

## TOLERANCE AND MODERATION IN THE FORMULATION OF A GLOBAL ISLAMIC CALENDAR

*Muhammad Qorib, Arwin Juli Rakhmadi*

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Universitas Muhammadiyah Sumatera Utara  
Kapten Muchtar Basri Street No. 3, Kota Medan, Sumatera Utara  
E-mail: [muhammadqorib@umsu.ac.id](mailto:muhammadqorib@umsu.ac.id), [alwinjuli@umsu.ac.id](mailto:alwinjuli@umsu.ac.id)

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**Abstract:** The Global Islamic Calendar is a new breakthrough in the modern era with the aim of uniting all Muslims in a unified and integrated time scheduling system. In this regard, this study aims to analyze the dynamics of the global calendar and solutions to minimize differences in views. The research method used is qualitative based on literature study. Data analysis was conducted using content analysis. The results of the study revealed that the idea of a global calendar was motivated by the frequent differences in dropping the days of worship, especially Ramadan, Shawwal, and Zulhijah, not on the same day, even the difference reached more than two days. The idea of the Global Islamic Calendar has been rejected by a number of parties with all the reasons and rebuttals that cause the dynamics and discourse about it to continue to emerge. Considering the sharp differences, a moderate and tolerant attitude is needed from all parties because this issue is a fiqh issue that is prone to differences of opinion. Moderation and tolerance are the keys to the realization of the Global Islamic Calendar. This research certainly has implications for the improvement of Islamic knowledge, and also as an effort to unite the ukhuwah of the people.

**Keywords:** Tolerance, Moderation, Global Islamic Calendar

**Abstrak:** Kalender Islam Global merupakan terobosan baru di era modern dengan tujuan hendak menyatukan seluruh umat Islam dalam satu sistem penjadwalan waktu yang terpadu dan terintegrasi. Berkenaan dengan itu penelitian ini bertujuan untuk menganalisis dinamika kalender global dan solusi untuk meminimalisasi perbedaan pandangan. Metode penelitian yang digunakan adalah kualitatif berbasis studi pustaka. Analisis data yang dilakukan menggunakan analisis konten. Hasil penelitian mengungkapkan bahwa gagasan kalender global diatarbelakangi karena kerap terjadinya perbedaan dalam menjatuhkan hari-hari ibadah, terutama Ramadan, Syawal, dan Zulhijah, tidak pada hari yang sama, bahkan perbedaan itu mencapai lebih dari dua hari. Gagasan Kalender Islam Global ini mendapat penolakan dari sejumlah pihak dengan segenap alasan dan bantahannya yang menyebabkan dinamika dan diskursus tentangnya terus mencuat. Memandang perbedaan yang begitu tajam tersebut maka diperlukan sikap moderat dan toleran dari segenap pihak oleh karena persoalan ini notabene merupakan masalah fikih yang memang rentan terjadi perbedaan pendapat. Moderasi dan toleransi merupakan kunci terwujudnya Kalender Islam Global. Penelitian ini tentu berimplikasi pada peningkatan khazanah keislaman, dan juga sebagai upaya penyatuan ukhuwah umat.

**Kata Kunci:** Toleransi, Moderasi, Kalender Islam Global

## INTRODUCTION

Various historical literature states that the Islamic calendar was implemented during the time of Caliph Umar bin Khattab, precisely in 17 AH. This calendar was later agreed upon and named the "Hijri Calendar". It is called so because it is based on the year of the migration of the Prophet Muhammad and his companions from the city of Mecca to the city of Medina. The Islamic calendar (also called the Hijri Calendar) is a calendar system used by Muslims mainly for worship purposes, especially in determining fasting and holidays. By the time we entered the modern world, Muslims had occupied every continent on the planet, whether as a majority or a minority. Regardless of the majority-minority, every Muslim everywhere needs a definitive calendar.

The minority size of the Muslim community is not a reason to abandon the calendar in that place, because Islam is a blessing for all territories and the universe. Nowadays, the idea of uniting all Muslims in one unified time-keeping system, based on the instructions of Shari'ah and in accordance with modern science, has emerged. The modern idea related to the organization of time is the Global Islamic Calendar (*at-taqwim al-islamy al-uhady*) which applies and is enforced throughout the world without exception.

