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Problematics of Qibla Direction Determination in Sei Lengan Brandan District, Langkat Regency (Analysis of MUI Fatwa No. 5 of 2010 on the Amendment of MUI Fatwa No. 3 of 2010)

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Abstract: Qibla direction has always been a special concern of the MUI Fatwa Commission. With this paper, it is intended to find out something that has been behind the problem of determining the Qibla direction with the issuance of the Indonesian Ulema Council Fatwa No. 5 of 2010 on the Amendment of the Indonesian Ulema Council Fatwa No. 3 of 2010. This research uses qualitative field research (Field Research) and library research (Library Research), in an analytical descriptive method. The results of the study inform that a change in the fatwa of the Indonesian Ulema Council that has been related to the Qibla position needs to be addressed reasonably. A change that occurs only in a third dictum is that changes the position of the West to the Northwest which is the Qibla of Indonesian Muslims. The first fatwa number 03/2010 only used a fiqh approach, while the next fatwa number 05/2010 used a fiqh approach, astronomy science, and falak science. In addition, determining the Qibla position is not difficult if it is carried out with an expert, even anyone can do it even in a simple way, namely Rashdul Qiblah. Therefore, calculating the Qibla position which is essentially a calculation that aims to determine the position of the Kaaba of Mecca from a position on the surface of the earth today which then every person who has performed prayers, either with a condition that is standing, ruku', or prostration which is always in a position towards the ka'bah.

Keyword: Fatwa of the Indonesian Ulema Council and Qibla Direction.

INTRODUCTION

We all know that the ka'bah (baitullah) is the Qibla of Muslims which is located very far from the country of Indonesia, namely the Grand Mosque of Mecca in Saudi Arabia which is made a benchmark for the validity of prayer. The Qibla position can be determined from any point and location, on earth with a calculation or a measurement. Therefore, calculating the position of a Qibla is very important to know a calculation that determines the distance of the visible direction of the ka'bah in Mecca on the surface of the earth, so that for every human movement that has performed prayer, both standing, ruku' or prostration that has coincided with the position that leads to the ka'bah.

As for a sharia that determines that facing a Qibla which is a condition for the validity of prayer with as the proof of the sharia that already exists with this time. For people who are not in the same vicinity of the ka'bah that will not be a problem because it is easy so that they can carry it out. As for people who are not close to the city of Mecca, especially in Indonesia, it is not as easy as what has been done to people who live around Mecca.

Data information about many mosques whose Qibla direction has shifted has been obtained from the results of a check and measurement of the Qibla position. These measurements have been carried out using a Qibla measuring science and sophisticated technology. (Muslifah, 2011; Yani, 2020). From the measurement results, it turns out that the position of the resulting Qibla angle is not the same as the position of the angle of the existing mosque/mushalla building. Therefore, a conflict arises in the community where some of them want to tear down a mosque that can be rebuilt in accordance with the Qibla position that has been adjusted to a size, then from some others who also want to maintain an old building. And finally for some groups of people who ask for consideration to various parties to immediately act in solving this problem.

Then after getting a constructive criticism from various parties, the Ministry of Religion immediately took steps to overcome or handle this problem. The Ministry of Religious Affairs will carry out a verification of the Qibla position of mosques and musholla throughout Indonesia. For this verification that has been carried out simultaneously in all provinces (Husna, 2021; Nafi, 2016). He also wanted to add that this check was carried out not only because of the many Qibla positions that deviated from the direction caused by the earthquake, but also because there was a time when the Qibla position that had been determined since the old days, then with a technology that had been used to determine a Qibla direction that was not so modern. So, there could be a possibility that the Qibla position is not right.

The MUI, which is a commission that has been expected so that we can answer a problem related to the law in Islam that has appeared among the people who also take action. On 1-02-2010, the Fatwa Commission of the Indonesian Ulema Council ratified the fatwa of the Indonesian Ulema Council No. 03 of 2010 on Qibla direction. The fatwa was also read out at a press conference held at the Indonesian Ulema Council office in Jakarta on 22-03-2010. (Nafi, 2016; Pratiwi, 2020). In a press conference, the Chairman of the Indonesian Ulema Council, A. Nazri Adlani, and the deputy secretary of the MUI Fatwa commission was Aminuddin Yaqub.

