




## Thematic Interpretation Study in Determining Indonesia's Qibla through Takhsis

Ali Mustafa Yakub dan Majelis Ulama Indonesia berbeda pendapat tentang arah kiblat Indonesia. Menurut Majelis Ulama Indonesia, kiblat Indonesia menghadap ke barat laut, padahal menurut Yakub menghadap ke barat. Badan Hisab Rukyat Kementerian Agama RI, Majelis Ulama Indonesia, ormas Islam, dan Ulama dapat menggunakan penelitian ini sebagai acuan dalam menentukan arah kiblat. Kajian ini menggunakan teori takhsis Abdul Wahhab Khallaf dalam *'Ilm Uşūl al-Fiqh*. Dalam penyelidikan ini, metodologi kualitatif dan kuantitatif digunakan. Al-Qur'an ditafsirkan dengan menggunakan prosedur penafsiran tematik. Studi ini menyimpulkan bahwa sebagian besar hadits yang diriwayatkan oleh Tirmizī (arah antara timur dan barat adalah kiblat) dapat ditafsirkan berdasarkan ayat 144 surah al-Baqarah (arahkan wajah anda ke arah Masjid al-Haram). Teori takhsis ini mengklasifikasikan arah kiblat Indonesia menjadi tiga kategori: umum (barat), semi spesifik (barat laut), dan khusus (*'ainul Ka'bah*).

**Kata kunci:** Arah kiblat Indonesia; Tafsir tematik; dan Teori takhsis.

Ali Mustafa Yakub and the Majelis Ulama Indonesia (Indonesian Ulama Council) differed in their interpretation of the Indonesian qibla direction. According to the Indonesian Ulama Council, the qibla of Indonesia faces northwest, whereas Yakub believes it faces west. The Hisab Rukyat Board of the Indonesian Ministry of Religion, the Indonesian Ulama Council, Islamic organizations, and Islamic scholars (ulama) can use this research as a reference when determining the qibla. This study employs Abdul Wahhab Khallaf's takhsis theory in *'Ilm Uşūl al-Fiqh*. In this investigation, both qualitative and quantitative methodologies were utilized. The Al-Qur'an is interpreted using the thematic interpretation procedure. This study concludes that the majority of the hadiths narrated by Tirmizī (the direction between east and west is the qibla) can be interpreted in light of verse 144 of surah al-Baqarah (turn your face toward the Masjid al-Haram). This *takhsis* theory classifies the direction of the Indonesian qibla into three categories: general (west), semi-specific (northwest), and special (*'ainul Kaaba*).

**Keywords:** Indonesia's qibla direction; Thematic interpretation; and Takhsis theory.

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## Introduction

The problem of qibla is a matter of grave concern for Muslims due to its close relationship with *shar'i* worship rituals. For instance, by performing prayers and a variety of other acts of worship, such as praying, prostration of thanksgiving, recitations, *adhan*, and burial of the deceased, as well as a series of hajj and *'umrah* rituals. Ibn Rushd stated that performing the prayer facing the qibla is one of the conditions for the validity of the prayer; if this condition is not met, then the prayer is invalid, except under the following circumstances: First, in conditions of fear, danger, coercion, or serious illness, as stated in Allah's word in QS. Al-Baqarah [2] verse 239; Second, when performing *sunnah* prayers while driving.

Adib stated that there was a problem that startled Indonesian Muslims at the end of 2009 and the beginning of 2010 because an investigation revealed that 80 percent of mosques in Indonesia faced the incorrect direction. Approximately 320 thousand mosques out of 800 thousand mosques in Indonesia face away from the qibla.<sup>1</sup> Regarding the orientation of the qibla in Indonesia, two distinct interpretations exist. The first comes from the Indonesian Ulama Council, while the second comes from Ali Mustafa Yaqub.

In connection with this, the Indonesian Ulama Council issued two fatwas. The first, Fatwa the Indonesian Ulama Council No. 3/2010, stated that the qibla of Indonesia is in the west. The second fatwa, issued as a revision, was the Indonesian Ulama Council Fatwa No. 5/2010, which stated that the qibla of Indonesia is to the northwest, with varying degrees of geographical separation between Indonesian regions.

This second fatwa (the Indonesian Ulama Council Fatwa No. 5/2010) was criticized by Ali

Mustafa Yaqub, who claimed that it did not adhere to sharia because it was based on Google Map, which was not the basis of the argument. Concerning acts of worship such as prayer, it must refer to *shar'i* arguments, namely the Qur'an, hadith, *ijma'*, and *qiyas*.<sup>2</sup>

The escalating differences in determining the direction of qibla in Indonesia do not provide legal certainty and can contribute to Muslims' uncertainty and misgivings during prayer. Therefore, the difficulty in determining the direction of qibla in Indonesia is likely due to the absence of a *shar'i* regulation that serves as a proposition for Islamic scholars, scholars, and scientists. Since neither the Indonesian Ulama Council nor other Islamic scholars have mentioned the *takhsis* theory as a legal reference or method for determining qibla, the problem is quite severe.

On the basis of these problems, the author provides a formulation of the problem: How is the *takhsis* form of the qibla verse in determining the direction of prayer in Indonesia? This study uses the *takhsis* theory of Abdul Wahhab Khallaf in *'Ilm Uṣūl al-Fiqh*<sup>3</sup> in the general discussion of *takhsis*. This *takhsis* theory is also reinforced by the opinion of Manna' Khalil al-Qatan in *Mabāhis fī 'Ulūm Al-Qur'an* and al-Subkī in *Jam al-Jawāmi'*.<sup>4</sup> Specifically, the substance of this reference is related to the determination of the qibla, which can be applied in Indonesia through understanding the qibla verses and the hadith of the Prophet, which is called *takhsis al-sunnah bi al-Qur'an* in the concept of *takhsis*.

Al-Qarafī explained that there are fifteen *takhsis* arguments, namely: reason, *ijma'*, the Qur'an, clear *qiyas (jāly)*, and *qiyas* that is still vague (*khāfy*) even though what is being analyzed is the generality of the Qur'an or the *mutawatir sunnah*, the *mutawatir sunnah* with the

<sup>1</sup> Muhammad Adieb, "Hukum Penentuan Arah Kiblat Perspektif Madzhab Syafi'i dan Astronomis," *Inklusif (Jurnal Pengkajian Penelitian Ekonomi dan Hukum Islam)* 4, no. 1 (2019): 33.

