PIONEER GLOBAL ISLAMIC UNITY THROUGH STRATEGIC IMPLEMENTATION OF THE UNIFIED GLOBAL HIJRI CALENDAR STARTING 1447 H AS A MODEL OF CIVILIZATIONAL RESILIENCE

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Abstract: *The ongoing divergence in determining the Islamic lunar calendar has long been a challenge for Muslim unity, especially in the highly connected post-digital era where geographical boundaries are becoming increasingly irrelevant. This paper analyzes the strategic breakthrough initiated by Muhammadiyah in implementing the The Unified Global Hijri Calendar (KHGT), which began in Muharram 1447 H (2025). Using a multidisciplinary approach that combines astronomical algorithms (astronomy) and contemporary Islamic jurisprudence (fiqh), this study evaluates the implementation of the KHGT not merely as an administrative adjustment, but as a model of resilience and profound civilizational innovation. This research highlights how the transition from locally bound Wujudul Hilal to a globally integrated KHGT represents an epistemological shift necessary to address the demands of a united global Muslim community. By examining astronomical data for 1447 AH, including crucial corrections to the start of Ramadan and the underlying fiqh reasoning, this study argues that Muhammadiyah's pioneering step offers a concrete and scientifically robust solution to the centuries-old problem of Islamic calendar dualism. The findings show that this implementation serves as a blueprint for global Islamic governance, proving that Islamic tradition has an inherent resilience to adapt and lead in the modern scientific era.*

Keywords: *The Unified Global Hijri Calendar (KHGT), Islamic Astronomy, Muhammadiyah Civilization.*

Introduction

Time is a fundamental dimension of civilization, and the ability to organize it through an integrated calendar system is a hallmark of a resilient society. In the history of human civilization, as noted by scientists in the Encyclopaedia of Social Sciences, calendars serve not only as indicators of days, but also as the highest instruments of social cohesion and religious order. However, for Islamic civilization, which has spanned more than 1400 years, the absence of a unified global calendar remains a profound anomaly. This condition is described as a "civilizational debt" that Muslims have yet to repay to the world (ARAFAT, 2025). While the Islamic world has made significant progress in various fields, recurring divisions in determining the dates of major religious holidays such as the beginning of Ramadan, Eid al-Fitr, and Eid al-Adha reflect a critical gap in Islamic governance. This divergence often stems from rigid adherence to local visibility (matlak), which in this post-digital era further alienates Muslims from the reality of a borderless world.

The theological basis for time management in Islam is explicitly stated in the Qur'an. Allah SWT says in Surah At-Taubah verse 36 that "Indeed, the number of months with Allah is twelve

months," and in Surah Al-Baqarah verse 189, the crescent moon (ahillah) is described as "times for mankind (mawaqit li an-nas) and for the pilgrimage." Classical scholars such as Ibn Kathir in Tafsir al-Qur'an al-'Azim and At-Tabari in his tafsir interpret these verses by linking the physical phases of the moon with ritual times (R, 2025). However, in the contemporary era, the interpretation of mawaqit needs to be expanded beyond local observations towards universal time determination. As emphasized by ('Alwanf, 1991), The Islamic lunar calendar is a "civilizational imperative." Without an integrated system, the global Muslim community fails to manifest the Qur'anic ideal of Ummah Wahidah (One Nation), and instead appears as fragmented groups celebrating their holiest days on different dates, which often leads to confusion and social friction.

Historically, the main source of this divergence lies in the interpretation of the Prophet's Hadith regarding rukyah (observation). The Hadith narrated by Al-Bukhari and Muslim, "Fast when you see it (the crescent moon) and break your fast when you see it," has traditionally been understood textually as a command for physical observation with the naked eye (Ardliansyah, 2024). This understanding is relevant and accurate in an era when the people were still mostly illiterate (ummi) and did not have sophisticated astronomical instruments, as explained by the Prophet in another account: "We are an illiterate people, we do not write and we do not calculate." (Muhammad, 2020). However, (Alamsyah, Abdillah, 2025) In his monumental work Awa'il asy-Syuhur al-'Arabiyyah, he argues that the command to use naked-eye observation is an 'illat (legal reason) based on the conditions of the community at that time. When those conditions changed, namely when Muslims mastered the science of astronomy (ilmu falak), the law should have evolved towards certainty (yaqin), which today is best provided by astronomical calculations (hisab).

The discourse on the transition from rukyah to hisab has been discussed extensively by modern reformist scholars (Mohammad Fattah, 2023), In his influential journal Al-Manar, he was very vocal in advocating the use of calculations to determine the lunar months, arguing that it would bring unity and eliminate difficulties (masyaqqah). In line with this, (RASYIDI, 2019) In Kaifa Nataʻāmal maʻa as-Sunnah, it is emphasized that insisting on naked-eye sightings in the age of space exploration is a form of stubbornness that ignores the maqasid (objectives) of Sharia. The objective is to determine the time, and if science offers a more precise method that covers the entire globe, then that method must be adopted. This view is supported by (Muqowim, 2007), which states that current astronomical calculations are no longer speculative (zhanni) as in classical times, but have reached a level of definitive certainty (qath'i).

