

Problems of Qibla Direction Shift Due to Earth Plate Shift in Indonesia

Abstract

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Background. Facing the Qibla is a requirement for valid prayer. There is an issue of shifting the direction of the Qibla in Indonesian mosques due to an earthquake. The Indonesian Ulema Council (MUI) held a hearing and issued a fatwa. The fatwa caused public unrest because it did not comply with the agreement of experts in the science of Falak and Astronomy.

Aim. This article aims to straighten out the controversy over the direction of the Qibla which appears to have shifted due to an earthquake and provide solutions to resolve problems related to changes in the direction of the qibla in mosques in Indonesia.

Methods. Literature study takes data from primary data sources (Lajnah Falakiyah, Falak experts, books by classical and contemporary 'ulemas that specifically discuss the Qibla), and; secondary data sources (books, journals, and notes that are relevant to the study of the Qibla). The data are analyzed using content analysis to make inferences objectively and systematically.

Results. The shifting of the earth's plates only affects changes in the earth's map in a time span of tens or hundreds of millions of years, and will not have a significant impact on changes in the direction of the Qibla outside Makkah in the span of current human civilization.

Keywords: Qibla Direction, Earth Plate Shift, Prayer Worship

INTRODUCTION

The condition for valid prayer is facing the Qibla. Frequent earthquakes cause shifts in the earth's plates and shift the direction of the Qibla.¹ Satellite measurement results assume that the direction of Qibla in some mosques and prayer rooms in Indonesia is inaccurate. Global Position System and Google Earth show that around 70% of mosques throughout Indonesia no longer have accurate Qibla directions. Earthquakes cause shifts in the earth's plates.

The Indonesian Ulema Council (MUI) held a Fatwa Commission meeting on February 1, 2010 and then issued MUI fatwa Number 03 of 2010 concerning the Qibla. Point 03 of the fatwa determination states that: "Indonesia's geographical location is in the eastern part of the Ka'bah or Makkah, so the Qibla of Muslims in Indonesia is facing West." The recommendation included the hope that the building of Mosques or Musalla in Indonesia as long as the Qibla is facing west, does not need to be changed, dismantled and so on.²

The stipulation of the 3rd point of the MUI fatwa invited a confusing interpretation of the legal validity of prayers whose Qibla direction is to the Northwest. The Northwest direction as the Qibla for the Java Island area (South Latitude) refers to the guidelines of 'Ainu Al-Ka'bah (the physical building of the Ka'bah) which is the view of the majority of Syafi'iyah 'ulemas. Without changing at all the legal basis underlying the MUI fatwa Number 03/2010 which consists of five verses of the Qur'an, six Hadith and four doctrines of Fuqoha from the four Sunni Madzhabs, an equivalent revision was issued in the form of MUI fatwa Number 05 of 2010 dated July 1, 2010. The MUI Central Fatwa Commission Meeting was held after discussing the issue of KH. Ghozali Masruri entitled "The

¹ Sopra AR, "Problematika Arah Kiblat, Waktu shalat subuh, Urgensi dan Sosialisasi," Makalah. Disampaikan dalam Semiloka Nasional di Pesantren Tebuireng Jombang, 12-14 juli 2010, 01.

² Hasjim Abbas, *Klarifikasi Fatwa Majelis Ulama Indonesia Tentang Arah Kiblat*, Makalah disajikan pada seminar Nasional, Surabaya: IAIN Sunan Ampel, 2010, 01



Direction of the Qibla in Indonesia” The revision is localized in point 03. The determination now reads “The Qibla of Indonesian Muslims faces Northwest with varying positions according to the location of each region.”³

The MUI dictum has caused public unrest, because if Indonesia’s geographical location is in the eastern part of the Ka’bah or Makkah, then the Qibla of Indonesian Muslims faces West. In fact, experts in the science of Falak and Astronomy agree that the direction of the Qibla of Indonesian Muslims is westward, slanted to the north or northeast. The magnitude of the slanted angle to the north or a city or region depends on the results of the calculation of the direction of the Qibla.⁴

The controversy over the direction of the Qibla that seems to have shifted due to the earthquake needs to be immediately straightened out, because it is not based on scientific logic, and has the potential to disturb the public. The shifting of the earth’s plates only affects changes in the earth’s map in a time span of tens or hundreds of millions of years. The shifting of the earth’s plates will not have a significant impact on changes in the direction of the Qibla outside of Makkah in the span of current human civilization. So, currently there is no shift in the direction of the Qibla due to the shifting of the earth’s plates or earthquakes. All parties (especially the Ministry of Religion and the MUI) should not be carried away by opinions based on incorrect information.⁵

The issue of the shift in the direction of the Qibla due to the earthquake must be proven by scientific research, involving a number of experts from various disciplines, including experts in *Hisab Fiqh (Falaki)*. The incorrect direction of the Qibla is generally caused by inaccurate measurements of the direction of the Qibla since the beginning of the construction of the mosque, not because of a shift in the earth’s plates in Indonesia. Mosques that were built from the beginning based on the correct measurement of the direction of the Qibla, until now still remain standard.

LITERATURE REVIEW

The direction of Qibla is a matter of azimuth, namely the distance from the north point to the vertical circle through a celestial body or through a place measured, along the horizon circle in the direction of the rotation of the clock hands.⁶ Direction in Arabic is called *jihah* or *syathrah* and sometimes also called *qiblah* which comes from the word *qabala yaqbulu*, meaning facing. Qibla is also interpreted as the direction to the Ka’bah in Makkah. Qibla in Latin is called azimuth. Qibla in terms of language means facing the Ka’bah when praying.⁷

The Qibla is the Ka’bah in Makkah, Saudi Arabia. After migrating to Madinah, the Prophet Muhammad set Jerusalem as the Qibla, but then the Qibla was moved to Makkah. As Allah Swt commanded in the Holy Qur’an, Surah al-Baqarah (2) verse 144, which means:

“Indeed We see your faces turning toward the sky, so We will surely turn you toward a Qiblah that you will love. Turn your faces toward the Sacred Mosque. And wherever you are, turn your faces toward it. And indeed those who were given the Bible (the Torah and the Gospel) know that turning toward the Sacred Mosque is the truth from their Lord; and Allah is not unaware of what they do.” (QS. al-Baqarah: 144).⁸