<sup>2</sup> Ali Mustafa Yaqub, *Kiblat Menurut Al-Quran Dan Hadis: Kritik Atas Fatwa MUI No.5/2010* (Jakarta: Pustaka Firdaus, 2011), 12.

<sup>3</sup> Abdul Wahhab Khallaf, *'Ilm Uṣūl al-Fiqh* (Kairo: Dar al-Hadis, 2003).

<sup>4</sup> Tāj al-Dīn 'Abd al-Wahhāb ibn 'Alī al-Subkī. *Jam al-Jawāmi'*. Bairut: Dār al-Kutub al-'Ilmiyah, 1971, hal. 47.





*mutawatir sunnah*, the Qur'an with the *mutawatir sunnah*, the Qur'an with the traditions (*'adah*), conditions, *istitsna'*, *ghāyah*, questions (*istifhām*), and feelings (*al-hiss*).<sup>5</sup> Through *takhsis* in *uṣūl al-fiqh* it can be used as a solution in unraveling the qibla problems that occur in Indonesia, namely by framing more specific *sharia* rules. So that Indonesian Muslims can apply it in praying (*salat*).

## Literature Review

Similar studies have been conducted, including an article written by Ila Nurmila, with the title *Qibla Azimuth and Rashd al-Qiblat Methods in Determining Qibla Direction* that published by IAID Ciamis in 2016.<sup>6</sup> The conclusion of this article states that the progress of the current method (internet) in determining the qibla direction must also be balanced with the classical method in order to be able to carry out calculations because this is a rare science.

The conclusion of an article written by Dwi Putra Jaya entitled *Dynamics of Qibla Direction Determination* that published by Mizan Dehasen University Bengkulu informs its similarity with the opinion of schools of worship in qibla, both for those who can see the Kaaba directly or indirectly.<sup>7</sup> The first research only describes current technological advances in determining the qibla. The second researcher is more textual, in the opinion of the sect. Both of them do not reduce the concept of *takhsis* in the *fiqh* proposal as the authors do, so this research is different from previous researchers.

This research reduces the concept of *takhsis* in the *fiqh* proposal to the proposition of the *naqli qibla* verse. The elements of its novelty include: First, the ordination of the qibla hadith narrated

by Tirmizī with verse 144 of al-Baqarah, "*Takhsis al-Sunnah bi al-Qur'an*". Second, there is an analogy with the Indonesian qibla, so that the qibla in Indonesia can be grouped into three mahzab, namely: general, semi-special, and special. Contextually, in understanding the concept of *takhsis*, there is no need to cancel the concept of *ijtihad* that has been carried out by other parties. The *takhsis* concept is only perfecting it, so there is no need to destroy the existing buildings; it is only enough to adjust the divisions so that they are in line with the *takhsis* concept.

## Research Methods

This research is a form of mixed research, namely a combination of qualitative and quantitative methods. According to Johnson and Cristensen's combined research and mixed methods, as follows: Research that involves the mixing of quantitative and qualitative approaches, it is called a combination because, in extracting the research data, it combines library data with trigonometry mathematical formulas in the form of numbers. While the interpretation (*tafsīr*) method used in this study is the *maudū'ī* (thematic), interpretation (*tafsīr*) method.<sup>8</sup>

Based on the problems above, the research problem is how to interpret the thematic interpretation in studying the determination of the direction of Indonesia's qibla through *takhsis*. Meanwhile, the research objective is to analyze and explore thematically, determining the direction of the Indonesian qibla through *takhsis*.

The data management technique in this study is triangulation, namely using various data collection techniques simultaneously. The research data were obtained through library

<sup>5</sup> M.'Amin Jakfar Rohman, "Analisis Takhsis Al-'ammam Teks Al-Quran Dengan Khabar Ahad Perspektif Syafi'iyah," *An-Nahdhlah: Jurnal Kajian Pendidikan Isl'amm dan Keisl'amma* 1, no. 2 (2015).

<sup>6</sup> Ila Nurmila, "Metode Azimuth Kiblat dan Rashd al-Qiblat dalam Penentuan Arah Kiblat," dalam *Istinbat*, Vol. XI tahun 2016, hal. 84-104. IAID Ciamis, dalam <https://risetiaid.net/index.php/istinbath/article/view/26/607> accessed in 25 October 2022.

<sup>7</sup> Dwi Putra Jaya, "Dinamika Penentuan Arah Kiblat," dalam *Mizan: Wacana Hukum, Ekonomi dan Keagamaan*, Vol. 4, No.1 2017, 631. Universitas Dehasen Bengkulu, in <http://dx.doi.org/10.29300/mzn.v4i1.1011> accessed in 26 October 2022.

<sup>8</sup> Semantically, *al-tafsīr al-maudū'ī* means thematic interpretation. 'Abd al-Hayy al-Farmāwī. *al-Bidāyah fī al-Tafsīr al-Maudū'īyyah: Dirāsah Manhajīyyah Maudū'īyyah*. Mesir: Maktabah Jumhuriyyah, t.th, hal. 43-44.





research, which was strengthened by field data from various authoritative sources. The adapted data consists of verses of the Qur'an and other published materials in the form of books, journals, magazines, and websites that have a correlation with this research.

### The Concept of Takhsis in the Qibla Verses

*Takhsis* is one of the forms of *bayān* (explanation) in understanding the *shari'a* texts (al-Qur'an and hadith) to be under what Allah (the God) wants. Through the explanation of the Prophet in understanding the texts under the word of Allah QS. al-Nahl verse 89, then the meaning of the *Shari'a* becomes clearer so that humans can immediately apply that understanding to problems. The Prophet plays an important role in reflecting the language of revelation into human language so that humans understand and can practice according to the will of Allah. In translating the qibla verses, two main words are needed: first, the general pronunciation 'amm; second, special (typical) *lafaz*. The general *lafaz* acts as *mukhassas* (which is specific), while the specific *lafaz* acts as *mukhassis* (which specializes).

