

QIBLA DIRECTIONS THROUGH ULAMA'S FATWA : Comparative Study between Qibla Direction Fatwa of Indonesian Ulama Council and *Dar Al-Ifta Al-Misriyyah*

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Abstract

Qibla direction is one of the important things in Islam. Especially in the prayer worship. Al-Quran and Hadith have explained about the direction of qibla during the lifetime of the Prophet. The Problems begun when Muslims spread all the world as it is today. Muslims who are far from Mecca can not see the Ka'bah, so it is difficult to determine the "ainul Ka'bah". But now the rapid development of technology makes it easy for Muslims to determine the direction of the Qibla appropriately. In this case, however, the ulama' do ijtihaad with their fatwa regarding how precisely facing the Qibla is permissible for those who cannot see the Ka'bah. This study aims to explain how 'Indonesian' ulama in this case the Indonesian Ulama Council (MUI) and 'Egyptian' ulama (*Dar al-Ifta 'al-Misriyyah*) resolve the problem and explain what lies behind the views of both. This study is a comparative normative study using a qualitative approach. The study data was taken from the MUI fatwas and *Dar al-Ifta 'al-Misriyyah*. The results of the study showed that the MUI fatwa initially decided the direction of the qibla of Indonesian Muslims to face westward, but then a new fatwa emerged afterwards which decided the qibla of Indonesian Muslims to face northwest with varying positions according to the location of their respective regions. In contrast to the MUI fatwa, the fatwa from *Dar al-Ifta 'al-Misriyyah* shows that for those who cannot see the Kaaba it is permissible to deviate slightly from the actual qibla direction with a 45 degree limit in the right or left direction.

Keywords: Qibla Direction, Fatwa, Indonesian Ulama Council, *Dar Al-Ifta Al-Misriyyah*

Abstrak

Arah kiblat merupakan salah satu hal yang penting dalam Islam, terutama dalam ibadah salat. Al-Quran dan Hadits telah menjelaskan mengenai arah kiblat pada masa kehidupan Rasulullah. Permasalahan muncul ketika umat Islam menjadi ada di hampir seluruh wilayah

dunia seperti saat ini. Umat Islam yang letaknya jauh dari Mekah tidak dapat melihat Ka'bah, sehingga kesulitan untuk menentukan 'ainul Ka'bah. Namun saat ini pesatnya perkembangan teknologi memudahkan umat Islam untuk menentukan arah kiblat dengan tepat. Meskipun demikian, dalam hal ini para ulama' berijtihad dengan fatwanya mengenai seberapa presisi menghadap kiblat yang diperkenankan bagi orang yang tidak dapat melihat Ka'bah. Studi ini bertujuan untuk menjelaskan bagaimana ulama' Indonesia dalam hal ini Majelis Ulama Indonesia (MUI) dan ulama' Mesir (Dar al-Ifta' al-Misriyyah) menyelesaikan permasalahan tersebut serta menjelaskan apa yang melatarbelakangi pandangan dari keduanya. Studi ini merupakan penelitian normatif komparatif dengan menggunakan pendekatan kualitatif. Data primer studi ini diambil dari fatwa-fatwa MUI dan Dar al-Ifta' al-Misriyyah. Hasil Penelitian menunjukkan bahwa fatwa MUI awalnya memutuskan arah kiblat umat Islam Indonesia adalah menghadap ke arah barat, namun kemudian muncul fatwa baru setelahnya yang memutuskan kiblat umat Islam Indonesia menghadap ke barat laut dengan posisi bervariasi sesuai letak kawasan masing-masing. Berbeda dengan fatwa MUI, fatwa dari Dar al-Ifta' al-Misriyyah menunjukkan bahwa bagi orang yang tidak dapat melihat Ka'bah dibolehkan untuk sedikit menyimpang dari arah kiblat sebenarnya dengan batasan 45 derajat arah kanan maupun kiri.

Keywords: Arah Kiblat, Fatwa, Majelis Ulama' Indonesia, Dar Al-Ifta Al-Misriyyah

A. Introduction

Indonesian Ulama Council (MUI) on February 1, 2010 issued fatwa number 03 of 2010 concerning Qibla¹. Then fatwa became a polemic, this happen because one of the fatwa rulings stated that the direction of the direction of Indonesian Muslims was westward. The Chairperson of the Central MUI Fatwa Commission later admitted that the fatwa was wrong. Qibla direction which is considered right is facing northwest. Previously there was an assumption in the community that the deviating direction of Qibla was caused by an earthquake. Such an opinion was rejected by the MUI because the earth's plate shifts caused by the earthquake had so far been insignificant and did not change the direction of Qibla in Indonesia².

