Odeh) entitled *al-Taqwim al-Hijri al-'Alami* (Audah 2001). 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* (Abur-Robb 2017). Fifth, articles written by Aziz and Ahmed with the title *A Unified Islamic Calendar Proposal*

for the World (Abdul Aziz and Ahmed 2014). Sixth, a paper written by Hamdun entitled The International Islamic Calendar Unification Efforts by Islamic Cooperation Organization (OKI) (Hamdun 2017, 473–516). Seventh, Syamsul Anwar's writing entitled Unified Calendar in the Perspective of Islamic Legal Philosophy (Anwar 2016, 203-247). Eighth, Maskufa's research entitled Global Hijriyah Calendar as Challenges in Jurisprudence, Astronomy (Maskufa 2017). Ninth, David McNaughton's research entitled a Universal Islamic Calendar (McNaughton 1997, 77-85). Tenth, the article written by Jasser Auda with the title A Maqasidi Approach to Contemporary Application of the Shari'ah (Auda 2011, 193-217). Eleventh, a paper written by Abdul Mufid with the title Unification of the International Hijri Calendar in Yusuf al-Qaradawi's Perspective (Mufid 2019, 71). Twelfth, Matteo Rossi's research with the title *Efficient Market Hypothesis and Calendar Anomalies: A Literature Review* (Rossi 2015, 285–96). Thirteenth, the article written by Mohammad Ilyas with the title Unified World Islamic Calendar Shariah, Science, and Implementation Through Half a Century (Ilyas 2016). Fourteenth, the paper written by M Raharto, N Sopwan, MI Hakim, and Y Sugianto with the title *New Approach on Study of New Young Crescent (Hilal) Visibility and New Month of Hijri Calendar* (Raharto et al. 2018). Fifteenth, research conducted by Kathy Black, Bishop Kyrillos, Jonathan L. Friedmann, Tamar Frankiel, Hamid Mavani, and Jihad Turk with the title The Islamic Calendar (Black et al. Nd). Sixteenth, the paper was written by Mohammad Abdullah with the title Reflection of Maqasid al-Shari'ah in the classical Fiqh al-Awqaf (Abdullah 2019). Seventeenth, the paper was written by M. Abdullah with the title *Waqf, Sustainable Development Goals (SDGs), and Maqasid al-Shariah* (Abdullah 2018, 158). Eighteenth, the article was written by Muhammad Ruzaimi bin Ramli with the title Fahm al-Hadith fi Dau'i al-Maqasid al-Syar'iyah: Ta'sil wa Fawa'id wa Dawabit (Ruzaimi bin Ramli 2015, 7–28). Nineteenth, the article written by Nawawi Tabrani with the title Fahm al-Sunah al-Nabawiyah fi Dau'i Qawa'id al-Maqasid al-Syar'iyah (Tabrani 2018). Twentieth, the paper written by Mohd Izhar Ariff Mohd Kashim and Ahmad Muhammad Husni with the title Maqasid Shariah in Modern Biotechnology Concerning Food Products (Muhammad Husni 2017, 27–39). 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 Maqasid al-Shariah (Artalim 2017, 177-222). Twenty-two, articles by Hanan Sari and Muhammad Abu al-Lais al-Khair Abadi with the title Tatawwur 'Ilm Maqasid al-Syariah' Ibara al-Tarikh al-Islami (Sari and al-Khair Abadi 2018, 35–49). Twenty-third, the paper written by Abdul Bari and Ahmad Akram with the title Maqasid al-Sunah al-Nabawiyah Ghair al-Tasyri'iyah (Bari and Akram 2018, 107–27). However, from some of these literatures, none of them discussed the unified Hijri calendar in terms of maqasid sunah nabawiyah and maqasid syari'ah. The author only found one study that was almost similar to this article, namely a paper written by Syamsul Anwar with the title Review of Islamic Maqasid Against the Global Islamic Calendar (Anwar 2019, 205-220). Although

Syamsul Anwar's writing looks at the maqasid of sharia, he only speaks to the general maqasid, and does not reach the level of maqasid (zharuriyat, hajiyat, tahsiniyat). In addition, Syamsul Anwar also did not discuss the maqasid 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 Hijriah calendar in the Indonesian context from the aspects of maqasid Sunah nabawiyah and maqasid sharia. The hope is that this article will provide a bright spot how important integrated Hijri calendar for Indonesia so that experts in Indonesia do not rush to make it happen so that they ignore the core teachings of Islam, namely brotherhood. The purpose of this study is to find the views of maqasid sunah nabawiyah and maqasid sharia 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 (Anwar 2008; Hamdun, Fauzi Hussin, and Zainon 2017, 120).