### Interpretation of the Qibla Verse which Means General 'Amm

In determining the qibla, the scholars adhere to the Qibla verses (QS. al-Baqarah verse 144; 149; and 150) of which are QS. al-Baqarah [2] verse 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 بِغَفِيلٍ عَمَّا يَعْمَلُونَ

*We see your face (Muhammad) often looking up to the sky, then We will turn you to the Qibla that you like. So turn your face towards the Grand Mosque. And wherever you are, turn your face towards it. And indeed those who were given the Book (the Torah and the Gospel) know that it is*

*the truth from their Lord. And Allah Swt. is not heedless of what they do.*

In the verse above there is the pronunciation *فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ* so turn your face towards the Masjid al-Haram. This verse is used as the object of debate by scholars in understanding the concept of qibla. Among the Islamic scholars, some view the word means general, and some view it specifically. This depends on which point of view they view the verse and the supporting arguments that can strengthen it. The difference of opinion in the verse is due to the use of the word *saṭra* which has more than one meaning. *Saṭra* can mean *jihah* (direction), it can also mean 'ainul (building). In mathematics, it is called *musytarak*.<sup>9</sup>

Abu Hanifah and Malik view the pronunciation of the verse as showing the general meaning, so turn your face towards the Masjid al-Haram. This means facing the Grand Mosque (Masjid al-Haram) in general. This verse is supported by the hadith of the Prophet narrated by Tirmizī:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ. (رَوَاهُ التِّرْمِذِيُّ)<sup>10</sup>

*From Abu Hurairah that the Prophet. said: "The direction between East and West is qibla".*

In the view of this school, the pronunciation *شَطْرَ الْمَسْجِدِ الْحَرَامِ* indicates the meaning of *جِهَةٌ الْكُغْبَةِ* towards the Kaaba. According to him, this verse was revealed in Medina so it is called the *Madaniyah* verse, so the most appropriate way to understand this verse is the hadith conveyed by the Prophet when in Medina, namely the hadith, "the direction between east and west is qibla". This hadith shows the general meaning because there is *مَا مَوْصُولٌ*. *Mā mauṣūl* in Arabic grammar shows the meaning of *mubhām* (cryptic). While *مَا مَوْصُولٌ*

<sup>9</sup> Ibrahim Al-Bajuri, *Hasyiyah Al-Bajuri 'Ala Matni as-Sul'amm* (Surabaya: Haramain Jaya, 2005), 41.

<sup>10</sup> Muhammad 'Isa al-Tirmizī, *Sunan Al-Tirmizī* (Beirut: Dar Ibn Hazm, 2002). Hadis no. 342





is one of the characteristics of the 'amm.<sup>11</sup> Hanafiyah provides a detailed understanding of am by suggesting several elements of *lafaz* such as the *isim mausul* and *isim shart*. While other meanings are more general, namely focusing on the number of units of pronunciation.<sup>12</sup>

The understanding of the verse *شَطْرَ الْمَسْجِدِ الْحَرَامِ* based on the explanation of the hadith narrated by Tirmizī shows that the meaning contains *lafaz* in general, namely the direction between East and West (direction to the South) is the qibla. So the verse shows the meaning of any direction from East to West is the direction to the Kaaba. The direction to the south is the Mecca for the surrounding Medina residents because Medina is geographically north of Mecca. So, the qiblah for the people of Medina is the direction to the South in general. The understanding of the qibla verses according to Hanafi and Malik's opinion is general. Furthermore, in the *takhsis* concept, the *lafaz* acts as a specialized *lafaz* (*mukhaṣṣaṣ*).

### Interpretation of the Qiblah Verse with Special Meaning

Syafi'i and Hanabilah looked at the verse *وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ* so turn your face towards the Masjid al-Haram, is special. According to Syafi'i the *lafaz* *شَطْرَ الْمَسْجِدِ الْحَرَامِ* is *عَيْنُ الْكَعْبَةِ* which is the building of the Kaaba. The qibla for people who cannot see the Kaaba is the Kaaba Building with *ijtihad*. So that the pronunciation shows a specific meaning.

Grammatically (*nahwu*) the word *شَطْرَ الْمَسْجِدِ الْحَرَامِ* is formed from *idāfah* (backing) and accompanied by *qāid* (bond).<sup>13</sup> The meaning of the verse is clear and specific that can provide an understanding, *wherever you are, then turn your*

*face towards the Masjid al-Haram*. This understanding is different from the opinion of previous scholars. To support his argument, Syafi'i refers to the hadith of Ibn Abbas in the narration of Bukhari Muslim:

عَنْ عَطَاءٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ لَمَّا دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ دَعَا فِي نَوَاجِئِهِ كُلِّهَا، وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ، فَلَمَّا خَرَجَ رَكَعَ رَكَعَتَيْنِ قِبَلَ الْكَعْبَةِ وَقَالَ " هَذِهِ (الْقِبْلَةُ )" رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ.<sup>14</sup>

From 'Atho, he said: I heard Ibn 'Abbas say: after the Messenger of Allah entering the Kaaba he prayed at every corner and he did not pray (in it) until he came out of the Kaaba. After he came out of the Kaaba. He then prayed two cycles of prayer in front of the Kaaba. Rasulullah saw then quiet: "This is the qibla". (Narrated by Bukhari and Muslim).

Allah (the God) also said in QS. al-Baqarah verse 150:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۗ

And from wherever you go, then turn your face to the Masjidil Haram. And wherever you (all) are, then turn your face towards it, so that there is no human proof against you, except the wrongdoers among them.

In this verse, Allah SWT. showing the direction of the Masjid al-Haram to them when they are in a position far from it using *ijtihad*, where the command of this obligation is obtained through logic or reason that they have so that they can distinguish between everything and its opponent as well as signs that they can recognize when they are there far from the Masjid al-Haram, which Allah has commanded facing there.

<sup>11</sup> Al-Qathan, *Mabahits Fi Ulumul Quran*, 222; *Khallaf, 'Ilm Usul al-Fiqh*, 211; Wahbah Az-Zuhaili, *Al-Wajiz Ushulul Fiqih* (Damaskus: Darul Fikri, 1995), 194.

<sup>12</sup> Muhammad Amin Sahib, "Lafaz Ditinjau From Segi Cakupannya: 'amm-Khas. Mutlaq-Muqayyad," *Jurnal Hukum Diktum* 14, no. 2 (2016): 139.

<sup>13</sup> M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, Dan Aturan Yang Patut Anda Ketahui Dalam Memahami Ayat-Ayat al-Qur'an*, ed. Abd Syakur DJ, Cet. 1. (Tangerang: Lentera Hati, 2013), 159.

<sup>14</sup> HR. Muslim hadist no. 1330, Abu al-Husain Muslim Ibn al-Hajjaj Al-Nasaiburi, *Shahih Muslim* (Beirut: Dar al-Fikr, 1993).





