

**THE IMPLEMENTATION OF QIBLA DIRECTION
ACCORDING TO KH. AHMAD RIFA'I AND ITS
COMMUNITY RESPONSES AT BATANG**

THESIS

Submitted to Faculty of Sharia and Law

In Partial Fulfillment of the Requirement for Undergraduate Degree

In Islamic Law



By:

MUHAMMAD IKBAL
NIM. 1502046098

DEPARTEMEN OF ISLAMIC ASTRONOMY

FACULTY OF SHARIA AND LAW

WALISONGO STATE ISLAMIC UNIVERSITY

SEMARANG

2019

DR. H. Agus Nurhadi, M.A

Jl.Wisma Sari V/2Ngaliyan Kota Semarang

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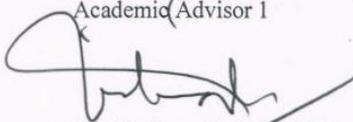
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DR. H. Agus Nurhadi, M.A

NIP. 19660407 199103 1 004

Drs. H. Slamet Hambali, M.S.I

Jl.Candi Permata II/ Kalipancur Ngaliyan Kota Semarang

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Academic Advisor 2



DR. H. Slamet Hambali

NIP. 19540805 198003 1 004



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS SYARIAH DAN HUKUM

Jl. Prof. Dr. Hamka Kampus III Ngaliyan Telp./ Fax. 7601291 Semarang 50185

PENGESAHAN

Nama : Muhammad Ikbal
NIM : 1502046098
Fakultas/Jurusan : Syari'ah dan Hukum/ Ilmu Falak
Judul : The Implementation of Qibla Direction According to KH. Ahmad Rifa'i and Its Community Responses at Batang.

Telah diujikan dalam sidang munaqosyah oleh Dewan Penguji Fakultas Syariah dan Hukum UIN Walisongo Semarang dan dinyatakan **LULUS** dengan predikat **CUMLAUDE**, pada tanggal :

22 Juli 2019

dan dapat diterima sebagai syarat guna memperoleh gelar Sarjana Strata 1 tahun akademik 2018/2019

Semarang, 23 Juli 2019

DEWAN PENGUJI

Ketua Sidang,

Drs. H. Mohamad Solek, MA
NIP.196603181993031004

Sekretaris Sidang,

Dr. H. Agus Nurhadi, M.A
NIP. 196604071991031004

Penguji I,

Drs. H. Abu Hapsin, M.A., Ph.D
NIP.195906061989031002



Penguji II,

Dr. Ahmad Izzuddin, M.Ag
NIP.197205121999031003

Pembimbing I,

Dr. H. Agus Nurhadi, M.A
NIP. 196604071991031004

Pembimbing II,

Drs. H. Slamet Hambali, M.Si
NIP.195408051980031004

MOTTO

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
وَلِأَنْتُمْ نِعْمَتِي شَطْرَهُ لِأَنَّ الْيَوْمَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي
عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

(البقرة ١٥٠)

Meaning : “*And from where you go out, then turn your face towards the Inviolable Mosque, and wherever you are, then turn your faces towards it, lest that mankind should have an argument against you, excepting (the ones of) them that do injustice. So do not be apprehensive of them, and be apprehensive of Me, and that I may perfect My favor on you and that possibly you would be guided*”.

(QS Al Baqarah 2:150)¹

¹ Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemahnya*, (Bandung; Jabal Raudhotul Jannah), 2009, page. 24.

DEDICATION

This thesis the author presents to the authors' parents. Mr. Yurnalis and Mrs. Yusmaniari who always pray, guide and devote their love to

the author since the author was born into the world today

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ABSTRACT

According to KH. Ahmad Rifa'i the qibla direction of Javanese is between the west and northwest. This argumentation is explained in Absyar book. KH.Ahmad Rifa'i contend without astronomical approach, He just presupposition at that book because no tool to find the qibla direction except a compass at that time, and regard that the qibla for Javanese is same, because he admit the Java Island is small by approximating Java can be seen by four finger from Mecca and can be crossed just six days.

This study aims to find the implementation of the qibla direction referred to the Absyar book and How the respond of Society to the concept of qibla direction referred to the Absyar book. This study concludes the type of qualitative research and includes field research with anthropology and sociology approach. In this research the authors used three methods of data collection, namely documentation, observation and interviews.

The primary data is taken form the results of interviews with Kyai Zainal Abidin. S.pd as adminstrasion of Rifa'iyah organizations and residents of Rifa'iyah. and the secondary data are book of Absyar, astronomy books and internet links that discuss the qibla direction related to this study. Meanwhile to study of Qibla Direction according to KH.Ahmad Rifa'i discouse uses descriptive and observative analytic method.

This result's show, has two findings, first the society of Rifa'iyah in reality have been following the modern thecnology to find the qibla direction, in actualization they always chek their qibla by using qibla roshdul and teodolite. And the responses of the society to Absyar book is no wrong argue,although many varian to respond it. Some of them agree with KH. Ahmad Rifa'i's respond but not to do it. because that was enough accurate at that time although just use a compass to find the qibla, and they learn that book to honor KH.Ahmad Rifa'i but in reality they use qibla roshdul. And some of them no commentary to KH. Ahmad Rifa'i and just listen and obey it.

Keywords: Qibla Direction, Absyar Book, Rifa'iyah

DECLARATION

With full honesty and responsibility, the author states that this thesis does not contain material that has been written by someone else or published. Likewise, this thesis does not contain any other people's thoughts, except the information contained in the references that are used as reference material.

Semarang, 20 Mei 2019

Declarator



Muhammad Iqbal

NIM:1502046098

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CHAPTER I

INTRODUCTION

A. Background

The Qibla Direction has become a crucial problem in Indonesia. In the end of 2009, and early 2010, people were worried by the news stated" 80% of the mosques in Indonesia had got the wrong Qibla direction. This case made MUI (Indonesian Ulama Council i.e Majelis Ulama Indonesia) stated a Fatwa about Qibla direction to give an ease and to overcome the anxiety of the people for determining the Qibla direction.

The Fatwa of MUI No 3, 2010 which was issued on March 22, 2010 states that the Kaaba is the Qibla for the people who can see it. While the ones who can't see it due to a long distance, the Qibla is Kaaba direction. It also states that Indonesia geographically lies in the east of Kaaba, so the Qibla of Indonesian moslem is the west direction. This fatwa then was revised to The

Fatwa of MUI no 5 2010 because the true Indonesia's location is geographically not right in the east of Kaaba.²

There's one religious organization in Indonesia which consider facing the Qibla is not sufficient to merely face it into its direction only. It is Rifa'iyah Jama'ah. Rifa'yah is a student community of KH. Ahmad Rifa'i from Kalisalak kecamatan Limpung Batang. His followers called it "Islam Tarajumah", and they are also called "Umat *ngelakoni perintah ngedohi cegah*" (Ummah who work in obedience, and avoid the forbidden thing). In their daily life, Rifa'iyah use Kitaab Tarajumah as their guidance in their ibaadat. People see the different Islam teaching in theirs. Like in Ramadan the Muslims usually perform Tarawih prayer at night. But they changed it into Qada' prayer, and for them, the pillar of islam isn't five, but only one i.e Shahada. So many people consider them have gone astray and wrong.

Besides ibadaat matter, KH. Ahmad Rifa'i was famous for astronomy. In funeral matter he said that when we made a grave,

² Ephimeris book

we had to use compass to make sure the exact position of The Qibla direction. So the people out of community considered them had gone astray and wrong. As written in the book of Absyar below, KH. Ahmad Rifa'i was known more for his protest action against the colonizer and his tasawwuf. However he was a very influential astronomer in the 19th century apart from Syaikh Taber Jalaludin Al-Azhari (1869 - 1957 A.D), Syaikh Ahmad Khatib Minangkabau,³ and KH. Shaleh Darat.⁴ His great care about Qibla matter was proven by his work" Kitaab Absyar" (the book of Absyar) (1259 A.H) and kitaab Thullab (1259 A.H), but the book of thullab is now unknown where it is.

In this Qibla matter, KH. Ahmad Rifa'i focused more on 'Ain al-Kaabah (Kaaba direction) for the Muslims in Java. The obligation of facing 'ain al-kaabah actually was a very difficult thing to do for the people outside of Mecca or far from Kaaba. Moreover if it wasn't supported by a proper and sophisticated tool.

³ He was born in Gadang Kabupaten Agam, Butkitinggi

⁴ KH. Shaleh Darat (born KH. Muhammad Shaleh bin Haji Umar al-samaroni, 1236 A.H/ 1820 A.D - 1322 A.H/ 1903 A.D in mayang, Jepara Central Java) was An astronomy expert.

The 20 30 concept of Qibla direction in Java is the concept which is still hold on by the Rifa'iyah according to the book of Absyar by KH. Ahmad Rifa'i. The only concept which is believed by them to point the Qibla direction.

That is why the writer is interested in researching the social effect of the people about the Qibla direction concept according to KH. Ahmad Rifa'i and what the main cause made him state that kind of Qibla direction concept.

B. Research Problem

The research will be formulated into some main problems in the following form of several questions below:

1. How is the Implementation of Qibla Direction in Book of Absyar According to KH. Ahmad Rifa'i at Batang?
2. How do the society respond to the Concept of Qibla Direction According to KH. Ahmad Rifa'i in Book of Absyar?

C. The Purposes and the Benefits of the Research

1. The purposes

The aims of the research are

- a. To find out or to know the difference between the basic argumentation used by KH. Ahmad Rifa'i and implementation of Qibla direction in Book of Absyar.
- b. To know the Community response of Batang to the stuff which either supported or opposed to the Concept of Qibla Direction According to KH. Ahmad Rifa'i in Book of Absyar.

2. The Benefits of the research

The advantages of this research are

- a. We can figure out the explanation of the Qibla direction concept according to KH. Ahmad Rifa'i that caused a big effect to the society.

- b. To enrich an astronomy science, specifically in observational practice in pointing the Qibla direction without any tool.
- c. To be a non fictional work which can be used as a source in learning and practicing the determination of Qibla direction.
- d. It will give some understanding to the people that KH. Ahmad Rifa'i and his followers were considered to go astray by some society.

D. Literature Review

By this literature review, it explains that any previous researches connected to this research are not the same research.

Anyway, the previous researches about KH. Ahmad Rifa'i by Nurudin Fajar (2007) in History department, The Faculty of Social Science, Universitas Negeri Semarang by the title " Aliran Rifaiah di Dukuh Kretegan Desa Karang Sari Kecamatan Rowosari-Kendal pada Tahun 1960-1975", the writer focused his

research on the growth of Rifa'yah in Kendal which was the center of Kitaab Tarajumah teaching development.⁵

While the research of Muslich's, a graduate program student of IAIN Walisongo in 2006 in his thesis by the title "Aliran Rifa'yah dikabupaten Temanggung" (the study of the implementation of Tasawwuf teaching by KH. Ahmad Rifa'i) focused his study on finding out the Tarajumah community member's understanding of KH. Ahmad Rifa'i's concept or thoughts, mostly in Tasawwuf matter, and many others such as The research of Tatik Haryaningsih's in her thesis by the title "Konsep Tasawuf Menurut KH. Ahmad Rifai Relevansinya dengan Kesehatan Mental", a thesis by the title "Pelaksanaan Dakwah Ajaran Rifa'yah didesa Cepoko Mulyo kecamatan Gemuh kabupaten Kendal (Studi Tokoh KH. Saud)" by Himmatul Aulia,⁶

⁵ Nurudin Fajar " Aliran Rifaiah di dukuh kretegan Desa Karang Sari Kecamatan Rowosari-Kendal pada Tahun 1960-1975", a thesis for undergraduate program (S1), the faculty of social science, Semarang, Universitas Negeri Semarang, 2007. (n.p)

⁶ Himmatul Aulia, " Pelaksanaan Dakwah Ajaran Rifa'yah di desa Cepoko Mulyo Kecamatan Gemuh Kabupaten Kendal (studi Tokoh

Dany Arif Ardiyanto's research in his thesis by the title "Tasawuf dan Pendidikan Islam" (a study about KH. Ahmad Rifai's thoughts in kitab Aryan al- Hawaii), and a research has been printed into a book by Abdul Djamil by the title "*Perlawanan Kyai Desa: Pemikiran dan Gerakan Islam KH. Ahmad Rifai Kalisalak*"⁷

Also some researches about the Qibla direction which focused the research on the historic mosques in Java, such as by Ahmad Jaelani " Akurasi Arah Kiblat Masjid Sunan Ampel Surabaya Jawa Timur", Muslifah's thesis by the title "Sejarah Metode Penentuan Arah Kiblat Masjid Agung At-Taqwa Bondowoso Jawa Timur",⁸ Ismail Khudori's thesis, a student of Uin Walisongo Semarang by the title "Studi Tentang Pengecekan Arah Kiblat Masjid Agung Surakarta",⁹ and "Studi Analisis

KH.Saud)". SI thesis The Faculty of Da'wah, Semarang:IAIN Walisongo, 2009.(n.p)

⁷ Abdul Djamil , *Perlawanan Kyai Desa , Pemikiran dan Gerakan Islam KH.Ahmad Rifai Kalisalak*, Yogyakarta: Lkis Yogyakarta, 2001.

⁸ . Siti Muslifah" Sejarah Metode Penentuan Arah Kiblat Masjid Agung At-Taqwa Bondowoso Jawa Timur" SI thesis the Faculty of Sharia, UIN Walisongo Semarang, 2010, (n.p)

⁹ Ismail Khudori " Studi Tentang Pengecekan Arah Kiblat Masjid Agung Surakarta",SI thesis the Faculty of Sharia, Uin Walisongo, 2005, (n.p)

Konsep Menghadap Kiblat Menurut KH. Ahmad Rifai dalam Kitab Absyar” by Aini Nafis, however it just focused on KH. Ahmad Rifai's thoughts about Qibla.

Those theses focused on the previous methods which was used in pointing the Qibla direction of the historic mosques and comparing with the present methods to determine the accuracy.

As far as the writer has expolred, much research undertaken about KH. Ahmad Rifai or his followers The Rifa'iyah focused more on tasawwuf, usuludin, Fiqh, the growth of Rifa'iyah, and the concept of Qibla direction according to KH. Ahmad Rifai in kitaab Absyar. None has discussed about the effect of the concept of the Qibla direction according KH. Ahmad Rifai in kitaab Absyar on the people in Java. So that's why the writer will discuss about the influence of the concept of the Qibla direction according KH. Ahmad Rifai on the people in Java in the book of Absyar in this research.

E. Significance of Study

This study was expected to give contribution on Indonesia Islamic Astronomy to enrich knowledge about The qibla direction according to KH. Ahmad Rifa'i in kitaab Absyar. This also could give benefits to students and people generally that can become a referral source for further research.

F. The Research Method

1. Type of research

It is a field research which focuses on kitaab Absyar that contains the concept of the Qibla direction according to KH. Ahmad Rifai, and its influence on the people at Java. This is a qualitative research which has been scientifically conducted and no manipulation at all.

2. The sources of data

In sorting the sources, the research data is classified into two kinds of data, The primary data and the secondary data.

a. The Primary data

The primary data is the data that has been acquired directly from the field by the researcher.¹⁰ In this research, the primary data is from the interview section with Kyai Zainal Abidin, other administrator and The laymen of Rifa'iyah. about the Qibla direction (1259 A.H)

b. The secondary data

The secondary data is the data which has been composed, developed, and revised, and then penned¹¹ or the data that has been indirectly acquired by the researcher from the subject of the research. The writer got this secondary data from Book of Absyar, the documentation such as the books, working paper, articles about the Qibla direction, and book of Astronomy, like Muhyiddin Khazin, *Ilmu Falak dalam Teori dan Praktik*,

¹⁰ M. Iqbal Hasan, *Pokok...*, page 82.

¹¹ Juliansah Noor, *Metodologi Penelitian*, Jakarta: Mitra Wacana

Ahmad Izzuddin, *Menentukan Arah Kiblat Praktis*, A. Jamil, *Ilmu Falak (Teori dan Aplikasi)* Slamet Hambali, *Ilmu Falak 1*, and Thesis that talk about KH. Ahmad Rifa'i.

3. The aggregation of data

To acquired the data needed in this research, the writer used two methods of data aggregation.

a. Documentation¹²

What the writer means about documentation in this research is the aggregation of data recorded for the subject of the research such as a private record by the writer, diary, case note, audio recording, and photos.¹³

¹² "Metode dokumentasi adalah mencari data mengenai hal-hal atau variabel yang berupa catatan, transkrip, buku, surat kabar, majalah, prasasti, notulen rapat, lengger, agenda, dan sebagainya." (Documentation method is finding a data about something in some variables such as a note, a transcript, a book, newspaper, a magazine, an epigraph, the minutes, etc) see further Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Jakarta: Penerbit Rineka Cipta, 2002, page. 206

¹³ Sukandarrumidi, *Metodologi Penelitian*, Yogyakarta: Gadjah Mada University Press, 2012, page 44.

b. Observation.

Observation is checking in the reality what we will analysis, from here the writer know empirical in the field. The writer research and observe directly by using *Istiwa'aini* and Qibla Roshdul.

c. Interview¹⁴

Interview is a meeting session which somebody is asked some questions in order to find out their opinion about the matter. The interviewer meant to figure out the interviewee's relevant opinion, response, and perception about the matter researched.¹⁵

¹⁴ "Wawancara adalah bentuk komunikasi antara dua orang, melibatkan seseorang yang ingin memperoleh informasi dari seorang lainnya dengan mengajukan pertanyaan-pertanyaan berdasarkan tujuan tertentu." (Interview is a communication between two people, involving someone who wants to get any information from the other by questioning in specific purpose) see Deddy Mulyana, *Metode Penelitian Kualitatif Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*, Bandung: Remaja Rosdakarya, the 4th edition, 2004, page 180

¹⁵ Imam Gunawan, *Metode Penelitian Kualitatif Teori dan Praktek*, Jakarta: PT Bumi Aksara, 2013, page 162.

4. The data analysis method

In this research, the writer will analyse the data acquired by using descriptive analysis method. That method is used to describe the astronomical concept in Book of Absyar and to analyse the Community response to get a comparative result between the data in kitaab Absyar and the empirical equation or difference in pointing the Qibla direction astronomoically.

G. Research Outline

To ease in analysing and understanding this thesis, the writer generally divided it into some chapters. These are the contents:

CHAPTER I INTRODUCTION

On the first chapter contains the background and the core issues will be researched as a problem restriction, the purposes and the benefits of the research, the Literature Review, and The research method which explains the data analysis technique undertaken in the

research about the effect of Qibla directing concept according to KH. Ahmad Rifai.

CHAPTER II THE GENERAL TERMS ABOUT QIBLA

On chapter II, The writer will discuss the basic theory used such as the definition of The Qibla direction, the history of Qibla direction, the fundamental source of law in facing the Qibla when we perform salat which determined in the Qur'an and hadith, the ulama's opinion about Qibla direction when performing prayer, and the general methods used in determining The Qibla direction.

CHAPTER III GENERAL REVIEW OF KH.AHMAD RIFA'I

On this chapter, the writer explains the general description of KH. Ahmad Rifai, his fundamental thought about Qibla direction, and the response of the society to the Qibla directing concept according KH. Ahmad Rifai.

CHAPTER IV THE ANALYSIS OF THE EFFECT OF THE QIBLA DIRECTION CONCEPT ACCORDING TO KH. AHMAD Rifa'i ON BATANG SOCIETY

On this chapter IV, the writer brings forward the main study of this thesis i.e to analyse the result of the research by the methodology which mentioned on the previous chapter by describing and learning the fundamental thought of KH. Ahmad Rifa'i about The Qibla direction, and analysing the respons of Batang society to the concept of Qibla direction according to KH. Ahmad Rifai.

CHAPTER V CONCLUSION

In this chapter contains the conclusion of the study and the result of the research which the writer analyse, the advice, and the closing line.

CHAPTER II

GENERAL REVIEW OF QIBLA DIRECTIONS

A. Understanding Qibla Direction

The word "Qibla" comes from Arabic *قبلة*. It is a Masdar (verbal noun) from the verb *قبل- يقبل - قبلة* means to face¹⁶. The Qibla (Arabic *القبلة*) literally means direction (*jihah*)¹⁷, it is the verb term (verbal noun) from the word *Al-Muqabala* (*المقابلة*) means the state of being facing. According to Al Munawi in his book *At Taufik 'Ala Muhimmat At Ta'arif* as quoted in the book " *'Pedoman Hisab Muhammadiyah'* states that Qibla is all kinds of thing that is placed in front of the face or all kinds of thing which we face towards. So Qibla literally means the direction where people face. So that's why The Kaaba is called The Qibla, because it is the direction where people must face during they perform a

¹⁶ Looking at Ahmad Warson Munawwir, *al-munawwir Kamus Arab –Indonesia*, Surabaya: Pustaka Progresif, 1997, hlm.1087-1088

¹⁷ Louis Ma'luf, *al-Munjid fi al-Lughah wa al-Alam*, Beirut: Daar al-Masriq, 1986, hlm. 606-607

prayer. While in the Indonesian Big Dictionary states The Qibla is the direction to The Kaaba in Mecca (during performing prayer).