Despite strong theological and scientific arguments, the political realization of an integrated calendar has been slow. Various international efforts have been made, most notably the International Hijri Calendar Union Congress in Istanbul, Turkey, in 2016. This congress, attended by scholars and astronomers from around the world, produced a historic declaration to adopt The Unified global calendar based on the principle of One Day One Date (Muhammad Arafat, 2021). The congress rejected the concept of bizonation and asserted that the entire world should be treated as one horizon. However, as noted by (Qorib & Rakhmadi, 2023), The implementation of the 2016 Turkish criteria faced resistance due to the strong attachment of many countries to their local interests and the absence of a binding central authority. The Organization of Islamic Cooperation (OIC) has issued several resolutions urging unity (OIC Resolutions No. 16/25-C, 18/26-C), but these often remain mere diplomatic documents without any execution in the field.

Amid this stagnation, Muhammadiyah emerged as a pioneer of civilizational resilience. Realizing that waiting for perfect global political consensus could take forever, Muhammadiyah decided to take decisive action by officially adopting the The Unified Global Hijri Calendar

(KHGT). This decision was confirmed at the 32nd Tarjih National Conference (Munas) in Pekalongan (Majelis Tarjih, 2024). This step represents a significant epistemological shift from the century-old organizational method, Hisab Hakiki Wujudul Hilal, which is accurate but locally bound to Indonesia, to a system that integrates Indonesia into the global time frame. As outlined in the KHGT Pocket Book, this transition is not merely a change in calculation criteria, but a deep commitment to global unity.

The strategic implementation of this new calendar is scheduled to begin in full on 1 Muharram 1447 AH, coinciding with June 26, 2025. The selection of the year 1447 AH is crucial and symbolic. It serves as the starting point for a new era of Islamic time management. However, the year 1447 AH also presents a direct challenge to this resilience. Astronomical data indicates that for the month of Ramadan 1447 AH (February 2026), there will be a potential significant difference between global calculations and local visibility criteria used by regional bodies such as MABIMS (Ministers of Religious Affairs of Brunei, Indonesia, Malaysia, and Singapore). While local criteria may delay the start of fasting due to the inability to see the crescent moon in Southeast Asia, the global criteria adopted by KHGT will likely declare the start of Ramadan a day earlier based on visibility in the Western Hemisphere.

The anticipated divergence in the year 1447 AH serves as a litmus test for the concept of "Civilizational Resilience." Resilience here is defined as the capacity of Islamic legal tradition to absorb modern scientific advances and adapt to global realities without losing its core spiritual essence. By adhering to KHGT in 1447 AH, Muhammadiyah is demonstrating that Islamic law (fiqh) is capable of dealing with the complexities of a spherical earth and international time zones.

The adoption of the KHGT is an implementation of Ijtihad Jama'i (collective reasoning) that prioritizes "Public Interest" (Maslahah 'Ammah) over partial benefits (Bela, Merry Puspita Chandra, 2025). In his analysis of Ushul Fiqh related to the calendar, he emphasizes that the unification of the calendar is a requirement of Sadd al-Dhari'ah (closing the path to destruction) in this case, closing the destruction in the form of division and ridicule directed at Muslims because of their inability to manage time. The implementation in 1447 AH is not only about determining when to fast, but also about building a dignified image of Islam in the eyes of the global community. He challenges the secular narrative that religion is incompatible with precise administrative order.

Therefore, this study aims to analyze the strategic implementation of the The Unified Global Hijri Calendar that began in 1447 AH. This paper will examine the astronomical data underlying the decisions for key months in 1447 AH, comparing them with local criteria to highlight the practical implications of this shift. Furthermore, this paper will explore the integration of "fiqh-astronomy" that justifies this global approach, referring to authoritative sources from classical jurisprudence to modern resolutions. Thus, this study argues that Muhammadiyah's initiative in 1447 AH is a model of innovation and resilience, offering a blueprint for the future governance of the Islamic world.

Literature Review

The discourse on the Islamic calendar has undergone a long dialectical evolution, moving from technical debates between rukyat and hisab to geopolitical discourse on global unification. Historically, Al-Manar laid the foundations for modernism with the argument that astronomical calculations are the only way out of the uncertainty (gharar) surrounding the timing of Muslim worship (Mariadi, 2025). This view is reinforced by (Hauwau Talatu Yusuf, 2025) which asserts that rejecting qath'i (definite) calculations in order to maintain zhanni (speculative) sightings in the age of science is an epistemological paradox. However, contemporary literature shows that

the biggest challenge today is no longer the validity of calculations, but rather the acceptance of the concept of Ittihadul Matali' (unity of the moon's rising place). In his in-depth study of Islamic legal philosophy, he argues that calendar unification is impossible without adopting the principle of one matlak for the entire world (Jamaluddin, 1992). He criticized the concept of Wilayatul Hukmi (national matlak) that has been embraced by MABIMS as the main obstacle to the realization of the Ummah Wahidah identity.