While the word of Allah in QS. al-An'am verse 97, *وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتٍ* وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتٍ *and it is He Who made the stars for you, that you may guide them in the darkness on land and in the sea.* Allah Swt. also said, QS. al-Nahl verse 16, *وَعَلَّمَنَّا السُّبُوحَ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ*, *and He created signs (guides). And it is with the stars that they are guided.* Syafi'i explained that the signs in the form of mountains, night, and day are names that have been known even though they have their character. Likewise with the sun, moon, and stars known times of sunrise and sunset and the positions of other planets. Allah obliges them to perform ijtihad in finding the direction of qibla through the signs as I have stated above. Thus, they will never stray from the obligations that Allah commanded them as long as they practice ijtihad and Allah doesn't let them offer their prayers in any direction they want.<sup>15</sup>

Although Syafi'i does not explicitly mention the word *takhsis* in the interpretation of the qibla verse, he does include the description in the bayān chapter, while bayān is an explanatory concept of the verses of the Qur'an, one of which is *takhsis*. So it can be concluded that Syafi'i in understanding the Qibla verses uses the Bayan *takhsis* method.<sup>16</sup> This is also reflected in al-Sabuni's statement in *Rawā'ī'u al-Bayān*, "what Syafi'i did in determining 'Ainul Kaaba has limitations."<sup>17</sup> So, in the *takhsis* concept of the Qibla verses, the *lafaz* acts as a special *lafaz* (*mukhaṣṣis*).

### Opinion of Religious Teacher (Ulama) About Qibla

Al-Maraghi commented that which is obligatory to face the qibla is towards the Masjid

al-Haram, not towards the Kaaba. When someone prays (salat), it is enough to face the direction that is calculated to be straight with the location of the Kaaba. Meanwhile, facing the Kaaba properly is obligatory for people who can see the Kaaba with their eyes.<sup>18</sup>

Al-Qurtubi explained in his commentary that Islamic scholars (ulama) agreed that for a person who can witness the Kaaba, it is obligatory for him to face 'ainul Kaaba. If he does not face it even though he witnesses and knows the direction, then his pray (salat) is invalid and must be repeated. This is what Abu Umar said. As for people who cannot see the Kaaba, there is a difference, namely facing the Kaaba Building or the Direction of the Kaaba. According to Ibn Arabi the first opinion (facing 'ainul Kaaba) is weak, because it is burdensome for people who are unable to do it. The second opinion (facing the *Jihatul* Kaaba) is valid.<sup>19</sup> Ibn Kasir explained that facing the 'ainul Kaaba is one of the opinions of Syafi'i, while the other opinion (qibla direction) is like the opinion of most other Islamic scholars (ulama).<sup>20</sup>

According to Ibn Hajar al-Haitami in interpreting verses *قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ*, *lafaz* *شَطْرَ الْمَسْجِدِ الْحَرَامِ* it means *عَيْنُ الْكَعْبَةِ* namely the Building of the Kaaba. This is based on the hadith of the Prophet Muhammad on the delimitation of qibla with the Building the Kaaba shows that the verse above cannot be understood with the direction of the Kaaba. As for the hadith which indicates "between East and West is the qibla", this hadith shows the qibla for residents of Medina and its surroundings.<sup>21</sup>

Al-Nawawi when reviewing the two opinions said, "the correct opinion in our ulama

<sup>15</sup> Muhammad bin Idris al-Sayafī'i, *Al-Risalah* (Al-Azhar: Dar al-Alamiyah, 2016), 126–127.

<sup>16</sup> Ibid

<sup>17</sup> Muhammad Ali Al-Sabuni, *Rawā'ī'u al-Bayan Tafsir Ayat al-Ahk'amm Min al-Quran*, Juz 1. (Madinah: Dar al-Sabuni, 2007), 89; Al-Haitami, *Tuhfah Al-Muhtaj Bi Syarh al-Minhaj*; Yaqub, *Kiblat Menurut Al-Quran Dan Hadis: Kritik Atas Fatwa MUI No.5/2010*, 59.

<sup>18</sup> Al-Marāgī. *Tafsir al-Marāgī*. Juz 2. Mesir: Sirkah Maktabah, t.th, 10.

<sup>19</sup> Al-Qurtubī. *Tafsir al-Qurtubī*. Juz-1. Mesir al-Jadidah: Dar al-Rayan li al-Turas, t.th, 542.

<sup>20</sup> Ibnu Kathīr. *Tafsir al-Qur'an al-'Adīm*. Juz 1. Kairo: Maktabah al-Safa, 2004, 229.

<sup>21</sup> Ibnu Hajar al-Haitami. *Tuhfah al-Muhtaj bi Syarh al-Minhaj*. Juz-1, Bairut: Dar al-Kutub al-'Ilmiyah, 1993/ 1413 H, 172.





is that it is obligatory to face 'ainul Kaaba. This opinion is also held by some of the Maliki's *mazhab* of thought, as well as a history of the Ahmad bin Hanbal's *mazhab* of thought. Apart from al-Nawawi, ulama who support Syafi'i's opinion from the Syafi'i *mazhab* of thought are Ibrahim al-Bajuri who states in his book *Hasyiyah*, "the words of the author (Ibnu Qasim al-Ghazi), ' the name of facing the qibla is facing the 'ainul Kaaba, not towards the *jihautul* Kaaba. This is what our sect holds, confidently looking at the Kaaba for those who are near and with approximation (*dann*) for those who are far from the Kaaba."<sup>22</sup>

### The Relevance of Astronomy to Takhsis in Determining Qibla

Qibla etymologically comes from the Arabic word الْقِبْلُ meaning الْجِهَةُ (direction) or from the word الْقِبْلَةُ which means الْكَعْبَةُ, or comes from the verb يَسْتَقْبِلُ-إِسْتَقْبَلُ which means facing.<sup>23</sup> In terminology, the author defines qibla as the specific distance (*takhsis*) taken by a Muslim in performing prayers or other worship, from certain coordinates to the coordinates of the Kaaba. Determining the direction of qibla is essentially determining the position of the Kaaba from a place on the earth's surface or vice versa.<sup>24</sup>

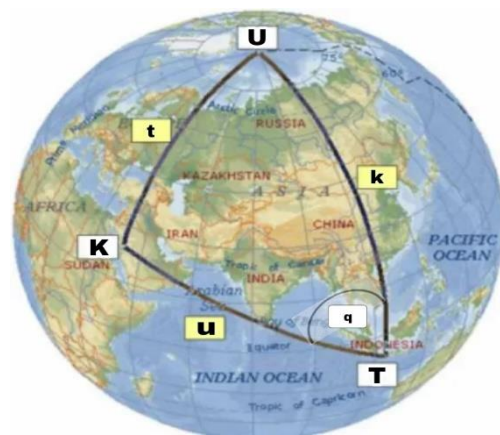
Astrology in determining the qibla generally leads to the *takhsis* theory, as is the opinion of Syafi'i, that people who do not see the Kaaba directly continue their prayers facing *ainul* Kaaba (Kaaba Building) by *ijtihad*. The presence of astronomy here can help in explaining the concept of Syafi'i in determining the qibla by looking at natural phenomena such as mountains, stars, and others. As for the theories of Astrology that can explain the determination of the qibla direction, among others:

### Spherical Trigonometry

Trigonometry is a branch of mathematics that studies relationships involving the lengths and angles of triangles. Trigonometry comes from the Greek: *trigonon* = three angles and *metron* = measure. This field emerged in the Hellenistic period in the 3rd century BC from the use of geometry to study astronomy. The basic concept of this trigonometry theory as Izzuddin's statement is referring to the meaning of qibla, namely "the direction to the Kaaba in Mecca through the closest route through the big circle". Where the qibla azimuth is calculated by considering the closest distance from a great circle. So that this spherical trigonometry theory is an astronomical theory without considering the actual shape of the earth. In astronomy, the earth is assumed to be a sphere that has the same radius.<sup>25</sup>

#### 1. Calculation of Spherical Trigonometry Theory

The first step that must be considered in determining the Qibla through the Spherical Trigonometry Theory (TST), is to determine in advance the coordinates of the place you are looking for (Jakarta) and the coordinates of the Kaaba, both longitude and latitude. After knowing the coordinates of the point, the next step is to apply it to the trigonometric formula, as follows:



Picture 1. Spherical Trigonometry Theory

<sup>22</sup> Ibrahim al-Bajuri. *Hasyiyah al-Bajuri 'Alā Syarh al-'All'ammah Ibnu Qāsim al-Ghāzī*. J-1. T.tp, tt, 147.

<sup>23</sup> Ahmad Warson Munawwir, *Kamus Munawir* (Yaoyakarta: Pustaka Progresif, 1997), 1088.

<sup>24</sup> Ibid.

<sup>25</sup> Anisah Budiwati, "Fiqh Hisab Arah Kiblat: Kajian Pemikiran Dr. Ing Khalid Dalam Software Mawqit," *UNISIA XXXVI*, no. 81 (July 2014): 100.



Picture 1 is the KPN Spherical Triangle. K = Kaaba, T = The place you are looking for (Jakarta) and U = the North Pole. Elements of trigonometry:

k = The distance between the North Pole point to the latitude through the Kaaba (the Meridien crossing Mecca).

p = Distance from the North Pole to the Latitude that passes through a location calculated the qibla direction (Meridien that crosses the calculated place)

n = Longitude of the place calculated by the longitude of the Kaaba,

q = Jakarta Qibla Angle.

$k = 90 - \phi$  Kaaba

$p = 90 - \phi$  place

n = HM (place - Kaaba)

$\text{Cotan } q = \text{cotan } k \cdot \sin t - \cos t \cdot \text{cotan } u \cdot \sin u$

## 2. Calculation Example:

Jakarta is located at Latitude  $\phi = -6^\circ 10'$ , Longitude  $106^\circ 49' = \lambda$ ; while the city of Makkah is at Latitude  $\phi = 21^\circ 25'$ , Longitude  $50^\circ 39' = \lambda$ .

Is known:

Jakarta  $\phi = -6^\circ 10'$  (SL)

$\lambda = 106^\circ 49'$  (WE)

Kaaba  $\phi = 21^\circ 25'$  (NL)

$\lambda = 39^\circ 50'$  (WE)

Solution:

Spherical Triangle Elements:

$k = 90^\circ - \phi \text{ ka'bah} = 90^\circ - 21^\circ 25' = 68^\circ 35'$

$t = 90^\circ - \phi \text{ Jakarta} = 90^\circ - (-6^\circ 10') = 96^\circ 10'$

$u = \text{AP}^{26}$  ( $\lambda$  place -  $\lambda$  Ka'bah)

AP  $(-106^\circ 49' - (-39^\circ 50'))$  AP  $(-106^\circ 49' + 39^\circ 50')$   
 $= 66^\circ 59'$

$\text{Cotan } q = \frac{\text{cotan } k \cdot \sin t - \cos t \cdot \text{cotan } u \cdot \sin u}{\sin \phi}$

Formula Application:

$\text{Cotan } q = \frac{\text{cotan } 68^\circ 35' \cdot \sin 96^\circ 10' - \cos 96^\circ 10' \cdot \text{cotan } 66^\circ 59'}{\sin \phi}$

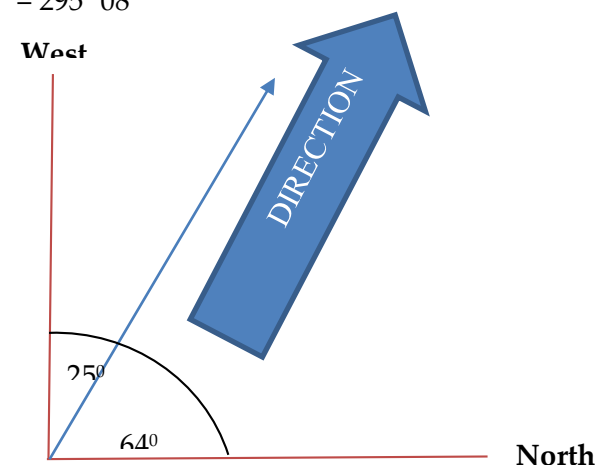
$$\begin{aligned} & \sin 66^\circ 59' \\ & = 0,3922 \times 0,9942 - (-0,1074) \times 0,4248 \\ & \quad 0,9204 \\ & = 0,3899 - (-0,0456) \\ & \quad 0,9204 \\ & = 0,4236 + 0,0456 = 0,4692 \\ & \quad = 0,4692 \\ & q = 0,4692 \text{ inv } 1/x \text{ inv } \tan \text{ inv } .''^{27} \\ & \quad = 64^\circ 52' 50,51 \text{ (} 64^\circ 52' \text{ rounded up )} \end{aligned}$$

a. Sudut Arah Kiblat Jakarta:

$= 64^\circ 52'$  (N - W), atau  $= 25^\circ 08'$  (W - N)<sup>28</sup>

b. Azimut<sup>29</sup> Jakarta:

$= 295^\circ 08'$



Picture 2. Jakarta Qibla Direction (Trigonometry Theory)

From the figure, it can be put into practice that the Qibla direction of DKI Jakarta can be determined in two directions. First, from the point of West to North, the Qibla direction of Jakarta is  $25^\circ 08'$  (W - N). Second, from the point of North to West, the Qibla direction of Jakarta is  $64^\circ 52'$  (W - N).