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 & Qibla* by Mohammad Ilyas, a Muslim scientist from 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 (Ilyas 1996, 28). 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 was 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 (Azhari 2007b). 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 maqasid Sunah nabawiyah and maqasid sharia. This study can be classified as a research 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 maqasid Sunah nabawiyah, maqasid sharia, and Islamic astronomy. While the secondary data comes from working papers resulting from the seminar,

3. Results and Discussion

Integrated Global Hijri Calendar

The Single Global Hijri Calendar is a calendar that makes all regions of the world 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 (Anwar 2019b, 211).

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 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. Muslims in some regions experience differences of up to 3 days.

The absence of a mutually agreed formulation of the International Islamic Calendar, 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-Fitr and Eid al-Adha. Such phenomena often serve as a source of conflict and division among Muslims so that some react emotionally (Ainul Yaqin, 2020, 33).

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 for 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 Hilal Sighting in Virginia (14 Jumadil Ula 1427 H / June 10, 2006, AD), The First National Moonsighting 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 by Moroccan Rabat on 15-16 Shawwal 1429 H / 15 - 16 October 2008 AD This trial resulted in the following resolutions:

- a. The participants agreed that solving the problematic determination of the lunar month among 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 imkan rukyat" which allows entering the new Moon simultaneously throughout the world on the same day.
- 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 muamalat, and refers to references to the world's astronomical spacetime 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 Kamari, 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 (Anwar 2014, 152).

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 hisab 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 hilal is 6 degrees, it means returning to haq according to the hadith of the Kuraib (Anwar 2014, 41–42).

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 (Setyanto, 2020).

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 (Anwar 2014, 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 (Nurwendaya 2020). Included in this school is Thomas Djamaluddin, 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 united (Djamaluddin 2020).

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 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 hilal, visibility of hilal, and rukyatul hilal, which have been held and must be positioned according to their respective paradigms (Azhari, 2015, 4).

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

Maqasid Sunnah Nabawiyah and Unification of Hijri Calendar

The highest reference for every Muslim in understanding Islamic law (Fannani 1997, 9) is the Koran and hadith. Understanding both requires someone to explore the meanings contained therein as a whole (Hidayat 1996, 111) without leaving essential aspects in it.

Understanding the hadith or Sunnah is a complicated job because we have to telescope everything ordained to the Prophet Muhammad, whether in words, deeds, or provisions. These efforts for the early Muslim generation (friends)

did not encounter many obstacles. Because they live in the same era as the Prophet, so if there are problems related to religion and, in particular, social society, they can immediately refer to the Prophet (Abdul Gafur, 2002, 11). Besides, the level of complexity of world problems is relatively simple, so the problems they face are also more straightforward than in today's modern era.

The study of the hadith of the Prophet is still interesting to do, even though it is not as lively as is the case in studies or thoughts on the Koran. 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 real life and the time when he is codified in the hadith text (Suryadi, 2007, 89).

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 hadith, which contains explanations and details of Islamic doctrine in various fields, is very urgent to do (Rahman, 2002, 172).

According to Yusuf al-Qaradawi, the Prophet's Sunnah has five unique characteristics, namely comprehensive (*manhaj syumuli*), balanced (*manhaj mutawazin*), integral (*manhaj takamuli*), realistic (*manhaj waqi'i*), and easy (*manhaj muyassar*). These five features will provide a full interpretation of the hadith (al-Qaradawi 2005, 26).

Based on some of the characteristics of the hadith 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'wil ahl al-jahil*). Starting from these three things, the correct understanding of the hadith is to take a middle ground (*wasatiyah*), Not unreasonable or serious, never being a blasphemous party, never being a dumb group (al-Qaradawi, 2005, 36–39).

There are fundamental principles in interacting with the Sunnah (al-Qaradawi 2005, 43–45) is as follows:

1. *Al-istisqaq min subut al-sunnah*. Scrutinize the authenticity of the hadith following the scientific references that have been established by trusted hadith experts. Namely, which includes his sanad and eyes, whether in the form of words of the Prophet, his actions, or his consent (*taqrir*).
2. *Husnu al-fahm li al-sunnah*. Can fully understand, according to the language instructions, the context of the hadith since, in the context of the verses and other traditions of the Qur'an, the reason for the hadith 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 Koran 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 (al-Qaradawi 1991, 26) 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 hilal. Second, perfecting the count of the month of Sha'ban to 30 days. Third, make predictions (taqdir) for the emergence of hilal.

Regarding the hadith rukyat hilal, or the hadith for the determination of the beginning of the Hijri month, especially the three important months containing worship, namely Ramadan, Syawal, and Zulhijah, apart from being mentioned in al-polar al-tis'ah, it was also narrated by Ibn Abi Syaibah (Abi Syaibah 1409, 284), Ibn Khuzaimah (Muhammad bin Ishaq 1970, 202), Abdurrazzaq (San'ani 1403, 155), and al-Baihaqi (Baihaqi 1994, 251).

According to al-Gumari, the above hadeeth 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 hadith is 'am (al-Gumari 2009, 34).

