

THE IDEOLOGICAL TRANSFORMATION OF JAM'YIAH RIFA'YAH IN DETERMINING THE QIBLA DIRECTION IN ADINUSO BATANG VILLAGE

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Abstract

Technological developments make it easier for people to find the Qibla direction. However, the definition of the direction facing the Qibla which is varied according to fiqh causes public understanding of determining the direction of Qibla to be crowded into question. The concept of facing the Qibla taught by Ahmad Rifai in the *Absyar* book requires us to face the 'ayn al-ka'bah. This article discusses the concept of Qibla direction according to Ahmad Rifa'i and how the people of Adinuso-Batang Village respond to this thought. This article uses descriptive-qualitative method. This article finds that Ahmad Rifa'i's concept of Qibla direction is not in accordance with scientific theory and people prefer the results of scientific calculations over the results of their thoughts.

Keywords: *Qibla Direction; Absyar's Book; Public Resistance*

Abstrak

Perkembangan teknologi memudahkan masyarakat dalam mencari arah kiblat. Namun, definisi arah menghadap kiblat yang variatif secara *fiqh* menyebabkan pemahaman masyarakat tentang penentuan arah kiblat ramai dipermasalahkan. Konsep menghadap kiblat yang diajarkan oleh Ahmad Rifai dalam kitab *Absyar* mengharuskan kita menghadap ke 'ayn al-ka'bah. Artikel ini membahas tentang konsep arah kiblat menurut Ahmad Rifa'i dan bagaimana masyarakat Desa Adinuso-Batang menanggapi pemikiran tersebut. Artikel ini menggunakan metode deskriptif-kualitatif. Artikel ini menemukan bahwa konsep arah kiblat Ahmad Rifa'i tidak sesuai dengan teori sains dan masyarakat lebih memilih hasil perhitungan sains daripada hasil pemikirannya.

Kata Kunci: *Arah Kiblat, Absyar, Penolakan masyarakat*

A. Introduction

Qibla as a valid condition for performing prayers became a problem after the Prophet died until Islam spread throughout the world. This is because geographically, every Muslim who is outside Mecca cannot face the Kaaba exactly like people who are in Mecca and its surroundings. In Indonesia, the Qibla in the paradigm of Indonesian society is considered only the west direction.¹

Qibla literally means the direction of concentration. While the term means the direction that refers to the Kaaba building in the Grand Mosque, Mecca, Saudi Arabia.² Regarding the obligation to face the Qibla in the verse above, Imam al-Qurtubi is of the opinion that there are at least four issues, namely:³

First, the word *الحرام المسجد* which is interpreted with the direction of the Kaaba (أحياة الكعبة) the scholars have different opinions about the concrete object of the direction of the Kaaba. Second, there is no difference of opinion among scholars that the Kaaba is the direction of Qibla from all directions. The scholars also agree that for people who can see the Kaaba, then he must face the Kaaba directly. Third, scholars have different opinions regarding the obligation to face the Qiblah for people who cannot see the Kaaba directly. Among the scholars are of the opinion that it is obligatory to face 'ain al-ka'bah. However, this opinion was rejected by Imam Ibn al-Arabi and is considered a weak opinion. Because this will have an impact on taklif (coercion) for people who can't afford it. Fourth, this verse is a clear proof for the opinion of Imam Malik and the scholars who agree with him, that the law for a mushalli (one who prays) is to look forward and not to the place of prostration. Historically, ijtihad to determine the direction of Qibla has long been carried out by Muslims, either by using classical or conventional methods or modern tools. Classically, it is to determine the Qibla direction by looking at the circulation of the sun, moon, stars and wind direction in

¹ Anisah Budiwati, "Fiqh Hisab Arah Kiblat: Kajian Pemikiran Dr. Ing Khafid dalam Software Mawāqit," *Unisia* 36, no. 81 (2014): 1, <https://journal.uin.ac.id/Unisia/article/view/10465>.

² Muhyiddin Khazin, *Ilmu Falak dalam Teori dan Praktek: Perhitungan Arah Kiblat, Waktu Shalat, Awal Bulan, dan Gerhana* (Yogyakarta: Buana Pustaka, 2004), 50.

³ Muḥammad al-Anṣārī al-Qurtubī, *Al-Jāmi' li Ahkām al-Qur'ān* (Kairo: Dār Al-Kutub Al-Miṣriyah, 1964), 159-60.

certain seasons.⁴ Meanwhile, the method uses modern tools, namely determining the Qibla direction using a compass, google earth, GPS, and theodolite.