But in its development this idea received rejection from a number of parties with various reasons and

arguments. Therefore, in this context, it is worth highlighting the aspects and values of moderation and tolerance of this issue. On the one hand, the issue of the Global Islamic Calendar is a matter of fiqh, in which there are often differences of opinion, but on the other hand, it is related to the needs of the community, especially Muslims, namely related to the time scheduling system in worship and non-worship activities. Therefore, in this context, it is once again necessary to reason and understand moderation and tolerance of this idea as a discourse and proposal, for the sake of *maslahat* and global benefits.

There are several studies relevant to the topic of this research, but of course it has a distinction with this research, among these distinctions appear in the focus of different studies, among previous studies focused on discussing the global Islamic calendar from the *maqashid syar'iyah* perspective (Angkat, 2017; Anshari, 2017; Anwar, 2016, 2019), other studies focused on the Islamic calendar from the perspective of sharia, economics, and politics (Saksono, 2017), other studies on the Islamic calendar from the *siyasah* perspective (Iqbal, 2017), in contrast to this research which focuses on moderation and tolerance in terms of preparing the global Islamic calendar.

Research on Tolerance and Moderation in the Formulation of the Global Islamic Calendar can make a significant contribution to the understanding of how Islam deals with

issues related to differences of opinion in establishing the Islamic calendar, as well as how the principles of tolerance and moderation can be applied in this context. The following contributions are detailed: (1) Understanding of Diversity of Opinions\*\*: This research can help in expanding the understanding of the diversity of opinions within the Muslim community related to the determination of the Islamic calendar. This is important as diverse interpretations and calculation methods have evolved across the Muslim world, (2) The Importance of Tolerance, this research can highlight the importance of tolerance in dealing with differences of opinion in religious matters. This can serve as an example for Muslim societies on how to handle differences of views with mutual respect and acceptance of differences, (3) this research can discuss how the principles of moderation can be applied in the process of formulating a global Islamic calendar. This includes awareness of inclusive and solution-oriented approaches that promote peace and unity among Muslims, (4) This research can explore the impact of globalization on the formulation of the Islamic calendar. Through a deeper understanding of how the process of globalization affects the approach to calendar setting, Muslim societies can be better prepared to face these challenges, (5) Calendar Method Development, This research can result in the development of an Islamic calendar calculation method that is more appropriate and suited to the

needs of today's global Muslim community. Thus, this research not only provides an understanding of tolerance and moderation, but also contributes to technical advances in setting the Islamic calendar.

## **METHOD**

This research uses a type of qualitative research based on literature study, literature study research is a research method carried out by collecting, analyzing, and synthesizing existing information in the form of literature, articles, books, journals, and other sources of information relevant to the research topic being discussed. The main objectives of literature study research are to gain an in-depth understanding of a particular topic, evaluate the results of previously conducted research, identify knowledge gaps, and develop a conceptual framework for the research to be carried out.

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The general steps in conducting desk research include: (1) Determine a specific

research topic that is relevant to the research objectives to be achieved; (2) conduct a literature search through sources such as journal databases, digital libraries, books, and articles related to the research topic; (3) Literature Selection: Evaluate the literature found to determine its relevance and quality to the research topic. Select the most relevant and useful literature to include in the research, (4) Analyze the selected literature to identify key findings, key concepts, and emerging patterns, (5) organize the information obtained from the literature into a conceptual framework or summary that presents a comprehensive understanding of the research topic, (6) write a literature study research report that includes a summary of relevant literature, analysis, synthesis of information, and important findings found during the research process.

## **RESULTS AND DISCUSSION**

### **A Brief Overview of Tolerance and Moderation**

Tolerance comes from the Latin 'tolerare' which means patience and restraint. As for terminology, tolerance is an attitude of mutual respect, mutual respect, conveying opinions, views, and beliefs to others that are contrary to oneself. Tolerance can also be expressed as human behavior to respect and appreciate differences that exist both between individuals and between groups. As is known, life in this world has great diversity. But that difference if balanced with tolerance will have a positive impact.

This attitude is something that is so important and mandatory to do.

In the Big Indonesian Dictionary (KBBI), tolerance is defined by the nature and attitude in responding to various differences that exist, by appreciating and allowing, allowing stances, opinions, views, beliefs, habits, and behaviors that are different, or contrary to one's own stance (Sugono, 2008). The definition implies that tolerance contains the attitude of how one treats others as one treats oneself. This attitude can provide learning about the beauty of differences in life. This attitude can minimize the occurrence of divisions, wars, hostility both between individuals and between groups.