In the Fatwa, MUI has emphasized that Muslims should not demolish a mosque or musholla if the purpose is only to improve the position of Qibla direction. As long as the Qibla direction of a mosque or musholla is facing to the West and then it does not need to be demolished or repaired, even though the position of the Qibla direction is shifted which is up to 30 cm from the position of a ka'bah. Thus expressed by Ali Mustafa Yaqub, deputy chairman of the Fatwa commission of the Indonesian Ulema Council when reading the fatwa of the Indonesian Ulema Council.

With something complete, in the dictum of MUI fatwa no 03 of 2010 which is about a Qibla direction are:

One, regarding a legal regulation. In a legal provision that can be mentioned among others: (1) The Qibla direction of the person who is praying and in order to see a ka'bah is facing a building in the direction of the ka'bah (ainul ka'bah). (2) The Qibla direction for someone who is praying and cannot see the direction of the ka'bah (jihāt al-ka'bah). (3) Located in a geographical Indonesia that has been in the position of the Eastern part of the ka'bah / mecca, then a Qibla for Indonesian Muslims that has been facing towards the West.

Secondly, the Indonesian Ulema Council has recommended that a mosque or musholla building in Indonesia should have a Qibla facing the West, which does not need to be changed, dismantled, and so on (Falak, n.d.; Nabila, 2021).

This fatwa was actually issued to be a guide or guide for the community in answering a Qibla problem that has occurred today. But what turns out to have been decided by this fatwa does not provide a solution for the community. The people are confused because it has been found in the position of the provisions of a law in no. 3 of the fatwa which has stated something that the Qibla direction of Indonesian Muslims is towards the West, so it is not in accordance with an astrological science that has discussed a measurement of the position of the Qibla direction. As for a legal provision in no. 1 and no. 2 of the Indonesian Ulema Council's fatwa no. 3 of 2010, there is no problem, because that is in line with the opinion of a scholar and a phalactic science (Musthofa, 2019; Rahayu & Ukhti, 2022).

Theoretically, a provision of law no. 3 is different from the existence of a concept of the position of the Qibla direction whose direction is studied in a Falak science. Whereas the purpose of the existence of falak science is to provide an understanding to the entire community about the direction of the Qibla that has been right towards the direction of the ka'bah and which focuses more on facing the direction of the Qibla section which is so precise that is in accordance with the Qur'an and Hadith, as well as with the concept of fiqh, with an established scientific building and with the existence of a technological sophistication. But what has happened instead has been a dichotomy between a fatwa of the Indonesian Ulema Council and for falak science (Marpaung, 2015; Nafi, 2016).

The command to face the Qibla correctly during prayer is possible and applicable to someone who is close to a ka'bah or who sees a ka'bah directly. Thus, the scholars have agreed that a person who can directly see the ka'bah is obliged to face the direction of the building part of the ka'bah ('ainul ka'bah). However, for people who are outside the Grand Mosque, especially those who are far from the city of Mecca, this commandment is very difficult to carry out. Therefore, scholars differ in opinion about the direction of Qibla for people who cannot see the Kaaba directly. However, there are at least two opinions regarding or concerned with the position of the Qibla direction for everyone who is far from the Ka'bah and who cannot see the Ka'bah directly, namely by facing the direction of the Ka'bah and the Jihatul Ka'bah (the direction leading to the Ka'bah) (Arifuzzaky, 2017; Izzuddin, n.d.).

Meanwhile, a theory for determining the Qibla direction has been recognized since the 10th century. It is said that Abu Raihan Al-Biruni or commonly known as Al-Biruni who has contributed to determining a Qibla direction with the help of astronomy and mathematics. And he also elaborated a mathematical science using a special trigonometric rule and theory, which became an embryo of a spherical triangular geometry and which was very useful in performing a geographical calculation and for determining an important temporal data in a hysab science. In addition, al-Biruni has also known a scientist like Ibn Haytsam who has compiled a Kotangen theorem that has been written in a work that is so famous "Makalah fi Istikhraj Samt al-qiblat" to determine a Qibla direction.