Harun Nasution, interprets Qibla as the direction to face during prayer.⁵ While Mochtar Effendy interprets Qibla as the direction of prayer, the direction of the Kaaba in the city of Mecca.⁶ The majority of scholars agree that facing the Qibla in prayer is a condition for valid prayer, as are the existing syar'i arguments. For people who are in the city of Mecca and its surroundings, this order is not a problem, because they are easy to determine the direction of Qibla and there is convenience to carry out the order, but for people who are far from Mecca, of course, it will be difficult to determine the direction of Qibla, regardless of differences of opinion. The scholars about it is enough to just face the direction even though in fact it is wrong.

The opinion of the four schools of thought and some of the Imamiyya, for people who cannot see the Kaaba, they must perform ijihad until they know the direction of Qibla. But if you still can't know then the prayer is facing anywhere. Some Imamiyya also have the opinion that they must pray facing the four directions. If you can't, just go in one direction. If you pay attention to the opinions that arise from the majority of scholars, it is enough to face the direction of the Ka'bah (*jihah al-ka'bah*). Adhering to the hadith of Imam ibn Majah and at-Tirmizi which reads "what is between east and west is the Qibla". This hadith clearly shows that between the two is the Qibla. If it is obligatory to see the physical Kaaba, then many Muslims whose prayers are not valid because they cannot see the Qibla with certainty or directly. Then Slamet Hambali interprets Qibla as the closest direction to the Kaaba which is through the closest route and it is mandatory for Muslims to face it when performing prayers.⁷

However, if one examines the opinions of the scholars of the schools of thought which state that 'ain al-ka'bah for those who can see the ka'bah and jihad al-ka'bah for those who

⁴ Mohd Kalam Daud dan Ivan Sunardy, "Pengukuran Arah Kiblat Menggunakan Alat Modern menurut Perspektif Ulama Dayah (Studi Kasus di Kabupaten Pidie)," *El-Usrah: Jurnal Hukum Keluarga* 2, no. 1 (8 Juni 2019): 57, <https://doi.org/10.22373/UJHK.V2I1.7639>.

⁵ Harun Nasution, *Ensiklopedi Islam Indonesia: O-Z* (Jakarta: Djambatan, 1992), 563.

⁶ Mochtar Effendy, *Ensiklopedi Agama dan Filsafat* (Palembang: Universita Sriwijaya, 2001), 49.

⁷ Slamet Hambali, "Ilmu Falak 1: Penentuan Awal Waktu Shalat & Arah Kiblat Seluruh Dunia," *Semarang: Program Pascasarjana IAIN Walisongo*, 2011, 167.

cannot see the ka'bah, actually have the same purpose, namely building the ka'bah. even in Mecca. This can be seen from the obligation to perform ijihad to find the correct Qibla direction.⁸ Similar to that described by KH. Ahmad Rifa'i in a book, called the *Absyar* book, there are four ways to find the Qibla direction, namely: *Muayyanah*, expecting news from others, looking for Qibla direction, Taqlid following the words of the honest Qibla mujtahid. However, the astronomical numbers in the *Absyar* book are different from determining the direction of Qibla in general.

B. Method

Based on this research, the method used by the author is field research.⁹ This type of research is qualitative¹⁰ based on descriptive analysis with a sociological approach. The primary data source¹¹ in this study is the book of *Absyar* and the results of interviews with the rifaiyah congregation in the village of Adinuso Batang, while the secondary data sources¹² from this research are books, journals, websites and articles related to the Qibla direction and the rifa'iyah groups. Data collection techniques in this study used the methods of observation, interviews, and documentation.

C. Result and Discussion

C.1 Intellectual Biography of KH. Ahmad Rifa'i in spreading the teachings of Islam

KH. Ahmad Rifa'i was born on the 9th of Muharram 1200 H or 1786 AD in Tempuran Village located south of the Great Mosque of Kendal. He is the son of a married couple named KH. Muhammad Mahrum bin Abu Sujak alias Raden Soetjowijoyo, a nobleman of royal descent who became the head of Landerad dikendal and Siti Rahmah. KH. Ahmad Rifa'i is the youngest of seven children, because previously they had six children.¹³

⁸ Muhammad Ikbal, "The Implementation of Qibla Direction According to KH. Ahmad Rifa'i and It's Community Responses at Batang" (Universitas Islam Negeri Walisongo Semarang, 2019), 25.