Tolerance according to M. Quraish Shihab is often interpreted as being too fanatical and negating others, being attached to something excessively, and giving birth to injustice for society. The essence of tolerance is the recognition of the other party, regarding themselves, their views and beliefs, even though you disagree with them. However, this attitude must be represented peacefully and not in conflict with applicable laws and regulations. Tolerance requires everyone to believe in various primordial identities (such as religion), but at the same time he must provide space for others to have the same beliefs (Shihab, 2022).

Furthermore, M. Quraish Shihab explained that in Arabic, tolerance can be translated with the word *tasamuh* or *samahah*. Both words have the basic meaning of weakening, accepting after

objections and giving in large quantities joyfully. The consequence of this attitude is the forgiveness of the other party for the mistakes made and the spaciousness of the chest, and the acceptance of the other party, even though it is different from him. Tolerance is a trait that leads to clarity of face and cleanliness of mind. This can be realized in giving or accepting or stepping back in the social and political fields, for acceptance (Shihab, 2022).

Meanwhile, Abdul Mu'ti and Qorib explained that tolerance has several criteria that must be implemented (Mu'ti, 2019; Qorib, 2024), namely: (1) Aware of the presence of other people with various backgrounds of understanding, religion and belief, (2) Understand and accept differences so that there is a desire to seek, know and study other understandings and religions and seek common ground, (3) Accept and respect other people's religions, but must still guard against syncretism, (4) Support and prepare facilities for other religions to carry out worship in accordance with their religion and beliefs. (5) Building cooperation and finding common ground in each other's beliefs.

In the scientific world, there is always a dialectical process that materializes into thesis, anti-thesis and synthesis. These three processes are common. In the formulation of the Global Islamic Calendar, these three processes are a necessity. Because it is in the scientific area, tolerance becomes an important tool as a space for encounter. Similarly, in the

context of the formulation of the Global Islamic Calendar, a tolerant attitude is a necessity because of the dynamics and dialectics about it. Formulations related to science, sharia, and socio-politics in the Global Islamic Calendar cause the birth of differences, debates, so the existence and attitude of tolerance is a necessity that must be sought and raised.

Moderation comes from the Latin word 'moderatio' which means moderate (no more and no less). The word also means self-control from excessive and deficient attitudes. Meanwhile, in English, it is expressed with the word 'moderation' which means moderate or not excessive. The word moderation contains several meanings, namely; average (average), core (core), standard (measure/standard), or non aligned (impartial). Moderate means maintaining balance in terms of beliefs, morals and character, both when treating others as individuals and when dealing with state institutions (Tim Penyusun Kementerian Agama, 2019).

It can be understood that religious moderation is a balanced religious attitude between practicing one's own religion (exclusive) and respecting the religious practices of others who have different beliefs (inclusive). There are four elements of moderation that become a measure, namely: First, commitment to nationality. Second, non-violence. Third, tolerance. Fourth, respect for tradition as long as it does not conflict with the values contained in the Quran and al-Sunnah. Religious moderation means a middle attitude and

provides a solution or middle way from several things in which there are differences (Tim Penyusun Kementerian Agama, 2019).

The Big Indonesian Dictionary provides two definitions of the word moderation, namely: (1) reduction of violence, and (2) avoidance of extremes. If it is said, "that person is moderate", the sentence means that the person is reasonable, ordinary, and not extreme. In Arabic, moderation is known as *wasath* or *wasathiyah*, which has the same meaning as the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced) and *tasamuh* (tolerant). People who apply *wasathiyah* principles can be called *wasith*. *Wasathiyah* is also defined as "the best choice". Whichever word is used, they all imply the same meaning, which is fair, which in this context means choosing a middle way position between various extreme options. QS. Al-Baqarah (02) verse 143 can be referred to as a message of moderation, which is to explain the superiority of Muslims over other nations. (Qorib & Lubis, 2023; Umiarso & Muhammad Qorib, 2022).

In the Indonesian context, religious moderation is a priority program promoted by the Ministry of Religious Affairs of the Republic of Indonesia. One of the moderation echoed is mutual respect in the issue of differences in the determination of the Hijri calendar. In this case, the Ministry of Religious Affairs does not force Islamic organizations in the country to have the same day of worship,

even though the Ministry of Religious Affairs still provides calendar certainty through the Indonesian Standard *Taqwim*. The Minister of Religious Affairs explicitly stated that he respects different mass organizations in determining the beginning of the lunar month.