In the realm of global implementation, the 2016 Istanbul Declaration initiated by the Presidency of Religious Affairs of Turkey is the main reference. This declaration recommends The Unified calendar based on global hisab imkanur rukyat criteria (Gözaydın, 2006). However, (Dr. Najahan Musyafak, 2014) noting that although this concept is ideal in theory, its implementation faces strong sociological resistance due to the fanaticism of mass organizations and the ego of state sovereignty. On the other hand, there is sharp criticism of the KHGT model adopted by Muhammadiyah. (Amilia, 2021) In his proposal, he offers more conservative unification criteria with higher physical visibility requirements so that it can be empirically proven in local areas, an approach that is diametrically opposed to the principle of cross-continental transfer of rukyat adopted by KHGT. Responding to this, (Rakhmadi & Hidayat, 2020) In a series of essays defending KHGT's position, he argues that “seeing” in the modern context must be understood as “seeing with science” (rukyah bil ilmi), and that the resilience of Islamic civilization is tested by its ability to integrate sharia principles with the reality of a spherical earth.

The novelty of this research lies in its focus on the factual implementation in the year 1447 AH. Previous studies, such as the work of (Fitriyanti, 2024) Still discussing KHGT as a comparative discourse or theory alone, this paper analyzes Muhammadiyah's concrete steps in fully implementing KHGT in 1447 AH as an act of “Civilizational Resilience.” This research fills a gap in the literature on how a non-state Islamic organization took over the role of global leadership when state institutions (such as the OIC) experienced stagnation in the execution of the unifying calendar.

Method

This study uses a qualitative method with a descriptive-analytical library research approach. This approach was chosen because the objects of study are Islamic legal formulations (fiqh) and astronomical data (hisab) documented in literature and official information. The primary data sources in this study are authoritative Muhammadiyah documents, namely the KHGT Pocket Book (Understanding The Unified Global Hijri Calendar Briefly) published by the Tarjih and Tajdid Council (2025) and Muhammadiyah Central Leadership Announcement Number 01/MLM/I.1/B/2025 concerning the Determination of the Results of Hisab for Ramadan, Shawwal, and Zulhijah 1447 AH. Astronomical data for verifying the position of the moon in 1447 AH was taken from high-precision ephemeris data provided by Moonsighting.com and the Astronomy Center. Data collection was carried out using documentation techniques, namely searching and inventorying classical and contemporary literature, tarjih national conference decisions, and global crescent visibility data. Secondary sources included authoritative hadith books (Kutub as-Sittah), Qur'anic exegesis, and scientific journals related to Islamic astronomy by Syamsul Anwar, Arwin Juli Rakhmadi Butar-Butar, and other scholars mentioned in the literature review. Data analysis was conducted through three systematic stages. First, Astronomical Verification: The author revalidated the 1447 AH calculation data (particularly the beginning of Ramadan and Shawwal) using the KHGT criteria (5° altitude, 8° elongation) to ensure the accuracy of the “One Day One Date” claim and identify which regions of the world were used as references for visibility transfer. Second, Fiqh-Integrative Analysis: Interpreting the

astronomical data using the analytical tools of usul fiqh, particularly the theories of maslahah and sadd al-dzari'ah, to explain the shar'i justification behind the decision to globalize the matlak. Third, Synthesis of Civilizational Resilience: Concluding how the implementation of KHGT 1447 H reflects the concepts of Islamic resilience and innovation in facing the challenges of the post-digital era.

Result and Discussion

The Epistemological Shift from Local Certainty to Global Unity in Islamic Timekeeping

The implementation of the The Unified Global Hijri Calendar (KHGT), which began in earnest in 1447 AH, marked a fundamental epistemological shift within Muhammadiyah. For more than a century, this organization had been established with the Hisab Hakiki Wujudul Hilal method, which was based on the principle of wilayatul hukmi or national matlak. The transition to KHGT is not merely a replacement of astronomical criteria from wujudul hilal to global imkanur rukyat, but a transformation of theological perspective from "locality" to "universality." Muhammadiyah realizes that maintaining local ego in an increasingly connected world is a civilizational setback that hinders the realization of Islamic unity (ummah wahidah).

The decision to switch to KHGT was based on the realization that "time" in Islam is not only a matter of ritual worship, but also an instrument of civilization. In the KHGT Pocket Book (Alamsyah, Abdillah, 2025), It is explained that the fragmented calendar system based on nation-state boundaries is no longer relevant to the reality of Muslims who are scattered throughout the world. A Muslim traveling from Jakarta to New York in one day should not experience confusion about fasting dates or holidays. Therefore, the principle of Ittihadul Matali' (unity of the moon's rising place) was adopted as a new foundation. This principle affirms that the earth is The Unified matlak; if the crescent moon is visible and meets the visibility requirements in any part of the earth, then all inhabitants of the earth are obliged to enter the new month.

This shift requires extraordinary mental and intellectual fortitude. Muhammadiyah must be willing to abandon the method inherited from its founder, K.H. Ahmad Dahlan, for the sake of a greater good (maslahah 'ammah). (Muthalib, 2019) He called this step a form of true tajdid (renewal), in which ijtihad should not stop at The Unified point in history. The courage to revise long-established decisions in order to respond to the demands of the new era is proof that Islamic law in the hands of Muhammadiyah is dynamic and progressive, not static and dogmatic.

