

Embracing Harmonizing Time: A Tafsir Perspective on Islamic Calendar Unification

Sudarmadi Putra

Al-Mukmin Islamic College (STIM) Surakarta
sudarmadiputra@stimsurakarta.ac.id

Suggested Citation:

Putra, Sudarmadi. (2025). Harmonizing Time: A Tafsir Perspective on Islamic Calendar Unification. *Jurnal Iman dan Spiritualitas*, Volume 5, Nomor 2: 183–190. <https://doi.org/10.15575/jis.v5i2.44397>.

Article's History:

Received February 2025; Revised March 2024; Accepted March 2025.
2025. journal.uinsgd.ac.id ©. All rights reserved.

Abstract:

The unification of the Islamic calendar is an important issue in bridging differences in calendars in various Muslim countries. This article examines the unification of the calendar from the perspective of Qur'anic exegesis, with a focus on verses relating to the determination of time, months, and astronomical signs. This analysis uses a thematic interpretation approach (*tafsīr maudū'ī*) to identify the theological and methodological foundations in supporting the harmonization of the global Islamic calendar. The results of the study show that there is legitimacy in the Al-Qur'an to build a calendar agreement based on sharia principles and modern astronomy. This article offers an academic contribution to cross-national dialogue on the issue of the Islamic calendar.

Keywords: *Calendar Unification; Tafsir of the Qur'an; Harmonization of the Calendar; Islamic Months.*

INTRODUCTION

The moon and sun are God's creations which are used by humans as references in determining the calendar system (Reinberg et al., 2016). This reality is clearly visible in everyday life. This fact is also reflected in the history of various civilizations such as the Babylonians, ancient Egyptians, ancient Greeks, ancient Indians and other civilizations. Each civilization has its own unique story about the sun, moon and stars in the sky (Reingold & Dershowitz, 2018). Many calendar systems exist in this world based on the instructions used by each society. Of all these, the Hijriah and Gregorian years are the most widely used in our society (Evers, 2013). However, some things make this calendar system a gap between groups, such as the understanding that the Hijriah year is a Muslim year while the Gregorian year is a non-Islamic calendar year. If we are willing to be a little patient in referring to the Koran, we will understand that both are from Allah SWT (Dermawan & Abdullah, 2024).

For Muslims, the meaning of the calendar is as a *manhaj* reference in carrying out various forms of worship, such as the *isbat* at the beginning of Ramadhan relating to fasting, the *isbat* Shawwal as a marker for the end of the Ramadan fast and the *isbat* Zūlhijjah as a reference for the fast of Arafah and the feast of sacrifice (Mufid, 2020). Fasting in the month of Ramadan is obligatory and fasting on the day of Arafah is 9 Zūlhijjah sunnah. Meanwhile, fasting on Eid al-Fitr (1 Shawwal) and Eid al-Adha (10 Zūlhijjah) as well as Tasyriq (11-13 Zūlhijjah) is haram. The calendar for Muslims globally is very important in the life of carrying out religious orders (Shah, 2009b)

Determining the beginning of the Hijriah month, especially related to the fasting of Ramadan, Eid al-Fitr and Eid al-Adha, often becomes a polemic among Muslims. This difference is rooted in different methods of determination, namely *ru'yat* (observation of the new moon) and *hisab* (astronomical calculations) (Shah, 2009a).

In the global context, the unification of the Islamic calendar is important to facilitate uniformity in the implementation of worship and socio-economic activities of Muslims. Discussions on *at-taqwim al-hijry al-muwahhad* (global Islamic calendar) received insight from experts, including intellectuals, academics, 'alim and observers of the world of astronomy (astronomers) in all parts of Islamic countries (Dermawan & Abdullah, 2024; Wahidi et al., 2019). Proof that the unification of the Islamic calendar is important is the holding of an international conference on 28-30 May 2016/ 21-23 Sha'ban 1437 in Istanbul Turkey which is a response to the previous conference on 18-19 February 2013/ 8-9 Rabiul Akhir 1434 in the same place The same (Khan, 2012).

The unification of the Islamic calendar has become an important discourse in order to harmonize the Islamic calendar globally. Differences in determining the beginning of the Hijriah months, especially the months of Ramadan, Shawwal and Dzulhijjah, often give rise to debate among Muslims. Therefore, studying the interpretation of verses related to *hisab* (calculation) and *ru'yah* (observing the new moon) is very relevant to understanding the sharia basis for unifying the Islamic calendar (Muhammad-Busayri, 2021).