The Indonesian Ministry of Religious Affairs also invites people to be wiser in accepting differences in the Hijri calendar in the country, which is expected to respect diversity, including respecting those who do have different calendar calculations. Muslim organizations and Muslims in the country are also expected to be wiser and accustomed to accepting differences, which in fact is the implementation of religious moderation (Naufal, 2023). This is where tolerance and moderation are important. Tolerance is born from the right way of religion. While one of the characteristics of moderation is tolerance. In other words, moderation is a process while the result is a tolerant attitude.

Henceforth, it can be emphasized that a moderate attitude in religion means being confident in the essence of one's religion, which teaches the principles of fairness and balance, but always shares the truth regarding religious interpretation. It should be noted in this case, that religious moderation is an unknown term, because religion teaches things that are moderate, such as fairness and balance. The term used is religious moderation. Because religion is a way of seeing, thinking, interpreting, and implementing religious

teachings that are sometimes true and sometimes not true. The formulation of the Global Islamic Calendar is in the area of religion, and has the potential to share the truth because it involves religious interpretation (Qorib & Rakhmadi, 2024; Tim Penyusun Kementerian Agama, 2019).

### **Global Islamic Calendar**

A calendar is a list of days and months in a year. It is also called calendar, almanac and tachym (Sugono, 2008). In Arabic, the calendar is called taqwīm, which means to correct, balance and limit (ishlāh, ta'dīl and tahdīd). Still in Arabic, the calendar is also called tarikh or ta'rikh which means knowing and limiting time (ta'rīf al-waqt wa tahdīduhu) (At-Tahānawi, 1996; Jamāl ad-Dīn bin Manzhūr, 2005; Syujjab, 1996).

Meanwhile, the Global Islamic Calendar is a calendar system used by Muslims mainly for worship purposes, especially in determining fasting and holidays. Practically, the Islamic Calendar has been used by the Prophet and his companions when in the cities of Makkah and Madinah. Meanwhile, formally-historically, the Islamic Calendar was declared at the time of Caliph Umar bin Khatab in 17 AH, which was formulated by a number of senior companions (Musa, 1998). The initiation of this calendar numbering is the initial momentum of calendar civilization in the Islamic world, which unfortunately has not been realized for more than a century.

The problem is that today Muslims have occupied all continents on planet

Earth, both on a majority and minority scale. Regardless of the majority-minority, every Muslim everywhere needs a definitive calendar. The minority size of the Muslim community does not justify the absence of a calendar in that place, for Islam is a blessing for all territories and the universe. One of the modern ideas related to the organization of time is the Global Islamic Calendar (at-taqwīm al-islāmī al-uhūdī) which is valid and or applied throughout the world without exception. Several world-level meetings to discuss this have been held, not once, but repeatedly.

In a holistic-universal perspective, global unification seems to have more pluses and civilizational value. The universality of time scheduling as seen from the spirit of QS. Al-'Ashr [103] verses 1-3 emphasizes the urgency of managing time comprehensively again accurately, which if not heeded will bring losses, including the loss of civilization. In a number of verses of the Qur'an there is also an emphasis on unification that Muslims are one people (among others QS Al-Anbiya' [21] verse 92 and QS Al-Mu'minun [23] verse 52).

Global unification has at least three advantages. First, we (Indonesians) play a role and contribute to solving the problems of the world community. Second, we are no longer worried about the differences in fasting arafah and Eid al-Adha, because fasting arafah related to events in other places, namely in Saudi Arabia. Third, the active pursuit of global unification is the

mandate and spirit of the preamble of the 1945 Constitution, namely participating and actively implementing world order, in this case controlling the time scheduling system (Rakhmadi, 2021).