‘Ulemas have defined the Qibla in terminology. The Qibla is the building of the Ka’bah or the direction that Muslims face in performing worship; the direction to face during prayer; the direction of prayer, the direction of the Ka’bah in the city of Makkah, and; the direction towards Makkah, especially to the Ka’bah that Muslims take in performing prayer. In addition to the Ka’bah, the Aqsa Mosque was also once the Qibla of prayer for 16 months after the migration to Medina, then turned back to the Ka’bah in accordance with the request of the Prophet Muhammad SAW. The direction of

³ H. M. Ma’muri Abd. Shomad, “Peranan arah Kiblat terhadap Ibadah Shalat,” *Menara Tebuireng Jurnal ilmu-ilmu Keislaman*, Vol. 07 No. 02, (2012), 175-187.

⁴ <http://www.Scribd.com/doc/> Makalah, Pengukuran Arah Kiblat dengan bayang-bayang matahari, 2010, 04

⁵ <http://www.Scribd.com/doc/> Makalah, Pengukuran Arah Kiblat dengan bayang-bayang matahari, 2010, 05

⁶ A. Jamil, *Ilmu Falak Teori dan Aplikasi* (Jakarta: Amzah, 2009), 109.

⁷ Maskufa, *Ilmu Falak* (Jakarta: Gaung Persada, 2009), 123-124.

⁸ Departemen Agama RI, *Al Quran dan Terjemahnya*, (Jakarta, CV. Toha Putra Semarang, 1989), h. 846.

the Qibla is seen from the distance traveled, the direction or closest distance along the great circle that passes through the Ka'bah (Makkah) with the city in question.⁹

The direction of Qibla can be concluded as the direction towards the Ka'bah which must be faced by Muslims in performing prayers and carrying out other worship which is located in the middle of the Grand Mosque. For Muslims who are near the Ka'bah, their prayers are invalid if they do not face the shape of the Ka'bah. For Muslims who are far from the Ka'bah, it is obligatory to *ijtihad* to face the direction or direction of the Qibla, namely the city of Makkah.

A person who is in Makkah and it is possible for him to face the Ka'bah, it is obligatory for him to face the Ka'bah. A person who is in the vicinity of the Prophet's Mosque in Medina, it is obligatory for him to face the mihrab of the Mosque, because the mihrab of the Mosque is determined by revelation, and by itself faces the Ka'bah. A person who is far from the Ka'bah, it is permissible for him to face the direction of the Ka'bah.¹⁰ Facing the Qibla is a condition for the validity of prayer. Prayer is not valid without facing the Qibla, except for the khauf prayer, a sunnah prayer on a vehicle or boat, which is permitted to face any direction the vehicle is facing.¹¹

The legal basis for facing the Qibla is in al-Qur'an

Allah SWT says, "And to Allah belong the East and the West, so wherever you turn, there is the Face of Allah. Indeed, Allah is All-Encompassing in His Mercy, All-Knowing." (QS. al-Baqarah: 115).¹² "Indeed, We see your face turning toward the sky, so We will surely turn you toward a Qiblah that you will love. Turn your face toward the Sacred Mosque. And wherever you are, turn your faces toward it. And indeed those who were given the Bible (the Torah and the Gospel) know that turning toward the Sacred Mosque is the truth from their Lord; and Allah is not unaware of what they do." (QS. al-Baqarah: 144).¹³ "And wherever you come out, turn your face towards the Sacred Mosque; surely it is a truth from your Lord. And Allah is not unaware of what you do." (QS. al-Baqarah: 149).¹⁴ "And from wherever you come out, turn your face towards the Sacred Mosque. And wherever you are, turn your face towards it, so that people will have no argument against you, except those who do wrong among them. So do not fear them and fear Me. And that I may complete My favor upon you, and that you may be guided." (QS. al-Baqarah: 150).¹⁵

The Holy Qur'an Surah al-Baqarah Verses 144, 149, and 150, explains that what is meant by Qibla is the Grand Mosque. 'Ulemas agree that people who perform prayers must face the direction of the Grand Mosque. The Qibla of Muslims when praying, whether the person sees the Ka'bah or is far from it. The Qibla is the Ka'bah's syathrah, which is the correct direction of the Ka'bah. Al-Qurthubi explained that 'ulemas have agreed that facing the Ka'bah itself, namely its ain, is fardhu for those who can see the Ka'bah, while for those who are far away, it is sufficient if they face the direction of the Ka'bah.¹⁶ Allah Swt explains that every nation has its own Qibla. For those who witness the Ka'bah, it is obligatory to face it, while for those who do not witness the Ka'bah, it is only obligatory to face it based on *ijtihad*. Allah does not burden anyone except according to his ability.

The legal basis for facing the Qibla in as-Sunnah

From Abu Hurairah RA, the Prophet Saw said::

محمد بن أبي معشر, حدثنا أبي, عن محمد بن عمرو, عن أبي سلمة, عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم (: ما بين المشرق والمغرب قبلة .) رواه ابن ماجه ولاترمذي وقال : حسن صحيح وقرأه البخاري.

⁹ Muhyiddin Khazin, *Ilmu falak dalam teori dan praktek*, Cet.1 (Yogyakarta: Buana Pustaka, 2004), 50.

¹⁰ Sulaiman Rasjid, *Fiqh Islam* (Cet. XVII; Jakarta: Attahiriyah, t.th.), 80.

¹¹ Mu'ammal Hamisy dan Imron A. Manan, *Terjemahan Tafsir Ayat Ahkam Ash Shabuni* (Surabaya: PT. Bina Ilmu, 2008), h. 70.

¹² Al-Baqarah (2): 115

¹³ Al-Baqarah (2): 114

¹⁴ Al-Baqarah (2): 149

¹⁵ Al-Baqarah (2): 150

¹⁶ Syekh. H. Abdul halim Hasan, *Tafsir Al-Ahkam* (Jakarta: Kencana, 2006), h. 8.