The fatwa of Indonesian Ulema Council No. 03 against Qibla has become a new topic or even has appeared a discourse or news with the theme "Suing MUI Fatwa No. 03 of 2010 against Qibla direction" either in social media such as Facebook, a seminar, TV news, other mass media. In the end, a trial was conducted again to examine a fatwa until the issuance of a fatwa that contradicts the direction of the Qibla, namely the Indonesian Ulema Council fatwa No. 05 of 2010 that contradicts the direction of the Qibla which has been ratified since 01-7-2010. Today, a new theory and a new technique can be developed in a variety of ways that are even more sophisticated.

With this background, a writer who will try to discuss an ijtihadiyya issue that there is a determination as the position of the Qibla direction which is related to a problem in pointing to the Qibla direction (jihadul kibla) and which only points to a ka'bah building (ainul ka'bah) and for determining a Qibla direction (Mubarok & Asy-Syakhsiyyah, n.d.). This research has discussed a problem in determining a Qibla direction issued by the Indonesian

Ulema Council Fatwa No. 5 of 2010 on the Amendment to the Indonesian Ulema Council Fatwa No. 3 of 2010.

METHOD

This research uses qualitative research in the field (Field Research) and uses a library (Library Research), and by using analytical descriptive methods and techniques. According to Nana Syaodih (2011: 60), qualitative research is a study that aims to explain or explain a situation, event, social activity, behavior, beliefs, and thinking alone and together. Qualitative research is a study that seeks to know a phenomenon experienced by the study section, such as attitudes, support, and others, both holistically and through verbal descriptions of speech and language in a certain natural context or by using different naturalistic methods (Harris, 2010: 9). The place and time of research is in Sei Lengan Brandan District, Langkat Regency with research time from August 2023 to January 2024. Furthermore, the technique of collecting data for this research was carried out in various ways or from various inputs. Seen with a data collection method used in an observation that uses a research, interview, or document. Qualitative data analysis methods used in a study are data reduction, data determination, or drawing a conclusion.

RESULTS AND DISCUSSION

Qibla Direction in the Perspective of Falak Science

The scholars are of the opinion that pointing towards the Qibla in prayer is obligatory and is a condition for the validity of prayer. In this case, which has been based on a Qur'an in surah al-Baqarah (2): 144 which reads:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

"Indeed, We (often) see your faces turned up towards the sky, so We will turn you in the direction of the Qiblah that you like. And turn your faces toward the Sacred Mosque, and wherever you are, turn your faces toward it. And those (Jews and Christians) to whom the Book (of the Torah and the Gospel) has been given have indeed known that the turning toward the Sacred Mosque is indeed from their Lord, and Allah will not be unmindful of what they have done." (Sūrat al-Baqarah: 6)" (Faiz, 2020; Mujab, 2016)

For those who do not understand a Qibla direction so those who have based it on their own ijtihad, with this said by a Qur'an surah al-Baqarah (2): 155 which reads:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

Meaning: "And to Allah belongs the East and the West, so wherever you turn, there is the face of Allah. And indeed, Allah is the Most Widespread (of mercy), the Most Knowing." (Rokim, 2020)

As Ash-Shukani (a scholar of hadith and ushul fiqh) said, "The scholars of Islam are all agreed that pointing in the direction of the qiblah in prayer is a condition for the validity of the prayer, unless one is unable to perform it, such as when one is frightened in a battle and is walking directly or when praying a voluntary prayer while traveling in a vehicle, such as when he is frightened in a battle that is now walking directly or when the voluntary prayer is in a journey that is carried out on a vehicle" which has something that is not the same as the view around the scholars when he is determining a center in the direction of the Qiblah has been faced, namely that whether he has faced a substance in the Qiblah that belongs to itself and which is sufficient to point with a direction (Suleman, 2016).

For the area in Indonesia, it ranges from 22 to 26 degrees from a western point to a

northern point. A shift of just 1 degree in the area of Neagra Indonesia is now on the equator, resulting in a shift of about 111 kilometers from the city of Mecca. Because, in order to position a Qibla direction that cannot be arbitrarily directed, and especially those that only point towards the West as well as the fatwa of the Indonesian Ulema Council No. 03 of 2010, which no longer points towards Mecca but which can reach the direction of Somalia (Africa).