Meanwhile, Susiknan Azhari quoted the opinion of Ibn Hajar al-'Asqalani, al-Nawawi, and al-San'ani, that the words of the Prophet above do not require rukyat for everyone who wants to start Ramadan fasting, but is only addressed to one person or part of it. People of them. Rukyat hilal is enough to be done by a fair person. That is the view of most scholars. Meanwhile, another view requires that two people be fair (Azhari 2007a, 56).

Maqasid sunah nabawiyah is an inseparable part and becomes a complementary partner for maqasid sharia in general. The excavation of maqasid and its determination is a return to the Koran 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 maqasid Sunah nabawiyah, does not mean separating maqasid sunah from maqasid sharia, or even differentiating between them. The author aims instead to emphasize that aspect of the sunah of Nabawiyah to explain its universality, breadth and absorption of every pillar of legislation to all parties. Therefore talking about maqasid sunah nabawiyah also means discussing maqasid sharia in general, because both are ultimately the expression of one thing.

Maqasid sunah divided into five, namely maqasid making it easy and removing burdens, maqasid of justice, maqasid of rejecting harm rather than bringing good, maqasid nasakh in reporting, and maqasid gradual in enforcing law. Maqasid makes it easy and eliminates the burden of resting on QS. Al-Baqarah (2): 185, QS. Al-Nisa '(4): 28, QS. Al-Ma'idah (5): 6, QS. Al-A'raf (7): 157, QS. Al-Hajj (22): 78, and QS. Al-Ahzab (33): 38. Apart from being based on the Koran, this maqasid also relies on a hadith which reads: "Make it easy and don't make it difficult". (Muttafaq Alaih) meanwhile, the maqasid of justice inspired by QS. Al-Baqarah (2): 151, QS. Al-An'am (6): 152, and QS. Al-Maidah (5): 8. Meanwhile, maqasid refuses damage rather than bringing goodness comes from the hadith, which reads: "If I forbid you from something, then avoid it, and if I order something to you, then do it within your ability." (Muttafaq Alaih)

Concerning efforts to unify the Hijri calendar, it should refer to the maqasid-maqasid principles above. The unification of the calendar must be based on at least the principle of facilitating and eliminating burdens, rejecting harm 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.

Sharia Maqasid and Unification of Hijri Calendar

Maqasid is the plural form of the word maqsad. Maqsad itself comes from the verb qasada which etymologically means aim and desire. In terms of terminology, Ahmad Raisuni defines the final achievements outlined by the Shari'a and is to achieved for the benefit of humankind (al-Raisuni 1995, 19).

Sharia maqasid classified into 3 (three), namely general maqasid (universal), special maqasid (specific), and partial maqasid. First, general maqasid, namely maqasid maintained by the Shari'a in all chapters and fields of law, such as worship, muamalah, jinayah, and adat, or in most conditions (Ibn 'Asyur 1366, 165). Including the general maqasid 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 maqasids is fundamental in understanding the hadith and extracting laws from it, including unifying the Hijri calendar (Ibn 'Asyur 1366, 194; Sa'd al-Yubi 1998, 388).

Second, special maqasid, namely maqasid, which is considered by sharia in individual chapters or specific topics, or adjacent chapters. Like maqasid in the chapter of financial governance and laws in the judiciary. Knowing this type of maqasid will help understand the hadith in the respective chapters of the topic (al-Cubanisi 2011, 129; Sa'd al-Yubi 1998, 392).

Third, partial maqasid, namely the goal desired by Shari '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 maqasid of sharia is also divided into three, namely zharuriyat, hajiyat, and tahsiniyat. First, zharuriyat (primary). According to al-Syatibi (790 H), zharuriyat is a maqasid 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 (Ibrahim al-Shatibi, 1424, 265). Zharuriyat is divided into five types, namely guarding religion, guarding the soul, protecting the offspring, safeguarding property, and guarding reason. Second, hajiyat (secondary), namely the maqasid 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. Hajiyat also applies to worship, muamalah, adat, and jinayat (Ibrahim al-Shatibi 1424, 267). Al-Shatibi reaffirmed that the essence of Hajj is to simplify, expand, and eliminate hassles.

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. (Juwaini, 1992, 603).

Based on the three levels of maqasid (zharuriyat, hajiyat, tahsiniyat) above, according to the author the unification of the Hijri calendar is included in the second maqasid level (hajiyat, secondary), not maqasid 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-Tahrim (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.

4. 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 maqasid of sharia, for Indonesia, it is hajiyat (secondary), not zharuriyat (primary). This is based on the nature of maqasid zharuriyat itself, which can harass the life of this world and afterward for many people if it is not fulfilled. Whereas in reality, even without a global calendar, religious and state life in Indonesia continues to run safely and peacefully.
3. Judging from the maqasid sunah nabawiyah side, it is better if the intention is to strive for an integrated calendar based on the maqasid sunah 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 maqasid sunah nabawiyah and maqasid syariah. At the same time, the issue of the unification of the global Hijriah 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 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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