Analysis of Astronomical Data from 1447 AH as a Test of Consistency and Accuracy of the Global Calendar System

The year 1447 AH (2025-2026 AD) was chosen as the starting point for the implementation of KHGT because the astronomical data for this year presents dynamics that severely test the consistency of this global principle. Based on high-precision ephemeris data, the beginning of Muharram 1447 AH falls on Thursday, June 26, 2025. The conjunction occurs on Wednesday, June 25, 2025, and the KHGT visibility parameters (moon height $\geq 5°$ and elongation $\geq 8°$) have been met in Central and South America in the evening of that day. Based on the principle of transfer imkanur rukyat, the entire world, including eastern regions that have not yet seen the crescent moon, begins the new year simultaneously. This is a relatively smooth first step because visibility is quite widespread.

However, the real test came with the determination of the start of Ramadan 1447 AH. The conjunction occurred on Tuesday, February 17, 2026, at 12:01 UTC. The visibility map shows that at sunset in Southeast Asia, the Middle East, and Africa, the crescent moon did not meet the imkanur rukyat requirements, and in some places was still below the horizon. If local criteria such as MABIMS are used, the crescent moon is considered not yet visible, so the month of

Sha'ban is completed with 30 days and 1 Ramadan falls on Thursday, February 19, 2026. This is the scenario that will be adopted by the majority of countries that adhere to the principles of local rukyat or regional hisab.

On the contrary, Muhammadiyah, with its firm adherence to the KHGT principle, has determined that the first day of Ramadan 1447 AH will fall on Wednesday, February 18, 2026. The basis for this determination is the astronomical fact that in the westernmost part of the earth, specifically in the Pacific Ocean and the western tip of the American continent, the KHGT visibility parameters have been met before dawn in New Zealand (the international date line). Although Muslims in Indonesia cannot see the crescent moon on Tuesday evening, they still begin fasting on Wednesday morning based on the astronomical calculations of their brothers in the western hemisphere. This one-day difference is crucial because it shows that Muhammadiyah dares to "differ" from the government itself in order to "unite" with the global community, a stance that demonstrates high scientific integrity.

This consistency continues in the following months. Eid al-Fitr 1 Shawwal 1447 AH is set to fall simultaneously on Friday, March 20, 2026, due to the positive visibility of the crescent moon in almost the entire world on Thursday evening. Similarly, for Zulhijah, the wukuf in Arafah (9 Zulhijah) falls on Tuesday, May 26, 2026, and Eid al-Adha (10 Zulhijah) is celebrated simultaneously on Wednesday, May 27, 2026. The alignment between the day of wukuf in Mecca and the holiday around the world in the year 1447 AH is empirical evidence that the KHGT is capable of resolving the classic problem of differences in holidays that have long divided the ummah.

The validity of the The Unified Global Hijri Calendar (KHGT) does not only depend on fiqh arguments, but also on astronomical precision. The year 1447 AH (2025-2026 AD) was chosen as the starting point for implementation because it presents a configuration of celestial bodies that tests the limits of visibility criteria. This analysis uses a high-precision moon and sun position calculation algorithm (VSOP87/ELP2000-82) to verify the fulfillment of the KHGT criteria, namely: (1) The conjunction occurs before 00:00 UTC, and (2) In any hemisphere, the moon's altitude $(h) \geq 5^{\circ}$ and elongation $(E^{\prime}) \geq 8^{\circ}$.

The following is a mathematical-astronomical analysis for the crucial months of the year 1447 AH:

1. Beginning of Muharram 1447 AH: Confirmation of Visibility in the Western Region

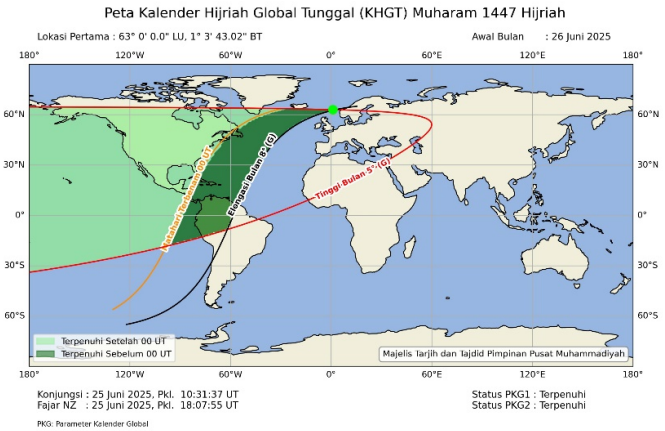

Figure 1. KHGT Muharram 1447 H
(Start of month: June 26, 2025 | Conjunction: June 25, 2025, 10:31:37 UT | PKG1 & PKG2: Fulfilled)

Figure 1. The Muharram 1447 H map shows that the conjunction (ijtimak) occurred on June 25, 2025, at 10:31:37 UT, which astronomically marks the global New Moon phase. After the conjunction, the distribution of crescent visibility meets the Global Calendar Parameters (GCP) both before and after 00 UT, as indicated by the large dark green and light green areas in the western hemisphere and part of the eastern hemisphere. The 8° Moon elongation line (G) indicates that the Moon–Sun separation angle has reached the globally minimum value that is astronomically acceptable for the start of the global Hijri month, while the 5° Moon altitude line (G) indicates the geometric height of the Moon above the horizon that meets the global visibility requirements. Additionally, the 00 UT sunset line shows that in certain zones, the Sun has set when the global parameters have been met, so that according to the global calendar system, the beginning of Muharram can be determined simultaneously. Scientifically, this configuration demonstrates strong synchronization between the conjunction time, the Moon's geometric position, and the distribution of global night zones, so that Muharram 1447 H qualifies as a globally valid month in the KHGT system without cross-time zone conflicts.