## 3. Rashdul Qibla

The determination of the qibla using the sun's shadow theory is called *rashdul qibla* (*raşd*

<sup>26</sup> AP = Absolute Price, which does not consider the positive and negative values (all values are considered positive)  $\phi$  = symbol of geographic latitude,  $\lambda$  = symbol of geographic longitude.

<sup>27</sup> This method when operated with a scientific calculator (fx-3600, fx-995 or the like).

<sup>28</sup> N=North Point, W= West Point.

<sup>29</sup> Azimuth is the location of the star, which is calculating the position of objects from the north point to the destination point in a circular way in a clockwise direction.





*al-qiblat*). In al-Munawwir's dictionary, the word *al-raşd* can have the meaning of "surveillance/reconnaissance" or "road". So, *rashdul qibla* means qibla reconnaissance or qibla path.<sup>30</sup> The *rashdul qibla* method occurs twice in one year, namely: on 27-28 May and 15-16 July.<sup>31</sup> At that time, the sun passes directly above the Kaaba; therefore, every shadow of the sun on all objects that stand upright (vertical) on a flat (horizontal) plane is pointing directly towards the qibla line. *Rashdul qibla* occurred on that date because the sun's declination value<sup>32</sup> is the same as the latitude<sup>33</sup> of the city of Mecca/Kaaba, which is 21° (degrees) 25' (minutes). This phenomenon is also known as Day Without Shadow. For example, in 2010, the determination of qibla I (the first *Rashdul-qibla*) occurred on May 28, 2010, then in Jakarta, it occurred at 16:17 WIB. Meanwhile, the determination of Qibla II (second *Rashdul-qibla*) took place on July 16, 2010, in Jakarta at 16:26 WIB.<sup>34</sup> Meanwhile, according to the Menara Kudus calendar, which took the headquarters of Central Java, the determination of Qibla I on May 28, 2010, occurred at 16:18 WIB. While the determination of qibla II (July 16, 2010) occurred at 16:27 WIB.<sup>35</sup>

Areas that experience the same afternoon with Mecca such as West Indonesia, Central Asia, Europe, and Africa, to determine the direction of the Qibla is on May 26-30. 16:18 WIB (09:18 NE/ GMT), or 14-18 July, 16:27 WIB (09:27 NE/ GMT).

The time range of plus minus 5 minutes is still quite accurate. Qibla's direction is from the end of the shadow towards the stick. While the areas that have different daylight hours from Mecca, such as Eastern Indonesia, the Pacific, and the Americas, then to determine the Qibla direction, follow the schedule below after conversion (WIT or NE time conversion to local time). 12-16 January at 04:30 WIB<sup>36</sup> (11-15 January, 21:30 NE/ GMT), or 27 November – 1 December, 04:09 WIB<sup>37</sup> (26 -30 November, 21:09 NE/ GMT). The time range of plus minus 5 minutes is still quite accurate. Qibla's direction from the stick to the end of the shadow.<sup>38</sup> Because not all regions experience daylight hours in Saudi Arabia, an alternative route is sought when the sun is at the nadir (bottom) of the city of Mecca, or when the sun is above the area opposite the position of Mecca.<sup>39</sup>

Shadows of objects exposed to sunlight will form shadows pointing towards the qibla. Therefore, this method is often referred to as the qibla direction measurement method using qibla shadows. In the study of astronomy, this method is also known as the qibla direction measurement method by utilizing the *rashdul qibla* event. However, in this method, advance doesn't need to know the true North direction.<sup>40</sup>

As for the physical meaning at the time of *rashdul qibla*, when someone stands at that time, the shadow of someone who has their back

<sup>30</sup> Munawwir, *Kamus Munawwir*, 501.

<sup>31</sup> *Rashdul qibla* occurs on May 27-28 and July 15-16. On May 27/July 15 if it coincides with the long year (Leap), while on May 28/July 16 if it coincides with the short year (Basithah). Leap years are years that are divisible by 4, Basithah years are years that are not divisible by 4.

<sup>32</sup> Declination (English: declination/ dec), with symbol ( $\delta$ ) is an astronomical term associated with the equatorial coordinate system.

<sup>33</sup> An imaginary line used to determine a location on earth relative to the equator.

<sup>34</sup> Tim Lajnah Falakiyah PBNU, "Almanak NU 2010 M" (Semarang: Pustaka al-Alawiyah, 2010). These data take the city of Jakarta as the headquarters (central).

<sup>35</sup> Ibnu H. Tajus Syarof, "Almanak Menara Kudus 2010 M" (Kudus: Menara Kudus, 2010). These data take the city of Kudus as the headquarters (central).

<sup>36</sup> 04:30 WIT = 06.30 WIT time in Papua, West Irian.

<sup>37</sup> At 04:30 WIT = 06:30 WIT local time in Papua. So in Papua, during the qibla rash in May and July, it is impossible to do it because at that time the sun is setting. The alternative can be used when the sun is at the nadir of Mecca or above the area opposite Mecca, when it occurs in the morning in Papua.

<sup>38</sup> T. Djameluddin, "Berbagi Ilmu Untuk Pencerahan Dan Inspirasi: Menyempurnakan Arah Kiblat dari Bayangan Matahari," n.d., accessed April 13, 2022, <https://tdj'ammaluddin.wordpress.com/2010/04/15>.

<sup>39</sup> T. Djameluddin, "Dissertation Guidance Exclusive Interview," Whatsapp, 2020.

<sup>40</sup> Ila Nurmila, "Metode Azimuth Kiblat Dan Rashd Al-Qiblat Dalam Penentuan Arah Kiblat," *Istinbat XI* (2016): 199, accessed April 17, 2022, <https://riset-iaid.net>.





turned towards the Kaaba Building appears. This is a simple method without mathematical calculations, without a computer, without a calculator; even ordinary people can practice it. The components that need to be prepared to support observations are as follows: make sure you can see the sun at that time; a stick or straight stick 50–100 cm; a whiteboard marker; duct tape; mattress thread; a scissor; a ruler; a clock; and a horizontal base. Next, take the following steps:

- Make sure you can catch the sunlight, whether indoors or outdoors;
- Prepare a horizontal base;
- Plug / erect a straight stick vertically, or by hanging the mattress thread under it using a pendulum;
- Adjust the local clock by observing the time when the sun's rays enter the object of observation;
- Observe the shadow of the light behind the stick;
- The shadow of the stick pointing down the stick parallel to the horizontal base is the direction of Qibla that is sought;
- Then the direction of the shadow is a straight line with a marker and duct tape.