The direction between east and west is the Qiblah. (Narrated by Ibn Majah and Turmudzi who said it is Hasan Sahih. In addition, Bukhari once recited it).¹⁷

From Ibn Umar R.a, the Prophet Saw said::

عبد الله بن يوسف قال: أحبرنا مالك بن أنس عن عبدالله بن دينار عن عبدالله بن عمر قال: بينا الناس بقباء في صلاة الصبح إذ جاءهم آت فقال: إن رسول الله صلى الله عليه وسلم قد أنزل عليه الليلت قرآن, وقد أمر أن يستقل الكعبة, فاستقبلوها. وكان وجههم إلى الشام فاستداروا إلى الكعبة¹⁸

One day, while the Muslims were praying the Fajr prayer in the Quba Mosque, a man came to him and said: “A divine revelation was sent down to the Prophet (peace and blessings of Allaah be upon him) tonight, ordering him to face the Qiblah (towards the Ka’bah). So he faced it. So those who were praying also faced the Qiblah, and their face at that time was towards Sham (Syria). They turned towards the Ka’bah.” (hadith narration al-Bukhari and Muslim).¹⁹

Then, if a person prays facing a direction according to the result of his *ijtihad*, then if he wants to pray the next prayer, he must repeat his *ijtihad*. If his *ijtihad* changes, he should act on the result of the second *ijtihad*, but he is not obliged to repeat the first prayer.²⁰

***Yaum rashd al-qiblah* is one of the wisdom behind the change in the direction of the Qibla from Masjid al-Aqsa to the Ka’bah**

The first Qibla of the Muslims was towards Baitul Maqdis. In the early days of the migration to Medina, the Prophet still had the Qibla towards Baitul Maqdis, in Palestine. Although facing Baitul Maqdis, in the heart of the Prophet wanted to have the Qibla towards the Ka’bah. After sixteen or seventeen months of the Prophet being in Medina among the Jews and Christians, he was ordered by Allah to take the Ka’bah as the Qibla, especially to give the understanding that in the worship of prayer, the direction of Baitul Maqdis and the Ka’bah is not the goal, but facing oneself towards Allah. This is for the unity of the Muslim community, Allah made the Ka’bah as the Qibla. Allah says:

“Indeed, We see your face turned toward the sky, so We will surely turn you toward a Qiblah that you will love. Turn your face toward the Sacred Mosque. And wherever you are, turn your faces toward it. And indeed those who were given the Bible (the Torah and the Gospel) know that turning toward the Sacred Mosque is the truth from their Lord; and Allah is not unaware of what they do.” (QS. al-Baqarah (2):144).²¹

Ibn Abbas stated that this series of verses is an introduction to the previous verses. This is supported by the narration of Bukhari from al-Barra’ ibn ‘Azib who said that after the Messenger (Rosulullah) of Allah migrated to Medina, he prayed facing Baitul Maqdis for sixteen or seventeen months. Even though he wanted to face the Ka’bah. That is the event that underlies the verse above.²²

For the Jews it was a mockery; and always said “You Muslims do not have a fixed religion, therefore you stand facing our Qibla.” By Allah’s command the Qibla was changed from Baitul Maqdis to Makkah. After that, the Jews put forward another criticism, namely that if the first Qibla was correct, then why did you change it; and if the second Qibla is correct, then your prayers while facing the first Qibla are in vain. This is narrated by Allah in the previous verse: “Those who are foolish among the people will say: “What turned them (Muslims) away from their Qibla (Baitul Maqdis) to which they had previously turned?” (QS. al-Baqarah (2):142).²³

Allah then answered their statement that To Allah belong the East and the West. No one has the right to claim to have a particular direction of the Qibla. Besides, the change of the direction of the

¹⁷ Abi Isa Muhammad bin Isa bin Surah Al- Mutaffa, *Sunan Al Turmudzi*, tt, (Dar al-fikr, t, th.), h. 363

¹⁸ Abi Abdillah Muhammad bin Ismail al-Bukhari, *Matnu Masykul al-Bukhari* (t.t.: Dar al-Fikr, t.th.), h.100-101

¹⁹ Teungku Muhammad Hasbi Ash Shiddiqi, *Koleksi Hadits-Hadits Hukum 2* Cet. IV,(Jakarta: Yayasan Teungku Muhammad Hasbi Ash Shiddiqi, 1993), 390.

²⁰ Sayyid Sabiq, *Fiqh sunnah jilid 1*, 185.

²¹ QS. Al-Baqarah (2):144.

²² Muhammad Ali As Sayyis, *Tafsir Ayat al-Ahkam*, Tt: Tp, h. 31.

²³ QS. Al-Baqarah (2):142

Qibla is to find out (so that it is clear) who follows the Messenger and who has defected or returned to disbelief; returning to their previous religious teachings. The change of the Qibla is felt to be very heavy, except for those who have been given guidance by Allah; thus as a test of faith for them from Allah. Allah says:

Say: "To Allah belong the East and the West; He guides whom He wills to a straight path." And thus We have made you (Muslims) a just and chosen nation, that you may be witnesses over mankind and that the Messenger (Muhammad) may be a witness over you. And We have not appointed your Qiblah except that We may know who follows the Messenger and who turns away. And indeed, it is a burden, except for those whom Allah has guided; and Allah will not waste your faith. Indeed, Allah is Oft-Forgiving, Most Merciful to mankind." (QS. al-Baqarah (2):142-143).²⁴

"And if you bring to those who were given the Bible (Jews and Christians) all the signs (clarifications), they will not follow your Qiblah, nor will you follow their Qiblah, nor will some of them follow the Qiblahs of others. Indeed, if you follow their desires after the knowledge has come to you, then you will indeed be among the wrongdoers." (QS al-Baqarah (2):145).²⁵

Allah is All-Knowing that it is not just a mockery of the Jews, the wisdom that we can learn from this change in the direction of the Qibla. But also geographically, if the Qibla remained at the Al-Aqsa Mosque (Batul Maqdis) in Palestine; currently we will have difficulty determining the direction of the Qibla. The Al-Aqsa Mosque is located at a location with North Latitude coordinates of 31° 46' 40.93". This line is clearly not passed by the sun during mihadaa (*yaum rashd al-qiblat*), because the greatest declination of the sun will only pass through the North Latitude line on June 21, exactly at latitude 23.5° North Latitude. So it is not possible for us to determine the direction of the Qibla by looking at the shadow of the sun when guided by the Al-Aqsa Mosque. The Ka'bah is located in the middle of the Al-Masjid al-Haram in Makkah; located at coordinates 21° 25' North Latitude. This line is below 23.5° North Latitude, the limit of the sun doing its mihaadaa. So every *yaum rashd al-qiblat*; the day when the sun is above the city of Makkah; then every shadow of an object at that time is exactly facing the city of Makkah. We can determine the direction of the Qibla with the help of; based on the shadows. Because at that time the sun is directly above the Ka'bah so that the shadows of objects at that specified time are exactly facing the city of Makkah; the direction of the shadows is the Qibla.