Determining the beginning of the year is fundamental to the entire calendar system.

- Astronomical Data**:**
    - Time of Conjunction $(t_{con\,j})$**:** Occurred on Wednesday, June 25, 2025, at 10:32 UTC.
    - Visibility Conditions: At sunset (t_{set}) In Indonesia and Asia, the moon elongation is still below the threshold $(El) < 8°$. However, the phenomenon of imkanur rukyat moves westward as the earth rotates.
    - Visibility Reference Point: Analysis shows that KHGT parameters are perfectly met in the Americas. In areas such as Mexico City $19°\,N,\ 99°\,W$, at local sunset, the altitude of the moon (h) achieve $> 6°$ with elongation $(El) > 9°$.
- Decision: Since the conditions were met before 00:00 UTC on the American mainland, the principle of transfer of rukyat applies.

$$1\ \text{Muharram}\ 1447\ \text{AH} = \text{Thursday, June}\ 26, 2025\ \text{AD}$$

2. The Beginning of Ramadan 1447 AH: A Crucial Test of Global Consistency

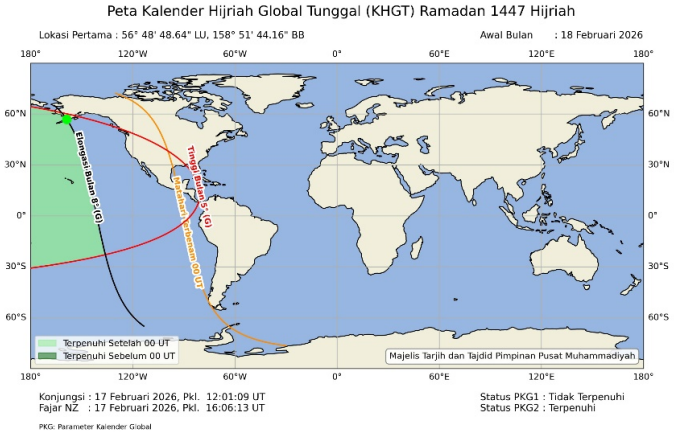

Figure 2. KHGT Ramadan 1447 AH
(Start of month: February 18, 2026 | Conjunction: February 17, 2026, 12:01:09 UT | PKG1: Not fulfilled | PKG2: Fulfilled)

Figure 2. The Ramadan 1447 H map shows more complex astronomical conditions. The conjunction occurs on February 17, 2026, at 12:01:09 UT, but the distribution of regions that meet the global parameters is uneven. The green zone indicates that some regions of the earth meet the parameters after 00 UT, but there is no simultaneous global fulfillment before and after 00 UT. The 8° lunar elongation line (G) is still geographically limited, so it does not cover the entire world. Similarly, the 5° Moon altitude line (G) only meets on certain trajectories, so it does not form global coverage. This causes PKG1 to not be met, while PKG2 is still met, which scientifically shows that geometrically the Moon may already be in the initial condition of the month, but globally there is no simultaneity of the Moon's time and position parameters. This configuration reflects the asymmetry of the Earth's night and day zones at the time of conjunction, so that Ramadan 1447 AH in the KHGT framework shows a semi-global condition, which is valid in terms of certain parameters, but not yet ideal for the perfect unification of the global Hijri calendar.

This is the most complex astronomical case in the year 1447 AH that distinguishes KHGT from the local method (MABIMS).

- Astronomical Data**:**
  - Time of Conjunction (t_{conj})**:** Occurred on Tuesday, February 17, 2026, at 12:01:09 UTC.
  - Eastern Region Analysis (Asia/Indonesia): At the time (t_{set}) di Jakarta $(106° \text{ E})$, the moon age is only about 0-1 hours with a negative or very low altitude $(h \approx 0°)$. It is impossible to observe the moon, either optically or with the naked eye. MABIMS criteria $h \geq 3°, El \geq 6.4°$ unfulfilled.
  - Western Hemisphere Analysis (Pacific/America): The situation changed dramatically in the Western Hemisphere. In the Pacific Ocean and the western tip of North America (such as the Aleutian Islands or the California coast) shortly before the UTC day change:

- Moon Height (h) : Reaching the range $5^o - 6^o$.
- Elongasi (h) : Reaching the range $8^o - 9^o$.