⁹ M. Ikbal Hasan, *Pokok-Pokok Metodologi Penelitian dan Aplikasinya* (Bogor: Ghalia Indonesia, 2002), 11.

¹⁰ Lexy J Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 2004), 5.

¹¹ Hasan, *Pokok-Pokok Metodologi Penelitian dan Aplikasinya*, 82.

¹² Juliansyah Noor, *Metodologi Penelitian* (Jakarta: Kencana, 2011), 136.

¹³ Ahmad Syadirin Amin, *Gerakan Syaikh Ahmad Rifa'i dalam Melawan Kolonial Belanda* (Jakarta: Baiturrahman, 1995), 41.

After his father and grandfather died, KH. Ahmad Rifa'i received care only from his mother. Therefore, to reduce the burden, KH. Ahmad Rifa'i when he was 7 years old was brought by his brother named Nyai Radjiyah to Kaliwungu and lived in his house. That's where KH. Ahmad Rifa'i studied religion from Kiai Asy'ari, a well-known cleric in the Kaliwungu area and also his brother-in-law.¹⁴ As long as they are different in religious life, because Kaliwungu is the center of Islamic development in the Kendal area, KH. Ahmad Rifa'i began to explore various religious sciences such as Nahwu, Sharaf, Fiqh,¹⁵ Badi', Bayan, Ilmu Hadis and Ilmu Al-Qur'an.¹⁶ There he also learned to preach.¹⁷

In his preaching KH. Ahmad Rifa'i really pays attention to basic and urgent matters such as Friday prayers,¹⁸ Qibla direction of prayer, and the marriage system carried out by the ulama or penghulu. All their worship and muamalah practices need to be reviewed to achieve the goal of preaching KH. Ahmad Rifa'i whose da'wah method made the ulama and community leaders in Kendal angry.¹⁹ And all his teachings and da'wah are written in the form of a book in the form of Javanese pegon poetry.

C. 2 Overview of Rifa'iyah Groups in Adinuso Batang village

Kalisalak is a village or place where KH. Ahmad Rifa'i organizes education and recitations which are attended and visited by the local community and immigrants from other areas. Children, adults, youth and youth from various regions come to learn the Al-Quran and Tarajumah. Even his students are referred to as kalisalak, that's because KH. Ahmad Rifa'i teaches knowledge to his students in Limpung Batang, which is a place away from the hustle and bustle of the city.²⁰ To spread his teachings, he gathers and cadres' professional preachers and preachers. teach about faith, Islam, procedures for preaching and preaching, trained in

¹⁴ Samsul Munir Amin, *Karomah Para Kiai* (Yogyakarta: Pustaka Pesantren, 2008), 277.

¹⁵ Muhammad Khamdi, "Gerakahan Dakwah Rifa'iyah," *AJDS: Asian Journal of Da'wah Studies* 10, no. 2 (2009): 148, <https://doi.org/10.14421/JD.2009.10202>.

¹⁶ Abdul Djamil, *Perlawanan Kiai Desa, Pemikiran dan Gerakan Islam KH. Ahmad Rifa'i Kalisalak* (Yogyakarta: LKiS, 2001), 13.

¹⁷ Results of Interviews with KH. Zainal Abidin, head of Madrasah Ibtidaiyah Tsanawiyah Adinuso Batang, 21 Mei 2019.

¹⁸ Iffatul Mufarridah, "Ajaran Salat Jum'at KH.Ahmad Rifa'I dalam Naskah Nazam Samhiyah" (Universitas Diponegoro, 2017), 5.

¹⁹ Amin, *Gerakan Syaikh Ahmad Rifa'i dalam Melawan Kolonial Belanda*, 49.