***Ijtihad* of 'ulemas regarding the direction of the Qiblah of Muslims**

When during the time of the Prophet Muhammad SAW, the obligation to face the Qibla, namely the Ka'bah, did not cause many problems because Muslims were still relatively few and most lived around Makkah so they could see the shape of the Ka'bah. This was different from the situation after the Prophet Saw. At that time, Muslims were already numerous and lived spread out in various parts of the world far from Makkah. Does the obligation to face the Qibla have to be towards the physical Ka'bah (*'ain al-Ka'bah*) or is it sufficient to just face the direction (*jihah*).

'Ulemas agree that for those who can see the Ka'bah, it is obligatory to face the Ka'bah building (*'ain al-Ka'bah*) with full confidence. Meanwhile, for those who cannot see the Ka'bah, 'Ulemas have different opinions.

First, the majority of 'ulemas other than the Shafi'iyah are of the opinion that it is sufficient to face the direction of the Ka'bah (*jihah al-Ka'bah*). The evidence put forward by the majority is the saying of the Prophet (peace and blessings of Allah be upon him) narrated by Imam Ibn Majah and al-Tirmidhi which reads:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ²⁶

From Abu Hurairah, the Messenger of Allah Saw said, "What is between the East and the West is the Qiblah."

²⁴ QS. Al-Baqarah (2):142-143.

²⁵ QS. Al-Baqarah (2):145.

²⁶ At-Tirmidzi, *Sunan at-Tirmidzi*, Juz I, (Beirut: Dar al-Fikr, 2003), h. 363; Ibn Majah, *Sunan Ibn Majah*, Juz I, (Beirut: Dar al-Fikr, 2004), h. 320; an-Nasa'i, *Sunan an-Nasa'i*, Juz IV, (Beirut: Dar al-Fikr, 1999), h. 175.

The hadith shows that all directions between the two, namely North and South, are included in the Qibla. Because, if it is obligatory to face the physical Ka'bah, then the prayer of people who are in a very long row that is far from the Ka'bah is invalid because they cannot be sure of praying facing the physical Ka'bah. The prayer of these people is valid because what is obligatory for those who cannot see the Ka'bah is to face the direction of the Ka'bah.²⁷

Second, Shafi'iyah is of the opinion that it is obligatory for those who are far from Makkah to face 'ain al-Ka'bah because according to Shafi'i, those who require facing the Qibla also require facing the Ka'bah building like the people of Makkah. This is based on QS al-Baqarah: 150 which requires facing the Ka'bah, which means it is obligatory to face the physical Ka'bah, as people who can see the Ka'bah directly. Shafi'iyah also uses the hadith of Ibn Abbas:²⁸

لَمَّا دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ دَعَا فِي تَوَاجِيهِ كُلِّهَا وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكَعَتَيْنِ فِي قِبَلِ الْكُعْبَةِ وَقَالَ هَذِهِ الْقِبْلَةُ

“When the Prophet (peace and blessings of Allaah be upon him) entered the Ka'bah, he would pray around all sides of it and would not pray until he came out of it. He would then pray two rak'ahs facing the Ka'bah and say: “This is the Qiblah.” (hadith narration al-Bukhari and Muslim).

If the Syafi'iyah opinion is followed, then Muslims will have difficulty performing prayers which are the mother of all worship (ummul 'ibadah). This is because the people will have difficulty in determining the accuracy of the direction of the Qibla due to various limitations, especially knowledge.

As a further consequence, Muslims cannot perform prayers according to these provisions, because they are unable to fulfill one of the conditions for the validity of prayer, namely facing the kiblat. In this case, the Shari'a, Allah and His Messenger have given taklif that the mukallaf are unable to do (*taklif mâlâ yuthâq*). This is impossible. The opinion of the majority is therefore stronger (*rajih*)²⁹ and can be practiced.

How do we know the accurate direction of Qibla as desired by the texts? Science can help us to know what the texts want by looking at natural phenomena, namely the roundness of the earth. The implication is that wherever our face is turned, we will also meet the Ka'bah. Therefore, the question is what is meant by that direction (jihah)?

According to the Big Indonesian Dictionary, the word “direction” has two meanings, namely “towards” and “facing towards.”³⁰ If the meaning of direction is used in the context of “towards” and “facing to,” then facing the Ka'bah becomes relative, because it can be done by facing both opposite directions. Therefore, astronomers use direction in the sense of the shortest distance from a place to Makkah that can be measured through a great circle.

Muslims can know the direction of the Qibla more accurately based on science. According to Malikiyyah and Shafi'iyah, if there is a mistake in the direction of the Qibla that is known while praying, then the prayer must be canceled and repeated again by facing the direction of the Qibla that is believed to be correct. If the mistake is discovered after the prayer has been completed, the prayer must be repeated again (*I'âdah*).³¹ Malikiyyah and Syafi'iyah consider this person to be like a judge who has decided a case that turns out to be contrary to the text. Therefore, the judge must revise his decision because it is contrary to the text.³²

According to Hanafis and Hanabilahs, a person who knows the direction of the Qibla is wrong in his prayer does not need to cancel his prayer. It is enough for him to correct the direction of the Qibla by turning his body towards the direction of the Qibla that he believes to be correct, and

²⁷ Ibn Rusyd, *ibid*.

²⁸ An-Nawawi, *Al-Majmu' Syarh al-Muhadzdzab*..... 203.