In Indonesia today there are at least two options or formulations about the Global Islamic Calendar. First, the Global Islamic Calendar of the 2016 Turkish Congress with the title "Mu'tamar Tauhid at-Taqwim al-Hijry ad-Dauly". This congress decided that the agreed and decided Islamic calendar is the uhady calendar (single, global). The calendar rule formulated is that the whole world is declared to start a new month if there has been imkan rukyat in any part of the earth before 12:00 p.m. (00:00 GMT / 07:00 WIB), provided that: (1) the post-gurub elongation angle is at least 8 degrees, and (2) the height of the moon above the post-gurub horizon is at least 5 degrees. Furthermore, there is an exception, namely if the first imkan rukyat on earth occurs after 12:00 p.m. (00:00 GMT / 07:00 WIB) then the new moon still begins if two conditions are met: (1) the imkan rukyat meets the hilal altitude of 5 degrees and elongation of 8 degrees and there has been conjunction before dawn in New Zealand, and (2) the imkan rukyat occurs on the American mainland, not in the ocean.

Then the second one (in 2017) in Jakarta, with the title "an-Nadwah ad-Dauliyah li Fiqh al-Falak (al-Furash wa at-Tahdiyah li Tanfidz at-Taqwim al-Hijry al-'Alamy". This seminar was attended by 5 countries namely: Indonesia, Malaysia,

Singapore, Brunai Darussalam, and Jordan. Participants (invitees) from the host consisted of a number of elements (leaders/clerics, academics, astronomers (phalacists), and government elements). Islamic organizations, including Muhammadiyah, were also invited.

The formulation of this seminar was a recommendation called "Jakarta Recommendation 2017". Some important dictums of the 2017 Jakarta Recommendation are: that this recommendation is an improvement and or enhancement of the 2016 Turkish criteria with some modifications to the criteria, namely by setting a minimum elongation of 6.4 degrees and a minimum height of 3 degrees and by setting the Western Region of Southeast Asia as a reference point. Furthermore, the 2017 Jakarta Recommendation is based on three prerequisites that must be met, namely: the existence of criteria, the existence of a date boundary agreement, and the existence of a single authority (Rakhmadi, 2021)

### **The Dynamics of the Global Islamic Calendar**

It is a reality that Muslims today have spread across the Earth, both in dominant and minimal numbers. This spread actually requires accommodating fiqh rules, especially regarding the scheduling of worship times. One of the very crucial scheduling of worship times that needs to be found solutions and rules is the problem of fasting and holidays,



especially fasting arafah and Eid al-Adha. The problem of Eid al-Adha (and fasting arafah) which often falls differently from Saudi Arabia is quite troubling to the world Muslim community, and ultimately encourages scholars and scientists to study it. And in the end the idea emerged to formulate what is called the Global Islamic Calendar (Rakhmadi, 2021).

The purpose of the Global Islamic Calendar is to organize and record moments of Muslim worship in a definitive and unified time scheduling system that applies globally (world). So far there have been efforts both at the local and international levels related to the formulation of the Global Islamic Calendar, although it has not yet reached the expected goal. However, it should be appreciated that efforts in this direction have existed and have also begun (Rakhmadi, 2021).

Sociologically, there are at least two currents of Muslim views - especially in Indonesia - regarding the formulation of the Global Islamic Calendar, namely the optimistic view and the pessimistic view. The optimistic view is born from the awareness of the need for an integrated time scheduling system to organize the daily activities of the world's Muslims, both related to civil-administrative matters and more importantly related to worship. It is realized how chaotic the routines and activities of the world's Muslims are today when there is no and no unified time scheduling system that has an impact not only on time scheduling but

also on the economic sector because it is related to a country's policy issues.

It is also a fact that the mobility of the Muslim community in today's world with all its activities has been so high that it once again requires regular and consistent time scheduling. This regularity and consistency is the hallmark of Islam and its teachings. It is ironic that past civilizations, for example the Babylonian civilization, since more than a thousand years ago has had a unified time scheduling system (calendar) applied to tribes and nations at that time which is integrated and unified. Meanwhile, Islam and its civilization, which has been present for more than 14 centuries on the surface of the Earth, to this day does not have a unified calendar system that can be used by Muslims throughout the world, both at the individual, community, government, and especially the international level. To this day, time scheduling in the Islamic world (especially related to worship) is still compartmentalized in local concepts that often conflict over methods and criteria (Anwar, 2014).

Therefore, by referring to past history and then looking at the realities of the world today and in the future, the presence of the Global Islamic Calendar is considered very important and urgent. These optimists see that it is a characteristic of Islam and its teachings that emphasize universality and globality, and this is in line with the essence of the

Prophet's presence as a mercy to the world (rahmatan lil 'alamin).