Then he has continued that which is included in the Qibla direction which according to Muhyiddin Khazin the Qibla direction is a direction and the closest distance from along the circle and which is not small through a city of Mecca (ka'bah) at a city location. Then not to be justified, for example in Jakarta people who pray towards the East and oblique to the direction of the South even if it is not stopped will also reach the City of Mecca, because with the direction and distance that has been close to the city of Mecca for each person Sei Lapan Brandan District Langkat Regency is a standard longitude of 1200 and the amount for the angle is 21022'19.35" (West-North), or 68037'40.65" (North-West).

Then in getting a charitable advantage in worship, we also need to try again so that this direction that is used is close to a direction that is the same towards the temple. if for the direction that we have obtained, it is said with the results of a science for example, with this we must use that direction as long as we do not get the results of a more accurate one. The thing for this is the same in a word of Allah swt contained in a surah Az-Zumar : 17-18:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَبَاءُهَا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۖ فَيَتَّبِعُهُ عِبَادٌ ۙ ١٧
الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ ۙ ١٨

Meaning: "And those who avoid Thaghut (i.e.) who do not worship it and will return to Allah, for those who get a good news; therefore convey the news to one of My servants, Who has listened to a Word and then to follow what is very, very best among them. those are the people whom Allah swt has given a guide and they are the ones who have a sense."

Where a method of determining the direction of the Qibla is very simple, which is easy and can be implemented in everyone, namely rashdul kibla. Rashdul Qibla is a shadow that the Qibla direction is shaped from any object that has stood perpendicularly on the surface of this earth. There is a shadow of the Qibla direction that can be formed when a location of the direction of the sun that has been at the top of a ka'bah, and when the direction of the sun that has been in the path of the Ka'bah. The sun that has been at the top of a Kaaba that occurs twice a year is found on the 27th or 28th of May at 16h17m 56d WIB and the 15th or 16th of July at 16h 26m 43d WIB. (Nur & Huzaimah, 2020; Nurmila, 2017). On that date, for all shadows of objects that are upright in a straight line on the surface of the earth that directs the Qibla direction with it that coincides on a path that leads to a ka'bah.

Based on the Qibla direction in a rashdul Qibla method which is a method of accuracy that can be adjusted in a determination with the Qibla direction using a theodolite and GPS device. This theodolite is an angle measuring device formed in vertical or horizontal. GPS is a tool used to determine a coordinate point contained from a state of place and position or can be used as a reference in a timely manner. In such a method, the Qibla direction can be known so simply and simply or accurately (Nafi, 2016; Utami, 2020).

The size of the direction of the ka'bah is only about 13mx11.5 m so that it causes some people who are far from a ka'bah which is not very easy to get exactly the direction of the ka'bah. Therefore, Allah swt has given a convenience that a Qibla direction that does not have to be exactly the same towards the ka'bah, which will be equalized in its position, can be towards the Grand Mosque or the city of Mecca which has a size that is much larger to compare to the size of a Ka'bah.

Getting the direction of the ka'bah, the Grand Mosque or the city of Mecca there is an angle of tolerance. There is an observation that says that if the azimuth of the Qibla direction

of Jakarta or Semarang which only uses 287 degrees, so it will arrive in a city of Yemen and while if the direction for the angle is about $291^{\circ} 23'$ then with the direction of the Qibla to Jizan, South Saudi Arabia, and if $298^{\circ} 25'$ then facing towards Medina. If the direction of the angle is $275^{\circ} 52'$ then for the direction is to Mogadishu-Somalia, if with the direction of the angle line at $271^{\circ} 03'$ so with the direction of the Qibla to Nairobi- Kenya, and while for the angle of $265^{\circ} 23'$ then leads to the city of Darus Salaam-Tanzania (Nafi, 2016; Utami, 2020).

As for all mosques and prayer rooms in Indonesia, if they keep pointing towards the western part, as also mentioned in MUI fatwa No. 03 of 2010, which is contrary to the Qibla direction, so that the Qibla direction of the mosques and prayer rooms is certainly not pointing towards the Kaaba, but towards Africa.