From those definitions we can understand that something called The Qibla is the location or the position of the Kaaba which physically is in Mecca, while The Qibla direction is the position of The Kaaba seen from wherever we are. In other words The Qibla is the obligatory direction where a muslim face during performing salat.

Essentially, the Qibla determination is the term about determining the kaaba position from anywhere on the earth. While in the place near by The Kaaba where everybody can see it directly, they don't have to determine the Qibla direction. But, for the distance places where the people can not see the Kaaba, since the earth is shaped like a spherical ball, the Kaaba determination

must follow the rules which apply in the spherical shape in performing salat.¹⁸

Muhyiddin Khazin defines the Qibla is the direction or the closest distance in the great circle which passes through the Kaaba (Mecca) from a particular city.¹⁹ So it means the qibla direction is a closest distance from Mecca, event if we face to other direction our face will be found with Mecca, but it is still far and is not appropriate with definition according to KH. Ahmad Rifa'i.

Ahmad Izzuddin states the Qibla is the Kaaba or at least Al Masjid Al-Haram by considering the Kaaba longitude.²⁰ A Jamil explains that the Qibla is the distance from the north pole to the vertical circle through somewhere measured through the horizontal circle in a clockwise direction.²¹

¹⁸ Majlis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *op,cit* ,page.26

¹⁹ Muhyiddin Khazin, *Ilmu Falak dalam Teori dan Praktik*, Yogyakarta: Buna Pustaka, first ed, 2004, page.50

²⁰ Ahmad Izzuddin, *Menentukan Arah Kiblat Praktis* , Yogyakarta : Logung Pustaka, first ed, 2010,page. 3.

²¹ A. Jamil, *Ilmu Falak (Teori dan Aplikasi)*, Jakarta: Amzah, 2009, page.109

Slamet Hambali defines The Qibla as the closest direction to The Kaaba through the closest line. And it is a obligation to all muslims to face it during performing salat.²² So to define the Qibla direction arithmetically is the direction from a place to another place on the earth pointed by the shortest quadrant of circle which passes or connects those two places. In other words, it is the closest distance in the great circle which passes through between The Kaaba (Mecca) and that particular place.

Susiknan Azhari defines the Qibla is the direction pointed by the great circle on the Earth which connects between the place where someone performs a prayer and the geographical location of The Kaaba. Mochtar Effendy interpreted the Qibla as the direction of praying, in the direction of the Ka'bah in the city of Mecca. So it can't be true if the people in east Java for example performs a prayer by facing southeast even though it will be finally to the Kaaba if we drag a line southeast for the earth is spherical. It's

²² Slamet Hambali, *Ilmu Falak I(Tentang Penentuan Awal Waktu Salat dan Penentuan Arah Kiblat di Seluruh Dunia)*, Semarang: Postgraduate Program IAIN Walisongo Semarang, 2011. page.167.

because the closest direction to The Kaaba for the people in East Java is northwest.

From those mentioned definitions above, it can be concluded that the qibla is the closest direction to the Ka'bah from the one coordinate point to the coordinate point of Ka'bah where we must face the Ka'bah when do praying.

B. The Law of Qibla

1. The Law from Al Quran

In Al Qur'an, there are many explanations regarding to the basic law facing the Qibla,, as follows :

a. QS Al Baqarah 2:144

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ
 الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ
 لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (البقرة ١٤٤)

Meaning: “We have already seen the turning about of your face to the heaven; so We will indeed definitely turn you towards a

Qibla (Literally: their Qibla) that shall satisfy you. So turn your face towards the Inviolable Mosque; and wherever you are, then turn your faces towards it. And surely the ones to whom the Book was brought do indeed know that it is the Truth from their Lord; and in no way is Allah ever heedless of whatever they do.(QS Al Baqara 2:144)

The verse above is an instructions for the muslims to face the Kaaba precisely when they perform a prayer, either the one who can see it directly (anyone who perform a prayer in Al-Masjid Al-Haram) or the one who can't (any one who either pray outside Al-Masjid Al-Haram or out of Saudi Arabia).²³ We can see the command in that verse from the sentence *فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ*. the word *فَوَلِّ* is a *fi'il 'amr* (imperative verb) means Turn! The instruction to turn in that verse means to turn our face and all the human body toward the Qibla.²⁴

b. Q.S. Al-Baqarah verse 149

وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ

²³ Abdul Halim Hasan, *Tafsir Al-Ahkam*, (Jakarta: Kencana Perdana Media Group), first print, ed I, 2006, page 18.

²⁴ Ahmad Izzuddin, *Kajian Terhadap Metode-metode Penentuan Arah Kiblat dan Akurasinya, a dissertation*, (Semarang: IAIN Walisongo), 2011, page 121.

رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (البقرة ١٤٩)

Meaning: And wherever you are startest forth, So turn your face towards the Inviolable Mosque; that is indeeds the truth from the lord. and in no way is Allah ever heedless of whatever they do. (QS Al Baqara 2:149)

In kitab *Tafsir al-Azhar* the verse above is interpreted that Allah commanded the prophet Muhammad PBUH and his people to face The Kaaba in Al-Masjid Al-Haram. It means wherever on this earth he went, he had to face the Qibla (Al-Masjid Al-Haram) when the time to perform salat came.²⁵ In another tafseer (interpretation) states that the verse above contains the directing (instruction) to face Al-Masjid Al-Haram Wherever the prophet went out or wherever he were. This ayah is truly from Allah SWT to state the order of facing the Qibla, and it is inserted with a little threat so that they don't tend to go in a wrong path.²⁶

Allah SWT repeated once more the order to face the Qibla to explain that facing the Qibla is an ordinary (usual) thing in any

²⁵ . Hamka, *Tafsir Al-Azhar Juz 1-2-3*, (Jakarta: Pustaka Panjimas), 1982, page 14-15.

²⁶ Sayyid Quthb, *Tafsir Fi Dhilalil Qur'an*, Juz I, (Jakarta: Gema Insani), 2000, page 165.

age and place. Facing Al-Masjid Al-Haram is a common sharia in any era and place. You turn to Qibla (Al-Masjid Al-Haram) is the truth, and by that it is wisdom and convenience from your Lord.²⁷

c. QS Al Baqarah 2:150

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا
وَلَاءَ لَكُمْ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ (البقرة ١٥٠) تَحْشَوْهُمْ وَاخْشَوْنِي

Meaning : *“And from where you go out, then turn your face towards the Inviolable Mosque, and wherever you are, then turn your faces towards it, lest that mankind should have an argument against you, excepting (the ones of) them that do injustice. So do not be apprehensive of them, and be apprehensive of Me, and that I may perfect My favor on you and that possibly you would be guided”.*(QS Al Baqarah 2:150)

Ibn Jarir narrated from the path of As-Suddi with his sanadad, he said, "When the Qibla of Prophet Muhammad's praying was moved towards the Ka'bah after earlier towards Baitul Maqdis, the polytheistic people said," Muhammad was confused with his religion so that his direction was directed towards you. He

²⁷ Tengku Muhammad Hasbi as-Sidiqy, *Tafsir al-Qur'an al-Majid al-Nur*, vol I, (Jakarta: PT. Cakrawala Surya Prima), 2011, page 149.

knows that you are more true than him and he will enter your religion. 'Then Allah ta' decreases His word,

The ulama have many different views about the purpose of repeating Three times the verse about Qibla. Some says that it (The repeating) is meant as an accentuation because the naskh (the replacement)²⁸ happened in Islam for the first time as stated by Ibnu Abbas and other Ulama.²⁹

According to Ibnu Abbas as quoted by Ibnu Katsir said that the repeating of the sentence *فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ* functions as accentuation (*ta'kid*) how important to face the Qibla. Meanwhile, according to Fakhruddin Al-Razi quoted by Ibnu Katsir considered that the repeating has different functions. In surah al-Baqarah ayah 144, the sentence is meant to the people who can see the Kaaba. While ayah 149 surah al-Baqarah is

²⁸ The Naskh is an omission (*Izālah*), a change or a replacement (*tabdīl*). To replace the old law to the relevant law by the new revealed one. See, T.M. Hasbi Ash-Shiddieqy, *Ilmu-ilmu al-Quran Media Pokok dalam Menafsirkan al-Quran*, (Jakarta; Bulan Bintang), first print, 1972, page 142.

²⁹ Abdullah Bin Muhammad Bin 'Abdurrahman Bin Ishaq Alu Syaikh, *Tafsir Ibnu... page 377*.

revealed and meant to the people outside Al-Masjid Al-Haram. While on verse 150 surah al-Baqarah is meant to them who are far from Al-Masjid Al-Haram.

2. The Law from Hadith

The hadith from Imam Al-Bukhari in kitab Shahih al-Bukhari explains about how important the Qibla direction in performing Salat.

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ قَالَ: حَدَّثَنَا ابْنُ الْمُهْدِيِّ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ سَعْدٍ عَنْ مَيْمُونِ بْنِ سِيَاهٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبَلَتَنَا وَأَكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّةِهِ)³⁰ (رواه البخارى)

“Amr bin Abbas related to us from Ibnu al-Mahdi from Manshur bin Sa’d, from Maimun bin Siyah, Narrated 'Anas bin Malik: Allah's Messenger (pbuh) said, "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection.(Sahih Al-Bukhari)

³⁰ Abi Abdillah Muhammad Ibni Ismail al Bukhari, *Shahih Al Bukhari Juz al Awal*, (Istanbul: Daar Al Fikr, 2005), 102.

Besides, in kitab Jami' As-Shahih Sunan At-Tirmidzi is related some Hadith about facing the Qibla

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي مَعْشَرٍ : حَدَّثَنَا أَبِي ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو ،
عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ مَا بَيْنَ
الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

“Muhammad bin Abu Ma’syar Related to us, my father related to us, from Muhammad bin Amr, from Abu Salamah, Narrated 'Abu Hurairah narrated that: Allah's Messenger said: (in Medina and the place in parallel to it)"What is between the east and the west is Qiblah." (Sahih) (Jami' at-Tirmidhi)³¹

وَقَالَ ابْنُ عُمَرَ : إِذَا جَعَلْتَ الْمَغْرِبَ عَنْ يَمِينِكَ ، وَالْمَشْرِقَ عَنْ شِمَالِكَ فَمَا
بَيْنَهُمَا قِبْلَةٌ إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ³²

“Ibnu Umar said ‘ If the west is on your right side, and the east is on your left side, what's between them is Qibla, if you want to face the Qibla’ .”

وَقَالَ ابْنُ الْمُبَارَكِ : مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ. هَذَا لِأَهْلِ الْمَشْرِقِ

³¹ . Muhammad Nasiruddin Al Albani, *Shahih Sunan At-Tirmidzi I*, transl by Ahmad Yuswaji (Jakarta: Pustaka Azzam, 2007), second print, 290.

³² Abi Isa Muhammad bin Isa, *Jami' As-Shahih*, 174.

“Ibnu Al-Mubarak said, between the east and the west is Qibla. It applies for them who live on the east of The Kaaba.”

And other hadith narated by Abu Utsman Adh-Dhabbi,

أَخْبَرَنَا أَبُو عَثْمَانَ الصَّيِّيُّ، أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الْجَبَّارِ بْنِ مُحَمَّدٍ الْجَرَّحِيُّ، أَخْبَرَنَا أَبُو الْعَبَّاسِ الْمُجَبِّبِيُّ، أَخْبَرَنَا أَبُو عَيْسَى التِّرْمِذِيُّ، أَخْبَرَنَا الْحَسَنُ بْنُ بَكْرِ الْمَرْوَزِيُّ، أَخْبَرَنَا الْمُعَلَّى بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ، عَنْ عَثْمَانَ الْأَخْنَسِيِّ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: (مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ)

“Abu Utsman Adh-Dhabbi related to us, Abu Muhammad bin Abdul Jabbar bin Muhammad Al Jarrahi related to us, Abu Isa At-Tirmidzi related to us, Al-Hasan bin Bakr Al-Mawarzi related to us, Al-Mu’alla bin Manshur related to us, Abdullah bin Ja’far Al-Makhrami related to us, from Utsman Al-Ahnasi, from Sa’id Al-Maqburi, from Abu Hurairah from the prophet PBUH said” what’s between the east and the west is the Qibla.”

The evidence of The Holy Quran and Hadith above discussed indirectly about direction by mentioning the east and the west. The importance of the direction in determining the Qibla direction is a necessity we have to learn. By knowing neither the direction nor our position geographically, it will be impossible for us to determine our Qibla direction. While the utterance if the west

is on your right side and the east is on your left side, what's between them is the Qibla is by concerning the revelation of an ayah when the prophet PBUH was in Medina where geographically Medina is on the north of Mecca, so in facing the Qibla Medina people just face south. (what's between the east and the west).

C. Theologian Opinion Regarding to the Qibla Direction and based on *Fiqh*

1. Qibla Direction According to Syafi'iyah and Hanabilah

The Syafi'iyah argue that facing '*Ainal-Ka'bah*' is obligatory for people who near to the Ka'bah as well as who cannot see the Ka'bah (domiciled far from the Ka'bah). For those who are far from the Ka'bah, they are obliged to study hard with clues that can lead to the direction of '*ainal-ka'bah*' even though in essence it is facing the Qibla in a *jihat al-ka'bah*. Therefore, a little turning away from *ain al-ka'bah*, especially the chest of the person who is carrying out the prayer, they can cancel the prayer if the person is praying while standing or sitting. And if someone

is praying lying down, the prayer is null if he turns his face or chest.

The legal basis for facing the Qibla according to the Syafi'iyah and Hanabilah scholars about facing the Qibla lat ainal-ka'bah is QS. Al-Baqarah verse 144, especially in the fragments of the verse *وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ*. The focus of Imam Shafi'i and Hambali Imam is the word *Syatrah* which means that the direction is facing one another and that occurs before him. Then it is determined that facing '*ainal-ka'bah*' the law is mandatory.

حدثنا إسحاق بن نصر قال حدثنا عبد الرزاق أخبرنا ابن جريج عن عطاء سمعت ابن عباس قال لمادخل النبي صلى الله عليه و سلم البيت دعا في نواحيه كلها ولم يصل حتى خرج منه فلما خرج ركع ركعتين في قبل الكعبة وقال هذه القبلة³³

Meaning: "Ishaq bin Nasir told us, Abdu Rozaq told us, Ibn Jarir told us from 'Aṭā' said: I heard Ibn Abbas say: when the Prophet SAW entered Baitullāh he prayed in his corners and did not pray in it until he comes out. When he came out he prayed two rak'ahs in front of the Ka'bah, then said: "This is the qibla" ". (Narrated by AL-Bukhori)

From the point of view of the Syafi'iyah and Hanabilah that the hadith above is limiting (*haṣr*), so it is determined that the

³³ Muhammad Ali As-Sabuny, *Rawai' u al-Bayan Tafsi ru al-Ayat al-Ahkam min Al-Qur'an*, (Damaskus: Maktabah al-Ghazali), 1980, page 125.

qibla is the Kaaba and there is no qibla except '*ainal-ka'bah*'³⁴. Thus God made the holy house a place of Muslim unity. As stated by Imam Shafi'i in his book *Al-Um*, what is meant by the holy mosque is the Kaabah (Baitullah). It is obligatory for everyone to face him when doing Fardu prayers, sunnah, the corpse and everyone when prostration and tilawah. When it is known the direction of the Qibla is 24° from west to north, then it should not be tilted to the left or right which is not the direction 24° from west to north³⁵

2. Qibla Direction According to Hanafiyah and Malikiyah Ulama

In the case of Hanafiyah and Malikiyah Ulama, the Qibla direction is divided into two conditions, namely, if someone is in the city of Mecca, then it is necessary to determine the qibla direction based on *ain al-ka'bah*. Then, for those who pray outside the city of Mecca, the necessity is to face the Kaabah. Because

³⁴ Muhammad Ali As-Sabuny, *Rawai'u al-Bayan*....page 125.

³⁵ Abi Abdullah Muhammad bin Idris Asy Syafi'i, *Al-Um*, Penerjemah: Misbah, Tahqiqi & Takhrij : Rifa'at Fauzi Abdul uthalib, (Jakarta; Pustaka Azzam), Jilid II, th 2014, page 165-166.

Allah has commanded the Prophet Muhammad and the believers to face *Masjidil al-haram*, while the order was when they were in the city of Medina not in front of the Kaabah. From the story conclude an understanding that facing to *ain al-kaabah* the law is not mandatory, because the burden of a law (*taklif*) is adjusted to the level of ability³⁶. This opinion was also supported by the Hanafiyah scholars, one of whom was Abu Bakr Alauddīn Al-Samarqandī in his book "*Tuḥfah al-Fuqahā*" regarding the necessity of facing the Qibla for those who were able. If in a state of being able to see the Kaabah, then the law must face to *ain al-ka'bah*. If the distance is far from the Holy Mosque making it difficult to face and see the Kaabah, then face the Mihrab which is based in the direction that shows towards the Kaabah³⁷

The other opinions that are supporters of the opinion of Imam Malik and the Hanafi Imam are acts of friends who when they were carrying out the morning prayers in Medina (*Masjid*

³⁶ Akmaluddin Abu 'Abdillah ar-Rumi, *Al-Inayah Syarh al-Hidayah*, juz 1, (Damaskus: Dar al-Fikr), page 269-

³⁷ Abu Bakar Alauddin As-Samarqandy, *Tuhfah al-Fuqaha*, (Beirut: Dar al-Kutub al-Ilmiyah), 1994, page 119

Bani Salamah) facing towards *Bait al-Maqdis* and turned their backs on the Kaaba. Then, said to them; "Indeed the qibla direction has been turned towards the Kaabah" so they rotate in the midst of their prayers without looking for directions and the Prophet did not deny what they did, therefore the mosque was named the *Zī Qiblatain* mosque (Mosque which has two Qiblah). Likewise, the events of the morning prayer at the Quba mosque, in the story when people were carrying out the morning prayer at Quba, came and said; "Indeed, the Messenger of god has received the revelation on the night, and indeed has been ordered to face the Ka'bah then expose you to the Kaabah" while they pray with the Qibla when it faces Sham. Then they turned to Kaabah. From the two stories and experiences of the companions who were not opposed by the Messenger of God, the opinion of Imam Malik and Imam Hanafi became strong.³⁸

³⁸ Imam An-Nawawi, *al-Minhāj...* *Ibid*, page 476.

D. The History of Qibla Direction

Talking about the history of Qibla will not be separated from the discussion of the Ka'bah. Ka'bah is the house of God, the qibla and the center of various Muslim worship are the sacred buildings that located in the city of Mecca. In the Dictionary of Islam it is explained that the Ka'bah (Baitul Makmur) was first built two thousand years before the creation of the world. Prophet Adam AS is considered to be the foundation of the building of the Ka'bah of the earth.³⁹

Ka'bah is a cube-shaped building, in the middle of the *Masjid Al Haram* in the city of Mecca. It is also a sacred monument of Muslims, as a building that used as a benchmark to lead Qibla in perform praying. This place is also for pilgrimage to pilgrims when carrying out the fifth pillar of Islam, named *Haji*. There have two levels of roof and made of wood that wrapped in

³⁹ Sukinan Azhari, *Ilmu Falak Perjumpaan Khanazaah Islam dan Sains Modern*, (Yogyakarta: Suara Muhammadiyah, 2007), page 41

stainless steel. The walls are made of stone whose surface has been smoothed out.⁴⁰

At the time of Prophet Ibrahim and his son Prophet Ismail, the location was used to build a house of worship in previous time. According to QS Ali Imron:96,, the building was the first house of worship place. In that development, the Prophet Ismail As received *Hajar Aswad*⁴¹ from Jibril in Jabal Qubais, then placed it in the southeast corner of the building. The building is in the form of a cube which is called *muka'ab*. Those is the reason how was Ka'bah name appeared.⁴²

The Prophet Muhammad once did ijihad which He faced the Qibla towards Baitul Maqdis (Masjid al-Aqsa). Because at that time, the position of Baitul Maqdis was still very special and the Ka'bah was still filled with many heathens. Even though the

⁴⁰ Slamet Hambali, Ilmu Falak 1(*Penentuan Awal Waktu Salat dan Arah Kiblat Seluruh Dunia*),....page 151-152

⁴¹ Looking at general Indonesian Dictionary (*Hajar al-Aswad* is batu hitam(black stone)

⁴² Susiknan Azhari, Ilmu Falak Perjumpaan Khanazah Islam dan Sains Modern,...page 41

migration has taken place, there is still no change in the direction of Qibla. About 16 months he was oriented to Baitul Maqdis. But the Prophet Muhammad missed to face Masjidil Haram and finally a revelation came down and turned his qibla to the Ka'bah in the Masjidil Haram.⁴³

Ka'bah which is currently known to Muslims is not the same as it was. According to Dr. Muhammad Ilyas Abdul Ghani, Ka'bah, has undergone renovations at least 12 times throughout history. Yaqut Al-Hamawi, a historian from Iraq, added that humans that lay the foundation of the Ka'bah' was Prophet Adam. After being revealed by Allah from Heaven to Earth. However, the building is not eternal on Earth because after the demise of Prophet Adam, the building was lifted by Allah, to the sky.