In contrast to the optimists, the pessimists view the Global Islamic Calendar as something impossible and even far-fetched. It is impossible to unite the world in one time schedule, especially related to moments of worship because there is no explicit legal formula (read: dalil) that emphasizes it. Therefore, this impossibility is considered to have become sunatullah. Therefore again, calendar unification is something that is impossible, even illusory.

This pessimism is further supported by an inward-looking view related to local concepts and contexts, namely the problem of determining the beginning of the month which has not yet 'ended' at the local level. The opponents of the Global Islamic Calendar believe that the unification of the Islamic calendar should start from the local, then move regionally, and then to the international level. This stage is considered the most logical and realistic, especially in the context of Indonesia. As is understood, within Indonesia to this day there are still a variety of calendar concepts with various methods and criteria. National unification does not exist yet, let alone international unification? We should solve this local-national calendar problem first, and then formulate it at the global level. That is more or less the apology and argumentation against this Global Islamic Calendar.

Indeed, the above apologies and arguments seem logical and realistic at first glance. Moreover, in Indonesia, the differences have occurred repeatedly and the impact is felt by Muslims in this country. Not to mention the 'feud' among the laity which is quite draining, in the context of ukhuwah of course this is not good. But if seen in a global perspective and in a more complete context, this is not as simple as the apology above. We understand that the issue of calendars for the sake of worship is not only a matter of fasting and holidays (Eid al-Fitr) which may be local-national Indonesia, but it should be noted that it is also related to the moments of fasting arafah and Eid al-Adha which are related to the local-national context of Saudi Arabia. That is, even though in the context of determining the beginning of fasting and Eid (Eid al-Fitr) an agreement can be reached, it can be - and has been real for a long time - we are faced with the problem of differences with the state of Saudi Arabia as the owner of the authority to determine the day of arafah and Eid al-Adha there. For example, in 2003, 2005, 2010, and 2014 the Indonesian government differed with Saudi Arabia. The fact that Saudi Arabia's methods are claimed to have reached international levels, however, often causes controversy. This is proof that it is not necessarily that when we are united in Eid, the problem of time scheduling will be over, even though we are still faced with differences in Eid with Saudi Arabia.

Another pessimism (read: rejection) towards the Global Islamic Calendar is related to the perspective and beliefs of fiqh, where it must be admitted that there are aspects of fiqh as agreed upon by scholars for a long time that must be 'contextualized' and even 'ignored'. These aspects that are actually still under debate include: the conception of when and where the beginning of the day, the absolute use of hisab, and the concept of rukyat transfer and or imkan rukyat. These three aspects, although they have been put forward by their proponents with a number of argumentative arguments, must be recognized as having a number of weaknesses in them.

Therefore, to this day the discussion and debate about the Global Islamic Calendar continues and continues to emerge in two streams of views: optimistic and pessimistic. Regardless of the debate, however, Muslims today need a unifying calendar as a symbol of Islamic civilization. And for that, inevitably Muslims today must be in an optimistic position. The scholars, scientists, intellectuals, especially the authorities (both at the government and mass organization levels) to immediately and continuously mobilize and direct their views on this crucial issue.

### **Tolerance and Moderation**

Differences are a necessity, especially differences in determining the beginning of the month, which is a fiqh issue. These differences occur not only in Indonesia but also throughout the world.

The root of the difference comes from differences in interpretation of the relevant arguments which each party understands according to their respective beliefs and ijihad. However, it should be noted that differences in this issue, which means differences in fiqh issues, are something that has been common among scholars from the past to the present. In fiqh and Islamic discourse, there are often differences of opinion between one scholar and another, each having their own validity and arguments that become their beliefs, and this has been going on for centuries even until today.

Therefore, from what has happened so far and from what the scholars have shown to be a guide and at the same time wisdom for Muslims in the application of the Global Islamic Calendar in the modern era. The attraction and differences in views and opinions about the idea of the Global Islamic Calendar is a common and undoubted thing, because it is a new progressive idea and breakthrough that has never existed before. Therefore, the desire of those who want unification at the global level needs to be appreciated and supported. This appreciation and support includes tolerance, namely by giving space for the expression and implementation of the concept or idea of the Global Islamic Calendar. In addition, a moderate attitude should also be shown by all parties, especially those in charge of the explanation, this is none other than departing from the classical Islamic

intellectual treasures as shown by the scholars. The historical understanding that differences are common among scholars is important for every believer to understand so that there is no one-sided claim or negation of other parties.