¹Majelis Ulama Indonesia, *Himpunan Fatwa Majelis Ulama Indonesia Sejak 1975* (Jakarta: Penerbit Erlangga, 2011), p. 242-51.

²"MUI Akui Fatwa Arah Kiblat Keliru", *Tempo*, diakses 13 July 2010, <https://nasional.tempo.co/read/263065/mui-akui-fatwa-arrah-kiblat-keliru>.

MUI then corrected the fatwa about the first Qibla³. About five months later, fatwa number 05 of 2010 appeared on the direction of Qibla in response to the previous fatwa error. Some decisions in the fatwa have not changed, such as the statement said "the Qibla for those who pray and cannot see the Ka'bah is the direction of the Ka'bah (jihāt al-Ka'bah)", not the building of the Ka'bah (ʿain al - Ka'bah). This shows that the fatwa does not require Indonesian people to pray to face the Qibla appropriately, so that when drawn a straight line from the person which should be straight right to the building of Ka'bah, but its enough towards the Ka'bah. One of the differences in the decision of the fatwa with the previous fatwa was the statement that "the direction of the Qibla of Indonesian Muslims facing northwestward with a slope varies according to geographical location⁴." The last statement shows that although it does not have to face the building of the Ka'bah, it is important for those who will pray for the pilgrimage to seek the Qibla direction. Although prayers in Indonesia are sufficiently facing towards the Qibla, but in the fatwa there is no stipulation of the extent to which deviations from the building of the Ka'ba are permitted during prayer.

On the other side of the globe, there is a country called Egypt geographically contrast to Indonesia, located on the west (and some northwest) from Mecca. There is the Egyptian Fatwa Institute (Daʿr al-Ifṭāʾ al-Miṣrīyah) which is claimed to be one of the four main pillars of Islamic institutions in Egypt besides al-Azhar Al-Syarif, al-Azhar University, and the Ministry of Waqf . The duties and roles of the Egyptian Fatwa Institution are also considered not limited to the Egyptian region, but to the Islamic world in general⁵.

Egyptian Fatwa Institution is the oldest fatwa institution in the Islamic world. In contrast to Indonesia, which is predominantly Shafi'i, Egypt has a more heterogeneous style of schools. Mufti who is in the fatwa institution also has a

³"MUI Ralat Fatwa ArahKiblat Salat", *detiknews*, diakses 12 March 2020, <https://news.detik.com/berita/d-1398793/mui-ralat-fatwa-arrah-kiblat-salat>.

⁴*Himpunan Fatwa Majelis Ulama Indonesia Sejak 1975*, p. 252-61.

⁵"Lembaga Fatwa Mesir - Tentang Kami", diakses 12 March 2020, <https://www.dar-alifta.org/Module.aspx?Name=aboutdar>.

different school background. With these differences, the author is interested in comparing fatwa products between MUI and Egyptian Fatwa Institutions. This qualitative study tries to compare the features of the ijtiḥad results of the two fatwa institutions in terms of their accuracy. Thus it can be seen the factors that distinguish the style of fatwa about the accuracy of the direction of the Qibla ijtiḥad results of the two fatwa institutions.

There were previous papers discussed the direction of Qibla, some specifically discussing the use of certain applications and tools such as the writings of Nugraha and Wibowo⁶, Yasmin Dara et. al.⁷, Mustofa Kamal⁸, and Hariyadi Singgih⁹.

Others discussed the direction of the Qibla using the fiqh approach such as the writings of Bustanul Irman¹⁰, the writings of Muhammad Adieb¹¹, and the writings of Mutmainnah¹². Some writings also discuss the direction of Qibla from the methodological side as written by Moehammad Awaluddin et. al¹³. and Mohd. Kalam Daud and Muhammad Kamalussafir¹⁴.

⁶RikkyWisnuNugraha and Endro Wibowo, "AplikasiPeningatShalat dan ArahKiblatMenggunakan GPS Berbasis Android", *JurnalKomputerBisnis* 4, no. 2 (2 June 2014), <http://jurnal.lpkia.ac.id/index.php/jkb/article/view/61>.

⁷Yasmin Dara, Denny Kurniadi, dan KhairiBudayawan, "PerancanganAplikasiPerhitungan Zakat Mal, Menentukan Waktu Shalat dan ArahKiblatMenggunakan GPS Berbasis Android", *VoteTEKNIKA: Jurnal Vocational Teknik Elektronika Dan Informatika* 2, no. 2 (20 November 2018), <http://103.216.87.80/index.php/voteknika/article/view/4085>.

⁸Mustofa Kamal, "Teknik PenentuanArahKiblatMenggunakanAplikasi Google Earth dan KompasKiblat RHI", *Madaniyah* 5, no. 2 (31 August 2015): p. 176-97.