Along the time, after the development carried out by angels and the birth of a generation of humans, the Ka'bah experienced

⁴³ Looking at Muh. Muhammad Arifin Sudiby, Sang Nabi Pun Berputar (Arah Kiblat dan Tata Cara Pengukurannya), Solo: Tinta Medina, 2011, hlm. 53-58. Looking at Ahmad Izzuddin, Ilmu Falak Praktis (Metode Hisab Rukyat Praktis dan Solusi Permasalahannya),.... Page .170

changes due to renovations after being damaged by age or due to natural disasters.⁴⁴

E. Qibla Direction Determination Method

If talking about the Qibla we automatically also talking about azimuth, which is the distance from the north to the vertical circle through the sky or through a place which measured along the circle of horizon according to the direction of the clockwise rotation. Thus, the discussion of Qibla direction is closely related to the geographical location of a place, that is about how many degrees the distance of a place from the equator is better known as the term latitude and what degree is the location of a place from the longitude of the city of Mecca.⁴⁵

A method in determining the Qibla direction is needed, such as:

⁴⁴ Muh. Hadi Bashori, *Kepunyaan Allah Timur dan Barat*, (Jakarta: PT. Gramedia, 2014) page.53

⁴⁵ A.Jamil, *Ilmu Falak (Teori dan Aplikasi) Arah Kiblat, Awal Waktu, dan Awal Tahun (Hisab Kontemporer)*, (Jakarta: Amzah, 2009), page 109.

1. Qibla Rasdul

Qibla *Rashdul* is the provision of time in which the shadow of an object exposed from the sun to the Qiblah direction.⁴⁶ The position of the sun which is right above the Ka'bah will occur when the latitude of the Ka'bah is the same as the declination of the Sun. flood. Thus, the direction of the falling shadow of an object affected by sunlight is the Qibla direction.⁴⁷

There are two kinds of Qibla *Rashdul*

a. Global Qibla *Rashdul*

Global Qibla *Rashdul* is a Qibla direction taken from the position of the Sun when it is mermining at the zenith point of the Ka'bah⁴⁸ The annual Qibla Rashdul is set on 28th May (for the basitha year) or 27th May (for leap years) and also on

⁴⁶ Susiknan Azhari, *Ensiklopedia Hisab Rukyat*, First Print, (Yogyakarta: Pustaka Pelajar, 2005), page 179.

⁴⁷ Susiknan Azhari, *Ilmu Falak: Perjumpaan akahanazah Islam dan Sains Modern*, Second Print(Yogyakarta : Suara Muhammadiyah, 2007), page 53. And also Maskufa, *Ilmu Falak*, First Print, (Jakrta : Gaung Persada Press, 2009), page 143.

⁴⁸ Slamet Hambali, “ Metode Pengukuran Arah Kiblat dengan Segitiga Siku-siku dan Bayangan Matahari Setiap Saat:., (Semarang : Perpustakaan Pasca Sarjana IAIN Walisongo, 2010), page 30

15th July (for the first year) or 16th July (for leap years) each year as "*qibla rashdil yaummu*"⁴⁹

This happens on every 28th May (11^J 57^m 16^d LMT or 09^J 17^m 56^d GMT) and 16th July (12^J 06^m 03^d LMT or 09^J 26^m 43^d GMT). If it desired at other times, the GMT time must be corrected by the difference of time in the relevant place. For example, WIB has a difference of 7 hours with GMT. With a note, if east longitude, then plus (+), and if west longitude, then minus (-). As an example:

WIB 28thMay → 09^J 17^m 56^d GMT + 7 hours = 16^J 17^m 56^d

16th July → 09^J 26^m 43^d GMT + 7 hours = 16^J 26^m 43^d WIB

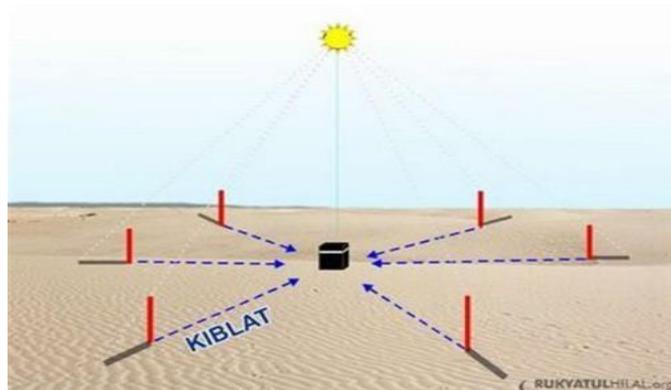
So every 28th May at 16:17:56 WIB or 16th July at 16:26:43 IWST, all the images of the objects that stand perpendicular to the surface of the earth indicate the Qibla

⁴⁹ Slamet Hambali, Ilmu Falak, Penentuan Awal Waktu Salat Dan Arah Kiblat Seluruh Dunia), (Semarang : Program Pasca Sarjana IAIN Walisongo Semarang, First Print, 2011), page. 192.

direction, so that at that time it is good to check or determine the direction of Qibla.⁵⁰

Look at this picture!

Picture 1. Qibla Roshdul.



(Source : <http://rukyatulhilar.org>)

b. The Local or Daily Rashdul Qibla

The formulas for knowing when the shadows of the sun in the direction of Qibla every day are:

⁵⁰ Muhyidin Khazin, *Ilmu Falak (Dalam Teori Dan Praktek)*, (Yogyakarta: Bauna Pustaka, 2004) page 72

1. Formula Finds the Angle of Helper (U)

$$\text{Cotan } U = \tan B \times \sin \varphi^x$$

2. Formulas Finding Time Angles (T)

$$\text{Cos } (t-U) = \tan \delta^m \cos U \div \tan \varphi^x$$

3. Formulas Determining Qibla Direction with Essential Time (WH)

$$\text{WH} = \text{Pk } 12 + t \text{ (if } B = \text{UB} / \text{SB)}$$

$$\text{Pk. } 12 - t \text{ (if } B = \text{UT} / \text{ST})^{51}$$

4. The formula changes from time to time (WH) to local mean time (WIB, WITA, WIT)

$$\text{WD (LMT)} = \text{WH} - e + (\text{BT}^d - \text{BT}^x) \div 15$$

Information:

U is the helper angle (process)

t-U there are two possibilities, namely positive and negative. If U is negative (-), then t-U remains positive. Whereas if U is positive (+), then t-U must be changed to negative.

t is the time angle of the sun when the image of an

⁵¹ Slamet Hambali, *Ilmu Falak (Penentuan....)* ... page 192

object standing upright shows the direction of the Qibla.

δ^m is the declination of the sun. To get accurate results is certainly not enough. The initial stage of using data at 12 WD (at 12 WIB = 05 GMT), the second stage is taken according to the results of the initial data calculation using interpolation.

WH is essential time, people often refer to istiwak time, which is time which is based on essential sun circulation where pk. 12:00 is always based on when the sun is right at the upper Meridian.

WD stands for Time Region which is also called LMT stands for Local Mean Time, which is the time of mid-territory Indonesia, which includes West Indonesia Time (WIB), Central Indonesia Time (WITA), and Eastern Indonesia Time (WIT).⁵²

e is Equation of Time (Leveling Time or Daqoiq ta 'dil al-zaman). Like the declination of the sun, to get

⁵² *Ibid*Page 193.

accurate results is certainly not enough. The first stage uses 12 WD data (pk 12 WIB = pk 05 GMT), the second stage is taken according to the results of the calculation of the initial data using interpolation.

BT^d is Regional Longitude, WIB = 105°, WITA = 120°, WIT = 135°. ⁵³

2. Azimuth of qibla

Azimuth of Qiblah is an angle (arc) which is calculated from the North point to the East (clockwise) through the horizon to the projection of Kaaba. Or it can also be defined as the angle formed by a line connecting the center and the North point with the line connecting the center and projection of the Kaaba through the horizon to the east (clockwise). ⁵⁴ The North Point azimuth is 0°, the East point of the azimuth 90°, the South azimuth point is 180° and the West point of the azimuth is 270°. ⁵⁵

⁵³ Slamet Hambali, *Ilmu Falak 1 (Tentang Penentuan Awal Waktu Salat dan Penentuan Arah Kiblat di Seluruh Dunia)*. Page 194.

⁵⁴ Slamet Hambali, *Ilmu Falak (Arah Kiblat Setiap Saat)* , (Yogyakarta: Pustaka Ilmu, First Print, 2013), page. 22

⁵⁵ Slamet Hambali, *Ilmu Falak 1 (Tentang Penentuan Awal Waktu Salat dan Penentuan Arah Kiblat DiSeluruh Dunia)*... page. 183.

To determine the azimuth of qibla, some data are needed, such as:

a. Latitude of Place / *Ardlul Balad*

The area desired by the latitude of *ardlul balad* is the distance from the area that we want to measure the equator along the longitude. The equator is latitude 0° and the polar point of the earth is 90° . So latitude range values is from 0° to 90° . South of the equator is called the South Latitude (LS) with a negative sign (-) and to the north of the equator called North Latitude (LU), marked (+)

b. Longitude Place / *Thulul Balad* area we want.

Longitude place or *thulul balad* is the distance from the desired place to the longitude that passes through the city of Greenwich near London, located in the west of the Greenwich city to 180° that called West Longitude (BB) and east of the Greenwich city to 180° that called East Longitude (BT) .

c. Latitude and longitude of the city of Mecca (Kaaba)

The amount of latitude data of Mecca is $21^{\circ} 25' 21.17''$ LU and Longitude Mecca is $39^{\circ} 49' 34.56''$ BT. The way to find out and determine the latitude and longitude of the place on earth is⁵⁶

3. Istiwa' Stick

Istiwa' stick is a stick that plugged perpendicular to a flat plane and placed in an open place so that the sun can shine freely. The term often used in ancient times is 'gnomon'.

4. Qibla Triangle

The use Qibla triangle after the user find the azimuth. This method is used to facilitate the application of Qibla angles in the field. The basis used in this Qibla triangle is a comparison of trigonometric formulas. When it is known that the length of one side of the triangle, which is side a, then side b is calculated as the

⁵⁶ Ahmad Izzuddin, *Ilmu Falak Praktis (Metode Hisab Rukyat Praktis dan Solusi Permasalahannya)*,...page .31.

Qibla angle (U-B), then the ends of both sides are drawn to form a Qibla line.⁵⁷

Determining the west and east points with sunlight can be done in the following way

- a. Choose a place that is smooth, flat and open
- b. Make a circle in that place with fingers around 0.5 meters.
- c. Plug a straight stick about 1.5 meters high perpendicular to the center of the circle.
- d. Put a point B on the point of intersection between the shadow of the stick with the western circle line (when the shadow of sunlight starts entering the circle). This point B occurs before the dhuhur time.
- e. Give a dot T to the point of intersection between the shadow of the stick with the eastern circle line (when the shadow of the sun comes out of the circle). This point T occurs after the dhuhur time.

⁵⁷ Ahmad Izzuddin, *Ilmu Falak Praktis (Metode Hisab Rukyat Praktis dan Solusi Permasalahannya)*,... page. 69.

- f. Connect point B and point T with a straight line or rope.
- g. Point B is the west point and point T is the east point, so that a straight line has been obtained indicating the west and east direction.
- h. Make a line northward perpendicular to the east-west line, then this line shows the true north point.⁵⁸

5. Magnetic compass

Compass is a tool for the direction of the wind by using magnetic pointing arrows that adjust itself to the earth's magnetic field to show the direction of the wind. In principle, it works based on a magnetic field that can indicate the position of the magnetic poles of the earth. Because of its magnetic properties, the needle always shows north and south direction.

⁵⁸ Muhyidin Khazin, *Ilmu Falak Dalam Teori dan Praktik*,... page. 59.

The compass function includes finding the magnetic north, to measure the angle, to measure the angle of the map and to determine the orientation. It's just that the northern direction shown is not true north but magnetic north.

Compass has many weaknesses, such as :⁵⁹

- a. The north needle of the compass does not point to true North but instead it points to the north pole of the earth's magnet, where between the earth's north pole and the earth's magnetic north pole sometimes coincide, and sometimes not coincide, thus requiring correction of magnetic declination.
- b. If there is a magnetic field around the compass, then the compass needle will shift towards the magnetic field.
- c. If using a Qibla compass (the maximum number is not 40 but 360) it will be even more confusing, because the cities in Java to get Qibla direction in the guide book, the Qibla compass using the reference number 9 from circle number 40, which

⁵⁹ Slamet Hambali, *Ilmu Falak (Arah Kiblat Setiap Saat)*, ...page. 3-4.

means the Qibla direction for the Javanese area according to the direction of the compass qibla is 81° from North to West (or 9° from West to North).

Therefore, to find the true north direction need a recalculation / correction of the direction thath indicated by the compass needle.⁶⁰

After the Qibla direction calculation is obtained, (for example $24^\circ 43' 06.18$ for Yogyakarta). The method of measurement are:

- a. Choose a flat and flat place
- b. Determine the true north and south direction either with compass or with sunlight. Then both directions are marked. When determining the north point with a compass, please consider the magnetic variation. For Indonesia, from west to east, it is around $-1^\circ \text{d.d} + 5 +$. For

⁶⁰ Slamet Hambali, *Ilmu Falak (Arah Kiblat Setiap Saat)*,...page. 3-

example, for Yogyakarta at $+ 0^{\circ}45'36''$. It means that the true north point seen from Yogyakarta is in the north east of the magnitude (compass) of $0^{\circ}45'36''$.⁶¹

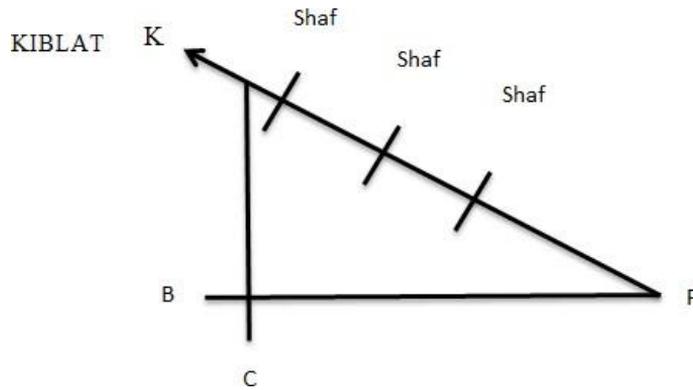
- c. The two points (part b) are connected with a rope or thread.
- d. In this line or thread (part c) a point is made (for example P).
- e. From point P this is drawn a straight line from the west point marked B, so that it becomes a PB straight line.
- f. In the PB line it is measured from point P along one meter (for example); then given point C.
- g. From point C a line is perpendicular to the PB line to the north.
- h. The lines drawn from point C are measured along the tangent of the direction of the Qibla (for example, for Yogyakarta, $24^{\circ}43'06.18'' = 0.46$ meters, then given the K point.

⁶¹ Muhyidin Khazin, *Ilmu Falak Dalam Teori dan Praktik,...* page. 57.

- i. Between point K with point P a straight line is made so that it becomes a PK line. This PK line shows the Qibla direction for the city of Yogyakarta.
- j. Then if you are going to make a shaf line, you can make a line perpendicular to the line that shows the direction of the Qibla.

For more details, the following picture can be considered.⁶²

Picture 2. The way to use a compass



(source: kompas.com)

⁶² Muhyidin Khazin, *Ilmu Falak Dalam Teori dan Praktik*,...page 58.

6. Theodolite

In "*Kamus Besar Bahasa Indonesia*" (The big Indonesian Dictionary) a theodolite is a precision optical instrument for measuring angles between designated visible points in the horizontal and vertical planes and determining a distance and a height of something.(it has been used traditionally as a land surveying).⁶³ Basically theodolite has been used for land surveying but it provides angular readouts.These indicate the orientation of the telescope, and are used to relate the first point sighted through the telescope to subsequent sightings of other points from the same theodolite position. These angles can be measured with great accuracy, typically to milliradian or seconds of arc.

In using a theodolite, we can utilize sunlight as the media to measure the sunlight direction from the true north to the true south. As we have found out the sunlight direction, we can know the position of true north/south by pointing it to the sunlight direction in sighting. For example, if the sunlight direction is 50°

⁶³ *KBBI the fourth ed*, 1444.

NE (North to east) in the morning, we can turn the theodolite 50° to the left where there is the position of the true north.

Picture 3. parts of theodolite



(Source: www.google.com)

Besides using those tools in determining the direction, we can also do it by no tools or by natural signs as well as explained in these ways:

- a. By using the Sun. Martin Isler explained that the east and the west can be figured out by observing the process of sunrise and sunset when it is at its equinox which occurs twice each

year.⁶⁴ The equinox⁶⁵ is on March 21/22 and September 22/23 Which the Sun is on the celestial equator at the equinoxes, its declination is of course 0°. So the direction of sunrise and sunset shows the true east and west.

- b. By using the mosses spread over the tree. Determining the direction can be done by looking at the thin mosses to point the east and the west. It is because this plant will be thicker in a no sunlight condition. However, this concept can not show the direction precisely because there are mosses not avoid the sunlight. Therefore, we can look at the parallel mosses. If one side is thin mosses and one side is thick mosses, so the thin ones point east and the others point west. This method is usually combined by holding a tree, then finding the hot part (East/west) and the cool part (north/south). We do this way

⁶⁴ Martin Isler, “An Ancient Methode to Finding and Extending Direction”, *JARGE*, vol. 26, 1989, 192.

⁶⁵ An Equinox is the moment at which the center of the visible Sun is directly above the Equator. So On the day of an equinox, daytime and nighttime are of approximately equal in the zero latitude area. See, *Kamus Besar Bahasa Indonesia Pusat Bahasa the fourth Ed*, (Jakarta: PT. Gramedia Pustaka Utama, 2008), first print, 361.

effectively in the night.

- c. By using a constellation such as crux (southern cross) to determine the South direction, and ursa major (the great Bear) to determine the north direction. To navigate the south by The Southern Cross we can draw an imaginary line from the top of the cross to the bottom and extend it 4.5 times. Drop a vertical line from this point, which is the South Celestial Pole (SCP), to the horizon – that place is due south. While to locate the north by using "Ursa major (the great bear/the big dipper) we can look at the two bright stars that form the side of the bowl farthest away from the handle's tip. These are the "pointer stars." Draw an imaginary line connecting the pointer stars. Extend that line five times the distance between the pointer stars. You should eventually reach a somewhat bright star. This is the North Star(polaris).that place is due north. We can also use Cassiopeia to find the north direction, draw a line between 3rd and 4th star (Counting from Left to Right, or to be precise considering with 3 stars at the bottom and the

remaining 2 at the top like an M), then draw a perpendicular to that line, the perpendicular points to Polaris. That is the North!⁶⁶

Apart from the methods above, we can also use the wind to determine the Qibla direction by knowing the coordinate of the Kaaba position, knowing air temperature in determining the Qibla, then directing the Qibla to the Kaaba oriented to the blowing wind direction. This hardly known method is actually not too suggested to use but in a very urgent condition.⁶⁷

⁶⁶ A. Kadir, *Formula Baru Ilmu Falak*, (Jakarta: Amzah, 2012), first print, 90-91.

⁶⁷ Nur Hidayatullah, "Menentukan Arah Kiblat dengan Hembusan Angin (Perspektif Fiqh dan Sains)", *Al-Marshad: Jurnal Astronomi Islam dan Ilmu-ilmu Berkaitan*, vol. 2, no.1, 2017, 1.