Nowadays, there are many methods in determining the Qibla direction that can be used to point accurately towards the Kaaba and to make it easy to use. With good if the science that can also be used with the maximum and as much as possible that can justify the worship of all Muslims. Moreover, if a belief that has been worshiped is supported by an established science, then all Muslims who will also certainly be more stable and confident in doing an act of worship and moreover can be supported by ijthihad that has fulfilled.

Then, according to the author, the decision in the Fatwa Commission of the Indonesian Ulema Council is correct in improving the fatwa of the Indonesian Ulema Council No. 03 of 2010 which is against the Qibla direction and MUI fatwa No. 05 which is against the Qibla direction. Therefore, there is a process with its stipulation, and the fatwa is not the same in an existing procedure, for example: which does not contain things that have been concerned with a Qibla direction issue (phalactic science) and or an opinion of a phalactic expert, this decision has been taken which is not a collective ijthihad because it cannot summarize or summarize all the opinions of its members, and which does not consider a science and technology.

In this correction of MUI's fatwa against Qibla direction, MUI Fatwa Commission has been able to get a lesson, input and a criticism or suggestion in order not to be rash and careless in issuing a fatwa without a real study. In addition, the existing opinion should be an overall opinion for the participants in the session as a collective mujtahid that must include an opinion from an expert in that section. Then, a fatwa commission should also consider the science and technology that exists today so that the fatwa can be exactly in accordance with the circumstances and conditions of the community. Then a fatwa is also not just limited to a text that does not have to be applied in real life and is true.

Qibla direction and determination system

It has become a common opinion that the shape of the earth is spherical, which has affected the distance between one place and another. Thus in this place that has been far from the city of Mecca and its direction is also not the same. There are places that are also located in the eastern part of the city of Mecca and there are also places that are located in the western part of the city of Mecca, so that those in the southern and northern regions for all have directed their gaze to Mecca (ka'bah) and when they have performed prayers (Tanjung, 2018a).

A theory contained in the Qibla Direction angle is a theory of determining angles with the direction of the Qibla which utilizes the Geographical North direction. There are other languages, which determining a direction from the position of one's residence to the city of Mecca (ka'bah) on the surface of this earth that corresponds to determining the azimuth (angle) of the city of Mecca in a direction that can be measured along the horizon. Here it must also be taken into account with the North and South directions.

At an angle that the Qibla direction can be measured and calculated using a spherical triangle. For the required information data is the price of latitude and longitude in the local geography or Mecca (ka'bah). Some Qibla directions found with this theory are:

- a. Calculating a Qibla direction with a place, a way to calculate it that is really prepared with a data information, among others: 1) data information of the latitude or longitude of the place or, 2) data information of the latitude or longitude of the Kaaba, 3) prepared drawings of the spherical triangle each of which has a side: side A, B and side C.
- b. Once the prices of the angles have been obtained, the location of North, West, South or East in a given approximation is determined. Possibly on a circle that passes with the help of sunlight, and possibly also with a calculator and theodolite.
- c. Measuring it by the Qibla direction using a determined tool, such as a bow and theodolite.
- d. The use of these tools that must be relocated in a circle on a board that has been prepared in advance. Based on a process, and in the end has an angle as a clue that where the Qibla direction has faced with a point that has been determined.

In other language based on Muhyiddin Khazin states that for every point position on the surface of the earth that is now, has taken into account that uses the science of measuring on a spherical triangle (spherical Trigonometry), there is an example that if 2 points A and point C which are 2 points that do not change, because a point A is the exact point at the ka'bah and for point C which is the exact point at the North pole. And for point B which can always change depending on the location where the Qibla direction has been calculated.

If the 3 points have been put together with a curved line, then what will happen is a spherical triangle ABC found in a picture below. There is at point A which is the position of Mecca (Kaaba), point B which is the location of Sei Lapan Brandan District, Langkat Regency, and for point C which is a point of the North Pole.

Problems of Qibla Direction Determination

After the author conducts various ways of research, either through an interview with several figures directly related to the determination of a fatwa of the Indonesian Ulema Council that opposes the Qibla direction, or a literature review of various types of papers listed with the fatwa on Qibla direction, there is an analysis by the author that what has been put forward is a fatwa that opposes the Qibla direction, namely MUI Fatwa No. 3 of 2010 which comes from a request from the community.