²⁹ Al-Zuhaili, *al-Fiqh al-Islami wa Adillatuh*, 758; Ali Mushtofa Ya'qub, *Qiblah ash-Shalah bain al-Ka'bah wa al-Jihah*, h. 15.

³⁰ Departemen P&K, *Kamus Besar Bahasa Indonesia*, h. 46.

³¹ Ibn Rusyd, *Bidayah al-Mujtahid wa Nihayah al-Muqtashid*..... 81.

³² Wahbah al-Zuhaili, *al-Fiqh al-Islami wa Adillatuh*.....760-761; an-Nawawi, *Al-Majmu' Syarh al-Muhadzdzab* ...206

continue his prayer until it is finished. Likewise, for a person who knows the direction of the Qibla is wrong after finishing the prayer, he does not need to repeat his prayer. Because, that person is in the same position as a mujtahid who uses *ijtihad* in determining the direction of the Qibla.³³

Determining the direction of the Qibla must be done by using the method of mobilizing all abilities (knowledge) as much as possible as befits an *ijtihad*. On that basis, Imam Syafi'i in his book "*al-Risâlah*" gives an example of *ijtihad* activity, namely determining the direction of the Qibla. As a result, this work cannot be done by just anyone, but must be done by an expert so that it produces an accurate direction of the Qibla that can be scientifically accounted for.

The development of the method for determining the direction of the Qibla for Muslims in Indonesia

The determination of the direction of Qibla carried out by Muslims in Indonesia has developed over time, in line with the development of existing science. The development in determining the direction of Qibla can be seen from the major changes during the time of K.H. Ahmad Dahlan or from the tools used to measure it, such as miqyas, istiwa' stick, rubu' mujayyab, compass, theodolite, and GPS (Global Positioning System). These increasingly sophisticated tools increase the level of accuracy of azimuth data.

Muslims in Indonesia first determined the direction of Qibla to the west on the grounds that Saudi Arabia, where the Ka'bah is located, is located in the west of Indonesia. This was done by guesswork without prior calculation and measurement. Therefore, the direction of Qibla is exactly the same as where the sun sets. The direction of Qibla is thus identical to the west.³⁴

After the existence of astronomy, Muslims in Indonesia determine the direction of the Qibla based on the shadow of a pole or stick. The tools used are bencet or miqyas or istiwa' stick and rubu' mujayyab or protractor.

The development of technology has produced a compass to determine the direction of Qibla. The compass is easy to use and practical, although it has many weaknesses. The compass is used to determine the direction of north. The north direction indicated by the compass is not the true direction (the north pole point), so to get the true north direction, there needs to be a compass declination correction against the direction of the clock hand. The indication of the compass needle or magnetic needle does not always point to the geographic north point (true north) in a place. This is because based on theory and practice that the earth's magnetic poles do not coincide or are at the earth's poles (geographic poles).³⁵

Technology then produced the GPS. GPS is a radio navigation and positioning system using satellites owned and managed by the United States. GPS has been widely used throughout the world in various fields of application that require information about position, speed, acceleration, or time.³⁶

The development of theodolite aircraft technology is used to determine the direction of the Qibla. Theodolites are used to determine true north, create angles according to existing Qibla data and to draw straight lines. Theodolites can be used if the Qibla direction data from the calculation of spherical geometry is known in advance.³⁷

The next development in determining the direction of the Qibla is to use surveying by first knowing the coordinates of the Ka'bah and the local headquarters. The method used to determine the direction of the Qibla at this time is the theory of the Qibla azimuth. The Qibla azimuth is the direction or straight line that points to the Ka'bah, the Qibla of Muslims. Determining the azimuth (direction) of the Qibla requires latitude and longitude data of the place.

Latitude of a place is the distance from the place in question to the earth's equator, measured along the longitude. The equator is latitude zero (0), and the earth's poles are latitude 90°. So the

³³ *Ibid.*, h. 761.

³⁴ Maskufa, *Ilmu Falak* (Jakarta: Gaung Persada, 2009), h. 133.

³⁵ Nabhan Maspoetra dan Assadurrahman, *Almanak Hisab Rukyat*. (Direktorat Jenderal Badan Peradilan Agama Mahkamah Agung RI, 2007), h. 134.

³⁶ Hasanuddin Z. Abidin, Dkk, *Survei Dengan GPS* (Jakarta: PT Pradnya Paramita, 2002), h. 1.

³⁷ Maskufa, *Ilmu Falak...*, h. 135.

latitude value of a place ranges from 0° to 90° . The latitude symbol for a place is written (ϕ) read (phi). The longitude of a place is the distance from the place in question to the longitude that passes through the city of Greenwich near London. West of the city of Greenwich up to 180° is called West Longitude, and east of it also up to 180° is called East Longitude. The longitude symbol for a place is written (λ) read (lamda).

Problems with the direction of the Qibla due to earthquakes

Earthquakes that often occur in Indonesia cause shifts in the earth's plates. There is an assumption that with the shifting of the earth's plates, around 70% of mosques in Indonesia have experienced a change in the direction of the Qibla from their original position, so that they are no longer accurate. Even according to information that has been conveyed by the chairman of the central MUI in electronic media, mosques in Indonesia have shifted around 35 cm from their original position. On the other hand, according to solar and astronomy researchers, the earth shifts around 7 cm every year.

Very small changes do not affect the Mosque from the original Qibla direction position, (if the size was right when it was built). Because if calculated that 1° parallel latitude is 111 km (11.10.000cm). If the earth shifts 7cm, then the influence of the degree arc is $7 / 11.100.000\text{cm} \times 1^\circ = 00^\circ 00'00.00''$ arc. If the Mosque shifts 35 cm, it means the change in the degree arc is $35 / 11.100.000\text{cm} \times 1^\circ = 00^\circ 00'0.01''$ arc. If the earth shifts 1 km, it will affect the degree arc by $00^\circ 00'32.43''$. The change takes a very long time, namely $100,000 / 7\text{cm} \times 1 \text{ year} = 14,285.71429$ years (14,286 years)

Suppose the earth shifts 2 km or $00^\circ 01'4.86''$ it takes approximately 28,572 years. The shift of the earth causes a shift in the direction of the Qibla of the Mosque so that it is no longer accurate if the shift reaches 1° arc away. Suppose the original measurement of a Mosque's Qibla was $24^\circ 13'$ then after being re-measured it was only $23^\circ 13'$, meaning the Mosque shifted 1° . A change of 1° causes the position of the Mosque to no longer be straight with the Qibla (Ka'bah), and that takes a very long time, which is approximately 1,714,320 years.