- Decision: Although the crescent moon was not visible in Asia, the KHGT parameters were met in the "end zone" of the earth (west) before 00:00 UTC. Based on the One Day One Date principle, visibility in this western zone validates the start of the new month for the entire world.

$$1\ \text{Ramadan}\ 1447\ \text{AH} = \text{Wednesday, February}\ 18, 2026\ \text{AD}$$

3. Beginning of Shawwal 1447 AH (Eid al-Fitr): Visibility Convergence

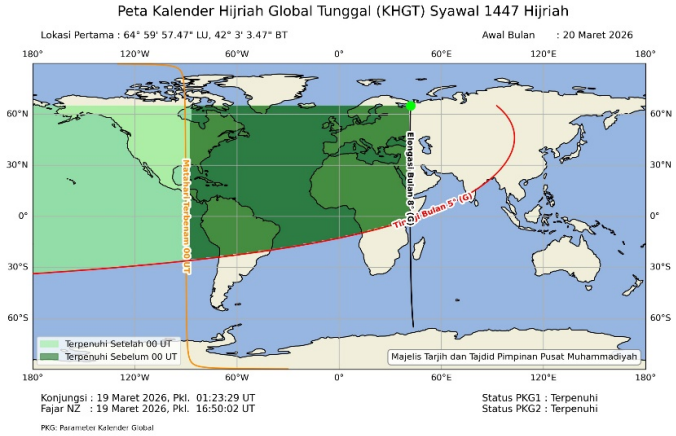

Figure 3. KHGT Shawwal 1447 AH
(Start of month: March 20, 2026 | Conjunction: March 19, 2026, 01:23:29 UT | PKG1 & PKG2: Fulfilled)

Figure 3. The map for Shawwal 1447 AH shows a very stable and symmetrical astronomical configuration. The conjunction occurs on March 19, 2026, at 01:23:29 UT, and after that, the global parameter fulfillment zone spreads widely across almost the entire hemisphere, both before and after 00 UT. The Moon's elongation line of 8° (G) and altitude of 5° (G) form a consistent global trajectory, indicating that the Moon's position geometrically meets the initial conditions for the new moon on a global scale. The extensive dark green and light green zones indicate the simultaneous fulfillment of global calendar parameters, meaning that both PKG1 and PKG2 are satisfied. Scientifically, this means that Shawwal 1447 AH has the most ideal conditions in KHGT, as there is alignment between the conjunction time, the Moon's position relative to the Sun, and the distribution of Earth's night zones, allowing the start of the month to be determined simultaneously globally without regional conflicts.
Unlike Ramadan, Syawal data shows a high degree of uniformity.

- Data Astronomis**:**
  - Time of Conjunction $(t_{con\ j})$**:** Occurred on Thursday, March 19, 2026, at 01:24 UTC.

- Visibility Parameters: Since the conjunction occurs in the early hours of the morning (UTC), at sunset on Thursday, the moon will already be quite old (> 15 hours) in many parts of the world.
- In Mecca and Jakarta, the position of the moon has significantly exceeded the critical thresholds of KHGT and MABIMS ($h \gg 5°, El \gg 8°$).

- Decision: **1 Shawwal 1447 AH = Friday, March 20, 2026 AD**

4. The Beginning of Zulhijah 1447 AH: Harmonization of Hajj Worship Times

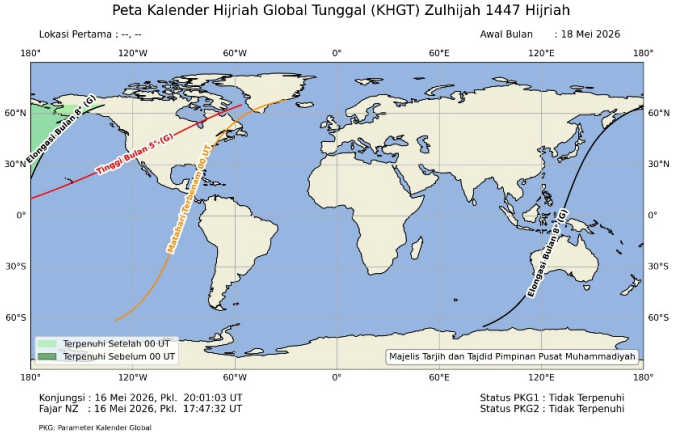

Figure 4. KHGT Zulhijjah 1447 AH
(Start of month: May 18, 2026 | Conjunction: May 16, 2026, 20:01:03 UT | PKG1 & PKG2: Not met)

Figure 4. The Zulhijjah 1447 H map shows that even though the conjunction occurs on May 16, 2026 at 20:01:03 UT, the distribution of global parameters does not support the simultaneous determination of the beginning of the month. The 8° Moon elongation line (G) and 5° Moon altitude line (G) only cover limited areas and do not form a continuous global coverage. The green zone indicating parameter fulfillment is very narrow and fragmented, both before and after 00 UT. This causes both PKG1 and PKG2 to be unfulfilled, which scientifically indicates that geometrically and temporally, the Moon's position does not simultaneously meet the requirements of the global calendar. This configuration indicates a lack of synchronization between the time of conjunction, Earth's rotation, and the distribution of night zones, so that Zulhijjah 1447 H in the KHGT is in a non-global condition, meaning that it is not possible to unify the beginning of the month universally.