⁹HariyadiSinggih, "Rancang-Bangun Alat PenunjukArahKiblatBerbasis GPS", *JURNAL ELTEK* 11, no. 2 (20 October 2017): p. 79-92.

¹⁰Bustanul Iman Rn, "PerananArahKiblatTerhadapIbadahShalat", *DIKTUM: Jurnal Syariah Dan Hukum* 15, no. 2 (22 December 2017): p. 247-60, <https://doi.org/10.28988/diktum.v15i2.439>.

¹¹Muhammad Adieb and Muhammad Adieb, "Hukum PenentuanArahKiblatPerspektifMadzhabSyafi'i dan Astronomis", *INKLUSIF (JURNAL PENGKAJIAN PENELITIAN EKONOMI DAN HUKUM ISLAM)* 4, no. 1 (17 May 2019): p. 33-46, <https://doi.org/10.24235/inklusif.v4i1.4035>.

¹²MutmainnahMutmainnah, "Kiblat dan Kakhbahdalam Sejarah PerkembanganFikih", *Ulumuddin: JurnalIlmu-IlmuKeislaman* 7, no. 1 (14 June 2017): p. 1-16.

¹³MoehammadAwaluddin et al., "Kajian PenentuanArahKiblatSecaraGeodetis", *TEKNIK* 37, no. 2 (31 December 2016): p. 84-87, <https://doi.org/10.14710/teknik.v37i2.12107>.

¹⁴Mohd Kalam Daud and Muhammad Kamalussafir, "AkurasiArahKiblatKomplekPemakamanDitinjauMenurutKaidahTrigonometri (StudiKasus di KecamatanSyiah Kuala Kota Banda Aceh)", *SAMARAH: Jurnal Hukum Keluarga dan Hukum Islam* 2, no. 2 (29 May 2019): p. 502-29, <https://doi.org/10.22373/sjhk.v2i2.4750>.

There is an article from AgusYusrunNafi¹⁵ 'which discusses "Verification of MUI Fatwa Number 03 of 2010 concerning Qibla Direction," but the article only analyzes two MUI fatwas about Qibla direction that emerged in 2010. Based on this, according to the author, there needs to be a study which compares MUI fatwas with fatwas from other institutions outside Indonesia. This study seeks to compare between the fatwas issued in Indonesia, in this case represented by the MUI, and the fatwas issued in Egypt, represented by Dar al-Ifta' al-Misriyyah. Furthermore, this study will contribute to academics regarding dialectics in fatwas, specifically about the Qibla direction.

B. Research methods

This research uses comparative normative studies with conceptual approaches. Comparisons are made to unravel the similarities or differences as well as the background of similarities or differences between the MUI fatwas and the Dar al-ifta' al-Misriyyah fatwas on Qibla. The data examined in this study were taken from the MUI fatwas and Dar al-Ifta' al-Misriyyah, while other data used came from journal articles and books related to the topic of discussion.

C. Discuss and Result

C.1. Basic Concepts and Historical Review of Qibla Direction

Qibla is derived from Arabic language al-qiblah. The word is taken from the basic word of qabala-yaqbulu which means facing. Al-Qiblah is also interpreted as the Ka'bah in the al-Munawwir Dictionary¹⁶.

A. Jamil thinks that Qibla from the viewpoint of astronomy is a discourse on azimuth. Because talking about Qibla problem is a discussion of specific latitude and longitude

¹⁵AgusYusrunNafi', "Verifikasi Fatwa MUI Nomor 03 Tahun 2010 TentangArahKiblat", *Mahkamah : Jurnal Kajian Hukum Islam* 9, no. 1 (26 February 2016), <https://doi.org/10.24235/mahkamap.v9i1.289>.

¹⁶Ahmad Warson Munawwir, *Al-Munawwir: kamus Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 1997), p. 1169.

of a place compared to the Ka'bah¹⁷. The Guidelines for the Decree of the Hisab and Rukyat Board of the Indonesian Ministry of Religion stipulate that the latitude of the city of Makkah is 21 ° 25 'north and longitude 39 ° 50' east.

Facing the Qibla is one of the valid requirements of the prayers agreed upon by fiqh experts¹⁸. This is something that must be done except in two cases. First, for people who are in a state of fear, are so ill that they cannot face the Qibla, and also in forced condition. Second, people who perform sunnah prayers on the vehicle¹⁹.

Muslim scholars agree on the issue of a person who can see the Ka'bah obliged to face 'ain al-ka'bah (the building of the Ka'ba). On the other hand, for those who cannot see the Ka'ba, the Jumhur (except the Shafi'ite scholars) are obliged to face towards the Ka'bah²⁰.