The Qur'an provides instructions on the time and calendar system, which is the basis for the Islamic calendar. Verses often referred to in this discussion include: First, Surah Yunus (10:5): "It is He who makes the sun shine and the moon shine, and He appointed manzilahs (travel places) for those months, so that you know the number of years and calculations (time)..." This verse shows the important role of celestial bodies in the calendar system. Second, Surah Al-Baqarah (2:189): "They ask you about the crescent moon. Say: 'They are signs of time for humans and (for the pilgrimage).'" This verse emphasizes the function of the new moon as a marker of times of worship, including determining the beginning of the month.

Mufasir have various views regarding the method of determining the beginning of the month: Some scholars, such as al-Khwarizmi and contemporary astronomers, emphasize the importance of the method of reckoning based on accurate astronomical calculations. In this context, reckoning is considered a more universal method and can reduce differences. (al-Khawarizmi, 1895). Most classical scholars, such as Imam Shafi'i and Imam Malik, emphasize the importance of direct observation of the new moon. Their foundation is the hadith of the Prophet SAW: "Fast because you see it (*hila*) and break your fast because you see it..." (HR. Bukhari and Muslim) (Al-Bukhari, 1978).

Efforts to harmonize the Islamic calendar require a comprehensive approach. Modern interpretation tries to combine the essence of *ru'yah* with advances in the science of reckoning. For example: (1) Integrative Approach: Some contemporary scholars, such as Yusuf al-Qaradawi, suggest the use of *hisab* to determine the possibility of a valid *ru'yah*. If the crescent moon is declared impossible to see by reckoning, then *ru'yah* is not necessary (Qaradawi, 1992). (2) Principles of Ummah Unity: Verses about Islamic *ukhuwah*, such as Surah Ali Imran (3:103): "And hold all of you to the rope (religion) of Allah, and do not be divided..." are an important basis for seeking calendar unification for the sake of the unity of the Ummah.

Some of the main challenges in unifying the Islamic calendar include differences in Schools. Variations in methods for determining the beginning of the month in various schools of thought have become an obstacle in the implementation of the global calendar. Technology and Traditional Beliefs: People who still adhere to traditional *ru'yah* tend to find it difficult to accept reckoning as a basis for determination. However, with advances in technology and dialogue between scholars, the prospect of harmonization of the Islamic calendar is increasingly open. An interpretive approach that is inclusive and pays attention to the needs of the times can be a solution. The unification of the Islamic calendar is not only a technical issue, but also includes theological, social and cultural aspects. Tafsir studies provide a normative basis for uniting *hisab* and *ru'yah* in a harmonious framework. Thus, unification of the Islamic calendar can be a strategic step to realize global unity of the Ummah.

This study aims to analyze how the Qur'an provides the basis for efforts to unify the Islamic calendar. The tafsir approach is used to understand verses related to time and calendars, such as the QS. Al-Baqarah: 185, QS. Yunus: 5, and QS. At-Taubah: 36. This article also integrates the views of classical and contemporary ulama as well as the contribution of astronomy in supporting calendar harmonization (Dermawan & Abdullah, 2024).

METHOD

In describing This research uses a thematic interpretation method which involves the following steps: Collecting verses from the Koran that are relevant to the theme of calendar and time. Examining classical and modern interpretations regarding these verses. Integrating tafsir analysis with modern astronomy to understand its practical relevance. Data sources include tafsir literature, such as Tafsir al-Tabari, Tafsir al-Qur'an al-Karim by Ibnu Katsir, as well as modern tafsir such as Tafsir al-Misbah by Quraish Shihab. Supporting data includes astronomical literature and documents related to calendar unification.

RESULTS AND DISCUSSION

Calendar in the Al-Qur'an

Regarding the views of classical and contemporary mufassir regarding the calendar based on their interpretation of the relevant verses of the Qur'an:

According to researchers, there are at least five verses in the Qur'an that indicate or contain dates related to the calendar, as follows:

Table 1. Qur'anic Verses Referencing Calendar Dates

No	Names of Surahs in the Qur'an	Verses	Information
01	Al-Baqarah	189	Madaniyah
02	At-Taubah	36	Madaniyah
03	Yunus	5	Makkiyah
04	Yasin	39	Makkiyah
05	Az-Zumar	5	Makkiyah

The Qur'an explains determining time based on astronomical phenomena. QS. Yunus [10]: 5 says:
"It is He who made the sun shine and the moon shine, and He appointed manzilahs (places of travel) for the moon, so that you may know the number of years and the reckoning (time)."