The request has been in the form of various types of questions that have come from a mosque or musholla management that have been submitted to the Indonesian Ulema Council either orally or in writing. They also asked about a problem of Qibla direction which is in line with several issues that are currently surfacing, including the issue of a shift in the earth's plates which resulted in a shift in the direction of the Qibla, there is also an issue of inaccuracy with the Qibla direction found in some mosques or musholla in Indonesia which is related to a finding in an observation and a measurement using a method that uses satellite measuring instruments. In that problem, it has been responded to the MUI that has issued a fatwa related to the problem. Because, MUI Fatwa Commission that immediately took a stance to express a Fatwa that has been related or connected to a Qibla direction problem (Bukhari, 2021; Qulub & Munif, 2023).

The fatwa determination meeting was held in three plenary sessions. In this plenary meeting, a pro-contra emerged among the members of the commission who were equipped with an argument and their respective arguments. And as stated in article 4, that after carrying out an in-depth or comprehensive discussion which can also pay attention to an opinion or view that is so developed in a session, the Commission then sets it for a Fatwa Decision. The fatwa decision on the direction of the Qibla was ratified on 1-02-2010 and has been written as fatwa No. 3 of 2010 on the direction of the Qibla. The fatwa has also been published since 2203-2010.

But then what should be unfortunate from a Fatwa Commission of the Indonesian Ulema Council in a discussion that opposes the direction of the Qibla is very very important, in a worship of Muslims is prayer, according to some opinions from scientific experts who

have been related to a Qibla direction such as experts in astronomy, measurement science (geometry), and so on are also not included. Whereas with this, which is very important in determining a position of the Qibla direction in a place that is for the validity of a worship of Muslims (Nafi, 2016).

There is in MUI Fatwa No. 03 of 2010 which is against the Qibla direction has been declared more than one which refers to an opinion of Prof. KH. Ali Mustafa Yaqub, MA then has been contained in a paper that has been presented at a Commission Plenary meeting. And he is an alumnus of the Middle East and is also an expert in hadith. Therefore, the majority of references used of course with a paper is a book of hadith. The book of muqarin fiqh that has been widely referred to is al-Mughni a work of an Ibn Qudamah al- Maqdisi. In this book is a book of Hanbali Madzhab fiqh. Although he is a Shafiyah, but with a variety of opinions that very much refer to Hanbali jurists. So there are also many opinions that are also a combination and at the same time one of them is also a Shafi'iyah tradition or Hanbali tradition. In this opinion which is also stated and listed in MUI fatwa no 03 year 2010.

In fact, in MUI's fatwa commission, there are astrologers such as KH Ghazalie Masroeri, Ki Ageng Fatah Wibisono, and so on. They also participated in a discussion that contradicts the current Qibla direction problem. And they have argued based on a science of falak, geography, astronomy, and so on, the Qibla of Muslims in the country of Indonesia is not located in the exact direction of the Eastern part of the Kaaba, but also whose position has been the direction of the Eastern part that is oblique to the South. This is because the actual Qibla direction of the Muslims in Indonesia is towards the West, which is oblique towards the North, which is the same as a calculation from astrology, which is the same as the position of the latitude and longitude of the place that has been calculated with the Qibla direction. Such is the opinion of those who are not summarized and listed in a fatwa of the Indonesian Ulema Council no. 3 of 2010. Then there is also still a dissenting opinion (disagreement in opinion) on a particular fatwa determination. then, a determination in this fatwa that cannot be said to be an ijthihad jama'i (collective ijthihad) because it also cannot summarize and include all opinions.

At that time, in a discussion at the commission session, there was a core problem that had developed in the session, namely a conflict among the community that had occurred as a result of the re-measurement of the mosque/mushola which then obtained a result of a different Qibla angle in the direction of the original building Qibla angle. In other words, there is a deviation from the Qibla direction. So that the consequences that exist from the existence of this deviation, some of the people who have wanted the building of a mosque to be demolished, and for others still want to keep it from an existing or old building.