The significance of this data lies in the unification of the time of Wukuf Arafah.

- Astronomical Data:
  - Time of Conjunction $(t_{con\ j})$: Occurred on Sunday, May 17, 2026, at 11:53 UTC.

- Visibility Parameters: Similar to the Ramadan pattern, visibility in the eastern region is still marginal, but in the western region (West Africa and America), the KHGT parameters are clearly met $h > 5°, El > 8°$ before midnight UTC.

- Decision:

$$1\ \text{Zulhijjah}\ 1447\ \text{AH} = \text{Monday, May}\ 18, 2026\ \text{AD}$$

The mathematical implication for the peak day of Hajj is:

- Wukuf Arafah (9th of Dhu al-Hijjah): Tuesday, May 26, 2026.
- Eid al-Adha (10 Zulhijah): Wednesday, May 27, 2026.

The data above shows that KHGT works with strict mathematical logic: eliminating the "grey area" between the international date line and the crescent visibility curve. In the case of Ramadan 1447 AH, Muhammadiyah's decision to set February 18, 2026, despite differing from local calculations, is not an astronomical deviation, but rather a logical consequence of applying the geometry of the entire globe. This system proves that Islam is capable of adopting the precision of modern science to produce universal certainty regarding the timing of worship, transcending narrow geographical boundaries.

The four images of the The Unified Global Hijri Calendar (KHGT) 1447 Hijri collectively illustrate the astronomical dynamics of determining the beginning of the Hijri month within the framework of a global calendar based on the geometric parameters of the Moon and universal time. Each map shows the relationship between the time of the Moon-Sun conjunction, the position of the Moon after sunset, and the distribution of the Earth's night zones, which are the main factors in determining whether or not the global calendar parameters are met. The 8° Moon elongation line and 5° Moon altitude on each map serve as geometric indicators that determine whether the Moon is theoretically in a position that allows for the simultaneous determination of the beginning of the month worldwide. Meanwhile, the green coloring indicates the zones of the Earth that have met these parameters before and after 00 UT, providing a visual representation of the level of global uniformity for each month.

Overall, the four KHGT maps confirm that the determination of the global Hijri calendar does not depend solely on the occurrence of conjunctions, but is largely determined by the alignment between the time of conjunction, the geometric position of the Moon after sunset, and the division of world time. The variations in astronomical conditions during Muharram, Ramadan, Shawwal, and Zulhijjah 1447 AH demonstrate that the The Unified Global Hijri Calendar is a scientifically consistent system, yet practically highly dependent on the dynamics of the Moon's orbit and Earth's rotation. As a result, the global calendar can be applied optimally during certain months, while facing natural limitations during others.

Resilience in Facing Criticism Through the Integration of Fiqh Principles and Modern Astronomy

In facing criticism questioning the Sharia validity of KHGT, Muhammadiyah demonstrated the strength of its ijtihad by deploying all of its ushul fiqh and qawaid fiqhiyyah tools. One of the main criticisms is that KHGT abandons the sunnah of physical rukyat. In response, Muhammadiyah uses the tahqiq al-manath approach (research into legal reasoning). The hadith commanding rukyat (shumu li ru'yatihi) is understood to have an 'illat (legal reasoning) in the form of "a means of knowing the time" for a community that was still ummi (illiterate) at that

time. The ushuliyah rule states that al-hukmu yaduru ma'a 'illatihi wujudan wa 'adaman (the law revolves around the existence or absence of its reasoning) (Sahid, 2023). When the condition of keummiyan disappears and is replaced by precise calculation abilities, the law shifts from rukyat mata to rukyat ilmu (calculation), in order to achieve certainty (yaqin).

Muhammadiyah applies the principle of al-masyaqqah tajlibu at-taysir (difficulty attracts ease) (Aulia, 2025). Maintaining physical sightings in the global era causes difficulties in the form of uncertainty regarding dates until the last seconds of the isbat session, which disrupts modern life planning (economy, transportation, administration). KHGT offers taysir (ease) in the form of a predictive calendar for decades to come, which is in line with the spirit of Islam as a religion that makes things easy, not difficult. This concept is reinforced by the principle of tasharruf al-imam 'ala ar-ra'iyyah manuthun bi al-maslahah (the leader's policy over his people must be based on maslahah) (Essaura, 2024). In a global context, “leader” is interpreted as the consensus of scholars (ijtihad jama'i), and the greatest benefit at this time is calendar unity, not fanaticism for local methods.

From the perspective of Maqasid Syariah, the implementation of KHGT is an effort to preserve religion (hifz al-din) and preserve descendants/communities (hifz al-nasl). Preserving religion means ensuring that worship is performed at the right time and in unity, as Allah loves orderly rows (shaffan ka annahum bunyanun marshush). Divisions on holidays often trigger mutual ridicule and weaken the izzah (authority) of Islam, which is contrary to the objectives of Sharia. With KHGT, Muhammadiyah strives to realize hifz al-ummah (preserving the integrity of the ummah) from social disintegration due to unproductive differences of opinion.