Classical Mufassir View

In QS. Yunus: 5 and QS. Al-Baqarah: 189, Al-Tabari emphasizes the importance of direct observation of celestial signs, such as the new moon, to determine time. He understands the determination of the calendar as part of the Shari'a which relies on visual phenomena. The main focus of the interpretation is on the practical aspects of observing the moon as a marker for the new moon (Al-Thabari, 2007).

Ibn Kathir interpreted QS. At-Taubah: 36, which states that the number of months in a year is twelve. He explained that this was Allah's decree since the creation of the heavens and the earth, emphasizing that the lunar calendar (qamariyah) is a system recognized by sharia. Ibn Katsir also supports ru'yat as the main method, in accordance with the hadith about seeing the new moon (Katsir, 2012).

Al-Qurtubi highlights the sharia aspects and wisdom behind using the moon as a marker of time. In QS. Al-Baqarah: 189, he emphasized that asking about the new moon shows the importance of time in worship and human activities. According to him, the calendar should be based on the new moon because it is a universal sign that is easily accessible. This verse confirms that Allah has established astronomical signs to guide time. Thus, the use of astronomy in determining the calendar has Sharia legitimacy (Al-Qurtubi & al-Ansari, 1980).

Views of Contemporary Mufassir

In his interpretation, Sayyid Quthb connected QS. Yunus: 5 with the important role of science in understanding natural phenomena. He supports the interpretation that modern science can be used to strengthen timing, although he still emphasizes the spiritual value of seeing the new moon (Quthb, 2000).

Quraish Shihab offers a moderate approach by integrating ru'yat and reckoning. In interpreting QS. Yunus: 5 and QS. Al-Baqarah: 185, he states that the main goal is the benefit of the people. Hisab can be used as a scientific method, while ru'yat is still respected as part of the shari tradition (Quraish Shihab, 2005).

Al-Qaradawi suggested the use of hisab for the unification of the global Islamic calendar, arguing that modern technology allows highly accurate calculations. In his view, ru'yat can be replaced by reckoning if it provides greater certainty (Al-Qaradawi, 2006).

Abduh sees the Islamic calendar as an aspect that needs to be adapted to current developments. He supports the view that reckoning can be used as the main basis, while maintaining the essence of *syar'i* contained in the verses of the Qur'an.

The views of classical mufassir tend to be more literal and focus on *ru'yat* as the main method, while contemporary mufassir are more open to the integration of *hisab* as a modern method. The contemporary approach seeks to align the teachings of the Qur'an with advances in science, so that the Islamic calendar can be more practical and relevant in a global context.

Ru'yat and Hisab Method

This conflict occurs because there are still those who think that the global Islamic calendar will not be structured using *ru'yat*, even the local calendar. Supporters who are pro *hisab* and con *ru'yat* are relationships that require each other, reckoning requires *ru'yat* and conversely *ru'yat* requires reckoning. *Hisab* requires *ru'yat* to prove it, while *ru'yat* requires reckoning to guide it and serve as a guide for implementing *ru'yah*. But *Hisab* is only an aid in implementing *ru'yatul hilal* in the field for those who refer to the *ru'yatul hilal* method. Therefore, even though they have done the calculations, they still do not have the courage to confirm the start of the months of Ramadhan, Shawwal and Zulhijah with reckoning, they are still waiting for the results of the *ru'yah* carried out.

They argue that the word *hilal* contained in the Koran, Surah Al Baqarah 189, is general, related to the beginning of Ramadan and Shawwal. It is the *ru'yat* hadiths that *Şarih* considers as the basis for practicing law. *Ru'yat* is the main basis for some mass organizations in determining the start and end of Ramadan. The author uses the analysis used by Qardhawi in this problem. He is of the opinion that the *ru'yah* in question is not a goal in determining the timing of Ramadan and Shawwal, but rather a means. Because in those days, the suggestion to find out the time was by *ru'yah bil ain*. So the *ta'abbudi* aspect does not exist. In fact, there is only the *ta'aqquli* aspect. In our time there is something more accurate in knowing time, namely astronomy. *Ru'yah bil ain* still causes errors in viewing due to several factors. Meanwhile, astronomy with calculations can be more accurate. Today's scholars are scholars who directly interact with the science of astronomy, even the science of astronomy has reached a mature level. So the interaction of classical scholars with astronomy is not the same as the interaction of scholars today.