Some mosques whose Qibla direction is no longer accurate, not due to frequent earthquakes and shifting of the earth's plates, but rather when they were built which was still not quite right (fitting), because usually the measurement is handed over to a mason or someone who is not an expert, the important thing is that it faces west or with consideration of the beauty of the building, such as the "Jombang Grand Mosque" which faces exactly to the district hall so that the Qibla direction is only $18^\circ 12'44.75''$ (old measurement, the correct one should be $24^\circ 12'44.75''$). This means that the Qibla of the Mosque faces south between Sudan and Yemen. Other examples such as the Tebuireng Islamic Boarding School Mosque, the Seblak Islamic Boarding School Mosque, the Ulul Albab Tebuireng Mosque and the Cukir Jami Mosque, because when they were built the Qibla direction measurements were correct even though they have been standing for a long time until now the Qibla direction is still accurate.³⁸

Causes of errors in determining the direction of the Qibla

There are several factors that are strongly suspected to be the cause of errors in determining the direction of the Qibla of the Mosque. The direction of the Qibla of the Mosque is determined merely as an estimate by roughly referring to the direction of the Qibla of the existing Mosque. In fact, the Mosque used as a reference is not necessarily accurate. When building a new Mosque, the direction of the Qibla only follows the adjacent Mosque that was built earlier.

Some of the directions of the Qibla of the Mosque are determined using tools that are less or inaccurate. For example, for the use of a compass in determining direction, including in determining the direction of the Qibla, it is necessary to make a correction for the influence of magnetic power on Earth. Information about the magnitude of the compass magnetic correction/declination can be obtained from the Meteorology, Climatology and Geophysics Agency (BMKG). Various brands of Compasses circulating in the market need to be tested for their level of accuracy first.

³⁸ H.M. Ma'muri Abdul Shomad, *Peranan Arah Kiblat Terhadap Ibadah Shalat*, Menara Tebuireng Jurnal Ilmu-Ilmu ke islaman, (Diterbitkan LP4M IKAHA Tebuireng) Vol. 07 No.02, Maret 2012, h. 177-178.

The direction of the Qibla of the Mosque or Mushalla is sometimes determined by a community figure who is not necessarily able to determine the direction of the Qibla correctly and accurately. The figure may determine the direction of the Qibla by guessing, by pointing to the West which may deviate from what it should be.

Before construction, the direction of the Qibla of the Mosque has been measured correctly by experts, but during the construction stage there were shifts by the workers who worked on it. There are even mosques that are built more considering artistic value and beauty, rather than precise calculations and measurements of the direction of the Qibla. For example, a mosque whose building is aligned with the road even though it ignores the direction of the Qibla.³⁹

METHOD

Literature study takes data from primary and secondary sources. Primary data sources are literature taken from the Lajnah Falakiah, Falak experts, books by classical and contemporary 'ulemas that specifically discuss the Qibla. Secondary data sources are books, journals, and notes that are relevant to the study of the Qibla.

The data are analyzed using content analysis techniques to make inferences objectively and systematically. The analysis begins with identifying the specific characteristics of the data to be studied; data organization; sorting data into manageable units; making a synthesis; finding patterns, and; finding what is important and what can be learned, and deciding on information that can be conveyed to others.⁴⁰

RESULTS AND DISCUSSION

The MUI Fatwa Commission uses the *qath'î*, *qaulî*, and *manhâjî nash* approaches in issuing fatwas. The *qath'î nash* approach is used by referring to the texts of the Qur'an and as-Sunnah. The *qath'î nash* approach has limitations because not all problems can refer to the texts. The number of texts remains the same, the number and types of problems faced continue to increase and develop.⁴¹ The *qath'î nash* approach produces *qath'î* laws. MUI calls *qath'î* laws as *al-ahkâm al-qath'îyyât*. Ibrahim Hosen calls *qath'î* laws as *ahkâm manshûshah*, namely Islamic laws that have been directly confirmed by the text of the Qur'an or al-Sunnah that do not contain interpretations. *Qath'î* laws are also called "sharia" or "mâ 'ulima min al-dîn bi al-dlarûrah." The *qath'î* laws are certain and absolute in their truth, must be followed as they are, may not be added or reduced, and are valid throughout time for all mankind.⁴²

The *qaulî* approach is carried out by referring to the *aqwâl 'ulema* contained in *muktabar* books (*al-kutub al-mu'tabarah*). Previous 'ulemas have qaulily responded to problems with *aqwâl*, *af'âl*, and *tasharruf*. The *qaulî* approach has limitations because there is a gap between the latest books written by 'ulemas several centuries ago and new problems that arise and continue to develop.⁴³

The *manhâjî* approach is carried out by means of *ijtihad* following the *ijtihad* methodology that has been established by previous 'ulemas. The *manhâjî* approach is used if the *nash qath'î* approach and the *qaulî* approach cannot solve the problem at hand.⁴⁴

The text *qath'î* approach is taken if the problem at hand has clear legal provisions in either the Qur'an or the Sunnah or both. If there are legal provisions, then the law is presented as is, because the

³⁹ T Djamaluddin, *Penyempurnaan Arah Kiblat dari Bayangan Matahari*, Makalah Perkuliahan Astronomi, 26 Mei 2009.

⁴⁰ S. Nasution, *Metode Resech (Penelitian Ilmiah)*, (Jakarta: Bumi Aksara, 1996), 147.

⁴¹ Ma'ruf Amin, "Fatwa Halal Produk Makanan, Minuman, Obat, Kosmetika, dan Produk Lainnya," Makalah, disampaikan dalam acara *Pelatihan Auditor Halal*, diselenggarakan oleh LPPOM MUI, di Jakarta, pada tanggal 6-7 April 2005, 12-17.