There are two types of methods that are often used to measure the Qibla direction, namely the use of Qibla shadows and the use of true geographical north²¹. The use of mecca shadows is also commonly referred to as rashd al-qiblah²². The use of geographical north before calculating the Qibla direction of a place you want to know using the spherical triangle theory.

Logically, the shape of the Earth that is round like a ball shows that the direction of Mecca from Jakarta is not only towards the West (slightly to the North), but also to the East (somewhat to the South). Nevertheless, according to science, the direction intended in the discussion of Qibla direction is the shortest distance²³.

C.2. History of Determination of Qibla Direction

¹⁷A. Jamil, *Ilmu Falak (Teori&Aplikasi)* (Jakarta: Amzah, 2009), p. 109.

¹⁸Ibnu Rusydi, *Bidayatul Mujtahid waNihayatulMuqtashid* (Bandung: TrigendaKarya, 1996), p. 80.

¹⁹SusiknanAzhari, *Ilmu Falak: Teori Dan Pratek* (Yogyakarta: Lazuardi, 2001), p. 50.

²⁰Wahbah al-Zuhayli, *al-Fiqh al-IslamywaAdillatuhu* (Beirut: DarulFikir, 2004), vol. I: p. 757-758.

²¹SusiknanAzhari, *Ilmu Falak: PerjumpaanKhazanah Islam dan Sains Modern, II* (Yogyakarta: Suara Muhammadiyah, 2007), p. 45.

²²RashdulQiblahmerupakan salah satu metode penentuan arah kiblat saat matahari beradadiataskakbahsehinggabayangkanmengarahpadanya. Metode ini dapat dilakukan setiap tanggal 28 Mei dan 15/16 Juli. Lihat, SusiknanAzhari, *EnsiklopediHisabRukyat* (Yogyakarta: Pustaka Pelajar, 2008), p. 179.

²³DirektoratJenderal Badan Peradilan Agama Mahkamah Agung RI, *AlmanakHisabRukyat* (Jakarta: DirektoratJenderal Badan Peradilan Agama Mahkamah Agung RI, 2007), p. 26.

Falak experts in Indonesia usually divide the periodization of Falak (Islamic Astronomy) science history into four, namely the science of Falak before Islam, falak through Islamic civilization, falak through European civilization, and falak through Indonesia²⁴. Some literature states that the Prophet Idris is the first figure of Falak science in the world. Others think that Unusy, who was the grandson of Adam, was entitled to be the pioneer of Falak science first. Some even argue that the Prophet Adam himself was a pioneer of Falak science, remembering that Allah had previously taught various sciences and the names of various creatures²⁵.

The development of Falak science through Islamic civilization is inseparable from previous civilizations. Mesopotamian and ancient Egyptian civilizations that existed for thousands of years BC also played an important role in establishing Falak science in Islamic civilization²⁶. Not only these two civilizations, but also there were other various of previous civilizations such as India, ancient Persia, China, to pre-Islamic Arabic also contributed to the development of Falak science²⁷.

One character often cited as a important figure in Falak science is Aristotle who lived long after these civilizations, 384-322 BC. Aristotle was known for his geocentric views, namely the center of circulation of celestial bodies is Earth. Another figure who emerged afterwards was Caludius Ptolomeus (AD 140) who compiled a book on astrology²⁸.

Then Falak science increased rapidly during the Caliphate of Abu Ja'far al-Mansur (719-775 AD) with the emergence of Muhammad Ibn Ibrahim al-Fazari (d. 796 AD) who was considered the first Falak expert in the Islamic world. After that,

²⁴Muhyiddin Khazin, *Ilmufalakdalamteori dan praktik: perhitungantarakhkiblat, waktushalat, awalbulan dan gerhana* (Buana Pustaka, 2004), p. 21-37.

²⁵MhdFikri Maulana Nasution, "PerkembanganIlmu Falak Pada PeradabanPra Islam", *JurnalPenelitian Medan Agama* 9, no. 1 (25 June 2018), <http://jurnal.uinsu.ac.id/index.php/medag/article/view/3968>.

²⁶Mustofa Umar, "Mesopotamia dan MesirKuno: Awal Peradaban Dunia", *ELHARAKAH (TERAKREDITASI)*, 6 October 2011, <https://doi.org/10.18860/el.v0i0.434>.

²⁷Nasution, "PerkembanganIlmu Falak".

²⁸Khazin, *Ilmu Falak*, p. 22.

there were other great Falak experts such as Abu Ja'far Muhammad bin Musa al-Khawarizmi (780-840 AD), Abu Ma'syar (d. 885 AD), and others²⁹.