Moderation itself in its essential sense is an attitude of appreciation, respect, and freedom to others to carry out their *ijtihad* choices as long as they do not conflict with existing general norms. In this context, the implementation of the Global Islamic Calendar deserves a proper place among Muslims, especially the state needs to provide support in the form of giving freedom to implement it for a party.

### **The Global Islamic Calendar As A Solution**

On a national and global scale, global unification is the most beneficial and logical choice with all the challenges of its concept and implementation, for the following reasons:

1. Identity of Islamic civilization. Islam, which has been present for more than 14 centuries on the surface of the earth, does not yet have a definitive and credible Islamic calendar, unlike the Gregorian calendar that has been established for centuries to this day.
2. The problem of the implementation of worship and holidays of the Muslim minority communities in the world is a matter that deserves attention. Due to the absence of a

global and definitive calendar, non-Muslim countries do not have a reference or reference to provide vacation leave dispensation to Muslim communities in their countries.

3. Global unification includes fasting, Eid al-Fitr and Eid al-Adha. Eid al-Adha itself is strongly linked to the events in Arafat (Saudi Arabia). Therefore, if only seeking national unification, there is still the potential for differences internationally, in this case with the determination of Saudi Arabia. If with the option of national unification and then global-international, the duration will take time, and psychologically cause saturation of thinking and stagnation of concept formulation, let alone the level of implementation (Rakhmadi, 2022).

Therefore, with all its pluses and minuses and challenges, the choice of an international (global) calendar, which simultaneously becomes a national formulation, is a rational and responsive option. Therefore, the realistic option, with all its pluses and minuses, is global unification, as it will automatically resolve the local (national) level. As stated earlier, global unification has at least three positive sides and is the bargaining position of the Indonesian nation in the world. First, we (Indonesians) play a role and contribute to solving the problems of the world community. Second, we are no

longer worried about the differences in fasting arafah and Eid al-Adha, because fasting arafah is related to events in other places, namely in Saudi Arabia. Third, the activeness of seeking global unification is the mandate and spirit of the preamble of the 1945 Constitution, which is to participate and actively implement world order, in this case the order of the time scheduling system (Islamic Calendar). As for if other countries in the world do not or have not been able to accept, at least we (Indonesia) have thought, endeavored, and *ijtihad*.

The international steps that can be taken are as follows:

1. Formulate definitively the concept and implementation of the proposed calendar with all the strength of the *shar'i*, scientific, and implementation arguments, and supported by the strength of the literature (*fiqh*, science, social). Even if the choice is between the Jakarta Recommendations 2017 and the decision of the 2016 Turkish Congress, both still need strengthening and refinement of science, sharia, and implementation.
2. Indonesia, as the world's Muslim-majority country, must be a pioneer in the application of the international (global) calendar, which at the same time this concept and implementation is used nationally as well. Indonesia does not need to wait for the

agreement of other countries to follow it. Because each country is different in seeing and understanding the international calendar, as well as different in the intensity of its studies both in sharia and science. Over time, even though it will take a long time, countries in the world will study and accept the concept of this global calendar because of the dimensions of sharia demands and the identity of Islamic civilization as stated earlier.

3. Indonesia (Ministry of Religious Affairs) must be active and adaptive in socializing the concept and implementation of the global Islamic calendar to the world, either in the form of seminars and or international symposiums, international Focus Group Discussions, optimization and socialization through websites, publishing books on the global Islamic calendar, and others. Only in this way can the offer of the Global Islamic Calendar be seen by the world.

## CONCLUSION

Based on the description above, the following conclusions can be drawn: (1) The Global Islamic Calendar is a time scheduling system that is needed by Muslims, especially related to moments of worship. The chaotic differences in determining the beginning of the month

that have always occurred so far are a strong reason for the immediate realization of the Global Islamic Calendar; (2) In its development, there are often differences of opinion on this idea, which is something natural because it is a matter of fiqh, as well as because the idea of the Global Islamic Calendar is an idea that has just emerged in the modern era that has never existed before; (3) For all the dynamics and differences that exist, the attitude of moderation and tolerance from various parties, especially those who reject the idea of the Global Islamic Calendar, is a necessity and must be raised. A moderate and tolerant attitude is a noble attitude, in addition to being a middle way for various fiqh differences that will never subside.

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