⁴² Ibrahim Hosen, *Mâ Huwa al-Maysir Apakah Judi Itu?* (Jakarta: Lembaga Kajian Ilmiah IIQ, 1987), 7.

⁴³ Ma'ruf Amin, "Fatwa Halal Produk Makanan, Minuman, Obat, Kosmetika, dan Produk Lainnya," 12-17.

⁴⁴ Ibid.

issue does not fall under the field of *ijtihad*. The Fatwa Commission does not need to make *ijtihad* in determining its legal status.⁴⁵ The approach of *qath'î* texts is not complete because besides *qath'î* texts there are also *zhannî* texts, both in the texts of the Qur'an and the Sunnah. The approach of *zhannî* texts is the opposite of the approach of *qath'î* texts. The approach of *zhannî* texts produces *zhannî* laws and becomes a field of *ijtihad*, so Ibrahim Hosen calls it "*ijtihâdî*."⁴⁶ The first approach should be the "text approach," so that it includes both texts, both the *qath'î* text and the *zhannî* text.⁴⁷

The Fatwa Commission first established a law based on the provisions of the Qur'anic text. If there is a legal provision in the Qur'an, either directly related to the direction of the Qibla, or in general, then the Qur'anic text is taken as evidence. If no provision is found based on the Qur'anic text, then legal provisions are sought based on the hadith of the Prophet SAW. Finding provisions based on the hadith of the Prophet is also done when legal provisions have been found in the Qur'an. Evidence from the Qur'anic text and evidence from the hadith of the Prophet Saw are the main sources of Sharia law.⁴⁸

Not all MUI fatwas are accompanied by arguments from the text of the Holy Qur'an or the hadiths of the Prophet Saw.⁴⁹ This is because in delivering a fatwa, the priority is the legal provisions, while the inclusion of the arguments is not a must. However, it cannot be understood that the fatwas do not refer to the Qur'an and hadith. This is because before the fatwas are decided, they are first discussed in depth by the members of the Fatwa Commission in a meeting. If deemed necessary, the meeting will discuss a paper prepared by one of the members of the Fatwa Commission or another expert whose paper was specifically requested.⁵⁰

If there are no legal provisions in the two texts of the Qur'an and the Prophet's hadith, then the *qaulî* approach is used. This approach is carried out by referring to the *aqwâl* of the 'ulema contained in the most recent books (*muktabar*), although up to now the Fatwa Commission has not yet determined which books are considered of *muktabar* or at least the criteria.

If in the *muktabar* books there is one opinion or several opinions that are the same, then a thorough and adequate study of these opinions and their arguments must be carried out to resolve the problem.⁵¹ The Fatwa Commission has bound itself to a school of thought, and is required to believe in the opinion of the school of thought that is followed as the strongest opinion (*arjah*). The Fatwa Commission in *ijtihad* limits itself to opinions within the existing school of thought (taking a school of thought in accordance with the *qaulî*), so that it is included in the category of *ijtihâd fî al-madzhab*.

If there are differences of opinion among 'ulemas (*ikhtilâf al-'ulamâ'*), then a common ground is sought between these opinions (*al-jam'u wa al-taufîq*). A socio-historical study of 'ulemas who have opinions is needed in order to understand the background of their opinions, so that the "red thread" of these opinions can be found. If this is not successful, then the *tarjîh* method is used, namely determining which of the opinions referred to is the opinion with the strongest evidence (*râjih*).

Tarjîh is carried out with a cross-madzhab approach (*muqâranah al-madzâhib*) using the rules of *Ushûl al-Fiqh al-Muqâran*. The Fatwa Commission is free to choose and carry out *tarjîh* on the opinions of the Imams of the existing madzhab without being tied to one of the madzhab. The Fatwa Commission places itself in a neutral position by not binding itself to the existing madzhab, so that it can be categorized as *ijtihad tarjîh*.

The *qaulî* approach is used because some of the texts of the Qur'an and the hadith of the Prophet Saw are still *zhanni*, especially those that indicate the position facing the Qibla containing the

⁴⁵ See Ibrahim Hosen, *Sekitar Fatwa Majelis Ulama Indonesia*, (Jakarta: MUI, 2000), 6.

⁴⁶ *Ibid.*

⁴⁷ Wahbah al-Zuhailî, *Ushûl al-Fiqh al-Islâmî*, Juz I, 441-442.

⁴⁸ Nadiyah Syarîf al-Umrî, *al-Ijtihâd fî al-Islâm: Ushûluh, Ahkâmuh, Afâquh*, (Beirût: Muassasah al-Risâlah, 2001), cet.1,264.

⁴⁹ A. Nazri Adlani, (Tim Penyunting), *Himpunan Fatwa Majelis Ulama Indonesia*, (MUI 1997) h. 27, 41, 42.

⁵⁰ M.Din Syamsuddin, *Pedoman Penyelenggaraan Organisasi Majelis Ulama Indonesia*, h. 182.

⁵¹ M. Anwar Ibrahim, "Pendalaman Fatwa," Makalah disampaikan dalam *Pelatihan auditor halal internal "sistem jaminan halal"* tanggal 16-17 Oktober 2002 di Jakarta, h. 2; juga M.Din Syamsuddin, *et. al., Pedoman Penyelenggaraan Organisasi Majelis Ulama Indonesia*, h. 181.

physical characteristics of the Ka'bah (*'ain al-Ka'bah*), and the direction of the Ka'bah (*jihah al-Ka'bah*). The qauli approach is used to obtain clarity between the two main contents of the text of the Qur'an and the hadith of the Prophet Saw. *Qaul 'ulema* is polarized into two ihtimal texts of the Holy Qur'an and the hadith of the Prophet Saw. Tarjih needs to be done tarjih to get a firm opinion.