Muhammadiyah also adheres to the principle that al-ijtihad la yanqudhu bi al-ijtihad (ijtihad cannot be invalidated by another ijtihad). Criticism from groups that use the Neo-MABIMS or pure rukyat criteria is a respected ijtihad, but it does not necessarily invalidate Muhammadiyah's ijtihad, which also has a strong basis in evidence. Muhammadiyah chose this position not because it wanted to be different (exclusive), but because of its belief that this global ijtihad is a solution (makhrajan) to the protracted calendar issue. As noted by (Anisah Budiwati, 2019), history records that every calendar reform has always faced resistance at the beginning, but it is the consistency and resilience of the initiators that ultimately make the system accepted as a new norm.

In addition, the use of Sadd al-Dhari'ah (closing the door to evil) is also very relevant. The absence of a global calendar opens the door to political intervention and secularization of time, where Muslims ultimately place more trust in the Gregorian calendar for their worldly affairs. By presenting a precise KHGT, Muhammadiyah closes the door to such evil and restores the confidence of the people that Islam has an independent and functional time system. This is a form of intellectual resistance to the hegemony of Western civilization that dominates the management of world time.

Thus, Muhammadiyah practices the principle of at-ta'awun 'ala al-birri wa at-taqwa (mutual assistance in goodness and piety). The transfer of imkanur rukyat from the American continent to Indonesia is a form of global mutual assistance. Muslims in Indonesia are “assisted” by Muslims in America to determine the arrival of the new moon. This is a manifestation of ukhuwah islamiyah (Islamic brotherhood) that transcends geographical boundaries, where one part of the body of the ummah feels what the other part of the body is experiencing.

Implementation of The Unified Global Hijri Calendar as a Model for Future Islamic Civilization Governance

Muhammadiyah implements KHGT 1447 H, offering a new model of civilizational governance for the Islamic world. Until now, the authority to determine time has been dominated

by the state (state-centric), which is often trapped in short-term political interests. With this initiative, Muhammadiyah, as a civil society actor, shows that major changes can begin with independent socio-religious movements. This is in line with articles that emphasize the role of non-state actors in resolving diplomatic deadlocks between Islamic countries (Purwasito, 2021).

The governance model offered by KHGT is one based on science (science-based policy) and meritocracy, not on feudal authority or artificial boundaries. The successful implementation of 1447 H will set a precedent that calendar unification is possible and executable. This challenges the pessimism that has long surrounded OIC meetings, which have ended up as nothing more than words on paper. Muhammadiyah has proven through action that calendar unification is a real civilizational project.

The long-term implications of this success are vast. If this system runs stably, it will facilitate the economic integration of Muslims, such as global Islamic banking, which requires certainty of uniform contract due dates around the world. It will also facilitate the mobility of Muslims, education, and cultural diplomacy. Thus, KHGT is not merely a tool for determining fasting, but a basic infrastructure for the revival of Islamic civilization on the world stage.

Muhammadiyah's resilience in defending the Islamic calendar in the early years of its implementation, despite frequent disagreements with local governments, was a long-term investment. Just as the Gregorian Calendar took hundreds of years to be universally accepted, the KHGT also requires a sustained struggle. However, with the historic step taken in 1447 H, Muhammadiyah has established a milestone that Islam is a religion ready to lead the future, complete with a unified, advanced, and civilized time system.

Conclusion

The implementation of the The Unified Global Hijri Calendar (KHGT), which began in earnest on 1 Muharram 1447 AH, is a monumental milestone that affirms Muhammadiyah's position as a pioneer of Islamic civilization renewal in the 21st century. This study concludes that the transition from Wujudul Hilal, which is based on national matlak, to KHGT, which is based on global matlak, is not merely a technical administrative change, but a strategic epistemological leap. This step proves that Islam has a resilient internal mechanism of ijtihad to adapt to the demands of the post-digital era, where geographical boundaries are increasingly irrelevant in the governance of community affairs. Analysis of astronomical data for the year 1447 AH, particularly in the case of determining the start of Ramadan, which falls on February 18, 2026, shows the consistency of this system in prioritizing global unity over local certainty. Although there is a potential one-day difference with the regional imkanur rukyat method (MABIMS), which may determine the start of fasting on February 19, 2026, Muhammadiyah's decision to adhere to the principle of visibility transfer from the western hemisphere is a clear manifestation of scientific integrity and commitment to Ittihadul Matali. This difference is not a flaw but rather the price to be paid for initiating a new tradition that views the earth as The Unified house of worship. Thus, this implementation successfully reconciles the eternal tension between text (nash) and context (waqi'). Muhammadiyah demonstrates that adherence to sharia does not have to mean rigidity in the literal methods of the past (rukyat mata), but can be realized through more precise methods (hisab) that ensure the common good. Thus, KHGT 1447 H serves as a civilizational governance model that offers concrete solutions to the “civilizational debt” of Muslims, namely the absence of a unified time system. The success of its implementation in the future will greatly depend on Muhammadiyah's consistency in educating the people and the willingness of the Islamic world to put aside their political egos for the sake of realizing a dignified Ummah Wahidah identity.

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