²⁰ Interview with Rifa'iyah elder in Adinuso village, KH. Asmuni 21 Mey 2019.

such a way with religious knowledge so that they have a tough, steadfast, strong mentality, an honest and noble personality which is then deployed in the midst of society.²¹

Since the death of KH. Ahmad Rifa'i, his students are also considered hard-line by various circles, so Rifa'iyah developed in the countryside, which is a place far from the hustle and bustle of the city, because he likes to develop Islam in rural areas such as Kalisalak, Kaliwungu, Wonosobo, Adinuso villages in Pekalongan, so as not to be too challenging with the urban community. According to KH. Zainal Abidin is one of the Jam'iyah Rifa'iyah who has been in the world of university education, and is more tolerant of social issues, he said that Jam'iyah Rifa'iyah is said to be heretical and harsh, because it is according to what KH taught. Ahmad Rifa'i, should not deviate from the proposition, tolerance in terms of worship is not justified except in terms of muamalah. He also explained that if anyone from Jam'iyah Rifa'iyah felt that in the past they had not prayed with valid conditions and pillars, then it is obligatory for them to repeat (Qodho) prayers how many prayers are considered not correct, let alone the prayers that are left behind, even though the pillars are Islam in Ri'faiyah is only one, namely saying two sentences of shahada, but in matters of worship, Jam'iyah Rifa'iyah is very careful, for that reason they make up their prayers on the nights of Ramadan after the circumcision trawih prayers.²²

Likewise in the field of munakahat, they continue to participate in marriages organized by the local KUA, with the aim of being recorded in the state records, but after it is carried out at the KUA, they repeat the marriage, because the marriages organized by the KUA are considered incorrect on the grounds that they are mixed with men. and women in the same room, while according to Jam'iyah Rifa'iyah it is forbidden to share a room with the opposite sex who is not a member of the same sex, as well as the witness in marriage, who is syahidaini Adilaini (2 fair witnesses). immorality and sin.²³ Basically, Jam'iyah Rifa'iyah follows everything that is taught by KH. Ahmad Rifa'i through his legacy books, which are approximately 65

²¹ Ahmad Syadirin Amin, *Ajaran Tarajumah Syaikh Ahmad Rifa'i* (Jakarta: Baiturrahman, 1982), 60.

²² Results of Interviews with KH. Zainal Abidin, head of Madrasah Ibtidaiyah Tsanawiyah Adinuso Batang, 21 Mey 2019.

²³ Results of Interviews with KH. Zainal Abidin, head of Madrasah Ibtidaiyah Tsanawiyah Adinuso Batang, 21 Mey 2019.

books without exception.²⁴ Unfortunately, the number of books he wrote is not known for certain because many books were confiscated by the Dutch government, namely books that were considered provocations that would endanger the political conditions at that time. Some of these books are still stored in the eastern manuscripts (Ooterse Letteren en Geschiedenis) Leiden University Library.²⁵

C. 3 Rationale and Application of the Qibla Direction Concept in the Book of Absyar.

Javanese society in the 16th to 19th centuries was still very traditional, understanding of science was also still minimal. Life at that time was still heavily influenced by pre-Islamic culture. There are only four known cardinal directions, namely east, west, south and north.²⁶ It is this understanding that makes Muslims when praying only facing the west, not towards the Kaaba. This can be seen from the mosques that were established, because the ability of Muslims at that time was still limited, and there was no scientific technology that could assist in determining the direction of Qibla.

The concept of thinking KH. Ahmad Rifa'i regarding the direction of Qibla is actually written in two books, namely the Book of Thullab and the Book of Absyar, both of which were completed in 1259 H. However, based on the results of interviews with several Rifa'iyah figures, they mentioned that the Book of Thullab was one of the books that was lost when it was seized by the Dutch parties.²⁷ However, the book that is still used by the Rifa'iyah congregation as a guide in determining the direction of Qibla is the Absyar Book.²⁸ And in the book Ri'ayah al-Himmah he also explains that the person who prays his chest must face

²⁴ Results of Interviews with KH. Zainal Abidin, head of Madrasah Ibtidaiyah Tsanawiyah Adinuso Batang, 21 Mey 2019.

²⁵ These books are private collections of a number of figures who had served as officials of the Dutch East Indies such as Snouck Hurgronje, D. A. Rinkes, and G. J. W. Drewes. Djamil, *Perlawanan Kiai Desa, Pemikiran dan Gerakan Islam KH. Ahmad Rifa'i Kalisalak*, 21-24.

²⁶ Amin, *Gerakan Syaikh Ahmad Rifa'i dalam Melawan Kolonial Belanda*, 159.

²⁷ Results of Interviews with KH. Zainal Abidin, head of Madrasah Ibtidaiyah Tsanawiyah Adinuso Batang, 21 Mey 2019.