In the field of Qibla, Abu Ali Muhammad ibn Hasan ibn al-Haytsam touted as one of the people who first used mathematics to set the azimuth of the Ka'ba. Born in Basrah in 965 AD / 355 AH, Ibn Haytsam has a variety of works, one of which is famous is *Maqalah fi Istikhraj Samt al-Qiblah*³⁰. A few years later, precisely in 973 AD / 363 H, was born Abu Ali Abu Raihan Al Biruni who also set the direction of Qibla by using astronomy and mathematics. One of his famous works is *al-Qanun al-Mas'udi* (astronomical encyclopedia)³¹.

Astrology in Islamic civilization did not stop there, in 1201-1274 AD there was Nasiruddin Muhammad at-Thusi who made astronomical data tables of celestial bodies. Ulugh Bek (d. 1420 AD) also compiled astronomical data tables which were later used in later periods³².

In the 15th century until the 17th century emerged various famous figures in the field of astronomy such as Nicolas Copernicus (1473-1543 AD) and Johannes Kepler (1571-1630 AD) who influenced the treasures of Falak in European civilization. During this period various celestial books were translated into European languages³³.

Islamic Astronomy is also growing in Indonesia. These developments, especially in terms of calendar and have been growing rapidly even before the arrival of Islam in Indonesia. In terms of Qibla direction, in 1935 AD / 1354 AH a book called *al-Khulasah al-Waqfiyyah fi al-Falak bi Scheduled al-Lugharitmiyyah* by Zubair Umar al-Jailani originating from Bojonegoro but settled in Salatiga. The book discusses about astronomy, including the direction of Qibla which was originally printed in the Melati, Solo printing press and then reprinted by the printing of Menara Kudus³⁴.

²⁹*Ibid.*, p. 22-23.

³⁰Azhari, *EnsiklopediHisabRukyat*, p. 83.

³¹M. NatsirArsyad, *Ilmuwan Muslim sepanjangsejarah* (Bandung: PenerbitMizan, 1989), p. 148.

³²Khazin, *Ilmufalak*, p. 24-25.

³³*Ibid.*, p. 25-28.

³⁴*Ibid.*, p. 32.

In Yogyakarta around 1955 AD, a book about the sphere of Indonesian language was compiled entitled *The Science of Falak and Hisab* by KRT. Wardan Diponingrat which is the head of the Yogyakarta palace. Publisher al-Mataramiyah, Yogyakarta, who first published the book in 1957 M³⁵. The book discusses theories of the practice of calculating prayer times, the direction of Qibla, the beginning of the qamariyah, and how to use rubu 'mujayyab.

In further developments, Saadoe'ddin Djambek or datono Sampono Radjo (1911 M / 1329H-1977 M / 1397 H) had also written a book about the Qibla direction entitled *Qibla Direction* published by Tintamas publisher in 1956. His student, Abdur Rachim also compiled a book called *Falak Science* which was published in 1983³⁶.

The development of theories about the direction of Qibla is still continuing. One of them is Ahmad Izzuddin's dissertation which examines the comparison of Qibla direction formula with spherical trigonometry theory and Qibla direction formula with geodetic theory with the title "Methodological Study of Determination of Qibla Direction and Accuracy Test"³⁷.

Falak Science is mutually sustainable seen from history including the study of Qibla direction . There was dialectics and scientific development that lasted a long time to compose astronomy at this time.

C.3. The Indonesian Ulama Council Fatwas on Qibla Direction

Indonesia is a Muslim-majority country (80-90%) with Syafi'i fiqh schools³⁸. As a country with the largest Muslim population in the world, Indonesia has a significant

³⁵ *Ibid.*, p. 33.

³⁶ *Ibid.*, p. 34-35.

³⁷Nafi', "Verifikasi Fatwa MUI ", p. 53.

³⁸Cyril Glasse, *Ensiklopedi Islam ringkas* (Jakarta: Raja GrafindoPersada, 1999), p. 170-71.

role in the development of fatwas. Even the fatwa is not only a guideline for religious guidance, furthermore it is also a means of social change in society³⁹.

M. B. Hooker states that a fatwa is a formal answer to a question or principle problem related to dogma and law given by someone who has the authority⁴⁰. The owner of the authority is then called the mufti and the questioner of the problem is called mustafti⁴¹.

One of the fatwa institutions in Indonesia was produced by the Indonesian Ulema Council (MUI). The resulting fatwa is under the Fatwa Commission, one of the twelve commissions in MUI. MUI itself is an institution that was founded on July 26, 1975 in Jakarta. Judging from its history, the MUI was the result of a meeting of 26 clerics representing the province (then), 10 scholars from NU, Muhammadiyah, Islamic Syarikat, Perti, Al Washliyah, Math'laul Anwar, GUPPI, PTDI, DMI, and Al Ittihadiyyah, 4 scholars from the Islamic Spiritual Service of the Army, Air Force, Navy and POLRI, as well as 13 individual figures from scholars⁴²

As one of the fatwa institutions in Indonesia, MUI uses a certain method of ijtihad. Jamal Ma'mur argues that the method of ijtihad used by the MUI at least bases its fatwa on four things, namely based on the opinion of the Imams of the schools and the texts used, setting out issues that are clearly legally clear, doing tarjih or al-jam'u wa al-taufiq when there is a dispute over the cleric of the school, jijtihad with ijtihad jama'i (collective) when the school has not answered the law of the problem, as well as the use of maqasid as syariah and maslahah in giving devotion⁴³.