Confirming that deductive reasoning will not bring human happiness, his argument can be understood because at that time, many people had neglected religion but worshiped positivistic knowledge so their position was not just to reproduce right or wrong, but rather wanted to return knowledge to its roots, namely the Koran and al-Sunnah. Likewise, Sheikh Abdullah bin Baz, he is the head of Lajnah Daimah for scientific research and fatwa in Saudi Arabia. He is of the opinion that to start the beginning of Ramadan and Shawwal you can only use *ru'yat* or *istikmal*. This is based on authentic hadiths. He is of the view that the use of Falak knowledge in determining the start of Ramadhan Shawwal is *bid'ah* and has no *syar'i* basis (Shah, 2009a).

The Islamic Encyclopedia states that some of the scholars who were interested in determining the beginning and end of the month of Ramadan using the reckoning method were Ibn Bannā, Ibn Suraij, al-Qaffḍl, Qāḍi Abu Taib, Ibn Qutaibah, Ibnu Muqatil ar-Rāzi, Ibn Daqīq al-Id, and Subki. Meanwhile, the 20th century Ulama who tended to use *hisab* in determining the beginning or end of the month of Ramadan were Muhammad Rasyid Riḍa and Tanṭawijauhari (Nasution Harun, 1992).

Several leading modern jurists, such as Sheikh Mustafa Ahmad az Zarqa', Abbas al-Jirari, Sheikh Ali Jum'ah, invite Muslims to use *hisab*. Meanwhile, Islamic organizations outside Indonesia that support the use of *hisab* are the Islamic Society North America (ISNA). Initially, ISNA in determining the start of Ramadhan, Shawwal and Zulhijah used the *ru'yat* method. However, after conducting extensive research from 1994 to 2006 (12 years) with the Committee for Crescent Observation (CFCO), ISNA finally concluded that the *ru'yat* method was impossible to determine the start of Ramadan and Shawwal. Likewise in the conference with the theme "*Jadaliyah al-'alaqah baina al-Fiqh wa al-Falaki*".

Which was held in Lebanon on 10-12 Rabi'ul Awal 1431 H/ 5-26 February 2010 AD which presented speakers Yusuf Marwah (Canada), Mohammad Odeh (ICOP), Salih al-Ujairy (Kuwait), Khalid az-Zaaq (Saudi Arabia), Muhammad al-Ushairy (Syria), and Musallam Syaltout (Egypt) agreed on the use of the *hisab* method for determining the beginning of the Lunar month and the need for an "Islamic Greenwich" in order to realize the Islamic calendar.

Andre Danjon (an astronomy expert from France) with his theory known as "Danjon's Limit", states that the height of the new moon can be observed at a minimum of 5° and the distance between the arcs of the sun and the moon (arc distance) is not less than 7° .⁴⁷² The criteria for unifying the International Hijri calendar in the International Conference in Istanbul, Turkey on 26-29 Zulhijah 1398 AH/27-30 November 1978 AD, namely the height of the new moon is at least 5° and the distance the angle of the sun and moon is at least 8° . Mohammad Ilyas (an astronomer from Malaysia) with the theory of visibility of the new moon, the minimum height of the new moon is 5° and the angular distance between the sun and the moon is 10.50.

The first concept refers to ru'yat experts, while the second concept is widely used by hisab experts. To find a common ground between reckoning and ru'yat, it is necessary to first reconcile the perception and understanding of the new moon. The author proposes a combination and integration of literal-sensory reasoning and rational-scientific reasoning to become scientific-integrated reasoning. There is also a formula for the new moon proposed in this dissertation; The hilal is the crescent moon on the first day which is a sign of the new month in the Hijri calendar which can be observed both with the naked eye and with technology (Mustaqim, 2022).