²⁸ The Absyar Book is a tarajumah book in the form of nazham which consists of 181 lines of nazham. Written in red black Arabic letters pegon. Arabic writing in Javanese is limited to meaning, analysis, and description. While the arguments of the Qur'an, hadith, and qaul ulama are still written as they are. The Absyar Book is not arranged in the form of chapters or chapters so it is rather difficult to distinguish one discussion from another.

the Qiblah, facing confidently if he is close he can see the Ka'bah and Zhan when far is unable to see the Ka'bah.²⁹

The concept of facing the Qibla is not a pure concept of his own thinking. Rather, this concept is the result of the influence of his teachers, one of KH's teachers. The most influential Ahmad Rifa'i was Shaykh Abdurrahman Al-Mashri. He is one of the scholars of the archipelago who studied in Mecca and Egypt in the 18th century. At the time of studying in Mecca and Egypt, Shaykh Abdurrahman Al-Mashri was known to be part of a 4 series of Jawi Ulama (Al-Jawi/Nusantara) the three other scholars, namely:

- a) Syekh Muhammad Arsyad Al-Banjari (Datuk Kalampayan).
- b) Syekh Abdusshomad Al-Falembani Al-Madani from Palembang South Sumatera Selatan.
- c) Syekh Abdul Wahab Bugis Makassar South Sulawesi.

After arriving in Indonesia, precisely in Palembang, around the 1800s, Shaykh Abdurrahman al-Mashri corrected the direction of the Qibla there. On the grounds that the island of Java, if measured by foot from the southern tip, took six days. Meanwhile, when viewed from the Grand Mosque, the area of the island of Java is approximately four fingers. So it was decided that the Qibla direction of the people on the island of Java was the same.³⁰ This explanation was presented by KH. Ahmad Rifa'i in the Absyar book in the form of pegon Javanese poems, to facilitate the separation of the discussion or start a new discussion, the term *Tanbihun* is used:



Figures 1: Book of Absyar.

²⁹ Ahmad Syadirin Amin, *Fiqh Ibadah dalam Ri'ayatal Himmah* (Pekalongan: Yayasan Badan Wakaf Rifa'iyah, 2011), 27.

³⁰ Aini Nafis, "Analisis Menghadap Kiblat Menurut KH. Ahmad Rifa'i dalam Kitab Absyar" (Universitas Islam Negeri Walisongo Semarang, 2012), 80.

Tertibnya menghadap kiblat terdapat
 Empat yang pertama nyata *muyannah*
 Melihat Ka'bah dengan mihrab yang benar
 Kedua mengharap kabar dari orang lain
 Yang berhasil menemukan dan melihat Ka'bah
 Dengan melihat *mihrab mu'tamad* yang benar
 Ketiga ijtihad melihat Ka'bah
 Dengan alat yang menunjukkan Ka'bah dengan benar
 Dengan kebenaran *mihrab mu'tamad* yang diucapkan
 Keempat taqlid mengikuti
 Dari ucapan mujtahid kiblat jujur
 Tidak boleh berpindah yang akhir yang akhir yaitu mengikuti
 Tapi sah sebab penglihatan yang salah
 Dari yang sudah dipaparkan
 Nyata tidak sah salat perkiraan yang dikarang
 Meninggalkan cara-cara didepan yang benar menurut Allah



Figures 2: *Absyar* Book.

Peringatan, telah diketahui dan ditemukan
 Luasnya tanah Jawa enam hari perjalanan
 Dari utara ke selatan jauhnya
 Itu sama saja menghadapnya dada saat salat
 Arahnya jarum panjang antara
 Barat tepat dan barat laut caranya
 Juga sama membenarkan '*ain al-ka'bah*' perkiraan
 Dengan adanya orang yang salat benar tindakannya
 Karena setiap jauh perjalanannya
 Dari Ka'bah itu berfikir kebenarannya
 Membuat shof salat sangat panjang
 Dan masih sama menghadap ketika salat ke *ka'bah* yang dituju
 Sebab itulah ulama mujtahid jadi panutan