With this, Ali Mustafa Yaqub has argued that the Qibla direction of Indonesian Muslims is enough to point towards the West so that people who can no longer doubt and worry about the validity of the prayers they do, and there is no opinion that must dismantle a mosque building in the State of Indonesia that has existed for hundreds of years. And this is the core of MUI fatwa no. 3 year 2010 that contradicts the Qibla direction. (Nafi, 2016).

This understanding should be straightened out, by pointing to the appropriate Qibla direction and not necessarily to dismantle a Qibla direction building, but also only enough to change the same shaf to the appropriate and correct shaf. Because of this incorrect understanding, the MUI Fatwa Commission has taken a decision on the Qibla of Indonesian Muslims that it is sufficient to point to the West anywhere, so that mosques/mushola that already point to the West anywhere do not need to be dismantled again.

The Indonesian Ulema Council's Fatwa No. 03, which contradicts the direction of the Qibla, has become a problem because the fatwa's disagreement with phalac science has led to various topics with the theme "Challenging the Indonesian Ulema Council's Fatwa No. 03 of 2010, which contradicts the direction of the Qibla". In the end what was done again at the hearing to review a fatwa. The session was held four times. In a Commission Session it has

discussed that finally a phalacologist who participated fairly. Then finally the fatwa of Indonesian Ulema Council no 05 year 2010 that contradicts with Qibla direction which is in a "language" of Fatwa Commission is an "explanation" of MUI fatwa no 3 year 2010.

For fatwa no 05 year 2010 which is against the direction of Qibla that has contained various things, as follows: 1) Qibla direction for people who are praying and who have been able to see a Ka'bah which is pointing towards a building of Ka'bah ('ainul Ka'bah), 2) Qibla direction for people who are praying or who cannot know a Ka'bah which is the direction of the Ka'bah (jihāt al-Ka'bah), 3) Qibla direction for Indonesian Muslims which is pointing towards the Northwest with a position that varies with the location of a particular area. Added to this is a recommendation of "Buildings in mosques or musholla that are not in the same Qibla direction, which also need to be remade for the shaf and do not have to be demolished from the building".

Which has been contained with a part of "Considering" no B which states that fatwa no 5 has been issued because a dictum of fatwa no 3 which is part of the provisions of law no 3 raises a question in a community, can cause uncertainty over an interpretation and questions that are contrary to the validity of prayer. Expenditure in this fatwa which is used as a role model for the community and its environment.

It has been found in a dictum of fatwa no. 05 itself which does not explain that the fatwa is an explanation and abrogates a previous fatwa. However, based on a statement from the fatwa commission of the Indonesian Ulema Council, it is known that this latest fatwa is an explanation of a previous fatwa.

Fatwa of Indonesian Ulema Council No. 3 Year 2010 whose status is also fixed and will not be removed, even though there is also a fatwa that has been related to the same issue based on MUI Fatwa No. 5 Year 2010. And there is a position of fatwa which for the next is to explain about the previous fatwa, because there has been a question that comes back from a related society, an understanding in the first fatwa. There is a very close relationship or always related to fatwa No. 3 of 2010 which is against the Qibla direction and fatwa No. 5 of 2010 which is against the Qibla direction. The second has explained that the first fatwa is an answer to a question from the community after the establishment of a fatwa with the first Qibla direction.

In fact, when reviewed, MUI fatwa no. 05 of 2010 which is against Qibla direction is not mentioned as an explanation of the previous fatwa. Because the substance of the first fatwa is not the same with the second fatwa. The first one stated that the Qibla direction is the western direction, while the second one is the northwestern direction. The two are clearly not the same in terms of direction and angle. So that cannot be considered as an explanation. According to the author, an appropriate statement is that the Indonesian Ulema Council's fatwa No. 5 of 2010 which is against the Qibla direction is an improvement of the Indonesian Ulema Council's fatwa No. 3 of 2010 which is against the Qibla. Thus, for fatwa no 3 which has been erased with a fatwa no 5.

There is also a fatwa no 05 that needs to be reviewed, because in fact the Qibla direction for Indonesia is not in the direction of the Northwest, but in the direction of the West which is inclined to the North around 22-26 degrees. For the Northwest direction that has directed the angle line around 45 degrees, and so there is also a difference between 19 - 23 degrees. In the direction of the Northwest part that clearly directs with the direction of the part that is not the same, no longer with the direction of the ka'bah.