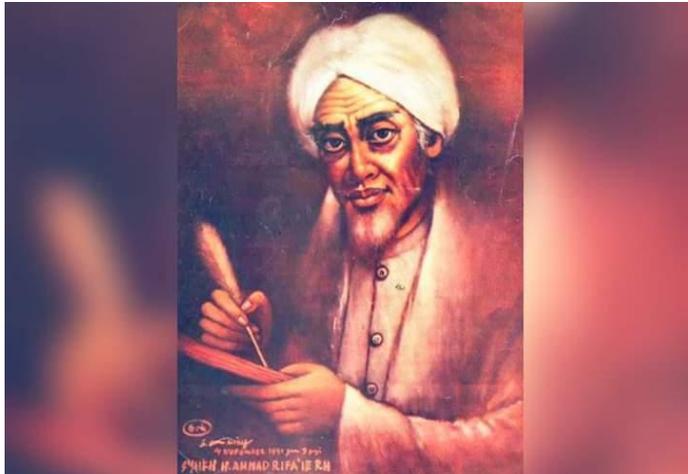
CHAPTER III

THE CONCEPT OF FACING THE QIBLA ACCORDING TO KH. AHMAD Rifa'i IN KITAB ABSYAR (THE BOOK OF ABSYAR)

A. The Intellectual history of KH. Ahmad Rifa'i

1. KH. Ahmad Rifa'i's biography

Picture 4. The picture of KH. Ahmad Rifa'i



(Source: Writer's Dokumentation)

KH. Ahmad Rifa'i was born on Muharam 9, 1200 AH or in 1786 AD in Tempuran village located in the south of Masjid

Agung Kendal. He was the son of KH. Muhammad Mahrum bin Abu Sujak, alias Raden Soetjowijoyo, a royal from Keraton descendant who became a “legal Chief of religion” (Penghulu Landraad). His mother was Siti Rahmah. KH. Ahmad Rifa’i was the last child from seven siblings which means they had had six children before him.⁶⁸

Since he was six, KH. Ahmad Rifa’i was educated by his own parents. He was taught how to write and read Arabic alphabet, how to offer a proper Salat (prayer), how to read the holy Quran, and he was taught "Kromo Inggil", Javanese polite language which was used to speak to the elders and his friends of Keraton descendants.⁶⁹

KH. Ahmad Rifa’i’s father died in 1207 AH, and so did his grand father in two years later. After his father's and grandfather's

⁶⁸ The children of KH. Muhammad Mahrum and Siti Rahmah before KH. Ahmad Rifa’i were KH. Qomarun, KH. Abdul Karim, Kiai Salamah, KH. Zakariah, Nyai Rakhibah, Nyai Radjiyah and RK. M. Arif. Source: Ahmad Syadirin Amin, *Gerakan Syaikh Ahmad Rifa’i dalam Melawan Kolonial Belanda*, Jakarta: Baiturrahman, 1995, page 41.

⁶⁹ *Ibid*, page 42

death, KH. Ahmad Rifa'i was only raised by his mother. It was a heavy burden for Siti Rahmah to raise her seven children by only herself. To reduce her burden, KH. Ahmad Rifa'i was raised by his sister, Nyai Radjiyah in Kaliwungu as he was seven. He lived in her house since then, and there he studied religion to a famous ulama in Kaliwungu, Kyai Asy'ari which was also his brother in law.⁷⁰

Living in a religious environment or we can say living in 'Pondok Pesantren' Kyai Asy'ari saw a bright light when he woke him up. To make sure whether he was different from the others or not, he tore his sarong a little to give a sign. In the next morning, he was found crying by Kyai Asy'ari. They talked, from the talking, he knew that someday that boy would be one of the great ulama. Then he was advised by Kyai Asy'ari to study in middle east after studying in Kaliwungu.

⁷⁰ Samsul Munir Amin, *Karomah Para Kiai*, Yogyakarta: Pustaka Pesantren (Kelompok Penerbit LKiS), 1st printing, 2008, page. 277

Kaliwungu was the center of islamic development in Kendal. So during his staying in religious environment, he started to learn islamic subjects such as Sarf, Nahwu, Fiqh, Badi', Bayan, Hadith, and the Holy Quran⁷¹ He also started to practice da'wah.

In his da'wah KH. Ahmad Rifa'i focused on the basic things such as Friday prayer, The Qibla direction, and a wedding ceremony based on The ulama's and The Penghulu's way. In his opinion, all the ibadat and muamalat practices they had done needed to re-evaluate. That was why his da'wah method made the ulama and the elders irritated.⁷²

Many people asked him to stop his da'wah, but it didn't make him stop. So when he was practicing da'wah in Wonosobo, he was arrested and jailed through the official court.⁷³ His courage in da'wah made his family in Kaliwungu pressed. They frequently advised to follow the rules of the government, and not to have

⁷¹ Abdul Djamil, *Perlawanan Kiai Desa, Pemikiran dan Gerakan Islam KH. Ahmad Rifa'i Kalisalak*, Yogyakarta: LKiS Yogyakarta, 2001, page 13.

⁷² Ahmad Syadzirin Amin, *Op, cit*, Page. 49

⁷³ *Ibid*, page 50

more ulama's displeasure. However, neither a people pressure nor his family advice could make him stop practicing da'wah. After going in and getting out of the prison in Kendal, Semarang, in 1816s AD, KH. Ahmad Rifa'i went to Mecca to perform Hajj and to continue his study.⁷⁴

KH. Ahmad Rifa'i learnt Islam trough the books of Salaf and Khalaf ulama. His teachers were syaikh Isa al-Barawi, Syaikh Faqih Muhammad bin Abdul Azizi al- Jasyi, Syaikh Abdurrahman, Syaikh Ubaidah, Syaikh Abdul Malik and Syaikh Ahmad Utsman⁷⁵. After he had studied in Mecca and Medina, he would be continuing his study to Egypt for 12 years. Syaikh Ibrahim al-Banjuri was his teacher during he was in Egypt. He had got many friends from Indonesia as well. They were Syaikh Nawawy bin Umar from Banten and Syaikh Muhammad Khalil from Bangkalan

⁷⁴ *Ibid*, page 51

⁷⁵ Mukhlisin Sa'ad, *An-Naz'ah al- Kharijiyah fi ifkari wa harakati Syaikh Ahmad Rifa'i*, translated by Ahmad Syadzirin Amin, "Mengungkap Gerakan dan Pemikiran Syaikh Ahmad Rifa'i ", Pekalongan: Yayasan Badan Wakaf Rifa'iyah, 2004, page. 7

Madura.⁷⁶ They often discussed about the education and the culture during the colonialism era in Indonesia. They thought they needed to get the people back to the islamic Sharia based on The Quran and Sunnah.

Even the discussion was continuing on the way they were home. In a boat, three of them and some Ulama formulated da'wah strategies as they would have been back in Indonesia. There were at least 9 points to oblige.

1. Obligation to enjoin the good and forbid the evil (amar ma'ruf nahi munkar)
2. Obligation to translate Arabic books and to compose a book which used a suitable method for the condition in each area.
3. Obligation to establish islamic boarding house (pondok pesantren)
4. To deliver a general preach.
5. To find and educate the da'is.
6. To strengthen the ukhuwah by social activities.

⁷⁶ Ahmad Syadzirin Amin, *op.cit*, Page. 55.

7. To look forward a good cooperation with the Ulama in the villages or cities who opposed against the Dutch.
8. To be united in the command of The Ulama and the elders.
9. To build a religious social protest action against the Dutch policy.

KH. Ahmad Rifa'i went back to live in Kendal. He started to do his da'wah plan. At first, he delivered a general preach at Kyai Asy'ari's place in Kaliwungu. Then he established his own boarding house in Kendal. He got a good response from the people, and yet the Dutch was not suspicious of his politics.

Shortly afterwards, the government found out that KH. Ahmad Rifa'i intended to establish caliphate system. By knowing that fact, he wasn't permitted to stay in Kendal. His boarding school was shut down. It was worse to keep staying in Kendal. Finally he moved to Kalisalak Batang.⁷⁷

⁷⁷ Ibid, Page 62. See also: Tim Media Pusindo, *Pahlawan Indonesia*, Depok: Media Posindo (Puspa Swara Group), 1st printing 2008, page 7.

At the first he stayed in his Son in the law's house in Karanggongan (Karanganyar). Then he got married to a rich widow, Sujainah.⁷⁸ He then permanently stayed in Kalisalak. There he started a new life. He conducted islamic education started from the children grade. It developed a lot, then he rebuilt his boarding school. Staying in a very remote country made his movement less seen by the government. It made him easier to establish a resistant government movement. He succeeded in forming Santri Kalisalak brotherhood who isolated themselves from the City life. Many critiques were listed in a book and delivered to the government.

The main point was to criticize the moslem officials who worked for the Dutch government whose policy often unsupported islam. He created a new term "Alim Adil"⁷⁹ as the man who could become a teacher and could deliver a sermon to another. This

⁷⁸ Before he married to Sujainah, In Kendal, KH. Ahmad Rifa'i had married to a woman and they had five children, they are KH. Chabir, KH. Junaid, Nyai Zaenah, Kiai Djauhari, Nyai Fatimah. See further in Ahmad Syadzirin Amin, *op.cit*, page. 41

⁷⁹ 'Alim means a knowledgeable person. 'adil means just, and also not doing a big sin and not getting use to committing even a small forbidden things. See further Abdul Djamil, *op.cit*, page. 20

phrase had a strong impact into politics. So the government had to rethink to put him into the list of the man who disturbed the piece⁸⁰ since KH. Ahmad Rifa'i was the man of much trouble. He had ever got a problem with Kyai Asy'ari Cangkring⁸¹ and debates with Haji Pinang (a "penghulu in Batang regency). He considered there should be at least 40 people in Friday prayer, and unequal thought about congregational prayer and wedding problems.⁸² Moreover, he had to fight against the accusation of Wedono Kalisalak on him. And the top of it, his books were taken away. Many accusations on him had to make him frequently visit the court. Finally, on May 19,

⁸⁰ *Ibid*, page. 20

⁸¹ The problem began when Kiai Asy'ari felt displeased and sent a letter to KH. Ahmad Rifa'i. He was angry because KH. Ahmad Rifa'i canceled to attend in Friday prayer and congregational prayer in Kyai Asy'ari's mosque. He also broke the wedding led by The Penghulu. So then, the government reconciled them into a debate forum to express their opinion. But the debate ended by KH. Ahmad Rifa'i's calculations of the tamarind leaves which would have fallen the day after. The surprising thing was the correct calculation of the tamarind leaves he predicted. However Kyai Asy'ari kept his opinion to be right. He seduced the government to isolate KH. Ahmad Rifa'i. Ahmad Syadzirin Amin, *op.cit*,page. 69-70.

⁸² *Ibid*, page. 70

1859, the government made a decision to isolate KH. Ahmad Rifa'i.⁸³

KH. Ahmad Rifa'i was isolated in Ambon. There he had to live in a prison guest house in Batu Merah at 08.00 o'clock pm until 06.00 o'clock am. His free time he used to socialize with the locals who mostly Christian. It was on purpose he was isolated there. He might not practice da'wah there for the people were non moslem.⁸⁴ But in fact KH. Ahmad Rifa'i was stronger to accomplish his mission. He translated Arabic books into Melayu, and he began to compse a book again. He had been composing 4 books since he lived in the prison for 26 months. Then he sent those books to Maufuro bin Nawawy in Limpung Batang. He inserted some letters as the message to his family and his students.⁸⁵

⁸³ Mukhlisin Sa'ad, *op.cit*, page. 9

⁸⁴ Ahmad Syadzirin Amin, *op.cit*, page. 90

⁸⁵ The main message to his students were to teach Tarajumah book, to serve justice, to give a concise (fatwa), to declare the truth of Islam, to enjoin the good and forbid the evil, to keep in the heart and to teach Islam, and also not to be upset about the obstacles had happened. See further Ahmad Rifa'i, *Al-Waraqat al- Ikhlas Surat Wasiat KH. Ahmad Rifa'i dari Ambon*,

The Dutch snatched Maufuro's reply right before it came to KH. Ahmad Rifa'i. So they knew that KH. Ahmad Rifa'i was still communicating with his followers. Finally he was cast away to Kampung Jawa Tonado.⁸⁶ It was the last place for him to struggle and to rest in peace.

The historians haven't found a fixed date of KH. Ahmad Rifa'i's death. Even there are four versions of it.⁸⁷

1. According to Hijri calendar it was on Sunday, *Rabi'al akhir* 6, 1286 AH at the age of 85.
2. According to Gregorian calendar it was on Sunday *Rabi'awal* 1870 AD at the age of 84.
3. According to one of the second generation ulama, Syaikh Ahmad Bajuri Kendal, it was on Thursday, *Rabi'awal* 25, 1286 AH at the age of 84.
4. According to Kyai Abdurrazaq Banyumas, it was on

translated by- Ahmad Syadzirin Amin," Surat Wasiat KH. Ahmad Rifa'i dari Ambon", Pekalongan: Yayasan Badan Wakaf Rifa'iyah, 1st printing, 2009.

⁸⁶ Ahmad Syadzirin Amin, *op.cit*, page. 95-96.

⁸⁷ *Ibid*, page. 99

Muharram 10, 1294 AH.

In those opinions, they mentioned that the grave of KH. Ahmad Rifa'i is in Complex of Kyai Mojo's grave, in Tondata hill, Jawa Tonado village. It is located 1 km from Jawa Village, Minahasa, North Sulawesi. His grave is in the edge of a cliff outside Syekh Mojo's grave in the Northwest.⁸⁸

2. KH. Ahmad Rifa'i's works (article)

In his life, KH. Ahmad Rifa'i was a productive author. It is a proven fact that he had succeeded in composing many various of books which are still used as a module and a guidance by his followers up to now. But unfortunately we don't know exactly how many books he had written because many books were taken away by the Dutch. The snatched books were considered as a provocation and could endanger the government policy at that time. Some of the books are now kept safe in the library of Ootse Letteren en Geschiedenis (Leiden university) in eastern manuscript.⁸⁹

⁸⁸ *Ibid*, Page. 100

⁸⁹ Those books were the private collections of the people who had ever had a duty as the officials of the Dutch such as Snouck Hugronje, D. A.

According to a researcher from Tokyo University, Yumi Sugraha as it quoted in Ahmad Sadzirin Amin's book, There are around 65 books written by KH Ahmad Rifa'i. They are included the books which haven't been found. Those books were being written by himself in 1254-1257 AH, in Kalisalak Batang. Most of the books were verses, nazams, and prose which contained islamic teachings such as aqeedah, sharia, and tasawwuf.

These books used to be called Tarajumah which means translation of Arabic book, even though not all of them were translation. The purpose of giving this name was also meant to avoid a political consequences, because many teachings were considered to endangere the government. These are books written by KH. Ahmad Rifa'i:⁹⁰

Rinkes, dan G. j. w. Drewes, see further in Abddul Djamill, *op. cit*, page. 21-24

⁹⁰ There are some opinions of the sum KH. Ahmad Rifa'i's books. According to his studet, KH. Ali Munawir (Dewan Suryo Rifa'iyah 2007) mentioned there were 61 books. Kuntowijoyo mentioned there were 55 books, this dissent was because there were some additional books book (kind of bulletin) which were not included in KH. Ahmad Rifa's books. See further Nurudin Fajar, "Aliran Rifa'iyah di Dukuh Kretegan Desa Karang Sari Kecamatan Rowosari- Kendal pada tahun 1960- 1975.: a thesis of S1 Fakultas Ilmu Sosial, Semarang: Universitas Negri Semarang, 2007, page. 38,td.

1. Letter of Biyawara (declaration) to his students which contains his pronouncement about how important to conduct what is in his *Tarajumah Syari'ah*, 20 pages written in 1254 AH
2. *Syarh al- Iman* (explanation of Iman) about iman and ihsan in 16 Koras,⁹¹ written in 1255 AH.
3. Taisir (ease) the study about Friday prayer according to Syafi'i's madhhab, *qaul qadim* and *qaul mu'tamad*, written in 1256 AH.
4. *Nasihah al- 'Awam* (advice for a layman) about "enjoining the good and forbidding the evil, written in 1254 AH.
5. *Inayah* (Succour) about khalifah syar'iyah and worldly stuff. Written in 1256 AH.
6. *Bayan* (explanation) about islamic education and da'wah, written in 1256 AH. Two series of this books are in Indonesia, but the other four are in Leiden university, Netherlands.

⁹¹ Koras is the term used to mention the unbound books and to know how many pages there are in a book. 1 koras equals 20 pages.

7. *Targhib* (the fondness of ibadah) about the etiquette how to know Allah SWT (Ma'rifullah), written in 1257 AH.
8. *Thariqat Gedhe* (The way of truth) about how to reach Allah's pleasure, written in 1257 AH
9. *Thariqat Cilik* (The way of truth) explains the way of righteousness and as a guidance to be safe in this world and hereafter, written in 1257 AH.
10. *Athlab* (seeking) about an obligation to seek knowledge, written in 1259 AH.
11. *Husn al-mithlab* (the goodness of knowledge) discusses about, Ussuluddin, Fiqh, and, and tasawwuf, written in 1259 AH.
12. *Thullab* (the truth seeker) explains about the Qibla direction in Java, written in 1259 AH.
13. *Absyar* (to reveal) explains about the Qibla direction too, written in 1259 AH.
14. *Tariqah* (the distinction of the good and evil) about the obligation of mukallaf to Allah SWT and to society, written in 1260 AH.

15. *Asn al- Miqshad* (The provision that must be done) contains usuluddin, fiqh, and tasawwuf, written in 1261 AH.
16. *Tafshilah* (the subsection) about iman, islam, and ihsan, written in 1261 AH.
17. Imdad (to spread out) explains about arrogance and its consequences, written in 1261 AH.
18. Irsyad (The guidance) about ma'rifa to Allah, written in 1261 AH.
19. Irfaq (to share helpfulness) the summary of aqeedat al-islamiyah book, written in 1261 AH.
20. Nazham Arja (The hope) article contains isra and mi'raj oh the prophet Muhammad PBUH, written in 1261 AH.
21. *Jam'u al- Masail* (the compilations of matters).
22. *Jam'u al- Masail* II, written in 1261 AH.
23. *Jam'u al- Masail* III, written in 1261 AH.
24. *Qawaid* (the pillars of religion) explains islamic knowledge about morality, written in 1261 AH.
25. *Tahsin* (to purify) the obligation to pay of fidyah, written in 1260 AH.

26. *Syawali* (Peace) about harmony of islam, written in 1262 AH.

27. *Al- Miqshaq* (purpose) how to correctly recite Al- Fatihah, written in 1262 AH.

28. *Fauziyah* (Victory) explains about big sin and little sin, written in 1262 AH.

29. *As'ad* (to help) about ma'rifa to Allah, written in 1262 AH.

30. *Hasaniyah* (the goodness) tells about fardlu mubadarah for mukallaf, written in 1262 AH.

31. *Fadhillah* (virtue) about zikr or remembrance to God, written in 1263 AH.

32. *Tabyin al- Islah* (reforming relationship) contains of marriage term, written in 1264 AH.

33. *Abyan al-Hawaij* (information about some substances) contains of Usuluddin, Fiqh, and tasawwuf, written in 1265 AH.

34. *Tasyrihah al-Muhtaj* (explanation to the one who need) about Muamalat, trading, and something connected to a man's wish, written in 1265 AH.

- 35 Takhyirah Mukhtasar (aqeedat) contains of aqeedat, iman, islam, and ihsan, written in 1265 AH.
36. Kaifiyah (method) explains how to pray properly, to fast in Ramadhan month, written in 1265 AH.
37. Mishbahah (a light of guidance) tells about the men who abandon prayer, written in 1266 AH.
38. *Rifa'iyah al- Himmah* (keeping in ibadaat) contains of usuluddin, fiqh, and tasawwuf, written in 1266 AH.
39. *Ma'unah* (the help) talks about mukmin and kaafir, written in 1266 AH.
40. *Uluwiyah* (glory) about arrogance and the consequences of the ones who collet wealth, written in 1266 AH.
41. *Rujumiyyah* (the throw) about anti religion people who conduct vice, written in 1266 AH.
42. *Mufhamah* (to be understood) about the truth of mu'min and the mistake of kafir, written in 1266 AH.
43. *Basthiyah* (the immensity of knowledge) about the truth of Qur'an statements and sunnah, written in 1267 AH.

44. *Tahsinah* (to improve a recitation) about tajweed of Qur'an, written in 1268 AH.

45. *Tazkiyah* (the slaughter of animal) about the law of the way of slaughtering animal and the forbidden things in Islam, written in 1269 AH.

46. *Fatawiyah* (The religious fatwa) about the men who are entitled to be called a Mufti and religious adviser to the laymen, written in 1269 AH.

47. *Samhiyah* (the generosity) about Friday prayer and the ease of establishing it by qaul qadim, written in 1269 AH.

48. *Rukhsiyah* (the ease of law) explains to the traveler to establish a qasr and jam' salat during travel, written in 1269 AH.

49. *Maslahah* (the improvement of condition) about the law of inheritance division, written in 1270 AH.

50. *Wadilah* (the clear one) about the manasik of hajj, written in 1272 AH.