Perkataan Syaikh Abdurrahman Mesir
 Ditanah Jawa kiblatnya menuju jarum/petunjuk
 Memperhatikan jarum panjang antara
 Barat tepat dan barat laut arahnya
 Yang sudah dibicarakan didepan penjelasannya
 Itulah kiblat orang Jawa yang ditemukan
 Yang sudah I'timad kita pada fatwa ulama
 Ahli mujtahid kiblat melakukan syara' agama
 Wajib bagi orang awam mengikuti dan menerima
 Pada kabar alim adil riwayat yang sama
 Jika diperkirakan fisiknya Ka'bah terlihat
 Adapun menghadapnya salat orang di selatan
 Dan menghadapnya salat orang yang di utara pesisir
 Maka niscaya menghadap yang dituju
 Ke 'ain ka'bah semua dada orang yang salat
 Sebab mengikuti jarum panjang antara barat tepat
 Dan antara barat laut pinggir kiblat
 Yaitu sebab jauhnya Ka'bah yang diperhatikan
 Yaitu sebab jauhnya Ka'bah yang diperhatikan
 Jika diperkirakan tanah Jawa terlihat
 Dari Ka'bah di Makkah sangat jauh nyatanya
 Maka akan kecil tanah Jawa terlihat
 Malah terlihat empat jari luasnya jika diperhatikan
 Itulah sambung pembahasan sebelumnya
 Mufakatnya ulama yang benar fatwanya
 Semua tanah Jawa sama ketemunya
 Dalam menghadapnya dada ke 'ain Ka'bah.

In the *Absyar* book, it is explained how to know the Qibla direction, namely in four ways: 1. *Muayyanah* sees the Kaaba with the correct mihrab, 2. Expects news from others, 3. Trying to look for the Qibla direction with a tool that shows the Kaaba with true and with the truth of the *mu'tamad* mihrab that is spoken, and 4. Taqlid follows from the words of the honest qibla mujtahid.

This book also explains how to measure the precision of the Qibla direction, which is midway between West and Northwest. Then it can be calculated that the specified Qibla direction is the west inclined $22^{\circ} 30''$ to the right. Qibla azimuth for Semarang is $24^{\circ} 30'' 31.93''$ from point West to North or $65^{\circ} 29' 28.07''$ from point North to West. So, the difference between the Qibla azimuth count and the concepts taught by KH. Ahmad Ria'i in

the Absyar book is $2^{\circ} 31.93''$. It can be concluded that the Qibla Azimuth count is inclined $2^{\circ} 31.93''$ to the right from the West to North point.³¹

C. 4 Ideological Transformation of the Rifa'iyah Group towards the Determination of Qibla Direction.

Jam'iyah Rifa'iyah never denied anything taught by KH. Ahmad Rifa'i in his books, such as Samhiyyah (generosity) discusses Friday prayers and the ease of establishing them with qaul qadim, then the book of Rukhsiyah (legal convenience) explains for travelers with qashar-jama' prayers while on the way, then The Maslahah (conditional reformer) book explains the law on the distribution of inheritance (inheritance), then the Wadlillah book (which seems clear) discusses the rituals of Hajj, and many other books, not only following its teachings, for every jam'iyah rifa'iyah it is mandatory to be able to memorize these books, at least you can read them,³² even at school they have been taught, starting from elementary school, to the aliyah level, they are already familiar with KH's poems. Ahmad Rifa'i.

As for what makes Jam'iyah Rifa'iyah never deny his teachings, because even though his writings are in Javanese pegon, basically, KH. Ahmad Rifa'i uses sources from the books of Syafi'iyah fiqh, but in its application he and his followers seem to emphasize aspects that are relevant to the religious atmosphere in the midst of the political situation,³³ like *Fath al-Mu'in*, *Fath al-Qarib*, *Bid'ayat al-Mujtahid*, and others, because he spent years exploring education in the Middle East. However, there are still many people who think that the teachings he conveys are heretical and harsh.³⁴ Because Rifa'iyah understands or teaches that the pillars of Islam are one. This is in accordance with Ahmad Rifa'i's statement in his book, Riayatul Himmah, namely: "The pillars of Islam are one and nothing else, namely saying two sentences of creed, such as the validity of faith and to obtain happiness in the hereafter and must be confirmed

³¹ Maulana Yusuf Alifudin, "Akurasi Penerapan Konsep Menghadap Kiblat Menurut Jama'ah Rifa'iyah dalam Kitab Absyar di Wilayah Desa Jetis Kecamatan Bandungan Kabupaten Semarang" (IAIN Salatiga, 2019), 72.

³² Interview with Rifa'iyah elder in Adinuso village, KH. Asmuni 21 Mey 2019.

