

The Global Islamic Calendar According to Syamsul Anwar's Thoughts

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Article Info	ABSTRACT
<p>Article History Received 07-08-2024 Revision 13-08-2024 Accepted 10-09-2024</p> <hr/> <p>Keywords: Islamic Ships, Falak Science</p>	<p>From the past until now, Muslims have not had a single calendar, which has resulted in differences in determining Muslim holidays. The absence of an Islamic calendar globally will create chaos in the organization of time in the world, both times of worship (religion) and social activities (muamalah). This article uses the figure of Syamsul Anwar as a figure driving the global Islamic calendar in Indonesia to overcome differences in determining Muslim holidays and reveals how to understand the concept offered. This study explores his thoughts using works (books, journals, and other sources of information). The methodology in this research is library research, where the primary data source is obtained from the study of books related to this research problem, both through primary and secondary data sources. Syamsul Anwar offers several concepts or principles so that a global Islamic calendar of one day and one date throughout the world can be realized. His principles were total acceptance of reckoning, transfer of imkanur rukyat, having one matlak, and agreeing to the international date line. The global Islamic calendar will soon be achieved by agreeing to this principle.</p>

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I. Introduction

The Global Islamic Calendar is an Islamic calendar with the principle of one day and one Hijri date worldwide [1]. This means that if in Indonesia Eid al-Adha 10 Dzulhijjah 1444 H falls on Wednesday, 28 June 2023, then it also applies to all regions on Earth. The Global Islamic Calendar carries several main principles, namely the acceptance of imkanur rukyat, absolute unity, one day and one date around the world, the use of international datelines, and the use of the Islamic calendar for worship and muamalah matters [2].

According to Syamsul, there are two main categories in the Global Islamic Calendar: the single global calendar and the zonal global calendar [3]. Unifying the Global Islamic Calendar

is an essential step in answering the demands of globalization and understanding geographical differences in carrying out Islamic worship.

The main challenge in implementing the Global Islamic Calendar is that many Muslims, including astrologers and Sharia experts, have not fully understood the concept, its usefulness, and its urgency [4]. Most of the discussion still revolves around the debate between the rukyat and Hisab methods in determining the beginning of the month in the Islamic calendar.

The importance of the idea of the Global Islamic Calendar is supported by several reasons, one of which is Arafah Day is the absence of the Global Islamic Calendar in determining the time of worship worldwide, so the Arafah fast often falls on a different day from the waqf day of hujjaj in Mecca. The fall of the 9th of Dzulhijjah in some parts of the world, especially in Islamic countries, is often not the same as the 9th of Dzulhijjah in the holy land [5].

In addition to Arafah Day, the Global Islamic Calendar is needed so that Muslims worldwide can carry out religious celebrations in unison to welcome important moments such as Eid al-Fitr, Eid al-Adha, and Ramadan Fasting. The presence of the Global Islamic Calendar will further strengthen Islam as a united ummah

II. Method

The methodology in this study is literature research, in which the primary data source is obtained from the study of books related to this research problem, both through primary and secondary data sources.

III. Results and Discussion

In Indonesia, one of the figures who support the existence of a unificative calendar and provide a concept to realize the formation of an Islamic calendar globally is Prof. Dr. Syamsul Anwar, MA [6]. He was the chairman of the Tarjih and Tajdid Council of Muhammadiyah Central Committee from 2005-2010 and 2010-2015; his thoughts related to the global Islamic calendar are very progressive and have the power to explore the future [5]. He is known as a figure in Indonesia's global Islamic calendar development. His ideas about the calendar surpassed the Falak figures in Indonesia. His most phenomenal idea regarding the calendar is the concept of a "unification Islamic calendar" (at-Taqwim al-Qamary al-Muwahhad), which is being conceptualized and promoted. The unification Islamic calendar is a calendar with the principle of one day and one date worldwide. The concept aims to enable Muslims to hold religious celebrations simultaneously around the world, such as starting fasting and holidays [3]. The unificative calendar is a concept with the principle of one day, one date worldwide, and the benchmark conjunction is GMT. The concept of Syamsul Anwar's calendar is the result of the development and elaboration of the calendar concept made by Jamaluddin 'Abd ar-Raziq. A global calendar will be carried out with certainty if prepared using hisab. Because only with hisab can scheduling be done reliably far ahead. In classical or ancient times, calendars were used to organize time naturally. Meanwhile, the calendar in modern times is an effort to organize time as a guideline, sign, and rule for humans to carry out their daily activities all the time.

In Islamic law, the times to carry out specific worship based on the month of qamariah, such as the mandatory fasting in the month of Ramadan, the Eid al-Fitr prayer on the first day of Shawwal, and the Eid al-Adha prayer on the tenth day of Dzulhijjah and other worship related to the time of the calendar. Thus, the use of the calendar in a unificative manner is very much needed by Muslims.

The Concept of the Global Islamic Calendar According to Syamsul Anwar

Regarding the Principles that underlie the Global Islamic Calendar, there are several requirements, namely: 1. Receipt of hisab 2. Transfer imkan rukyat 3. Absolute unity 4. Conventional day acceptance or alignment of days and dates, and 5. International date line acceptance.

1) Hisab Receipt

Because the calendar is a calendar system that determines the period far into the future, it is the same as other calendar system systems, and the Global Islamic calendar requires the use of the hisab system (counting) and the traditional system Buman in the form of rukyat (observation of the naked eye),

The difficulty of accepting the ummah to the Global Islamic Calendar is due to the lack of understanding of the hisab system. Most Muslims consider determining the date through the rukyat method Islamic because it follows the sunnah of the Prophet Muhammad SAW. In contrast, the hisab method is not Islamic because it has never been exemplified by the Prophet Muhammad SAW.