51. *Munawir al- Himmah* (the light of purpose) contains of sacred sentences to grace the dead and the living , written in 1272 AH.

52. *Tasyrihah* (relaying) about the obligations of an Imam, written in 1273 AH.

53. *Mahabbatullah* (Allah's love) about Allah's grace and the obligations in Islam, written in 1273 AH.

54. *Mighrab al-Tha'at* (the fondness for obedience) about the truth of Iman and Islam, written in 1273 AH.

55. *Hujjahiyah* (to defeat) about how to debate or discuss in Islam, written in 1273 AH.

56. *Tashfiya* (purification) explains the deep meaning of Al Fatiha, written in 1273 AH.

57. 700 Nazam of Prayers and the answers, written in 1273 AH.

58. 500 Javanese Tanbih (testament), written in 1273 AH.

59. *Shihatun Nikah* (the legality of marriage) the summary of Tabyin al-Islah book.

60. *Nazam aqiyah* (the guard) explains about enjoining the good, and war in the path of God, written in 1273 AH.
61. *Tanbih Rejeng* (Oblique) contains religious fatwa.
62. The important letters containing religious fatwa delivered to The penghulu in Pekalongan and other areas.
63. KH Ahmad Rifa'i's writings in syair in Kromo Inggil Javanese.
64. Kitab Tajweed, the summary of Tahsiniyah book.
65. An untitled book containing religious fatwa in 300 pages.

These writings and books were composed by the reference of Arabic books containing the study of the Holy Quran and its tafseer, hadith, usuluddin books, fiqh books, and tasawwuf books.

B. The Concept of facing the Qibla According to KH. Ahmad Rifa'i in Book of Absyar.

KH. Ahmad Rifa'i was a Kyai who was famous for his accuracy in Islam, moreover, in Salat case. Whoever had joined Rifa'iyah community, he would be completely educated about Salat

at first. The rules or the conditions of Salat, the correct requirements of Salat had to be accurate. One of the rules was the Qibla direction. He explained that facing The Qibla was one of the obligatory requirements that had to be done. He explained in Ri'ayah Al Himmah, when someone would offer the prayer, their chest should be facing the Qibla. When he was close to Kaaba he should be faithfully sure He could see Kaaba, and he should be very convinced on his mind facing the Qibla whe he was far.⁹²

In the 16th - 19th century, The Javanese was still in traditional mind, and lack of knowledge. Their life was influenced by pre-islamic culture. About the direction, they only knew about cardinal directions, East, West, North, and South.⁹³ Therefore, by this understanding, the Muslims faced West only, not Kaaba when they were offering prayer at that time. It can be seen from the mosques built by the elders for their knowledge was limited at that time.

⁹² Ahmad Syadzirin Amin, *Fikh Ibadah dalam Ri'ayatul Himmah*, Pekalongan: Yayasan Badan Wakaf Rifa'iyah. The 3rd print, 2011, page. 27

⁹³ Ahmad Syadzirin Amin, *Gerakan Syaikh Ahmad Rifa'i dalam Melawan Kolonial Belanda*, op.cit, Page. 159

Therefore, KH. Ahmad Rifa'i needed to give them a guidance and a direction to the people about the correct Qibla direction, mostly to the mufti. Facing the West was changed into the Kaaba in Masjidil Haram in Mecca. However changing the West facing into the real Qibla had ever been conducted by Syaikh Arsyad al- Banjari in 1186 AD in Batavia,⁹⁴ and Syaikh Abdurrahman al- Mashri around 1800 AD at Palembang.

His da'wah was practiced by a scientific approach about the Qibla direction to the Ulama and Penghulu. At first it was welcomed well, but then because it was written in a book inserted some critiques to the government, there were many movements and protest actions to stop KH. Ahmad Rifa'i's effort. Actually, KH. Ahmad Rifa'i's thoughts were written into two kinds of Kitaab, Thullab and Absyar which had been finished at 1259 AH. But we neither know where the Thullab book is nor who KH. Ahmad Rifa'i's successor is. In the interview of some Rifa'iyah members, they mentioned that the Thullab was one of the books which was

⁹⁴ He was born in kampung Lu Kalampayan Banjar on Safar 15, 1122 AH. or March 19, 1710 AD.

taken away by the Dutch. While the Absyar is a tarajumah book which contains 181 nazam lines which are written in Arabic pegon script in red and black color. The Arabic scripts in Javanese are for the deep meaning, analysis, and explanation. While the Quran verses and the words of Ulama are in original writings. The book of Absyar is not formed into chapter or section. So we feel a little hard to distinguish one matter from another. However We use a word "Tanbihun" to ease ourselves into the separation of matter and the new beginning of matter.

In his first session of the book, KH. Ahmad Rifa'i pronounced his gratitude to Allah SWT and salute the prophet Muhammad PBUH. Then he mentioned the name of the Tarajumah book he wrote and the school (madhhab), i.e syafi'i's school, the sunni tariqat expert.

Generally, a book of Absyar contains of three Tanbihun. The first Tanbihun explains about facing the Qibla for Javanese and the steps they have to do to find the Qibla direction. The second Tanbihun contains of his basic thoughts about the Qibla and some advice. In this part is mentioned too that there were many

fasiq mufti (rebellious ulama) who were ignorantly mistaken about telling the Qibla direction because they had not understood the true syara' (law). The third Tanbihun contains of obligation to tell the true Qibla direction, obligation to study to an aware Teacher (alim adil), some advice, and instructions to learn Thullab, because this kitaab says more about the Qibla.

And for the Qibla direction for the javanese, is in the middle of West and North West as it written in this Absyar book.

*Tertibe madep kiblat tinemune
 Iku padat kang dhinging muayanah nyatane
 Ninggalika 'bahtuwin mihrab kabeneran
 Kepindo ngalap khobar saking wong liyane
 Kang weruh ing Ka 'bah tinemu ketinggalan
 Tuwin weruh ing mihrab mu 'tamad kabeneran
 Kaping telu ijihad kiblat kinaweruhan
 Kelawan ala ting kabenerane Ka 'bah katujunan
 Tuwin kabenerane mihrab mu 'tamad tinutur
 Kaping pat taqlid anut milahur
 Saking pengucap mujtahid kiblat jujur
 Ora wenang ngalih ingkang akhir pinilahur
 Anging sah sebab apes kinaweruhan
 Saking sengarepe kang wus kapertelanan
 Nyoto ora sah salat teksir awur-awuran
 Tinggal wicorone ngarep bener pengerat.⁹⁵*

The meaning:

⁹⁵ *Ibid*, page. 6.

“In facing the Qibla solicitously
 four things which first seen
 Looking at The Kaaba in the right Mihrab
 The second, asking the tidings from another
 Who had succeeded in finding out and looking at The
 Kaaba
 By looking at the trusted Mihrab
 The third ijthihad to look at the Kaaba
 With a tool which able to point the Kaaba correctly
 By the true truth the trusted Mihrab said
 The forth is doing the taqlid
 From the honest Mujtahid about the Qibla
 No turning around from the last who follow
 But acceptable for the wrong vision
 Which had been explained
 Not Acceptable the being made of Salat
 Leaving the correct former way according to Allah”

Thus, we can conclude that KH. Ahmad Rifa'i's concept of facing the Qibla is to face the 'ain of kaaba into four steps. Mu'ayanah (to see), to ask for tidings, to perform ijthihad, and to do Taqlid. The 'ain of kaaba (kaaba direction) for the ones who offer prayer in Java is right in the middle between West and North West in $22^{\circ} 30'$,⁹⁶ either we count from the West or North West. It is the same Qibla direction to all area in Java as penned in this Tanbihun below:

Tanbihun wus kinaweruhan tinemune

*Ambane tanah jawi men dino lakune
 Saking lor mengikul doh'e amane
 Iku sama ugo daepe salat dadane
 Nujune jarum panjang antara
 Barat tepat lan barat laut wicoro
 Ugo podo kebenaran 'aine Ka'bah kinira
 Kelawan dadane wong salat bener ukuro
 Kerono saben adoh lelakonane
 Saking Ka'bah iku wuh mikir bebenerane
 Gawe shof sembahyang banget dawane
 Lan meksih sama adepe salat Ka'bah dadane
 Ugo bebeneran ing 'aine Ka'bah ketujuan
 Sebab ikulah ulama mujtahid panutan
 Syaikh Abdurrahman Mesir pinuturan
 Ing tanah Jawi kiblata nuju pandoman
 Nesehi jarum panjang antarane
 Barat tepat lan barat laut arahe
 Kang wus wicoro ngarep pertelane*

⁹⁶ West to north west is a 45° angle , so the middle of it is a $22^{\circ} 30'$ angle. See Ahmad Syadzirin Amin, *Fiqih Ibadah dalam Ri'yatul Himmah*, *op.cit*, Page.28

*Ikulah kiblate wong tanah Jawi tinemune
 Kang wus I'timad kito fatwane ulama
 Ahli mujtahid kiblat laku syara' agama
 Wajib awam anjut asih nerima
 Ing khobar alim adil riwayat sama
 Lamun dikira'no jirime Ka'bah katingalan
 Dene adepe salate wong ning kidulan
 Lan adepe salate wong ning kidulan
 Maka niscoyo podo madep katujuan
 Ing 'ain Ka'bah dadane kabeh wong salat
 Sebab nurut jarum panjang antara barat tepat
 Lan antara barat laut pinggir kiblat
 Yoiku sebab doh'e Ka'bah kang dihimmat
 Lamun dikira'no tanah Jawi kaperiksaan
 Saking Ka'bah Makkah banget adoh kenyataan
 Maka patut cilik tanah Jawi katingalan
 Malah wetoro patang jari ambane dedelengan
 Ikulah tepunge kenadloran wicorone
 Muwafaqote saking ulama bener fatwane
 Sekaihe tanah Jawi sama tinemune
 Ing dalem adepe dada ing Ka'bah 'aine,⁹⁷*

The meaning

“Warning!! It's been known and found

Java island is in six days journey

From the North to the South

It's the same as the chest facing in prayer

⁹⁷ Syaikh Ahmad Rifa'i, op.cit, page. 7-8.

That point of the long needle between

The West and The North West

It's also the same as the 'ain kaaba (kaaba direction)
assumption

Of the right direction thought of the Chest in offering
Salat.

Because when it's far

From Kaaba, it can only think if it's correct

Making long rows of prayers

And the chest still remains to face that kaaba

And it's true to face the ain Kaaba

So that's why The Mujtahid (lawmaker) is a guide

An Egyptian Syaikh Abdurrahman said

The Qibla in Java is the needle point

To notice the long needle

Between West and North West point

Which the explanation has been in the previous line

That is the Qibla of The Javanese found
That we are reliant on the Fatwa of Ulama
The Qibla mujtahid expert had done the law
Obligation to the layman accept and follow
And the same story to the tidings of Alim Adil
But if we could physically see the Kaaba
The southern men would face
The Northern men would face
They would verily face towards the faced thing
Towards the Ain Kaaba, the facing chest in prayer
Because they point the long needle between the West
And the North West near by the Qibla
It's because the Kaaba is so far away to look
If Java island could be seen
From the Kaaba which is so far away in reality
Java would be very tiny

It would be only four fingers in width to see

That was the previous matter

The agreement of ulama in true fatwa

All the Java land met in the same point

In facing the chest towards the A'in Kaaba”

The opinion of Syaikh Abdurrahman al-Mashri about the Qibla in Java that " it's not enough to face West only "came because of regarding the equator (0° latitude). Java is located in the south of equator, while Saudi Arabia is in the north. So if we want to face The Kaaba in Masjid al Haram is not to west, but we must face half North. Because it Will be impossible we have parallel position if we face West.⁹⁸

If we make a line from Java island straight to the west, it will pass Tanzania, the southern of Zaire, and the northern of Angola. While to go to Mecca, from those countries, we must pass Burundi, Kenya, Somalia, Ethiopia, Yemen, and South Yemen. It

⁹⁸ Ahmad Syadzirin Amin, *Gerakan Syaikh Ahmad Rifa'i dalam melawan Kolonial Belanda, op.cit*, page. 159

can be said, from the west to Mecca, it takes $22^{\circ} 30'$ to arrive right in the south of Kaaba side. It's different from the concept of Nawawy al- Battani in kitab Syarah sulam al-Najah which mentioned it only takes 24° to arrive in the North of Kaaba side.⁹⁹

C. The Analysis of Qibla Direction Implementation According to KH. Ahmad Rifa'i at Batang

Like most of Indonesian do, KH. Ahmad Rifa'i was one of the Ulama who took Shafi'i¹⁰⁰ school as his madhhab, so KH. Ahmad Rifa'i's concept can not be set apart from the Shafi'i school of thought. Al Shafi'i had some opinions about facing the Qibla. First: The people who can directly see The Kaaba physically, so their Qibla must be truly due Kaaba. Second: A blind man, his

⁹⁹ Ibid. the writer tried to examine the deviation between the azimuth of the north to the south of Kaaba. Quoted from the research of KH. Ahmad Izzuddin in his dissertation, we can conclude that the middle coordinate of The Kaaba is $21^{\circ} 25' 21,17''$ N, $39^{\circ} 49' 34,56''$ E. the north of Kaaba is $21^{\circ} 25' 21,29''$ N, $39^{\circ} 49' 34,36''$ E. The south of Kaaba is $21^{\circ} 25' 20,71''$ N, $39^{\circ} 49' 34,56''$ E. If We count we can know the deviation of azimuth of middle kaaba , north kaaba, and south Kaaba is only in seconds. The 24° concept of Nawawy al-Battani is closer to the calculation. See Ahmad Izzuddin , “ Kajian Terhadap Metode- Metode Penentuan Arah Kiblat dan Akurasinya” Disertasi Doktor dalam Program Islamic Studies Pasca Sarjana IAIN Walisongo, Semarang : IAIN Walisongo, 2011, page. 212-213.

¹⁰⁰ Syaikh Ahmad Rifa'i, Absyar, page. 2, n.p

prayer (salat) will be acceptable if his Qibla is directed by a sighted man. However he may still perform a prayer when there's no one directing him, and it is advisable to repeat his salat when he feels not sure where the Qibla is.

For further explanation is the one who performs ijtiḥad by mistake in determining the Qibla direction, he must reperform his ijtiḥad to omit the wrong ijtiḥad to be some perfect knowledge. The people living in Mecca but they can't see directly the Kaaba or the people living outside of Mecca, they must make every effort to determine the Qibla direction, either through the constellation, the sun, the moon, mountain, wind blow direction or any other ways to find out the Qibla direction.¹⁰¹

One of the Ulama from the Shafi'i school who had an opinion to face straight to the Kaaba was Syaikh Ibrahim al-Bajuri who was also no other than KH. Ahmad Rifa'i's teacher. Therefore, KH. Ahmad Rifa'i was also oriented towards The Shafi'i school in

¹⁰¹ Based on an-Nahl ayat 16 which means "guided and by stars they are, Sahih In ternasional Q.S An-Nahl 16

determining the Qibla direction through some steps such as muayyanah (by seeing the Kaaba), asking the tidings from another, performing ijthad, and performing Taqlid.¹⁰² Those are general steps in determining the Qibla direction. However the Javanese can not perform Muayanah because it's not suitable to Javanese people. Muayanah means seeing the Kaaba physically. While the people living in Java certainly can not see the Kaaba directly due to a very long distance which makes them difficult to see the Kaaba physically.

By the explanation above, we can conclude that Muayanah can only be performed by the people in Al Masjid Al Haram. While the people outside Al Masjid Al Haram can perform the other three ways (i.e asking the tidings from another, performing ijthad, and performing Taqlid) in determining the Qibla direction. KH. Ahmad Rifa'i had another particular method in determining the Qibla direction. Besides those general ways, he could perform '*ain al-ka'bah* (predicting the location of the Kaaba) to the people

¹⁰² The interview with Ust. Taufiq at his place in Wonosobo. April 13, 2018.

living in Java i.e the direction precisely between the west and the northwest by not mentioning the exact number. The opinion was considering that Java is a small island by two reasons: First, we can see Java island (in a map) from Mecca only in four fingers length. Second, we can travel all over Java island in six days on foot.

If we try to analyse, the size of every human finger is not the same. So it is too hard to determine the Qibla direction in this way proven astronomically. Like in 2010, a five year old child measured it by his four fingers in Mecca, then in 2014 it was remeasured by a 23 year old writer. Between the first measurement in 2010 and 2014 measurement are so much different because of the different finger size. Even though it was a very minimum difference, but if we had dragged a line over Java island, it would have effected so much to the result.

Moreover, if we measure it by crossing from the eastern of Java to the western of Java on foot only in six days. While the speed of every traveler is variable depending on the time and their own condition. Besides, the age and the sex will effect much on the

speed and how long they can reach as well, and so will the condition of the road up and down. This data below is about the average speed of traveler:¹⁰³

Source	Kinds of traveler	Speed (m/s)
Sleight (1972)	Old men and adults	1.4
	Children	1.6
Trans and traic eng. Handbook (1976)	Average	1.2
Weiner	Slow travelers	0.9-1
	Average	1.29
	Women	1.13
	Men in group (platon) ¹⁰⁴	1.17
	Women in group	1.11
Endang Widjiyanti	Men	1.02
	Women	0.83
	Average	0.93 ¹⁰⁵

¹⁰³ Achmad Budi Santoso “Karakteristik Pejalan Kaki Pada Jembatan Penyebrangan Bus Rapid Transit Stasiun Harmoni Central Busway”, thesis for undergraduate program, Faculty of engineering, Depok: Universitas Indonesia, 2008, p.6

¹⁰⁴ The traveler in group. Ibid

Looking at the data from the table above, we can conclude that the average speed of the traveler is 1 m/s or 3.6 km/hour.¹⁰⁶ In one day if someone keeps walking non stop, he will reach 86,4 km. Java island is 255,3 km,¹⁰⁷ so a traveler can reach that distance in four days. However, it can not be considered as a valid measurement, and this measurement most likely not to fit to the facts will happen at its practice because of some factors i.e: getting hurt, taking a break, broken path, crossing through water etc.

This kind of measurement is only a prediction, so KH. Ahmad Ria'i's thought stating the six day journey concept can not be considered as a fundamental argumentation in determining the Qibla direction.

In considering the tool at that time i.e compass, we must consider the magnetic declination which affects the azimuth

¹⁰⁵ Aini Nais, Dasar pemikiran arah kiblat menurut KH. Ahmad Ria'i dalam kitab Absyar. Semarang: IAIN Walisongo Semarang. Ed. 1 p. 104.

¹⁰⁶ Basic physics formula.

¹⁰⁷ By looking at the edge of Java i.e Merak and Banyuwangi, $8^{\circ} 14' - 5^{\circ} 56' = 2,3 \times 111 = 255,3$ km.

pointed by the compass. The measurement by a compass must be calibrated by the magnetic declination because the compass needle points to magnetic North (not true north). If we look back on the making of Absyar book in 1259 AH/ 1843 AD. In that year Indonesia had not had any agency which observed the Earth's magnetic field phenomenon.¹⁰⁸ Then in 1964 AD, BMKG (Badan Meteorologi, Klimatologi, dan Geofisika i.e Meteorology, Climatology, and Geophysical Agency) started to observe through a geophysical station in Tangerang.¹⁰⁹ The change of inconsistent magnetic declination caused the data in 1843 AD can not be known accurately. If in that year the declination had been positive, it means the true north would have been on the west of the magnetic north. So the azimuth of The Qibla in some place must have been reduced by the magnetic declination at that time ($AQ - \delta$). It could have applied the same as systematic concept of spherical trigonometry.

¹⁰⁸ Aini Nafis, Study Analisis Konsep Menghadap Kiblat Menurut KH. Ahmad Rifa'i dalam Kitab Absyar.Semarang: IAIN Walisongo Semarang, 2012

¹⁰⁹ http://magnet_bumi.bmkg.html accessed on Monday, May 13, 2019.

In a thesis of one of a former student by the title “ Study Analisis Konsep Menghadap Arah Kiblat Menurut KH. Ahmad Rifa’ in Absyar book” by Aini Nafis concluded from any data which resulted systematic number $22^{\circ} 30'$ which fitted in the direction between west and northwest. Although some areas in Java island can apply that concept, the magnetic declination always changes every year despite in a small value. Every place too has a different declination so $22^{\circ} 30'$ concept can't be applied well though in the same like place due to the change. This declination probably will fit if the magnetic declination is on the east, if it is on the west it will have so much swerve.