³⁹Niki Alma Febriana Fauzi, "Fatwa di Indonesia: Perubahan Sosial, Perkembangan dan Keberagamaan", *Jurnal Hukum Novelty* 8, no. 1 (28 February 2017): p. 108-21, <https://doi.org/10.26555/novelty.v8i1.a5524>.

⁴⁰M. B. Hooker, *Indonesian Islam: Social Change Through Contemporary Fatâawâa* (Honolulu: University of Hawaii Press, 2003), p. 1.

⁴¹Ma'ruf Amin, *Fatwa dalam Sistem Hukum Islam* (Jakarta: eLSAS, 2017), p. 23.

⁴²"Sejarah MUI", *Majelis Ulama Indonesia*, 13 August 2018, <https://mui.or.id/sejarah-mui>.

⁴³Jamal Makmur, "Peran Fatwa MUI dalam Berbangsa dan Bernegara", *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 5, no. 2 (30 January 2019): p. 41-52, <https://doi.org/10.21580/wa.v5i2.3226>.

Until now there are at least two MUI fatwas that discuss the direction of Qibla⁴⁴, both of which appeared in 2010. MUI fatwa number 3 of 2010 concerning Qibla⁴⁵ is a fatwa that was set on February 1, 2010 and then published on March 22, 2010.

The background of the emergence of MUI fatwa number 03 of 2010 concerning Qibla is the existence of public unrest and confusion related to the shifting direction of Qibla. Some people want to dismantle the mosque building so that the qibla direction is right. The fatwa also emerged after the height of the discussion at the end of 2009 concerning the information on the many mosques in Indonesia whose direction of Qibla shifted.

Basically, the purpose of the emergence of the fatwa appears is to be a guideline for the community in the matter of Qibla direction and to facilitate the community in facing the Qibla so that in the community there is no demolition of mosque buildings. This can also be known by the recommendation in the fatwa decision so that there is no need to change or dismantle the mosque / musholla building in Indonesia as long as the qibla is facing west. But another problem arose because one of his decisions stipulated "The geographical position of Indonesia which is in the eastern part of the Ka'ba / Mecca so that the mecca of Indonesian Muslims is facing west." This is considered by various parties to be contrary to astronomy.

One of the important points contained in the fatwa is the existence of a paper from Prof. Dr. KH. Ali Mustafa Ya'qub, M.A, who was presented to coincide with the date of the fatwa, was made at the plenary meeting. Ali Mustafa Ya'qub who is an expert on the interpretation of the hadith believes that in order to avoid unrest and doubt in the midst of society related to the validity of his prayers, the qibla is sufficient to face west for Muslims in Indonesia. This opinion is the core of MUI fatwa number 5 of 2010⁴⁶.

⁴⁴Majelis Ulama Indonesia, *Himpunan Fatwa*, p. 242-51.

⁴⁵Majelis Ulama Indonesia, *Himpunan Fatwa*, p. 242-51.

⁴⁶Nafi', "Verifikasi Fatwa MUI".

The fatwa of MUI number 5 of 2010 concerning the Qibla direction was set five months later after the stipulation of fatwa number 3 of 2010 concerning Qibla⁴⁷. It can be said that almost 90% of the composition of the fatwa is the same as the previous fatwa. A striking difference is in the paper KH. Ghazalie Masroeri who replaced the position of KH. Ali Mustafa Ya'qub and the verdict stating that "Qibla of Indonesian Muslims is facing northwest with positions varying according to the location of each region."

The second fatwa does not state that it replaced the previous fatwa. Thus the meaning is that both fatwas are equally valid. On the other hand, if the two fatwas are reviewed again using astronomy, the use of the terms both west and northwest is inaccurate. This is because the Indonesian Qibla azimuth region is between 292-296 degrees (measured from the north, east, south, and west points). Even the Qibla azimuth according to Muslih Husein's calculation is between 286.2-296 degrees⁴⁸. Thus, the difference in the direction of Qibla in Indonesia is in the range of 10 degrees. The west shows 270 degrees, while the northwest shows 315 degrees. This shows that the direction of the Qibla region of Indonesia is between the west and northwest directions. If you use Muslih Husein calculation, there is a difference between 16.2-26 degrees from the west and 19-28.8 degrees from the northwest.