2) Imkan Rukyat Transfer

Imkan Rukyat is a theory that requires certain parameters to be considered a hilal, and it is possible to see or observe it after sunset. Simply put, Imkan Rukyat is the possibility of the naked eye to become a hilal sikah. The reason is that Imkan Rukyat, at the time of the first riabilitas, only covered part of the Earth. While a part of the world has Imkan Rukyat, other regions have not experienced it; even in that place, the moon is still below the horizon. This circumstance requires the principle of imkan rukyat transfer.

For example, as in the case of the transfer of imkan rukyat above, if the hilal has been seen in the western part of the Earth or the city of Istanbul, for example, then the eastern region that has not seen the hilal due to natural impossibility such as Jakarta is required to follow the results of the rukyat of Istanbul and not even postpone the determination of the Hijri date until the hilal is involved in the city of Jakarta

3) Matlak Unity

The principle of the Unity of Matlak (the area where the sun rises, the dawn rises, or the moon rises) is a consequence of the principle of imkan rukyat transfer, which means that the entire Earth is seen as one matlak. Therefore, if there has been imkan rukyat somewhere on the Earth, then it is also seen as applicable to the entire area of the Earth because the entire Earth is a single matlak.

4) Conventional Day Acceptance or Day and Date Alignment

The conventional day acceptance referred to here is an agreement related to the change of day. If usually the change of days in the Hijri calendar is marked by the setting of the sun, then following the conventional method, the change of day is marked by a time measure, namely 24.00 or 00.00

5) International Date Line Acceptance

The Global Islamic Calendar is a calendar based on the principle that days and dates are aligned throughout the world, meaning the same as the function of the Christian calendar: one day in a week is marked by one date. If the 11th of Muharram falls on Sunday in one place, then in any other part of the world, the 11th of Muharram also falls on Sunday. There is no dualism or difference in the days of Hijri between one country and another.

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, which is the beginning of the new day.

The arguments that can be put forward against the need for the existence of the Global Islamic Calendar include. In Q.S Al Baqarah (02) verse 189, there is a condition that the time system in Islam must be integrated, including civil aspects and worship aspects. The civil aspect is marked by the quota "innas" (For humans). This sentence is general because it distinguishes tribes, nations, cultures, and languages. The aspect of worship is marked by the word "wal hajj" (And this worship).

Previous scholars' interpolation on the Prophet SAW hadiths has also been translated globally. Among others, a scholar in the shafi'i madhhab named Al-imam an-Nawawi (W.676 H I 1277 AD) in his work "syarh shahib muslim" Hikay the opinion of a number of his colleagues that Rukyat (involvement of the hilal) in a place is applied comprehensively in various parts of the world (ta'umm ar - ruyah fi maudhi'ami' ahl ar - radh) [7]. Furthermore, Shaykh Zadah in "majma' al-Anhar " states that when the hilal is seen somewhere, its involvement applies to all human beings. In this case, there is no difference between matlak. For example, when the Ramadan hilal is seen in the western hemisphere, it also applies to the eastern hemisphere. At the same time, Ibn Nujain al-mishry (d. 971 H I 1564 AD) states that there is no difference in matlak at all, so if the hilal is seen in a country (where other countries are not visible), then the involvement applies (mandatory) to other regions [8]. They are obliged to fast with the rukyat. Here, it appears that the visibility of the hilal (ruk yat) for the Western population applies to that of the Eastern population.

Strategy for Realizing the Global Islamic Calendar

The strategies used are: 1) Syamsul Anwar emphasized the importance of socializing and disseminating information about KHGT, its urgency and benefits, reasons why it should be used, and the basics of its application. Socialization can be done through various modern means of communication [5]. 2) Syamsul Anwar highlighted the need to educate the species

of astrologers and sharia experts who will become the guardians of KHGT. They can conduct studies and research, prepare calendars, and develop calendars and astronomy. Observatory owned by Muhammadiyah, such as those at UMSU Medan and UAD Yogyakarta [9]. 3) Intensify scientific publications on calendar issues through national and international journals. With wider scientific publications, knowledge of calendar issues can be expanded and accessed by scientists and practitioners worldwide. 4) Syamsul Anwar stated the importance of training missionaries and leaders of the Tarjih and Tajdid Council at various levels to understand KHGT well [10]. They are key figures in conveying the message about KHGT to Muslims. Missionary training is crucial to ensure effective socialization. 5) The fifth strategy involves establishing communication with the Saudi Arabian side to discuss the need for a Global Islamic Calendar and explain the uncertainty of the absence of the KHGT.

Saudi Arabia has a central role in implementing the KHGT because the wukuf event in Arafah, which is one of the keys to the unification of the calendar, occurs in their territory [11]. With these strategies, it is hoped that efforts to realize the Single Global Hijri Calendar (KHGT) will be more targeted and succeed in uniting the calendar and worship of Muslims worldwide. The Tarjih and Tajdid Council of Muhammadiyah Central Committee hopes that the uniformity of the calendar will increase understanding and unity in carrying out religious services worldwide.

IV. Conclusion

This study concludes that Syamsul Anwar's understanding of the global unification of the Islamic calendar is Syamsul Anwar's urgent hope for the realization of fasting and holidays that can be carried out together worldwide. The unity of Muslims around the world is not impossible if Muslims around the world both want a unification calendar.

Syamsul Anwar's thoughts and ideas deserve appreciation even though there has been no breakthrough in realizing them. It is necessary to hold regular meetings with various experts to realize the calendar, such as astronomy experts, astronomers, jurists, and other Islamic science experts who can support the formation of a global Islamic calendar.

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