Of the four models of the relationship between reckoning and ru'yat above; It can be stated that the emergence of the independence model does not mean that the characteristics of the conflict (conflict) model have disappeared completely, just as the presence of the dialogue model does not necessarily mean that the characteristics of the conflict (conflict) and independence models have ended. Likewise, the emergence of the integration model does not mean that the characteristics of the previous model also do not exist.

Thus, steps are needed in unifying the Hijri calendar which the author proposes as follows:

1. Acceptance of the Hisab Method

The global Islamic calendar will be very difficult to compile using the ru'yat method. Geographical-astronomical factors result in non-uniformity in determining the beginning of the month which is marked by the presence of the crescent moon. Redefinition of the concept of hilal, namely giving a redefinition of the meaning of the new moon itself. Many classical and contemporary literature has discussed the issue of the new moon with various approaches. Ibn Manẓur emphasized that the origin and meaning of the word "hilal" is the crescent moon on the first and second days of the lunar month or the last two nights of the lunar month. In the interpretation of the Department of Religion, it is said, among other things, that commentators tend to look at the aspect of its use or wisdom, not the essence of the scientific state of the moon. Hilal means the crescent moon or the moon that rises on the first day of the lunar month. Mahmud Junus and Oemar Bakry interpret the new moon as the moon.

2. Receipt of Imkan Ru'yat Transfer

This principle stems from the fact that this ru'yat faith cannot cover all regions of the world. Therefore, the imkanu ru'yat that occurred in that place was transferred to areas that had not experienced imkanu ru'yat. In other words, areas where the hilal is still below the horizon are included in areas that have experienced imkanu ru'yat, and therefore participate in starting the new month.

3. Matlak politeness

This principle, if imkanu ru'yat occurs in a place, then it is deemed to apply to the entire surface of the earth because the entire surface of the earth is one absolute unity.

4. Alignment of days and dates around the world

This principle is one date one day throughout the world. Valid globally and coverage varies across zones. Not two zones or three zones, but one zone, which means the earth is one zone.

5. Acceptance of international date line

This principle, the international date line is an imaginary demarcation line on the earth's surface that stretches from the north pole to the south pole and limits the change from one calendar day to the next. This line passes through the middle of the Pacific Ocean, following the 180 degree longitude line, this line is the boundary for the beginning of a new day.

6. QS. Al-Baqarah: 185 is the main basis for the ru'yat method:

"...Whoever of you witnesses (hilal) in that month, let him fast..."

However, understanding the word "witnessing" is not limited to direct sight, but can include scientific knowledge through reckoning. Scholars such as Muhammad Abduh and Yusuf al-Qaradawi support this view, pointing out that advances in science can complement traditional methods.

7. The Gregorian year, also known as Syamsiyah, is based on the time spent by the earth around the sun. The Hijri year is based on the time it takes for the moon to circle the earth. However, the Qur'an makes these two creatures a sign of the greatness of Allah SWT, proven by the frequency with which these two creatures are mentioned, namely the sun is mentioned 32 times and the Moon 27 times in the notes of Mu'jam al-Mufarras li Al-Faz al-Qur'an. Often the sun and moon are mentioned together in the Qur'an as an indication that we must pay attention to both, not just one.

From the results of this research, it can be concluded that the view of the hilal from the perspective of commentators and scientists is that the hilal has a soft, thread-like shape, with the phenomenon of its appearance being observable (also known as *badawah al-hilal* or *zuhur al-hilal*). This crescent moon is visible in the *sirar* phase, especially in the first two nights after the *mihag* phase.

Calendar Unification Challenge

1. Calendar unification faces challenges:

This conflict occurs because there are still those who think that the global Islamic calendar will not be structured using ru'yat, even the local calendar. Supporters of pro hisab and contra ru'yat are relationships that require each other, reckoning requires ru'yat and conversely ru'yat requires reckoning. Hisab requires ru'yat to prove it, while ru'yat requires reckoning to guide it and become a guide for implementing ru'yah. But Hisab is only an aid in implementing ru'yatul hilal in the field for those who refer to the ru'yatul hilal method. Therefore, even though they have done the calculations, they still do not have the courage to confirm the start of the months of Ramadhan, Shawwal and Zulhijah with reckoning, they are still waiting for the results of the ru'yah carried out (Mustaqim, 2022).