C.4. The Variety Fatwa of Qibla direction in Egypt

Egypt is a country where 90% of the population is Sunni Muslim. Upper Egypt is dominated by the Maliki School, while the lower part is Shiite. The Hanafi school was attended by some Egyptians⁴⁹. Geographically, Egypt is to the west and northwest of the city of Makkah. The direction of the Qibla region of northern Egypt such as Cairo and its surroundings is more or less southeast. Qibla direction north of Egypt which borders Palestine and Israel even further south. The southern region of Egypt which borders Sudan is located in the range of 22 degrees North Latitude. This shows

⁴⁷Majelis Ulama Indonesia, *Himpunan Fatwa*, p. 252-61.

⁴⁸Muslih Husein, *Pedoman Praktis & Mudah Menentukan Arah Kiblat* (Pekalongan: STAIN PEKALONGAN PRESS, 2009), p. 2-5.

⁴⁹Glasse, *Ensiklopedi Islam ringkas*, p. 267.

that the direction of the Qibla of Egypt's southernmost region is almost eastward, considering that the difference with the latitude of the Kaaba is less than one degree. It can be concluded that although the territory of Egypt is not as large as Indonesia, the close distance to Makkah makes the difference in Qibla direction in the northern and southern Egyptian regions reaching more than 45 degrees.

The Egyptian Fatwa Institute (Dar al-Ifta 'al-Misriyyah) was founded in 1895 AD which shows that it is the oldest fatwa institution established in the Islamic world. This institution has two main tasks, namely the religious duties of Egyptian fatwa institutions and tasks related to the court. One that relates to the court is to give consideration to shara 'in the death sentence⁵⁰.

The Egyptian Fatwa Institution is divided into six areas, namely the Fatwa Council, Islamic Research Center, Fatwa Training Center, Translation Center, Communication Center and Electronic Fatwa, and Supporting Areas. The highest field is the Fatwa Council which consists of fatwa council members who are the major scholars of the Egyptian Fatwa Institute⁵¹.

It's different with the MUI fatwa that uses the jama'i ijtiḥad method, the fatwa of Dar al-Ifta 'al-Misriyyah is more likely to be ijtiḥad fardi (individually)⁵². This can be identified by seeing that the fatwas that appear are answered by a mufti only.

No less than three fatwas that discuss the direction of Qibla have been produced by Dar al-Ifta 'al-Misriyyah. The fatwas include fatwa number 520, fatwa number 2554, and fatwa number 4408.

Fatwa number 4408 discusses the direction of Qibla in space and other planets outside the earth. The fatwa was released on April 13, 2009⁵³. The next fatwa number

⁵⁰Lembaga Fatwa Mesir - Tentang Kami'.

⁵¹*Ibid.*

⁵²Mekanisme ijtiḥad dapat dilakukan secara individu (*fardi*) maupun kolektif (*jama'i*). Meskipun demikian, untuk masa sekarang ijtiḥad *jama'i* ini merupakan mekanisme yang lebih ideal mengingat lebih terjaminnya hasil ijtiḥad dari kekeliruan dan dapat meringankan beban persyaratan ijtiḥad. Lihat, - Abd. Madjid AS, 'Ijtiḥad dan Relevansinya dalam Pembaharuan Pemikiran Hukum Islam Studi atas Pemikiran Yusuf Al-Qaradawi', *Jurnal Penelitian Agama*, Vol. XVII No. 2 Mei-Agustus 2008, 1 August 2008, <http://digilib.uin-suka.ac.id/8783/>.

520 is about determining the direction of the Qibla (from parts of Egypt) by making the left ear reference to the east. The fatwa dated February 7, 2006 was an answer from Sheikh Ali Jumu'ah⁵⁴.

The last fatwa came from the question of the law of prayer with the position of the left ear towards the rising sun (east) in Egypt. In other words, some people in Egypt assume that the direction of the Egyptian Qibla faces south (assuming the left ear is pointing east). Sheikh Ali Jumu'ah confirmed the problem by correcting that only a part of Egypt was acting in this way, around the Minya region. Other areas after Minya⁵⁵ (south of it) should be more facing east. As explained earlier, the Cairo (and Minya) region is geographically northwest of Makkah. Therefore, the Qibla direction of the region should be southeast. Obtaining a prayer facing south around the area shows that Shaykh Ali Jumu'ah indirectly tolerates a deviation of Qibla direction of around 45 degrees.