According to the author, there is an error in the determination of fatwa no. 05. On the one hand, a fatwa commission that wants to take an opinion has stated that the Qibla direction of an Indonesian Muslim who has pointed towards the West and inclined to the North is around 22-26 degrees which is the same in a calculation from astrology. But for the other side, those who cannot ignore the first fatwa that they have determined even though it is not appropriate. So that an opinion has been taken in the middle, namely "The Qibla of the

Muslims in the country of Indonesia is the one that points towards the Northwest with various conditions of location and the same as the location of a region". However, it turns out that this fatwa also needs to be remade.

On the one hand, a Fatwa commission that wants to take an opinion that has said that the Qibla direction of Indonesian Muslims is towards the West and oblique towards the North around 20-26 degrees which is the same as a calculation in astrology. Then for the other hand, those who cannot ignore a fatwa that they have determined even though it is not correct. Then an opinion can be taken in the middle, namely "the Qibla of Indonesian Muslims is pointing towards the Northwest with a position that varies according to the position of each region".

Thus, there is a writer on the decision of the Fatwa Commission of the Indonesian Ulema Council which has been appropriate in correcting a Fatwa of the Indonesian Ulema Council No. 03 of 2010 which conflicts with the Qibla direction with Fatwa of the Indonesian Ulema Council No. 05 which conflicts with the Qibla direction. Because of what is indeed found in a process of provision, this fatwa is also not the same as the existing procedures, such as: which does not involve the order of a discipline in the science that has been concerned with a problem of Qibla direction (phalactic science) or an opinion of a phalactic expert, a decision that has been taken is not a collective *ijtihad* because it cannot summarize all the opinions of its members, and at the same time that will not consider an existing science or technology.

What has been improved is the fatwa of the Indonesian Ulema Council on Qibla direction, the Fatwa Commission of the Indonesian Ulema Council can take a lesson, and input by direct criticism so that it is not rash in issuing a fatwa without a really mature study. Then, some opinions have been included which have really become an input or opinion that all participants of the session as a collective *mujtahid* which then of course must also involve an opinion contained from experts in these fields. In addition, a fatwa commission should consider the science or technology that already exists now, so that fatwas can also be the same in a situation or condition among the community. So that a fatwa is not only shackled to a text of the *nash* and without being able to be applied to a real life.

CONCLUSION

Based on the discussion or analysis in the chapter, it can be concluded, among others: According to a phalactic science, with the direction of the Indonesian Qibla which is directed towards the West and inclined to the North around 22-26 degrees. *Krmudian* who stated the direction of the Qibla does not suck if it is carried out with an expert or expert, even for everyone can do it even in an easy method or so simple, namely *rashdull kibla*. So that a fatwa of MUI no 03 year 2010 that contradicts the Qibla direction is not appropriate when seen in a perspective of a *falaknya* science. The MUI Fatwa Commission that expressed MUI fatwa No. 03 of 2010 against Qibla direction has been motivated by a situation of people who do not understand or confusion with a shift of Qibla direction that has happened, probably many of the people also want to participate in dismantling a mosque to be able to straighten the Qibla direction. In this Fatwa that has been issued so that it can become a role model for the community in pointing towards the Qibla and can provide a convenience for them by pointing the Qibla so that there is no demolition of a mosque building. In determining a Qibla direction carried out on a Muslim in Indonesia, which has experienced a development from time to time that has been in line with a development in science. And among the people who are found to ensure a Qibla direction to the West on a reason from Saudi Arabia where a *ka'bah* is located and located next to the Western part of Indonesia. This, which is carried out on an estimate only without any calculation and an earlier measurement. Because, the Qibla direction is the same in the place and location of the setting or sinking sun. And then, the Qibla direction is very identical to the direction of the West. This method is already

inaccurate because it has become an error or a large slant with a range of 25 degrees. So that a determination with the Qibla direction that is so accurate and correct is strongly influenced by a foundation in the science of verifiers in this case there has been a science of falak and astronomy.

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