However, if we conclude, it doesn't seem accurately correct if we say the Qibla of the people living in Java is right in the middle between west and northwest considering the modern tools nowadays. It's also strengthened by some opinions of astronomical expert such as Hasanudin Zainal Abidin (Geodetic engineering lecturer of Institut Teknologi Bandung) in Sumtara i.e Sabang, Aceh, Padang, and Bandar Lampung, the Qibla is in 291° -

295°. While in the Capital Cities in Java the Qibla is 294° and 295° (24°-25° N).¹¹⁰

And Ahmad Izzuddin in his dissertation by the title“*Kajian terhadap Metode-Metode Penentuan Arah Kiblat dan Akurasinya*” explained that the difference of time between the calculation in spherical trigonometry and vincenty¹¹¹ solution of geodesy is 8 minutes.¹¹² So that's why, the azimuth 22° 30' by trigonometry (294° 43'/24° 43') is not matched to the azimuth of The Qibla in Java, and the vincenty calculation (24°35') is neither accurate.

If Trigonometry concept and Vincenty calculation are not matched to this KH. Ahmad Rifa'i's concept, so the writer can conclude that the concept stated by KH.Ahmad Rifa'i in *Kitaab*

¹¹⁰

Source:
<http://www.google.com/amp/s/athisa88.wordpress.com/2015/05/15/kiblat-dan-arrah-kiblat/amp/>.accessed on Tuesday, May 14, 2019.

¹¹¹ Science about earth calculations and earth mapping which can be used as a method to determine the azimuth of the Qibla because this is a study to find out the spot and the distance on the earth.

¹¹² Ahmad Izzuddin, *Kajian Terhadap Metode-Metode Penentuan Arah Kiblat dan Akurasinya*” a dissertation for the post graduate program. Doctor dissertation in *Disertasi Doktor dalam Program Islamic Studies Pasca Sarjana IAIN Walisongo*, Semarang: IAIN Walisongo, 2011, p. 226.n.p

Absyaar will be more accurate if we measure it by navigation method i.e flat map or map projection. Navigation method and calculation compared with spherical trigonometry for the area at Java results $1^{\circ}-3^{\circ}$.¹¹³ If the azimuth of the Qibla is $294^{\circ} 31'$ NESW, in spherical trigonometry, the navigation can results $292^{\circ} 31'$ NESW ($22^{\circ} 19' N$).

So that's why KH. Ahmad Rifa'i's concept in this case is not suitable for all areas at Java because the declination always changes every place and every time. Moreover if we just consider that Java can be reached only in six days and can be seen from Mecca only in four fingers length which all of that are not standard measurements because it use human body as a medium.¹¹⁴

Considering the result of the research of Muhammad Thoifur about Rashdul Qiblat (the Qibla direction) which use Qibla diagram in the radius calculations. One dot can be for three cities

¹¹³ Ibid, p.187.

¹¹⁴ <http://mettaadnyana.blogspot.com>. Accessed on Tuesday, May

for example the spot is in Semarang, so Kendal and Demak can apply that condition too but in different minutes (around 0-3 m). From this condition the writer conclude from just the three cities have 0-3 minutes difference. So it will have much more difference if we drag a line straight to the Kaaba.

Even if KH. Ahmad Rifa'i had stated this opinion by using navigation method which had different calculation around 1° - 3° , for example, that would have been less accurate because navigation uses a flat map as a medium, while the earth is ellipsoid

Absyar book only explains that the Qibla of the people living in Java is between west and northwest. There's no astronomical calculation or fixed numbers. So it's difficult for the finder of The true Qibla direction meant by KH. Ahmad Rifa'i. By Considering the arguments above, it's still not too accurate and we couldn't know for sure what KH., Ahmad Rifa'i meant in book of Absyar. We need to do some more research.

Therefore the writer tried to analyse KH. Ahmad Rifa'i's concept about this case which had not mentioned the data in numbers by observing the Qibla of Rifa'iyah old mosque at Batang. Even though the mosque wasn't built yet when he was alive, but the years between the time he passed away and the mosque was being built was close. In this case the writer measured the Qibla direction in two mosques and one musalla so we could conclude the numbers KH. Ahmad Rifa'i meant in kitab Absyar which the people living in Java could use as the Qibla according to KH. Ahmad Rifa'i. The writer has observed two mosques and one Musalla in these calculations:

1. Masjid As-Salafiyah

This mosque was built in 1852 by KH. Ahmad Rifa'i's first student, Mbah Ilham who lived in Kalipucang, Batang. At first, this mosque was a merely Musalla. Then in 2000, it was officially announced to be A Masjid. This mosque has been renovated three times, but the Qibla doesn't change.

Checking the direction of the Qibla at the mosque was conducted on May 26 2019 at 15:38 WIB.

And note the direction of the Qibla as follows:

- Latitude of place: $6^{\circ} 54' 0''$
- Longitude place: $109^{\circ} 42' 58''$
- Equation of time: $0^{\circ} 2' 59.37''$
- Declination: $21^{\circ} 5' 51.47''$
- Time angle: $60^{\circ} 57' 48.5''$
- Azimut Matahari: $296^{\circ} 47' 17.69''$
- True North: $65^{\circ} 12' 42.31''$
- Qibla Azimut: $294^{\circ} 24' 48.95''$
- From north west: $24^{\circ} 24' 48.95''$

Whereas the direction of Qiblat in Mosque is $23^{\circ} 30'$. because measuring it only uses Istiwaain, it only knows the degree, and when the writer and takmir of mosque chek with Roshdul Qibla, this mosque is less for about 1° .

Picture 5. As-Salafiyah Mosque



(Source: Writer's Documentation)

2. Masjid Baiturrahman

This mosque was built in 1869 by mbah Ilham's son in Kalisari, Batang. This mosque is very old and has been renovated twice. The mosque keeper has changed from generation to generation. Now the mosque keeper is Abdul Mansori who is also clever in learning KH. Ahmad Rifa'i's books. This is the calculation:

By considering the previous calculation, the writer analysed the number KH.Ahmad Rifa'i meant in the book of Absyar was $22^{\circ} 30'$. The book explains the Qibla of the people living in Java is right between west and northwest, but it doesn't state a specific number. So many of his students think that it is truly right in the middle of west and northwest. It could be $22^{\circ} 30'$, $23^{\circ} 30'$ or even more than 24° .¹¹⁵

Two mosques had not convinced the writer to know it for sure. So the writer observed a Musalla in Adinuso which was the first place the writer started his research.

Checking the direction of the Qibla at the Baiturrahman mosque was conducted on May 26 2019 at

¹¹⁵ An interview with Abdul Ismail.S.pd, the Secretary of Rifa'iyah in Kalipucang.

14:39 WIB. And note the direction of the Qibla as follows:

- Latitude of place: $6^{\circ} 56' 0''$
- Longitude place: $109^{\circ} 43' 0''$
- Equation of time: $0^{\circ} 2' 2.65''$
- Declination: $13^{\circ} 16' 58.2''$
- Time angle: $44^{\circ} 58' 39.75''$
- Azimut Matahari: $294^{\circ} 20' 23.4''$
- True North: $65^{\circ} 39' 36.6''$
- Qibla Azimut: $294^{\circ} 39' 12.35''$
- From north west: $24^{\circ} 39' 12.35''$

Whereas the direction of Qiblat in Mosque is $23^{\circ}30'$ because measuring it only uses Istiwaain, it only knows the degree.

Picture 6. Cheking the Qibla of Baiturrahman Mosque.



(Source: Writer's Documentation)
Baiturrahman Mosque

The Result of

3. Musalla Rifaiyah

This musalla has been established not in a long time. It was built in 1899, which is the place people (the children to old men) learn kitaab Tarajumah. It was rashdul Qiblat (the time when the sun is right over the Kaaba), May 27, 2019, the writer would check the Qibla direction though it had been checked the year before. This Musalla is less north in $0^{\circ} 46'$.

After re-observing the mosques and the Musalla, the writer concluded that what KH. Ahmad Rifa'i meant is still relative to the coordinate though he only stated right between west and northwest. Considering Java island was small in his view, if it had had a difference in a half or one degree, it would have been normal due to an estimation. However essentially, Rifa'iyah exhorts to keep measuring the Qibla continuously because if someone performs a prayer (salat) not facing to the true Qibla, his prayer won't be acceptable. Therefore, we can see from this point of view, people should try to face the Qibla correctly to the Kaaba during they perform a prayer.

And in reality Rifa'iyah are really carefully with Qibla Direction, in this occasion they have followed the true qibla direction by using Qibla Roshdul, Theodolite, and Compass, as we look at to the picture before, their Qibla accurate and make line that different with the floor

before, it quarrel for about 1° - 3° . and in implementation the society directly change their Qibla at qibla Roshdul at 2015, not only that, they always chek their qibla every General Qibla Roshdul.

While if there's less accurate number if we measure by a more sophisticated tool, it commonly happens due to the limitation of the tool in the 18th century. But there is some people who still kept determining between rightwest and northwest i.e $22^{\circ} 30'$ as their Qibla. This case will be discussed more in the second analysis about the response of the people to the qibla direction in kitaab Absyar. This musalla has a tool to know the qibla for Roshdul Qibla.

Picture 7. The Tool for times, and can be used to Qibla

Direction



(Source: Writer's Documentation at 26 of may 2019)

And can be used to Roshdul Qibla because there is a gnomon.

The writer of this thesis make a conclusion that, a book of absyar is still presupposition, but Rifa'iyah or the follower of KH. Ahmad Rifa'i in this occasion and in the reality they have follow the astronomical approach by using qibla roshdul, Theodolite and other, not only that but also to make a house must be astronomical approach, has faced to

the qibla all. And if we come to their home is not hesitated any more the accuration of their qibla direction. And if they want to go any where they must bring a compass to find the qibla direction when they wat to pray. So does bury the remains, the accuration of it is not hesitated anymore. Because they have and make a compass by themselves. It is used to find qibla direction to pray, bury the remains, and to compare their home and qibla direction to Kaaba. Look at to the picture below:

Picture 8. Compass of Rifa'iyah.



(Source: Writer's Documentation at 26 of mey 2019)

CHAPTER IV

THE ANALYSIS OF THE RESPONSE OF THE PEOPLE TO THE QIBLA DIRECTION ACCORDING KH. AHMAD Rifa'i IN KITAAB ABSYAR

A. The History of Kabupaten Batang (Regency of Batang).

Kabupaten Batang can be divided into three ages of periodization history. It became a regency from the early 17th - December 31, 1935. Then on January 1, 1936, Batang was officially became a part of Pekalongan Regency.

In 1946, there was a bubble to get back the status of Kabupaten Batang. The first idea came from Mohari which was expressed through the council of local KNI (Komite Nasional Indonesia = Indonesian National Committee) led by H. Ridwan. The council was held in an ex building of a Dutch Contender (Komres (Komando Resort) Kepolisian 922 = the Resort Commando of the Police i.e a former police station).¹¹⁶

In 1955, the committee assigned a delegation by the members: RM. Mandojo Dewono, R. Abutalkah, dan Sutarto (from

¹¹⁶ <http://id.m.wikipedia.org> accessed at 10:59 on May 20, 2019.

DPRDS {Dewan Perwakilan Rakyat Sementara = temporary Regional representative council) to the central government. In 1957, two delegations were assigned too. Delegation I: M.Anawar Nasution (Vice DPRDS), R. Abutalkah and Rachmat (the chairman of transition DPRD). Delegation II: Rachmat (the Regent of Kabupaten Pekalongan), R. Abutalkah and M.Anawar Nasution. Delegation III (The same members as Delegation I & II) took a step to express the demand of the people of Batang to the Mendagri (minister of home affairs), while delegation IV had a different committee i.e R. Abutalkah (The chief), Rachmat (The vice), Ratam Moehardjo (the speaker) , Ahmad Rochaby (Secretary I), R. Moechjidi (Secretary II) Soedibjo and M. Soenardjo (members).

It was April 8, 1966, On Friday Kliwon (a five-day week of Javanese calendar called pasaran), the day considered as a blessed day for the traditional people of Batang, it was held an official ceremony to establish Daerah Tingkat II Batang (level two region i.e regency) in the ex building of Kanjengan Batang Lama (an official residence which was also the office of the regent of Batang Lama). It was a solemn ceremony from 08:00-11:00

o'clock by the agenda: the statement of the governor of Central Java Brigjend (Tit) KKO-AL Mochtar which officially declared to reestablish regency of Batang, the inauguration of R. Sandi Poerwopranoto as the regent of Batang, the regional authority transition from the Bupati (regent) Pekalongan to the Bupati Batang, and the speech from the governor of Central Java.

B. The connection between KH. Ahmad Rifa'i and Batang Regency.

Between KH.Ahmad Rifa'i and kabupaten Batang was connected to "Kalisalak", Kalisalak was a call given to the students and the knowledge taught by Syeikh Haji Ahmad Rifa'i in Kalisalak. It was said kalisalak because he taught his students in Kalisalak Limpung Batang, a remote village out if the city.

Kalisalak was a village where KH. Ahmad Rifa'i had his teaching and general preach joined and visited by the residents and non residents. Children, teens, adults, from any other places came to study The holy Quran and Tarajumah. To spread his teaching and to reform the professional da'I and mubaligh, he taught about iman, Islam, the way to practice da'wah and tabligh. He educated

them by religious knowledge to strengthen their mentality, to be honest and sincere so that they could educate other people properly.¹¹⁷

A.J Duymaer van Twist, was a Dutch general governor in 1851-1856. We could say He was a freeman which meant he didn't like to interfere any government affair he was also progressive, open minded and concerned with human rights struggle. In 1852, he omitted the rule obstructing people who would perform Hajj. They didn't have to buy an expensive passport. The ones who had no passport as they departed through Singapore, they could set off on a voyage to Mecca and they didn't have to pay high fare as the pervious time. In June 2, 1855, he refused the request of some Pekalongan residents to isolate KH. Ahmad Rifa'i from Kalisalak by his fifth decree. According to him, the accusations against KH. Ahmad Rifa'i were not too extreme. So any kinds of tough action like isolation were not necessary.

Moreover it was no need to conduct an open investigation

¹¹⁷ Ahmad Syadzirin Amin, *Ajaran Tarajumah Syaikh Ahmad Rifa'i* : Jakarta: Jamaah Baiturrahman Jakarta. 1982, p. 60

in a district court for this case. However, generally the accused had to answer in details for the investigation of isolation. There had been only some accusations in the file, and yet there hadn't been any investigation to KH. Ahmad Rifa'i. So it was stated that KH. Ahmad Rifa'i was called into a local court only.

And his first student (Mbah Ilham) also improve the Rifa'iyah at Batang, that's in Kalipucang. And made the mosque in front of his house, and all of the people overthere follow his ideology, because he was a first student of KH. Ahmad Rifa'i. beside Kalipucang for about 1 km from Kalipucang that is Kalisari, also become a place of student of Rifa'iyah, the son of Mbah Ilham, he also made a mosque. The RW of Kalisari said: Different between NU and Rifa'iyah, NU has many people in Jawa, that is more than Rifa'iyah, because rifa'iyah so difficult to develop at all, it can develop well just hope to their descent.

But NU can develop well, the people can be Nahdhiyin as together. The society of Rifa'iyah said that, they are not relevant with Nahdhiyin in ideology. They almost like FPI , same in

ideology, habit, and have critical characteristic to the government.¹¹⁸

C. KH Ahmad Rifa'i's teaching method

His Dawah journey started for the Javanese people who had been misled in their understanding and ibadaat practice. Even though they had been performing prayers, paying of zakat, fasting, and performing Hajj, but their deeds were just in a mere formality regardless of the requirements and the sharia procedure.

KH Ahmad Rifa'i's thoughts were spread out through dawah in these methods:¹¹⁹

1. Translating the Holy Quran, hadith, and other Arabic books into Javanese by Arabic pegon script in black and red color.
2. Visiting and strengthen the silaturrahim door to door.
3. Delivering general preach and practicing da'wah throughout districts.
4. Conducting a discussion and a dialog.

¹¹⁸ Interview with RW of Kalisari at 14:30 WIB , 26th of mey 2019.

¹¹⁹ *Ibid*, page. 107

5. Having a physical training party in the purpose of opinion sharing.

6. Attracting a religious social protest action to the government.

7. Getting married.

There are four phases we must learn to master Tarajumah book.¹²⁰

1. Mubadi', the basic phase by reading Tarajumah book in as much as its writing, or to learn to know the alphabet by translating it in pegon script, and it's called Ireng or Ngaji Makna.

2. *Mutawasith*, The second phase by learning The Holy Quran and Hadith through the words of ulama (qoul ulama) it's called Ngaji Dalil or Ngaji Abangan.

3. *Muntaha*, The next phase is combining the first and second phase by learning the source of writing, pronunciation, and

¹²⁰ *Ibid*, page. 109-111

the meaning of Kitab Tarajumah. It's called Ngaji Lafal Makna or Ngaji Abang Ireng.

4. Amaliyah, the last phase is to learn deeply the meaning and what Tarajumah book truly advise. It's called Ngaji Maksud, Ngaji Surah, or Ngaji Bandungan.

Through these phases, KH Ahmad Rifa'i succeeded in recruiting and educating his great students so they were able to practice missionary endeavor well and help so much for his struggle. The first period of KH Ahmad Rifa'i's students were from all over Java island. They were Kiai Matuba from Kendal, Kiai Abu Salim from Pekalongan, Kiai Idris from Indramayu, Kiai Abdul Hamid from Wonosobo, KH. Abu Manshur from Wonosobo, Kiai Abdul Aziz from Wonosobo, Kiai Abu Hasan from Wonosobo, KH. Abu Manshur Wonosobo, KH. Ishaq Wonosobo, Kiai Abdul Ghoni Wonosobo, Kiai Abdul Hadi Wonosobo, Kiai Hasan Toyyib Wonosobo, KH. Abdul Qohar

Kendal.¹²¹ Now his pupils mostly are developing to many remote areas in the country side because his teaching was spread out through the country. Only a few students lived in the City at that time, like his Falaq expert student who stayed in Jakarta.

D. Respond of the People to the Qibla Direction according to KH.Ahmad Rifa'i in Absyar Book.

While for the Qibla explained in kitaab absyar, astronomically was 22° 30', according to Aini Nafis' research in 2012. This statement was argued by NU (Nahdlatul Ulama lit. Revival of the Ulama) society lived around the Rifa'iyah in Adinuso, Reban district, Batang. There were three different organizations in one village i.e Rifa'iyah, NU (Nahdlatul Ulama), and LDII (Lembaga Dakwah Islam Indonesia lit. Indonesia Institute of Islamic Dawah). In calculations, the Rifa'iyah was 968 people NU was around 910, and LDII was 438. In 2004, there was

¹²¹ Muhammad Amin Ridho, *Usfia Usfia, Ushul Fiqh, Tasawuf*, Wonosobo: Manbaul Anwar Press. Tt, page. 107

a misunderstanding between Rifa'iyah and NU about the Qibla direction at *Masjidil At-Taqwa* in that village. Rifa'iyah and NU were performing a prayer in congregation, but the Rifaiyah were facing between west and northwest, while NU were facing exactly northwest and almost to north.. They offered a prayer on their own belief in a mosque, and once they were separated on Friday prayer at that moment.¹²²

Therefore, they would hold a discussion based on their on books. But the NU didn't attend the discussion. So the mosque was occupied by the Rifaiyah especially in Friday prayer, the Imam, the khutbah (sermon), the call prayer etc, while for eid al Fitr and eid al adha were still organized by NU in Adinuso, however they could offer a prayer at one mosque.¹²³

¹²² Bpak Zainal Abidin , an Interview at 14: 31 Pm, 16th of May 2019.

¹²³ . Bapak Zainal Abidin. Interview....14:37 Pm , 16th of May 2019.

Essentially, there was still a contradiction among the people of Batang about the Qibla direction especially in Adinuso. It happened not only among organizations but also among the people in one organization. Looking at the previous chapter states that the Rifa'iyah obeyed all KH. Ahmad Rifa'i's teaching and guidance. So, on this Qibla direction case explained in kitab Absyar, the people of rifa'iyah who don't attend a formal education such as University scholar, they keep following what in kitab Absyar states about the Qibla direction i.e between west and northwest astronomically $22^{\circ} 30'$, while the others who have adapted knowledge from a formal university, they are more tolerant of the modern era by considering “تغير الاحكام بتغير اللامنات “ و الامكنات the (secondary) law can change due to the place and age.

And The Writer interviewed with the people of Rifa'iyah and society of Rifa'iyah.

1. KH. Nur khamid (Bandar) the leader of Rifa'iyah Batang and also the MWC (Majelis Wakil Cabang lit branch vice council) NU Batang, said: "Islam is all the

same." And actually they studied to the same teacher in middle east. But KH.Ahmad Rifa'i had so much carefulness especially about Ibadat. But in the requirement of Salat i.e facing the Qibla, He, who was also the student of KH. Ahmad Rifa'i believed in what explained in kitaab Absyar, because KH. Ahmad Rifa'i had used a compass at that time. Even though it was inaccurate due to iron obstacles and other things. However he had really performed a true Ijtihad.