Based on *tarjih*, the *rajih* opinion is the opinion of *jumhur 'ulema* who states that for Muslims who do not see the Ka'bah, the Qibla of prayer is the direction of the Ka'bah (*jihah al-Ka'bah*). On that basis, the MUI fatwa in points one and two is correct: "The Qibla for people who pray and can see the Ka'bah is that the Ka'bah building is facing the Ka'bah building (*'ain al-Ka'bah*). The Qibla for people who pray and cannot see the Ka'bah is the direction of the Ka'bah (*jihah al-Ka'bah*)."⁵²

These two dictums relate to *ijtihad istimbathi*. The first point has been agreed upon by the 'ulema (*ijma'*), so it must be followed because it does not include the field of *ijtihad*. The second point is the result of *tarjih* because there are differences of opinion among the 'ulema (*ikhtilaf al-'ulema*). As a result, there are strong opinions and there are strong opinions. The opinion that is considered diligent is the opinion of the *jumhur 'ulema* so this is the opinion that is followed.

The third point of the MUI fatwa reads: "The geographical location of Indonesia is to the east of the Ka'bah/Makkah. The Qibla of Indonesian Muslims is facing west." The dictum of the third point of decision raises new problems, although it is still in the spirit of "*jihah al-Ka'bah*." This is because the third point of the dictum is a *tathbiqi ijtihad* which contains the application of the results of the *ijtihad* in the first and second points of the dictum. The western direction as the Qibla of Indonesian Muslims is not correct, because the western direction will be towards Africa, such as South Somalia, Kenya and Tanzania.⁵³

There are two considerations that form the basis of the third MUI fatwa dictum, namely the hadith narrated by Tirmidzi and Ibn Majah. The word "*ma*" covers all directions between East and West, namely South including the Qibla for the people of Medina. Likewise with Indonesia which is located east of the Ka'bah which means facing the Qibla from the east facing west. According to Imam Malik in "*al-Muwaththa*," the content of the hadith has a continuation, namely as long as it faces the direction of the Ka'bah. The hadith should be understood as a whole, not partially.

'Ulemas have agreed that praying in a long row far from the Ka'bah is still valid even if the row remains straight, not curved. This can be justified because the row behind follows the row in front which faces the direction of the Qibla so that the prayer remains valid.

The third point of the MUI fatwa gives the impression of a lack of "appreciation" for science (astronomy and astronomy) which also originates from Allah's verses contained in the universe (*kauniyah* verses). the results of which do not need to be contrasted with the science of *fiqh* which is based on the Qur'an and the hadith of the Prophet Saw (*Qur'anic* verses). Both *Kauniyah* verses and *Qur'aniyah* verses have the same source, namely Allah Swt. It is not appropriate to contrast the two or ignore one of them.

Kauniyah verses and *Qur'aniyah* verses must be used proportionally. *Ijtihad istimbathi* verses of the *Qur'aniyah* use the *Ushul Fiqh* approach. *Ijtihad tathbiqi* is not enough if you only use *Qur'anic* verses. The use of *Kauniyah* verses, namely using Astronomy and Falak science, produces more accurate results. Several members of the Fatwa Commission want the fatwa to be reviewed and refined through a plenary meeting. Review of the fatwa is theoretically possible. Laws formulated through *ijtihad* provide the opportunity for change. The history of Islamic law (*tarikh at-tasyri' al-islami*) has recorded changes in the results of *ijtihad*. The old opinion of Imam Syafi'i as the "*Father of Usul al-Fiqh*" formulated in Iraq (*qaul qadim/madzhab qadim*), changed to *qaul jadid/madzhab jadid* which he formulated while living in Egypt until the end of his life.⁵⁴ Imam Syafi'i changed the opinion he had expressed in Iraq (*qaul qadim*) on 100 issues (*qaul Jadid*).⁵⁵

⁵² See MUI fatwa Number 03 of 2010 dated 1 February 2010.

⁵³ A. Ghozalie Mesroeri, *Arah Qiblat dari Indonesia*, bahan rapat Komisi Fatwa MUI pada tanggal 1 Juli 2010 di Jakarta. h 5.

⁵⁴ Ismail Thalibi, *Imam Syafi'I Mujtahid Tradisional Yang Dinamis*, (Jakarta: Kalam Mulia, 1993), cet. Ke-1

⁵⁵ Amir Syarifuddin, *Pembaharuan Pemikiran dalam Hukum Islam*, (Padang: Angkasa Raya, 1990), 108.

The approach used is not purely fiqh, but also involves the science of Falak and Astronomy. The review resulted in a change in the formulation of the third fatwa, "The Qibla of Indonesian Muslims faces Northwest with varying degrees of inclination according to their geographical location."

The dictum of the third fatwa from the review results is clearly in accordance with the results of the calculations of the science of Falak and Astronomy, because Indonesia is not exactly located to the East of the Ka'bah. Therefore, the direction of the Qibla is to the Northwest with a slope of more than 20 degrees, in accordance with the geographical location of each.

The results of the review of the third fatwa recommend, "Mosques and prayer rooms whose Qibla direction is not appropriate must be adjusted through the rows without changing the physical building." Adjustment of the Qibla direction in the prayer rows must be done carefully and wisely as done by K. Arsyad Al-Banjari at the Luar Batang Mosque in Jakarta. Changes in the direction of the Qibla through the rows are very sensitive, if not accurate it will cause resistance, as experienced by KH. Ahmad Dahlan in Yogyakarta.⁵⁶

CONCLUSION

Many factors cause the determination of the Qibla direction to be less correct and less accurate. Earthquakes that cause shifts in the earth's plates do not cause shifts in the Qibla direction. The determination of the correct and accurate Qibla direction in Indonesia is based on the MUI fatwa Number 5 of 2010, July 1, 2010, namely "The Qibla of Indonesian Muslims is facing Northwest with varying positions according to the location of each region." The fatwa is in accordance with the results of calculations of the science of Falak and Astronomy because Indonesia is not exactly to the East of the Ka'bah. The direction of the Qibla of Muslims in Indonesia is to the Northwest with a slope of 20 degrees. The fatwa recommends that Mosques and Prayer Rooms whose Qibla direction is not correct must be adjusted through their rows without changing their physical buildings.

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⁵⁶ M. Yusron Asrofie, *Kyai Haji Ahmad Dahlan: Pemikiran dan Kepemimpinan-nya*, (Yogyakarta: MPKSDI PP Muhammadiyah, 2005), h 54-59.

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