In addition to these fatwas, there is a fatwa number 2554 dated January 16, 2014. The fatwa answered by Mufti Shaykh Shawky Ibrahim Allam began with a question by someone whose mosque building where the prayers deviated by 13 degrees to the left. According to the questioner (mustafti), the correction of these deviations is feared to be wasted in many areas of the mosque. Shaykh Shawky Ibrahim Allam said about the Qibla direction by describing various Islamic texts, both the Koran and the books of hadith⁵⁶. The fatwa also presented opinions from various fiqh scholars and commentaries⁵⁷.

Shaykh Shawky Ibrahim Allam stated that the direction between east and west was the center for the people of Medina. The position of the city of Medina in the

⁵³ 'القبلة في الفضاء والكواكب الأخرى', diakses 1 November 2019, <http://dar-alifta.org/ar/ViewFatwa.aspx?sec=fatwa&ID=14467>.

⁵⁴ 'تحديد اتجاه القبلة بجعل الأذن اليسرى في اتجاه المشرق', diakses 12 March 2020, <http://dar-alifta.org/ar/ViewFatwa.aspx?sec=fatwa&ID=11448>.

⁵⁵ Minya berlokasi di pinggirsungai Nil yang terletak di sebelahselatan Kairo.

⁵⁶ Beberapa kitab hadis yang dibahas dalam fatwa tersebut adalah *Sahih al-Bukhari* (sertasyarahnya *Fath al-Bari*), *Sahih Muslim*, *Al-Sunan Al-Kubra*, *Syarh al-Umdah*, *al-Sunan al-Daruquthni*, *al-Mustadrak*, *al-Sunan al-Kubra*, *al-Muwatta*, serta *al-Musannaf*. 'درجة الانحراف المسموح بها في القبلة إذا كان المسجد مبنيًا بالفعل', diakses 9 March 2020, <http://dar-alifta.org/ar/ViewFatwa.aspx?sec=fatwa&ID=12074>.

⁵⁷ 'درجة الانحراف المسموح بها في القبلة إذا كان المسجد مبنيًا بالفعل'.

north of the Kaaba indicates that the population of Madinah faced enough south to face the Qibla. Turning excessively from the stretch will direct them east and west. Because there are four cardinal directions, Sheikh Shawky Ibrahim Allam considers that each cardinal direction represents a quarter of the globe, 90 degrees. Thus, while a person who prays is still within the 90 degree limit then he is still considered facing the Qibla. The conclusion of the fatwa stipulates that deviations in the direction of Qibla that can be tolerated are 45 degrees to the right or left of the person who is praying.

Shaykh Shawky Ibrahim Allam, although in his fatwa mentions various books from the scholars of the four schools of thought, his *ijtihad* style tends to the Maliki school. As mentioned earlier, the pilgrims (other than the Shafi'ite school) agree that for those who cannot see the Kaaba, it is sufficient for him to face the Qibla. The direction of Qibla is interpreted by Shaykh Shawky Ibrahim Allam as having a tolerance of 45 degrees to the right and left for those who pray.

He fatwas of the Egyptian Muftis showed that the resulting law was more flexible. The muftis did not designate a specific direction to establish the qibla azimuth in all regions of Egypt, but rather set a tolerance limit to the permissible direction of qibla. This is partly because Egypt's geographical location has a significant difference in Qibla azimuth, ie between one region and another can differ by up to 45 degrees. Unlike Indonesia, which has a range of 10 degrees. This is also a factor that causes the differences in the style of fatwa regarding the direction of Qibla in the MUI fatwa and Dar al-Ifta 'al-Misriyyah. The fatwa on the direction of the MUI's qibla does not set limits for deviations that are permitted, while Dar al-Ifta 'al-Misriyyah provides a deviation of 45 degrees.

D. Conclusion

The fatwa of MUI, in this case MUI fatwa number 03 of 2010 concerning Qibla and MUI fatwa number 05 of 2010 concerning Qibla direction, shows that both of them both have inappropriate decisions when examined using astronomy. The clause "... with positions varies according to the location of each region" in fatwa

number 05 of 2010 shows that the last fatwa is better than the previous fatwa. However, it can be concluded that there is an effort from the Indonesian Ulema Council so that the precision of the direction of the Indonesian Muslim Ummah is better than before. The fatwa of Dar al-Ifta 'al-Misriyyah is different from the fatwa of the MUI. Fatwa Dar al-Ifta 'al-Misriyyah number 2554 does not specifically mention the direction of Qibla in the direction of a particular compass, but rather emphasizes the direction of Qibla (jihah al-ka'bah) which gets a maximum tolerance of 45 degrees. The tolerance is quite far when compared to the MUI fatwa which if calculated to a maximum of 28.8 degrees. It also shows that in the realm of fatwa, astronomy, especially in the direction of Qibla direction, is still a means to find out the meaning of Syar'i texts and does not become a reference or argument for worship.

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