From his point of view, the unsuitability between what explained in kitaab Absyar and the science found nowadays doesn't mean it was wrong. KH. Ahmad Rifa'i said "between" the west and the northwest. Between means around west and northwest is The Qibla of the people living in Java. It doesn't mean all places in Java have the same degree. It can be 23° or more, or 24° or more. So it is just an

amelioration.¹²⁴

However, KH. Nur Khamid and Kyai Zainal Abidin S.Pd, had something in common they could still use Absyar to teach their students in theory, as in practice they kept up with times by using sophisticated tool to determine Qibla direction.

2. Zainal Abidin S.Pd is Rifa'yah and also the second vice of Rifa'yah Batang. He has graduated from pesantren(islamic school) Rifa'yah which teaches all the books composed by KH. Ahmad Rifa'I. He was Studying in Jombang in 1980-1982, then he continued his study in Kendal at an islamic school which too taught the Rifaiyah books. In 1983 he was studying at pesantren Pacitan Termas until 1993. He then came back to Adinuso and established an institution called Mts(Madrasah tsanawiyah i.e islamic junior high school) Bhakti Islam, two years after that he

¹²⁴ An interview with the leader of Rifa'yah Kabupaten Batang. 16th of May 2019.

established an Islamic elementary school. He thought who could have continued Rifa'iyah teaching if he had only graduated from boarding houses and done nothing. He didn't think he would be being in university because in 2013, the government obliged an educator had to had an academic degree minimally S1(bachelor), so he continued to study at STIK (Sekolah Tinggi Islam Kendal i.e an islamic university in Kendal).

Actually he studied at the University only to complete the requirements of being a headmaster at his school. But then he felt comfortable and suitable being there. He could discuss with his friends he started to know the knowledge not only came from one source but also many teachers. He felt his view was little. After a few years studying, he came back to Adinuso and he became more tolerant than other Rifa'iyah by looking at a greater point of view. He

admitted that Rifa'iyah was less in social matter, but we could not doubt in its caution on ibadat matter.

Rifa'iyah concerns not only the Qibla direction of a Masjid or Musalla but also a private house. So whoever visits a Rifaiyah house, they don't have to ask the accuracy of the Qibla because it had already been set carefully. It was judged negatively by the people. They were considered crazy because they had to demolished the fine house to rebuild the foundation in order to direct the Qibla perfectly. Actually the main point is they believe the Qibla direction of the people living in Java is the same i.e right in the middle between west and northwest.¹²⁵

Look at this picture!:

¹²⁵ An interview with an elder of Rifa'iyah didesa Adinuso, bapak KH. Asmuni, at 13:10 Am, 16th of May 2019.

Picture 9. Interview Kyai Zainal Abidin S.Pd



(Source: Writer's Documentation)

3. Ust Abdul Malik S.Pd

Generally, the students who learn Rifa'iyah books must obey and follow the teaching of KH. Ahmad Rifa'I. But the other figures who study in University, they keep up with the times even though they keep teaching kitab Absyar to their students as a comparison. They keep explaining that there's nothing wrong in Kitaab Absyar. They feel husnuzhon

(positive thinking) because KH. Ahmad Rifa'i once had performed a real ijtihad. While the elders are still in their commitment" when the book says "A", it must be "A" because KH Ahmad Rifa'i was a great teacher.

In Rifaiyah teaching, if the requirements and the procedure of Salat are less perfect. They must perform qada' prayers for the previous imperfect salat. However, in this case they don't have to perform Qada' prayer for the previous salat.

what is explained in the book i.e right in the middle between west and northwest means 45° divided by 2 equals $22^{\circ} 30'$. It's because the book said "in the middle, so it's divided by two unless the word "middle" is omitted from the book became only "between the west and northwest.

4. Bapak Sarpuji (RW of Kalisari)

After interview with him, He said that the people of Rifa'iyah always follow the rule of KH.Ahmad Rifa'I, not only talking about Qibla, but also in weeding and

other, for qibla the people will check their qibla anymore by Roshdul Qibla. we have followed the times, especially the Qibla problem that must be careful about that, because facing the Qibla is a legal requirement for prayer.

5. Ust. Usman (Takmir Masjid Baiturrahman)

Picture 10. After interview with Ust. Usman.



(Source: Writer's Documentation)

if in my opinion, the argument that says the direction of the Javanese Qibla is between west and northwest. it was only the meaning of the expansion that the

Javanese qibla was still in the circle between the west and the northwest. Actually the writer has many conversation with the society, and for efisien the writer doesn't write in this BAB, But just put at Kuesioner and enclosure.

E. The Analysis of the Response of the People to the Qibla Direction According to KH Ahmad Rifa'i in kitab Absyar.

Since KH.Ahmad Rifa'i's death, his students were too considered extremists by some society. So Rifaiyah could only progress in villages because he used to practice da'wah in a remote country such as in Kalisalak, Kaliwungu, Wonosobo, Adinuso, and villages in Pekalongan so it didn't seem too contradictory by the citizens.

They were considered extremists because they rarely socialize with people. They focused much on ibadat mostly in salat. Even if they had got some mistakes in the requirements and the procedure of Salat, they would have to perform repeat prayer they had been mistaken. For example, a 23 year old writer had

made a mistake since he was 10 until 20 years old. He had to reperform his ten years mistakes by repeat their pray.

However, for the unsuitability of the Qibla direction, KH. Ahmad Rifa'I's students didn't urge to perform Qada' prayer because a new ijthah didn't automatically replace the old one for an ijthah had to be performed seriously and accurately. Even though there's an argument in kitab Absyar states many people don't care even if they have flaw in the procedure and requirements of Salat.

As for the marriage matter, they still kept following the procedure in registry office, but, they would hold the ceremony again after coming back. They considered the wedding ceremony held by the Registry office was less appropriate for the attendees (male and female) gather in one room. For the witnesses, they required the witnesses had to be innocent not involving any crimes or sins. So that's why Rifa'iyah was considered too hard and extreme by the society.

Therefore, they would hold a discussion based on their on books. But the NU didn't attend the discussion. So the mosque was occupied by the Rifaiyah especially in Friday prayer, the Imam, the khutbah (sermon), the call prayer etc, while for eid al Fitr and eid al adha were still organized by NU in Adinuso, however they could offer a prayer at one mosque.¹²⁶

After talking to KH. Ahmad Rifa'i's students about his books and his argumentation in his works. KH. Ahmad Rifa'i could not only perform ijtiihad, but also translate Arabic into Javanese so that the Javanese could understand the book he composed. While in kitab Absyar tidak KH. Ahmad Rifa'i had his own argumentation about Qibla direction so he dared to state that the Qibla direction of the people living in Java is right between west and northwest. Even though every islamic organization is famous for their obedience to their leader, but it doesn't do in Qibla direction matter.

¹²⁶. Bapak Zainal Abidin, interview.....at 14:30 Pm, 16th of May 2019

The obedience of KH. Ahmad Ria'i's followers can not be doubted. So when there are people blame Absyar book in Qibla direction case, they will traduce them. It is acceptable because KH Ahmad Rifa'i was a great teacher and a hero. He could hardly be incorrect about that stuff. The sun declination might have resulted that way or it might have been from another factor such as tectonic plate movement. 'However, he was our teacher, we will behave *sami'na wa ato'na* (we heard and we obeyed).¹²⁷ They not only followed KH. Ahmad Rifa'I's teaching but also be careful in their ibadat. They won't join the prayer in congregation if the leader is unknown, they haven't known his capabilities in prayer, movement, and records, and yet they won't use his Qibla direction.¹²⁸

The Rifa'yah mostly use book of Absyar as a guidance instead of the Quran. They determine the Qibla direction right in the middle of west and northwest for the people living in Java as stated in *Kitaab Absyar*. So there's no difference for the people

¹²⁷ ibuk Sopiya at an interview with Rifa'iyah (ibu-ibu) at 10:12 Am, on 16th of May 2019.

¹²⁸ Bpak Zainal Abidin ,interview..... at 14:37 Pm, on May 16th of May 2019.

living in either east Java or West Java. However after some interviews with the headmaster of Mts Bhakti Islam, we found out that not all Rifa'iyah used it completely as the main guidance. In Adinuso, only the elders studying the book literally who apply book of Absyar as the main source, such as KH. Mbah Asmuni and Ibuk Sopiah. Since 2015 up to now they have been more tolerant. Moreover, after Kyai Zainal Abidin S.Pd came back and taught Fiqh, social education, and gave a little bit astronomy.

In any ways he could, Kyai Zainal Abidin S.Pd convinced the Rifa'iyah that the Qibla was actually not exactly same as mentioned in Absyar book. He explained about tectonic plate movement and all time sun declination change. So the Qibla direction could be moving, not exactly what explained in kitab Absyar. Even though we only use compass and we predict Java is only for fingers length from Mecca, and we can travel all around Java only in six days on foot, but it's considered correct. Because Ijtihad also means struggling hard by all effort to find the previous ijti had. But nowadays the statement" the Qibla is right in the

middle of west and northwest" doesn't fit anymore. Moreover now we have modern tools such as Theodolite, Istiwa stick, Mizwala Qibla Finder, The Qibla tracker, etc. It is not like the previous time in limited tool, now we can easily find out the Qibla direction by ourselves.

However for being tawadu' (modesty and humility) they keep using Absyar book to learn, to respect their teacher, KH. Ahmad Rifa'i who was undoubted in his knowledge. But in fact, they too keep up with the times in determining the Qibla direction by the modern tools. So besides using the modern tools to determine the Qibla, they keep learning Absyar book as a comparison with their practice. They themselves knew and admitted, the direction mentioned in book of Absyar ($22^{\circ} 30'$) for the people living at Java is less suitable. Moreover the places all over Java island have different coordinate.

This is the table of the response of the people at Adinuso, Kalisari, and Kalipucang Batang about the Qibla direction concept according to KH. Ahmad Rifa'i:

	The interviewees	Agree & keep up with the times	Agree	Disagree
The Laymen ¹²⁹	15		13	2
The educated Rifa'iyah	6	6		
	3		3	
The elder of Rifa'iyah	6	2		4
Non Rifa'iyah (NU, LDII)				

After the writer collected the data from the people of Rifa'iyah in Batang by an interview, the writer classified them into 3 ways in responding the Qibla direction in kitaab absyar according KH. Ahmad Rifa'i:

1. The laymen

The civilians who stayed in Adinuso, Kalisari and Kalipucang in Batang regency, they stayed there and got along

¹²⁹ An Interview with some people of Rifa'iyah, 5 persons of Adinuso, 5 persons of Kalisari, and 5 persons of Kalipucang.

each other though they had different organization.

a. The Non Rifa'iyah

These people considered the Rifa'yah overreacted too much in determining the Qibla direction because they focused not only in the mosque or Musalla but also in demolishing a house to get right the Qibla direction.

b. The Rifa'iyah

Some people who were asked about Qibla direction. If we analyse and compared their answer with the calculations in chapter II. It will have a deviation 1° , what about someone who said all the Qibla direction in Java island was the same? However, there was no comment for the society who believed in Rifa'iyah teaching. They just behaved *Sami'na Waatha'na* to what had been explained by KH. Ahmad Rifa'i. There was also the people who knew nothing, they just perform Taqlid (follow) what was explained.

So even though what's in the book is not the same as the present condition, as the humble students they keep following what's in the book. Meanwhile, there were two

interviewees who had known about the true Qibla direction but they kept following the book in order to fit the Qibla of masjid Agung Demak, which was said built by Sunan Kalijaga.

However, they don't have to repeat the previous the prayer which considered not acceptable due to not providing the requirements of the prayer. Truly, the real ijihad was really performed. Then MUI stated a fatwa about tectonic plate movement. Actually they have unknowingly renewed the Qibla by the present compass. For the caution, they have their handmade compass anywhere they go.

The writer talked with citizen of Rifa'iyah at Kalisari, they said that they just follow what KH.Ahmad ifa'i said, but talking about Qibla, start from 2017 they always chek the qibla by Roshdul Qibla at 27-28th of mey.

Look at the Picture below: Picture 11. Explanation

The Result.



(Source: Writer's Documentation) Kalisari. At 26th of
mey 2019.

2. The people of Nahdotul Ulama

By the case mentioned previously, generally the basics between the Rifaiyah and the Nahdiyin (The people of NU) were the same, but they were different in ibadat and muamalah (lit transaction). It was the caution made Rifa'iyah seem a little bit extreme. In 2004 they had a little misunderstanding about the Qibla direction which made them pray in different mosques. Then after a discussion they have

been more tolerant each other. Nowadays they determine the Qibla direction by the modem tools.

From the data collected, 90 % of the Nahdiyin that be interviewed disagreed what mentioned in Absyar book by KH. Ahmad Rifa'i because of the natural condition of this time. However, They don't have to reperform their prayer due to following the previous Qibla direction.

3. The students and the Rifa'iyah followers

Picture 12. Discussion with Rifa'iyah Followers.

Markaz of Mass Organisation of Rifa'iyah



(Source: Documentation)

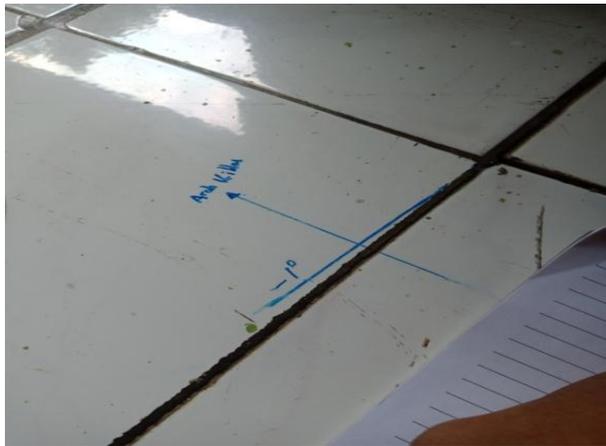
Generally, the students who learn Rifa'iyah books must obey and follow the teaching of KH. Ahmad Rifa'i. But the other figures who study in University, they keep up with the times even though they keep teaching Absyar book to their students as a comparison. They keep explaining that there's nothing wrong in Kitaab Absyar. They feel husnuzhon (positive thinking) because KH. Ahmad Rifa'i once had performed a real ijihad. While the elders are still in their commitment" when the book says "A", it must be "A" because KH Ahmad Rifa'i was a great teacher. So it can be said the direction between west and northwest is any directions start from west to north west which are the Qibla of the people living in Java.

Even if it is true that at present between west and northwest is the Qibla direction($22^{\circ} 30'$) we can't apply that to all area in Java for the book say so. As we know the Qibla direction depends on the coordinate, so when we measure it as the way we did in chapter II, the different coordinate will

affect the result and so will the sun declination because it changes every day.

In fact, the Rifaiyah keep trying to find the true Qibla direction in any ways including by a compass. Since the writer had a research about them on May 27, 2019 in Kalisari, they also used Rashdul Qibla in determining the Qibla and they got the deviation 1° - 3° for the mosque. It means before Rashdul Qibla, they practiced what Absyar book stated i.e between west and northwest. Now their Qibla direction is in the right position and always chek the true qibla by using qibla roshdul as we can see in the picture below:

Picture 13. The result of deviation (Source: Documentation of Writer.



Picture. 14. Deviation of qibla before.

The Picture Of Bandar Mosque.



(Source: Writer's Documentation.)

Picture 15. The emendation of Kalipucang Mosque



(Source: Writer's Documentation)

From these Picture , Rifa'iyah relize that their Qibla is still less. And they chek their Qibla by Roshdul qibla, and after cheking the accuration of qibla, their qibla is less for about 1° - 17° . it can be concluded that, the people of Rifa'iyah nowday have followed the Fact Qibla with new technology for about 24° of Java.

And from researcher of the writer, there are the society that agree with argumrntation of KH. Ahmad Rifa'i in book of Absyar by the reason" KH. Ahmad Rifa'i is a Kyai, Syeikh, and the smart one and impossible to get wrong in this problem, this statement was exact at that time." And then,

“may be that is true at that time, and as we have known often happen the tectonic plate movement. It can be a reason also”. And there are the society that agree without a commentary at all. And there are the society that don't agree to this statement, like the other mass (NU, LDII). Because it just presupposition according to KH. Ahmad Rifa'i. but the actualization Rifa'iyah, NU, LDII and other have followed the Fact Qibla with new technology to find the qibla direction.

CHAPTER V

CLOSING

A. Conclusion

After learning, analyzing and practicing on the field about the Qibla direction according to KH. Ahmad Rifa' in Absyar book, the writer took some points to conclude:

1. Book of Absyar is a book contains Astronomy especially about the Qibla direction for the people living at Java. This book was composed in the 18th century when there hadn't been any astronomical tools used by KH. Ahmad Rifa'i but a compass, however he could conclude that the Qibla direction of the people living at Java was right in the middle between west and northwest considering that Java was only four fingers length from Mecca and it could be reached in six days. So he stated the Qibla of all Java island was the same. But it's impossible to have the same Qibla direction when the coordinate is all different. While the implementation of qibla direction at present, almost of them has been in the right

position. Because they always check their qibla by Qibla Roshdul and Compass.

2. The Qibla concept stated by KH. Ahmad Rifa'i in book of Absyar get many various responses from the society. Essentially the people taught by him accepted and obeyed his statements. But after interviewing the people of Rifa'iyah especially about Qibla direction, some of them said this concept was not relevant at present due to natural factors such as tectonic plate movement and earthquake. Some said the concept was actually true in the past, and they kept learning kitaab Absyar as a comparison while in the practice they kept up with the times by determining the Qibla direction using more sophisticated tools.

B. Advice

1. The truth is relative but the absolute truth is only one. So if there's more than one interpretation, we must make it straight and find out the real truth. And if you find many mistakes in this thesis, please review the correct one and don't stop to learn about this problem.

2. If you want to know the Qibla, use a great tool (Theodolite, Roshdul Qibla, Istiwa'aini, Mizwala) because the determination of the Qibla direction by a simple compass is less accurate due to the obstructed things around it such as iron etc. Moreover if we only use fingers and foot steps. The right moment to determine the Qibla direction is the rashdul Qibla time.
3. If you want to determine the Qibla, you must make sure the accuracy e.g the latitude and longitude etc. Because the result will be totally fatal even though we have one minute or one degree deviation. And we should repeat it twice or more so that we can recheck if we inputed the data incorrectly by mistake.
4. Take the writer's mistakes in this analysis or calculations as a comparison in learning to find the absolute truth.

C. Closing

Thanks to the God, Allah SWT who has bestowed us, health, favour, iman and Islam. Peace be upon our prophet Muhammad Saw whose shafa'ah (Intercession) we always hope on the day of judgment. On this last section, the writer hopes and asks to be corrected what's written incorrectly in this thesis. The writer has struggled hard not to do mistakes, but man is a place of mistake. So please warn and forgive any mistakes the writer has made. By this thesis, the writer hopes it can be useful for being good science so it can be learnt and it gives advantage to another research. Finally, the writer hope we can get good rewards from Allah SWT, *Āmīn yā rabb al-‘ālamīn*.

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ATTACHMENT I

Conversation Interview with Rifa'iyah Leader

1. Mr. Zainal Abidin. S.pd

Author : Assalamualaikum sir

ZA : Waalaikumsalam.

Author : want to ask a little about KH. Ahmad Rifa'i. how is the figure of KH. Ahmad Rifa'i according to general and community here?

ZA : he was very appreciated by the community, because his knowledge was very following the instructions, he followed the Syafi'i Madhhab, his essays from the translation of Arabic books into Javanese, and also from compilations of books one and the other books. So be respected and obeyed by all the teachings.

Writer : What is the antum response, when other mass organizations consider Rifa'iyah this hard and sacred teaching?

ZA : Don't worry too much, the important thing is that we follow what is in his book that follows Syafi'i, we don't want to change so we deviate from the teachings, even though it is a problem.

Writer : is his message about studying?

ZA : His message, if you find difficulties in understanding the books, then study other books, so you can understand, without blaming each other.

Author : including Qibla problems?

ZA : yes, but while what is taught is correct, we continue to follow the book.

Author : then, I want to ask about the book Absyar sir, it is explained that, the qibla direction of the people of Java Island is between the west and the northwest. how is it sir?

ZA : In the Bible it is explained so, we keep studying the book because it is correct in time, only the masses live there are no tools that can be so accurate and accurate.

Writer : what if it's not relevant to the present age sir?

ZA : actually different responses regarding this matter. If the elders of Rifa'iyah must be confused with what is taught there, but if those who have taken college-level studies that have often discussed qowaid and so on, we are more tolerant of this problem. Because it could be a shift in the earth's plates.

Writer : does not mean blaming one another sir?