2. Differences in legal methods and interpretations

They argue that the word *hilal* contained in the Koran, Surah Al Baqarah 189, is general, related to the beginning of Ramadan and Shawwal. It is the *ru'yat* hadiths that *Ṣarih* considers as the basis for practicing law. *Ru'yat* is the main basis for some mass organizations in determining the start and end of Ramadan. The author uses the analysis used by Qardhawi in this problem. He is of the opinion that the *ru'yah* in question is not a goal in determining the timing of Ramadan and Shawwal, but rather a means. In our time, there is something more accurate in knowing time, namely astronomy. *Ru'yah bi al-'ain* still causes errors in viewing due to several factors. Meanwhile, astronomy with calculations can be more accurate. Today's scholars are scholars who directly interact with the science of astronomy, even the science of astronomy has reached a mature level. So the interaction of classical scholars with astronomy is not the same as the interaction of scholars today.

Conflict also occurs between the theory of *imkan al-ru'yah* and the theory of existence *al-hilal*. The Ministry of Religion or the Hisab Ru'yat Agency uses the *imkan al-ru'yah* criteria, with the minimum limit of *irtifa' hilal* being 3 degrees, the distance between the sun and the moon (elongation) 6.4 degrees. Historically and empirically, the dynamics of observation and research on the visibility of the new moon from time to time started with the people of ancient Babylon (BC) who carried out observations and observations for quite a long time, the height of the new moon could be observed at 12 degrees at 48 minutes after sunset, people Hindus (500 M/126 SH) the height of the crescent moon is + 12°, Al-Khawārizmī (830 M/214 H) the theory of the height of the crescent moon can be observed 9.5°, Al-Battānī and Al-Fargānī (850-929/235-316 H) through observation of the height of the *hilal* + 12°, Ṣābet bin Qurrā height of the *hilal* + 11°, 'Abd al- Rahmān al-Sufī (986 M/378 H) height of the crescent moon ± 12°, Mūsā bin Maimūn (1135-1204 M/529-600 H) *hilal* height ± 9°, Giyāṭ al-Dīnal-Kasyanṭ (15th century) *hilal* height + 12o. Ibn Yūnus al-Masrī (d.399 H/1008 M), an Egyptian astronomer, as quoted by Ibn al-Majdi (d.850 H/1446 M), gave the limit for the *hilal* to be visible, namely the arc distance.

3. Geographical and political factors

Mohammad Ilyas, who is recognized as the figure behind efforts to unify the international Islamic calendar, believes that the issue of the Islamic calendar does not only involve interpretive and scientific aspects, but also requires political intervention. Ilyas argued that Muslims around the world needed a single leader or authority like Julius Caesar in the Julian calendar to unify their calendars. In his view, a political force is needed that has the courage to take firm steps in determining a unified international Islamic calendar. If a leader or authority has taken a decision on an issue by considering the public benefit and supported by clear *ijtihad*, then the following rules apply:

The judge's (government's) decision is binding and resolves disputes.

Therefore, if the main authority that has the right to determine policy has made a decision based on the public benefit and supported by clear *ijtihad*, then all members of society must obey and implement it. This is a solution to achieve agreement and unity on the calendar issue, but of course, it requires the willingness of all parties. Apart from that, the government must also continue to strive to improve existing criteria and concepts to improve unification efforts. For example, Indonesia has criteria for the start of the Qamariyah month or Hijriyah calendar specifically for this country. These criteria must be applied nationally, and the government must have binding authority to ensure that all Muslims in Indonesia follow the Indonesian hijriyah calendar. This authority can be realized through the establishment of laws. Previously, efforts to form.

Lack of consensus among religious authorities.

The Hijri calendar needs to take bold steps like the Gregorian calendar has done. To overcome the differences in the beginning of the lunar month and the Hijri calendar, it is very important to have a single authority from the government as a solution. The government's active role in forming laws is a very necessary step to realize the efforts made by religious organizations, astronomers, astronomers and other parties. Whatever the criteria and system that will be used in unifying the Hijri calendar, involving countries with political power to carry out communication between countries is the key to achieving meaningful results. This is because the issue of the Hijri calendar is not only related to science or Sharia but also involves political aspects.