³³ Khamdi, "Gerakahan Dakwah Rifa'iyah," 150.

³⁴ Interview with Rifa'iyah elder in Adinuso village, KH. Asmuni 21 Mey2019.

in the heart with faith. steadfast”³⁵ But all of that did not make Jam'iyah Rifa'iyah turn away from the teachings of the Tarajuma bookh.

However, it is different with the Qibla problem contained in the book of Absyar, from the research the author did, they did not follow the method of determining the direction of the Qibla which was astronomical $22^{\circ} 30''$, and they had used *rashdu al-qiblah* as the determination of the Qibla direction, in some mosques as well. it has been measured using theodolite, not only in Adinuso, but in Kalipucang Batang as well, this is proven by the direction of the Qibla of the Jam'iyah Rifa'iyah mosques, although there is still a slight deviation, but they have straightened it using duct tape, as follows picture taken by the author at the As-Salafiyah Mosque:



Figures 3: As-Salafiyah Kalipucang Mosque

They are not only mosques and prayer rooms that have to face the Qibla, but their private houses have the foundation building facing the Qibla, in fact their graves are very careful in determining the direction, as well as in the journey of Jam'iyah Rifa'iyah always carries a compass to find out Qibla direction where they will stop for a moment to pray, even though in the mosque they still measure the Qibla direction again using a compass before praying. It turns out that in reality they are more careful in determining the direction of Qibla, not only facing the West and Northwest, but already using technological tools such as theodolite, *rashdu al-qiblah*, at least using a compass.³⁶

³⁵ Khamdi, "Gerakahan Dakwah Rifa'iyah," 151; Amin, *Fiqh Ibadah dalam Ri'ayatal Himmah*, 26.

³⁶ Results of Interviews with KH. Zainal Abidin, head of Madrasah Ibtidaiyah Tsanawiyah Adinuso Batang, 21 Mey 2019.

Although jam'iyah has different ways of responding to the thoughts of KH. Ahmad Rifa'i in determining the direction of Qibla, unlike other problems, but they do not betray and consider what is taught by KH. Ahmad Rifa'i is wrong, because at that time there was no modern tool that could be used in determining the direction of Qibla, and also based on *الاحكام اللازمة الامكنات* and also *Al-Ijtihadu La yunqodu bil Ijtihad*, an ijtiḥad cannot be canceled by ijtiḥad that new,³⁷ and in this case they continue to study the Absyar book as their guide, and also as a sense of humility towards KH. Ahmad Rifa'i who has no doubt about his knowledge, but in practice for determining the direction of Qibla, this jam'iyah rifa'iyah can be said to have transformed ideology and followed the development of more modern times and technology.

D. Conclusion

As a figure who has a mission to purify the teachings of Islam, KH. Ahmad Rifa'i attaches great importance to the perfection of worship. One of the things that caught his attention was the Qibla issue. He explained that facing the Qiblah is a condition for valid prayers that must be performed. So, he wrote a book called Absyar specifically discussing the direction of the Qibla in Javanese pegon, and this quoted the thoughts of Shaykh Abdurrahman al-Mashri improving the direction of the Qibla there. The reason is that the island of Java if measured by foot from the southern tip takes six days. Meanwhile, when viewed from the Grand Mosque, the area of the island of Java is approximately four fingers. So, it was decided that the Qibla direction of the people on the island of Java was the same. And astronomically, the direction of the Javanese Qibla is between west and northwest, so the middle is the direction of Qibla, which is $22^{\circ} 30''$, which is not in accordance with astronomical calculations if it is adjusted to the coordinates of the place.

Jam'iyah Rifa'iyah is famous for being fanatical about things based on books written by KH. Ahmad Rifa'i, but in terms of determining the direction of Qibla, Jam'iyah Rifa'iyah has followed the development of the times by using more sophisticated and modern technological

³⁷ Although this second ijtiḥad refutes the first ijtiḥad, and is considered more appropriate, this cannot invalidate the first ijtiḥad, in the sense that the former ijtiḥad was not wrong at that time, the prayer was considered valid, because it was a true ijtiḥad at that time. that. So it doesn't mean what's in the Absyar book is wrong.

tools. Without reducing the sense of humility towards KH. Ahmad Rifa'i. this is evidenced by their continuing to study this *Absyar* book but not to use it in determining the direction of the Qibla.

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