ZA : not at all, because the one called ijtihad, has been doing everything in its power, with all its might at that time.

Writer : how enthusiastic the citizens of Rifa'iyah are for Menta'ati KH. Ahmaad Rifa'i?

ZA : they really appreciate what KH said. Ahmad Rifa'i, not even the mosque's qibla was accentuated, even every house could be ascertained facing the Qibla.

Author : is there a tool of its own or its own formula in Rifa'iyah to determine the direction of Qibla sir?

ZA : if there is no formula, but we use a compass and we have also ascertained wherever we go, carrying the compass. The degree of slope adjusts to the book.

2. KH. Nur Khamid

Author : Assalamualaikum wr.wb

NA : Waalaikumssalam wr.wb.

Author : What is the general position in this mass organization, sir?

NA : I am the chairman of Rifa'iyah in Batang.

Author : from when is this organization sir?

NA : This mass organization since his death KH. Ahmad Rifa'i, but previously it was not yet a mass organization, but airan or Tariqah

Writer : how is the development of Rifa'iyah sir?

NA : if the development is rather slow, it's not like NU, Muhammadiyah and others. Because those who joined this organization were their own descendants, and the development of Rifa'iyah was in remote villages.

Author: how is the community's response to the figure of KH. Ahmad Rifa'i sir?

NA : the community is very obedient and will follow all orders and all teachings from him.

Author : is that also the Qiblah problem contained in the book Absyar?

NA : there is a variant of the opinion of the mas, if the elders usually follow what has been included in the book, but for the people now have followed the development of the times using celestial tools.

Writer : what are the reasons for the community being different from the Qibla problem sir?

NA : because this qibla is one of the legal requirements for prayer that must be followed, even one degree or two, we deviate automatically if it is pulled up to Mecca there, it will have a very far border.

Authors : what tools are usually used to measure the Qibla sir?

NA : if it's more practical and accurate using the Roshdul Kiblat mas

Author : Has there ever been a clash between those who want to improve the inaccurate Qibla and the people who still follow what has been determined by him KH. Ahmad Rifa'i.

NA : ever, but we invited to speak well, and we discussed it right, and Alhamdulillah most of them even participated in being more accurate, without blaming the Qibla direction mentioned by KH.

Ahmad Rifa'i in the Absyar book.

Writer : oh, sir, sir. Thanks sir yai ..

NA : Yes, you're welcome.

3. KH. Asmuni

Author : Assalaamualaikum wr.wb.

As : Waalaikumsalam wr.wb.

Author : I want to take a ride, ask Pak Kyai.

As : he, how son.

Author : how does the public response about KH. Ahmad Rifa'i pak kyai?

As : when it comes to that, it cannot be explained anymore, whatever he conveyed or who has been written in the books of his essay, it can be ascertained that all will be followed by all the people and the people of Rifa'iyah. I have only been able to convey that because there are not many stories but only sami'na wa atha'na

Author : thank you, Pak Kyai.

As : you are welcome.

Author: Assalamualaikum.

As: Waalaikumsalam

4. Ismail S.Pdi

Author : Assalamualaikum.

Is : Waalaikumsalam

Writer : how do you think about the direction of the Qibla mentioned or what is described in the book Absyar mas?

Is : in what way do you?

Authors : in the book, KH Ahmad Rifa'i mentioned that the direction of the Javanese Qibla is between the west and northwest, the center of which is the Qibla of the Javanese. While not mentioning numbers at all

Is : oh, if I think the name of the Qibla direction must be right, I used to learn a little on campus, but only in the form of a teacher. The direction of the Qibla is the closest direction to the Ka'bah, so the measurement must be right. one way to use a tool to measure Qibla.

Author : and what did the book apply to is wrong?

Is : it's not wrong, bro, if my husnuzhan, before he wrote the book, it measured the direction of Qibla by using tools at that time, and had issued as strong as calm in determining the direction of Qibla. And it could have been true at that time.

Writer : How is the application in this village between the contents of the book and reality?

Is : we continue to study the contents of the book as an award and as a comparison to the students about the contents of the book, without regard to wrong, but in reality we have followed the development of the times, namely with the Roshdul Qibla and theodolites.

The author: is it hard for people to accept the reality of this problem?

Is : if people accept it, while not deviating from religion. Karen in one of the books of KH. He advised Ahmad Rifda'i "if you find difficulty in finding kebenaran one day, then look for another book and study it, so that your knowledge increases and can find out what has not been included now.

Author : thank you, mas.

Is : you are welcome.

5. Subrito RW2 Kalisari

Author : Assalamualaikum.

Su : Waalaikumsalam

Author : How many people in this village of Kalisari, sir?

Su : there are approximately 2800 people

Author : Are you all Rifa'iyah sir?

Su : yes, almost 100% in this village all of them are Rifa'iyah.

Author : fellow Rifa'iyah is there a conflict sir?

Su : There is no mas, because we have understood and all are convinced that we have learned all about ethics, and Alhamdulillah there is no one blaming each other.

Writer : What about the problem of the direction of the Qibla prayer, sir?

Su : this village happens to be a general Roshdul Kiblat program. On May 27-28. Or from 15-16 July, then there will be a program for all later on that date to check the Qibla direction again, not only the mosques and mushallah, but also the private houses will be checked for the Qibla direction.

Author: means the private house has been controlled or is the Qibla accurate, sir?

Su : He's already married, this is our program here.

Author: then, what is the response of the community when they know that they have slightly deviated from the direction of the Qibla?

Su : I was worried, but because there were clerics who explained. Thank God, it's safe.

Author : Thank you for your information sir .

Su : you are welcome.

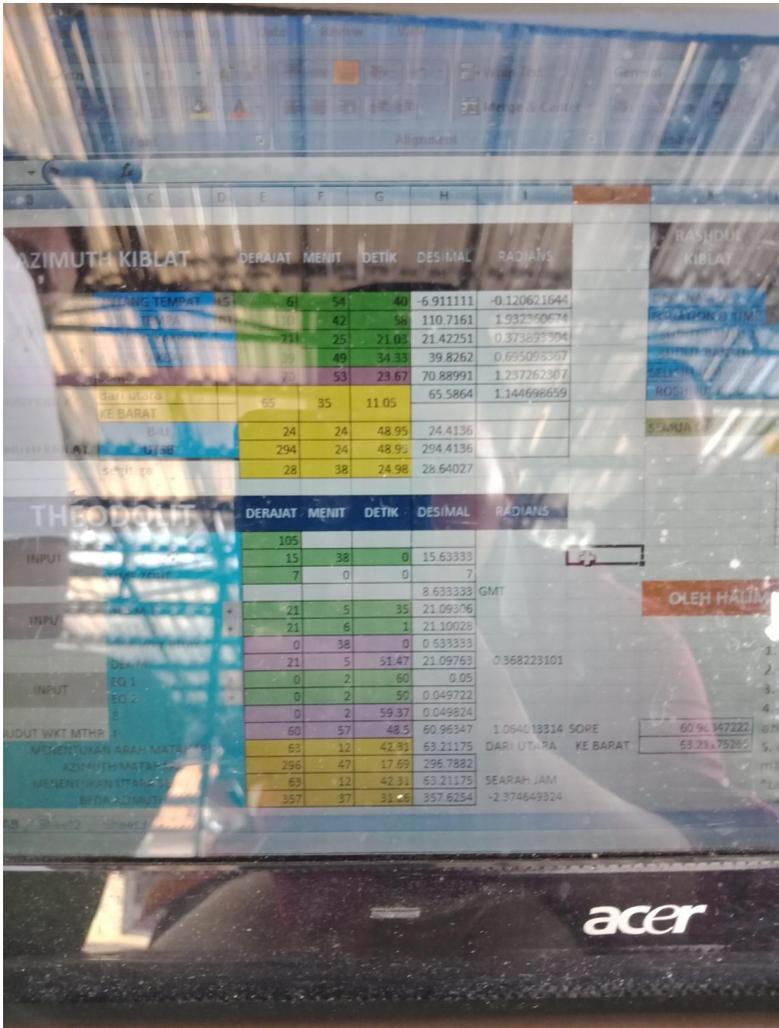
ATTACHMENT II

Pictures.









HEODOLIT		DERAJAT - MENIT	DEKIM	DEKIM	DEKIM	DEKIM
WAKTU BIDIK	00					
TIME ZONE	14	15			14.21667	
	7	0		0		7
DEKIM 1	+	21	5		21.08583	GMT
DEKIM 2		21	5	35	21.09306	
SISA WKT BIDIK		0	13	0	0.216667	
DEKIM		21	5	14.63	21.0874	0.368044528
FO 1	+	0	2	60	0.05	
FO 2	-	0	2	60	0.05	
		0	3	0	0.05	
MTHR - t		39	43	7	39.71861	0.693220538 SORE
BUKAN ARAH MATAHARI		53	21	23.01	53.35639	DARI UTARA KE BARAT
BUKAN MATAHARI		306	38	36.99	306.6436	
BUKAN UTARA SEJATI		53	21	23.01	53.35639	SEARAH JAM
SEBDA AZIMUTH		347	46	7.21	347.7687	-12 23133086





26 Mei 2019

DATA MATAHARI

Jam	Ecliptic Longitude *)	Ecliptic Latitude *)	Apparent Right Ascension	Apparent Declination	True Geocentric Distance	Semi Diameter	True Obliquity	Equation Of Time
0	64° 29' 44"	-0.45°	62° 30' 58"	21° 02' 04"	1.0129198	15'47.39"	23° 26' 09"	3 m 02 s
1	64° 32' 08"	-0.45°	62° 33' 20"	21° 02' 31"	1.0129276	15'47.38"	23° 26' 09"	3 m 02 s
2	64° 34' 32"	-0.46°	62° 36' 02"	21° 02' 57"	1.0129353	15'47.38"	23° 26' 09"	3 m 01 s
3	64° 36' 56"	-0.46°	62° 38' 33"	21° 03' 24"	1.0129431	15'47.37"	23° 26' 09"	3 m 01 s
4	64° 39' 20"	-0.47°	62° 41' 05"	21° 03' 50"	1.0129508	15'47.36"	23° 26' 09"	3 m 01 s
5	64° 41' 44"	-0.47°	62° 43' 37"	21° 04' 16"	1.0129586	15'47.35"	23° 26' 09"	3 m 00 s
6	64° 44' 08"	-0.47°	62° 46' 09"	21° 04' 42"	1.0129663	15'47.35"	23° 26' 09"	3 m 00 s
7	64° 46' 32"	-0.48°	62° 48' 41"	21° 05' 09"	1.0129740	15'47.34"	23° 26' 09"	2 m 60 s
8	64° 48' 56"	-0.48°	62° 51' 12"	21° 05' 35"	1.0129817	15'47.33"	23° 26' 09"	2 m 60 s
9	64° 51' 20"	-0.49°	62° 53' 44"	21° 06' 01"	1.0129894	15'47.32"	23° 26' 09"	2 m 59 s
10	64° 53' 44"	-0.49°	62° 56' 16"	21° 06' 27"	1.0129971	15'47.32"	23° 26' 09"	2 m 59 s
11	64° 56' 08"	-0.50°	62° 58' 48"	21° 06' 53"	1.0130048	15'47.31"	23° 26' 09"	2 m 59 s
12	64° 58' 32"	-0.50°	63° 01' 20"	21° 07' 19"	1.0130125	15'47.30"	23° 26' 09"	2 m 59 s
13	65° 00' 56"	-0.51°	63° 03' 52"	21° 07' 45"	1.0130202	15'47.30"	23° 26' 09"	2 m 58 s
14	65° 03' 20"	-0.51°	63° 06' 24"	21° 08' 11"	1.0130279	15'47.29"	23° 26' 09"	2 m 58 s
15	65° 05' 45"	-0.51°	63° 08' 56"	21° 08' 37"	1.0130356	15'47.28"	23° 26' 09"	2 m 58 s
16	65° 08' 09"	-0.52°	63° 11' 28"	21° 09' 03"	1.0130433	15'47.27"	23° 26' 09"	2 m 57 s
17	65° 10' 33"	-0.52°	63° 13' 59"	21° 09' 29"	1.0130509	15'47.27"	23° 26' 09"	2 m 57 s
18	65° 12' 57"	-0.53°	63° 16' 31"	21° 09' 54"	1.0130585	15'47.26"	23° 26' 09"	2 m 57 s
19	65° 15' 21"	-0.53°	63° 19' 03"	21° 10' 20"	1.0130662	15'47.25"	23° 26' 09"	2 m 57 s
20	65° 17' 45"	-0.53°	63° 21' 35"	21° 10' 46"	1.0130738	15'47.25"	23° 26' 09"	2 m 56 s
21	65° 20' 09"	-0.54°	63° 24' 07"	21° 11' 11"	1.0130815	15'47.24"	23° 26' 09"	2 m 56 s
22	65° 22' 33"	-0.54°	63° 26' 39"	21° 11' 37"	1.0130891	15'47.23"	23° 26' 09"	2 m 56 s
23	65° 24' 57"	-0.55°	63° 29' 11"	21° 12' 03"	1.0130967	15'47.22"	23° 26' 09"	2 m 56 s
24	65° 27' 21"	-0.55°	63° 31' 43"	21° 12' 28"	1.0131043	15'47.22"	23° 26' 09"	2 m 56 s



27 Mei 2019

DATA MATAHARI

Jam	Ecliptic Longitude *)	Ecliptic Latitude *)	Apparent Right Ascension	Apparent Declination	True Geocentric Distance	Semi Diameter	True Obliquity	Equation Of Time
0	65° 27' 21"	-0.55°	63° 31' 43"	21° 12' 28"	1.0131043	15'47.22"	23° 26' 09"	2 m 55 s
1	65° 29' 45"	-0.55°	63° 34' 15"	21° 12' 54"	1.0131119	15'47.21"	23° 26' 09"	2 m 55 s
2	65° 32' 09"	-0.56°	63° 36' 48"	21° 13' 19"	1.0131195	15'47.20"	23° 26' 09"	2 m 55 s
3	65° 34' 33"	-0.56°	63° 39' 20"	21° 13' 45"	1.0131271	15'47.20"	23° 26' 09"	2 m 54 s
4	65° 36' 57"	-0.56°	63° 41' 52"	21° 14' 10"	1.0131347	15'47.19"	23° 26' 09"	2 m 54 s
5	65° 39' 21"	-0.57°	63° 44' 24"	21° 14' 35"	1.0131423	15'47.18"	23° 26' 09"	2 m 54 s
6	65° 41' 45"	-0.57°	63° 46' 56"	21° 15' 01"	1.0131499	15'47.17"	23° 26' 09"	2 m 54 s
7	65° 44' 09"	-0.58°	63° 49' 28"	21° 15' 26"	1.0131574	15'47.17"	23° 26' 09"	2 m 53 s
8	65° 46' 33"	-0.58°	63° 52' 00"	21° 15' 51"	1.0131650	15'47.16"	23° 26' 09"	2 m 53 s
9	65° 48' 57"	-0.58°	63° 54' 32"	21° 16' 16"	1.0131725	15'47.15"	23° 26' 09"	2 m 53 s
10	65° 51' 21"	-0.59°	63° 57' 05"	21° 16' 41"	1.0131801	15'47.15"	23° 26' 09"	2 m 52 s
11	65° 53' 45"	-0.59°	63° 59' 37"	21° 17' 07"	1.0131876	15'47.14"	23° 26' 09"	2 m 52 s
12	65° 56' 09"	-0.59°	64° 02' 09"	21° 17' 32"	1.0131951	15'47.13"	23° 26' 09"	2 m 52 s
13	65° 58' 33"	-0.60°	64° 04' 41"	21° 17' 57"	1.0132027	15'47.13"	23° 26' 09"	2 m 52 s
14	66° 00' 57"	-0.60°	64° 07' 13"	21° 18' 22"	1.0132102	15'47.12"	23° 26' 09"	2 m 51 s
15	66° 03' 21"	-0.60°	64° 09' 46"	21° 18' 47"	1.0132177	15'47.11"	23° 26' 09"	2 m 51 s
16	66° 05' 45"	-0.60°	64° 12' 18"	21° 19' 12"	1.0132252	15'47.10"	23° 26' 09"	2 m 51 s
17	66° 08' 09"	-0.61°	64° 14' 50"	21° 19' 37"	1.0132327	15'47.10"	23° 26' 09"	2 m 50 s
18	66° 10' 33"	-0.61°	64° 17' 22"	21° 20' 01"	1.0132402	15'47.09"	23° 26' 09"	2 m 50 s
19	66° 12' 57"	-0.61°	64° 19' 55"	21° 20' 26"	1.0132477	15'47.08"	23° 26' 09"	2 m 50 s
20	66° 15' 21"	-0.62°	64° 22' 27"	21° 20' 51"	1.0132551	15'47.08"	23° 26' 09"	2 m 50 s
21	66° 17' 45"	-0.62°	64° 24' 59"	21° 21' 16"	1.0132626	15'47.07"	23° 26' 09"	2 m 49 s
22	66° 20' 09"	-0.62°	64° 27' 32"	21° 21' 41"	1.0132701	15'47.06"	23° 26' 09"	2 m 49 s
23	66° 22' 33"	-0.63°	64° 30' 04"	21° 22' 05"	1.0132775	15'47.06"	23° 26' 09"	2 m 49 s
24	66° 24' 57"	-0.63°	64° 32' 36"	21° 22' 30"	1.0132850	15'47.05"	23° 26' 09"	2 m 48 s

شَرِّ تَيْبِي مَا بَدُو قِبَلَةَ تَمُوِي
كِنْبَرُو عَالُو خَبْر سَلِم وَوَع لِيِي
كِنْفَعْتَكُرُو اجْتِهَد قِبَلَةَ كِنُورَهْن
كِنْفَعْنَت تَقْلِيدَانُو ت مِلَهُو
اَوْرُو عَالِيَه اَمَلَع اِخْرَقْنَه
سَلِم سَعَار قَوْلَع وَسِي كَفْر تِلْمَان
تَعَكُرُو جَارِي عَرُوبِي فَعَلْمَان
بَات اَوْرُو صَح صَلَاة تَقْضِي اَوْرُو

تَبِيْفَه وَسِي كِنُورَهْن تَمُوِي
نُو جُوِي جَارُو مَفْتِيح اِنْتَارَا
كَارَه سِي وَوَع لِيَا كُونَايَا
اَو كَا بِيْنَرِن اَع عِيِي كَعْب كَتُوِي
نِيْتِي جَارُو مَفْتِيح اِنْتَارَا
كَع وَسِي وَجَار عَرُو فَر تِلْمَان
ك وَسِي اِعْتِمَاد كَيْت فِتْوَانِي عَالَا
وَاِحِب عَوَام اَنُوْت اِسْم شَرِّ سَمَا

AUTOBIOGRAPHY



Name : Muhammad Ikbal
Place/ Date of Born : Sungai Tonang, 16 Mei 1996.
Religion : Islam.
Address : Ds. Sungai Tonang, RT/RW 001/002, Kec. Kampar Utara Kab. Kampar, Prov. Riau.
Address of Living : Jl. Bukit Beringin Lestari Barat, C 131, Wonosari, Ngaliyan, Kota Semarang. (Pondok Pesantren Life Skill Daarun Najaah)
No Handphone : 082386777164 (Whatsapp)
Email : muhammadikbal160596@gmail.com

Level of Education;

1. Formal Education

SDN 016 Sungai Tonang. (2003 – 2009)

MTs Ponpes Assalam Naga Beralih .(2009 – 2012)

MA Ponpes Assalam Naga Beralih. (2012 – 2015)

S1 Jurusan Ilmu Falak UIN Walisongo Semarang
(*on proses*)

2. Non Formal Education

TPQ Attaubah.	(2003 – 2009)
Madrasah Diniyyah Sungai Tonang	(2003 – 2019)
Kursus Bahasa Inggris di HEC 2 Pare, Kediri	(2013)
Kursus Bahasa Inggris, <i>Brilliant</i> Pare, Kediri.	(2017)
Kursus Bahasa Inggris, <i>Fullbright</i> , Pare, Kediri.	(2017)
Pondok Pesantren Life Skill Daarun Najaah Kota Semarang (<i>on proses</i>)	

Experience of Organization;

1. *Ketua Osis*, di PonPes Assalam Naga Beralih.
(2012 – 2015)
2. Divisi P3M Di CssMora UIN Walisongo
(2016 – 2017)
3. Ketua UKM Clicks Fakultas Syari'ah Uin Walisongo.
(2016 - 1017)
4. Divisi Pengembangan Sumber Daya Ekonomi (PSDE)
CSSMoRA UIN Walisongo Semarang.
(2017 – 2018)
5. Koordinator Keluarga Mahasiswa Riau (RPMR'S) UIN
Walisongo Semarang
(2017 – 2018).