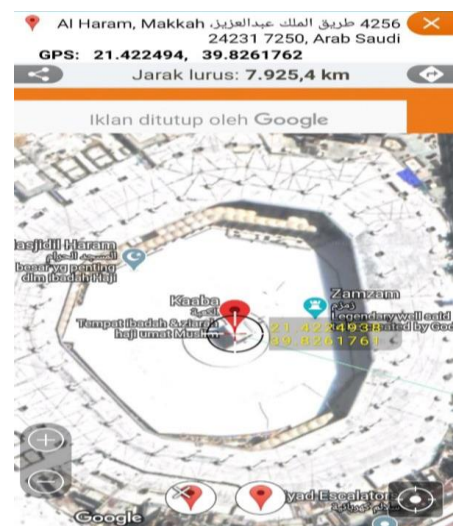
**Picture 3.** Indoor Qibla Direction (During Rashdul Qibla)

#### 4. Google Maps Coordinates

The development of science such as Google Maps, which originally aimed to find out

electronic maps, Along with its development, it can then be engineered in other dimensions, including being able to find out the Kaaba, where Muslims face in prayer. Through Google Maps Coordinates, you can connect places where a person is at a certain coordinate point that leads straight to the coordinates of the Kaaba, so the Qibla direction you are looking for can be known. To determine the Qibla direction via Google Maps Coordinates is quite easy, by doing the following steps:

- Download the Google Maps Coordinates application on the Android HP Play Store;
- Also, download the compass application on the Android HP Play Store;
- Determine a horizontally flat place;
- Turn on the compass application on the Android phone, determine the direction north ( $0^\circ$ ), i.e. when the blue arrow is straight at the red dot (towards north/N);
- Open the Maps Coordinates application, in the column, there is a search, type the city you are looking for, for example, "Kaaba" or you can also enter the coordinates of the city you are looking for / Makkah, then GO;
- Then the green line is straight toward the city you are looking for (Kaaba Masjidil Haram). The straight line is the Qibla direction you are looking for.



**Picture 4.** Jakarta Qibla Direction (Google Map Coordinates)





## Results

If there is a *syarak* text (*naş*) in the form of '*amm* (general) *lafaz* in its appointment and there is no evidence indicating its specificity, then the *naş* is understood following its generality, and the law is determined for all its units with certainty. However, if the general *naş* is followed by a proposition that shows the specificity, then it must be understood according to what is left of the units after being specified, and the law is determined for the units in a *zann* (alleged) manner. General *lafaz* should not be specified except with arguments that are comparable or higher in terms of certainty and conjecture.<sup>41</sup>

'Abd al-Wahhb Khallaf argues that acknowledging the credibility and popularity of these hadiths is not groundless, and this school of thought is the correct one. The person who forbids to do *takhsis* the generality of the verses of the Qur'an with the hadiths that are not *mutawatir* is the same as rejecting the many *takhsis* that the Prophet. They have no reason to deny it; there is no way to assess the area and determine its concerns." Qur'anic *naşor* special traditions may synthesize the Qur'an and hadiths, both *muttasil* and *munfasil naş*.<sup>42</sup>

The Syafi'i *mazhab* believes that the untakhsised '*amm* utterances are general utterances in their outward meaning, but they are uncertain. The clue is that the phrase is supposed to cover all of its units. If *lafazh 'amm* takhsised, then the clue is also a guess on the rest of the *takhsis*. So, the wording is an indication of an assumption before and after it was confirmed. On this basis, the law is valid to *takhsis lafazh 'amm* with the *zann* (alleged) argument in absolute terms; either the first or the second *takhsis*.

Meanwhile, the Hanafi's *mahzab* believes that the non-taxed pronunciation of being is certain in its generality. The clue is definite on the meaning of encompassing all the units. If it is

takhsised, then the clue becomes clear from the rest of the *takhsis*, i.e. the hint is guessed from the rest of the units. So according to this group, the untakhsised '*amm lafazh* certain in its guidance on the meaning of encompassing all of its units. And if it is tested, then the clue becomes an estimate of the rest of the units after being tested.

An analogy of Takhsis into the Qibla of Indonesia by analogizing the concept of *takhsis* that has been determined textually (*mantuq lafaz*), it will get an understanding *mahfum* of the *lafaz* in *qiyas*. Likewise, by identifying the character of each qibla text, it can be grouped into three variants. *First*, the general text contains an unlimited understanding of the direction of the qibla, as illustrated in the hadith of the Prophet narrated by Tirmizī, which states, Between East and West is the qibla. *Second*, a semi-special text, more specific than the Tirmizī hadith. The semi-special texts are the qibla verses, namely: QS. al-Baqarah verses 144, 149, and 150. In this verse, there is an understanding that *qibla is the direction to the Masjid al-Haram*. *Third*, a special text, namely the hadith of the Prophet about the qibla narrated by Bukhari Muslim from Ibn 'Abbas ra, *this is the qibla*. The hadith shows the specific meaning of qibla.

After being able to identify the character of the arguments of the qibla texts, it can be seen that the *naş* are general, semi-special, and special. In the *takhsis* concept the general *lafaz* acts as a specialized *lafaz* (*mukhassis*); The semi-specialized *lafaz* act as the specialized *lafaz* (first *mukhassis*); and the special *lafaz* act as the special *lafaz* (second *mukhassis*). Henceforth, the postulates of the text can be applied to the concept of *takhsis* as follows, general *Lafaz*: Hadith qibla history Tirmizī:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ. (رَوَاهُ الزَّيْمِيُّ)

<sup>41</sup> Khallaf, *Ilm Usul al-Fiqh*, 210.

<sup>42</sup> St. Halimang, "Implementasi Ta'arudul '*amm* Wal Khas Menurut Mazhab Hanafi Dan Mazhab Syafi'i," *Falasifa: Jurnal Studi Keisl'ammaan* 11, no. 2 (September 2020):

65, accessed April 19, 2020, <https://ejournal.inaifas.ac.id/index.php/falasifa/article/view/370>.





From Abu Hurairah ra. that the Rasulullah saw. said: "the direction between East and West is qibla".

Semi-Special *lafaz*: Verses of the Qur'an QS. al-Baqarah verse 144:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا  
وُجُوهَكُمْ شَطْرَهُ

Then turn your face towards the Masjidil Haram. And wherever you are, turn your face towards it.