However, it should be remembered that in this context, everything outside of worship is, in principle, considered permissible unless there is a special argument stating otherwise. With this principle, the formulation of the Hijri calendar for the purposes of *mu'amalah* (not worship) can be justified. However, it is important to continue to refine the criteria used. Implementing the concept of a unique Hijri calendar, even if only for social purposes or *mu'amalah*, still requires quite a long time, especially in achieving harmony between various parties who have different aspirations. Apart from that, political factors and power in Muslim countries also have an important role in determining authority and the extent to which all parties will follow that authority. Calendar harmonization can be achieved through an approach that integrates Sharia principles with modern astronomy, such as the use of the concept of *imkan rakyat* (the possibility of sighting the new moon).

CONCLUSION

The unification of the Islamic calendar has a strong theological basis in the Al-Qur'an and can be realized through synergy between *tafsir* and astronomy. This effort requires global consensus among ulama and Muslim countries, as well as a commitment to prioritizing the benefit of the people. Calendar harmonization is not only a technical issue, but also a strategic step in strengthening the unity of the Muslim Ummah.

REFERENCES

- Al-Bukhari, M. (1978). *Sahih al-bukhari*. Dar Ul-Hadith.
- al-Khawarizmi, A. A. A. M. (1895). *Mafatih al-'ulum*. Ed. G. van Vloten. Leiden: Brill.
- Al-Qaradawi, Y. (2006). *Fiqh al-Siyam*. Al-Qahirah: Maktabah Wahbah.
- Al-Qurtubi, A. A. M. bin, & al-Ansari, A. (1980). *al-Jami'al-Ahkam al-Quran*. *Qaherah: Dar Sya'b*.
- Al-Thabari, A. J. M. bin J. (2007). *Tafsir Ath-Thabari Jilid 10* (Terjemahan). Pustaka Azzam.
- Dermawan, D., & Abdullah, J. (2024). The Global Islamic Calendar According to Syamsul Anwar's Thoughts. *Al-Hisab: Journal of Islamic Astronomy*, 1(3), 142–147.
- Evers, L. (2013). *It's about Time: From Calendars and Clocks to Moon Cycles and Light Years-a History*. Michael O'Mara.
- Katsir, A.-I. I. (2012). *Tafsir Al-Qur'an Al-Azhim Jilid 1*. Dar Al-Kutub Al-Ilmiyah.
- Khan, M. (2012). Towards a unified approach to crescent Moon sighting in the UK. *J. British Astron. Assoc*, 122(4), 219–225.
- Mufid, A. (2020). Unification of Global Hijrah Calendar In Indonesia: An Effort To Preserve The Maqasid Sunnah of The Prophet (SAW). *Journal of Islamic Thought and Civilization*, 10(2).

- Muhammad-Busayri, S. (2021). A comparative study of Manhaj Salafi cum Attaşawwuf al-islāmiy on radio: a clarion call for Muslim brotherhood. *Ilorin Journal of Religious Studies*, 11(2), 67–84.
- Mustaqim, R. A. (2022). *Hisab dan Rukyat*. Syiah Kuala University Press.
- Nasution Harun. (1992). *Ensiklopedi Islam di Indonesia*. Departemen Agama.
- Qaradawi, Y. (1992). Liqa'at wa hiwarat hawla qadaya al-Islam wa al-'asr. *Cairo: Maktabah Wahbah*.
- Quraish Shihab, M. (2005). *Tafsir Al-Misbah* (I). Lentera Hati.
- Quthb, S. (2000). *Tafsir fi Zilal al-Quran* (A. Yasin (Ed.)). Gema Insani Press.
- Reinberg, A., Smolensky, M. H., & Touitou, Y. (2016). The full moon as a synchronizer of circa-monthly biological rhythms: chronobiologic perspectives based on multidisciplinary naturalistic research. *Chronobiology International*, 33(5), 465–479.
- Reingold, E. M., & Dershowitz, N. (2018). *Calendrical calculations: The ultimate edition*. Cambridge University Press.
- Shah, Z. A. (2009a). *The Astronomical Calculations and Ramadan: A Fiqhī Discourse*. IIIT.
- Shah, Z. A. (2009b). The Astronomical Calculations and Ramadan. *A Fiqhī Discourse*, 355–366.
- Wahidi, A., Yasin, N., & Kadarisman, A. (2019). The beginning of Islamic months determination in Indonesia and Malaysia: procedure and social condition. *Ulul Albab*, 20(2), 322–345.



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).