Special *lafaz*: qibla Hadith narrated by Bukhari Muslim:

عَنْ عَطَاءٍ قَالَ قَالَ ابْنُ عَبَّاسٍ قَالَ لَمَّا دَخَلَ النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا، وَلَمْ يُصَلِّ حَتَّى خَرَجَ  
مِنْهُ، فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ قِبَلَ الْكَعْبَةِ وَقَالَ " هَذِهِ  
(الْقِبْلَةُ )" رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ

From 'Atho, he said: I heard Ibn 'Abbas say: after the Rasulullah saw. entered the Ka'bah he prayed at every corner and he did not pray (in it) until he came out of the Ka'bah. After Rasulullah saw. then said: "This is the qibla".

The Hadith narrated by Tirmizī is a general *lafaz* "amm" with an indication of *mā mausūl*. Meanwhile, *mā mausūl* is one of the characters of *lafaz* "amm." *Lafaz* this hadith in the concept of *takhsis* acts as *mukhassas* (specialized pronunciation). Verse 144 of surah al-Baqarah states that, *qibla* is the direction to the Masjid al-Haram. This verse is more specific than the hadith of Rasulullah. In this verse there is a series of utterances of *mudaf mudafi iliah* which is then followed by *qāid* (bond). All of these characteristics indicate specificity. Henceforth, the *qibla* verse acts as the first *mukhassas* (which specializes in I).

As for the Qibla hadith narrated by Bukhari Muslim, *this is the qibla*, which is a special form of pronunciation, more specifically than the two previous pronunciations. This hadith has the meaning of going to 'ainul Kaaba (Building of the Kaaba). In the concept of *takhsis* this *lafaz* is predicated as the second *mukhassas* (the second specialization). From the *takhsis* concept, it can be applied to determining the direction of the qibla

in Indonesia by analogous to the text of the qibla verses, namely: By analogizing the Tirmizī hadith *lafaz*, the direction between East and West is qibla, it can be determined that the Indonesian qibla is the direction between South and North (West direction). In Indonesia, this theory is held by Ali Mustafa Yaqub, who stated that the qibla of Indonesia is any direction to the West (general).

By analogizing QS. al-Baqarah verse 144, Turn your face towards the Masjid al-Haram. Then it is found that the qibla of Indonesia is towards the Northwest. This is by the geographical location of the Indonesian archipelago which is located in the southeast of Saudi Arabia. Normatively, the Northwest direction is following the Indonesian Ulama Council Fatwa (Fatwa No. 5/2010) which states that the qibla of Indonesian Muslims is towards the Northwest with different degrees of each region. Meanwhile, the Indonesian qibla is specifically analogous to the hadith narrated by Bukhari Muslim, "This is the qibla." The meaning of the hadith refers to the Kaaba Building ('ainul Ka'bah). This particular theory is relevant to the opinion of Syafi'i. and astronomy in theory: Google Map, Spherical Trigonometry, and rashdul qibla. This last *mahzab* (specifically) is the reference for the majority of Indonesian Muslims in orienting themselves.

Pay attention to the scheme of the Indonesian qibla direction below through the *takhsis* theory:



Picture 5. Takhsis Qibla Direction for Indonesia





As a comparison in determining the qibla in Indonesia from the perspective of the three schools that developed, it can be seen in the schematic image below. *First*, the general *mazhab* of thought by Ali Mustafa Yakub, that Indonesia's qibla is the direction of the West. *Second*, the semi-special (moderate) sect by the Indonesian Ulama Council that the direction of Indonesia's qibla is towards the Northwest. *Third*, a special (specific) *mazhab* of astronomy, that Indonesia's qibla is towards the Kaaba Building.

The concept of *takhsis* here is different from *naşakh-mansukh*. If the *naşakh* automatically cancels the law that was written (*mansukh*), while the *takhsis* only limits part of the *afrad* of the *lafaz* "*amm*". So before getting the specific one, you may do the general one, but if you get the more specific one, then you have to prioritize the special one. So the opportunity for reconciliation between the three *mazhab* of thought is very open. The future prospects of building a mosque are legitimate through Google Map as long as it does not conflict with the Qur'an and hadith, this is in accordance with the rules الأصل في الأشياء الإباحة حتى يكون الدليل على تحريمه *the origin of something is permissible, until there is an argument that forbids it.*

## Conclusion

The conclusions from the thematic study research in determining qibla in Indonesia through the *takhsis* method are: the general hadith of the history of Tirmizī (the direction between east and west is qibla) can be calculated with verse 144 of Surah al-Baqarah (so turn your face towards the Masjid al-Haram), which is more specific. This is also reinforced by the hadith narrated by Bukhari Muslim, which shows its specificity (this is the qibla). This *takhsis* concept is called "*takhsis al-sunnah bi al-Qur'an*." By analogizing the concept of *takhsis* in the qibla verses, the direction of prayer in Indonesia can be determined into three *mazhab* of thought,

namely: the general *mazhab*, the semi-special *mazhab*, and the special *mazhab*.

First, the General Mahzab (loose), this opinion is held by Ali Mustafa Yakub and states that Indonesia's qibla is any direction to the West; Second, the semi-special *mazhab* (moderate), this opinion is recommended by the Indonesian Ulama Council, which states that Indonesia's qibla is the northwest direction with varying degrees of inclination; and third, the special *mazhab*, this opinion is used by astronomers and scientists in theory: Google Map, Spherical Trigonometry, and Shadows of the Sun during Rashdul qibla, which states that the qibla is the direction to the Kaaba.

The recommendation in this study is that after considering the strength of the two qibla traditions based on history (the hadith narrated by Bukhari Muslim is stronger than the hadith narrated by Tirmizī), determining the direction of qibla in Indonesia is better towards the Kaaba Building ('*ainul Kaaba*). This theory is also in line with the opinion of the Syafi'i, which states that the Qibla of people praying (whether they can see the Ka'bah or not) is facing the Ka'bah Building ('*ainul Ka'bah*) by way of *ijtihad*. In addition, this study is recommended to parties who have the authority, such as the Indonesian Ulama Council and Islamic organizations, to consider *takhsis* as one of the materials for determining the direction of Indonesia's qibla. Calling on Indonesian Muslims to be able to choose between qibla variants according to certain beliefs and conditions.

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## Author's Contribution

All of the listed authors contributed to this article.

## Ethical Considerations

This article follows all ethical standards for research, without direct contact with human or animal subjects.

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## Data Availability

Data sharing does not apply to this paper because no new data was created or analyzed.

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