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Legitimacy Of The South East Sulawesi Province Religious Affairs Ministru As Ulil Amri In Determining The Qiblah Direction

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Abstract

The urgency of the direction of the Qibla in South Sulawesi is still a polemic in terms of validating the direction of the Qibla, due to the fact that there are still deviations in the direction of the Qibla of mosques in several regencies/cities, so the meaning of Ulil Amri, especially the Ministry of Religious Affairs of South Sulawesi Province, has an obligation to take care of the interests of the people, one of which is the problem of the direction of the Qibla so that it is in accordance with the rules in the study of astronomy. This research is a field researcher (Field Research) with a sharia, scientific-cum-doctrinaire, and ethnomethodological approach using research data obtained by interview and documentation methods, then the data that has been processed is analyzed qualitatively. The results of this study indicate that the role of the Ministry of Religious Affairs of South Sulawesi Province as Ulil Amri in determining the direction of the Qibla is in accordance with its main duties and functions based on the Regulation of the Minister of Religious Affairs Number 19 of 2019 concerning the Organization and Work Procedures of Vertical Agencies of the Ministry of Religious Affairs, but in terms of calibrating the direction of the Qibla of mosques, its effectiveness is still not comprehensive, this is based on the results of data comparing the direction of the Qibla that has been explained, that in several regencies/cities there are still deviations in the direction of the Qibla of mosques, such as Makassar City with 11 mosques and Gowa Regency with 17 mosques.

Keywords:
Legitimacey, Qiblat Direction, Ulil Amri, Ministry of Religion, South Sulawesi

Abstrak

Urgensi arah kiblat di Sulawesi Selatan masih menjadi polemik dalam hal validasi arah kiblat, karena masih terdapat penyimpangan arah kiblat masjid di beberapa kabupaten/kota, sehingga makna Ulil Amri, khususnya Kementerian Agama Provinsi Sulawesi Selatan, memiliki kewajiban untuk mengurus kepentingan masyarakat, salah satunya adalah masalah arah kiblat agar sesuai dengan aturan dalam kajian astronomi. Penelitian ini adalah penelitian lapangan (Field Research) dengan pendekatan syariah, ilmiah-cum-doktrinal, dan etnomethodologis menggunakan data penelitian yang diperoleh melalui metode wawancara dan dokumentasi, kemudian data yang telah diproses dianalisis secara kualitatif. Hasil penelitian ini menunjukkan bahwa peran Kementerian Agama Provinsi Sulawesi Selatan sebagai Ulil Amri dalam menentukan arah kiblat sudah sesuai dengan tugas dan fungsinya berdasarkan Peraturan Menteri Agama Nomor 19 Tahun 2019 tentang Organisasi dan Tata Kerja Lembaga Vertikal Kementerian Agama, tetapi dalam hal kalibrasi arah kiblat masjid, efektivitasnya masih belum komprehensif. Hal ini berdasarkan hasil data perbandingan arah kiblat yang telah dijelaskan, bahwa di beberapa kabupaten/kota masih terdapat penyimpangan arah kiblat masjid, seperti Kota Makassar dengan 11 masjid dan Kabupaten Gowa dengan 17 masjid.

Kata kunci:
Legitimasi, Arah Kiblat, Ulil Amri, Kementerian Agama, Sulawesi Selatan

A. Introduction

The issue of the qibla direction in Indonesia remains an urgent topic of discussion among experts in astronomy. Considering that a decade ago, the MUI Fatwa Commission issued MUI Fatwa No. 3 of 2010 stating that Indonesia's qibla direction faces the West. However, after the MUI issued that fatwa, it sparked debates among experts in astronomy and celestial navigation, leading the MUI to issue MUI Fatwa No. 5 of 2010, stating that Indonesia's qibla direction faces the Northwest.[1] After the MUI and celestial navigation experts went thru a phase of debate regarding Indonesia's qibla direction, this issue then became a special topic of discussion among mosque and prayer room administrators,[2] causing many of

[1]Fatwa MUI pusat no. 3 Tahun 2010: *pertama*, ketentuan Hukum (1) kiblat bagi orang salat dan dapat melihat Ka'bah adalah menghadap bangunan Ka'bah (*'ainul Ka'bah*). (2) Kiblat bagi orang yang salat dan tidak dapat melihat Ka'bah adalah arah Ka'bah (*Jihatul Ka'bah*). (3) Letak geografis Indonesia adalah mengahdap ke arah Barat. *Kedua*, rekomendasi: Bangunan masjid atau musala di Indonesia sepanjang kiblatnya menhadap ke arah Barat tidak perlu diubah, dibongkar, dan sebagainya. Kementrian Agama RI, *Ephemeris Hisab Rukyat 2022*, (Jakarta : t.p, 2021), 407.

[2]Fatwa MUI no. 5 Tahun 2010: *pertama*, ketentuan Hukum (1) kiblat bagi orang salat dan dapat melihat Ka'bah adalah menghadap bangunan Ka'bah (*'ainul Ka'bah*). (2) Kiblat bagi orang yang salat dan tidak dapat melihat Ka'bah adalah arah Ka'bah (*Jihatul Ka'bah*). (3) Kiblat umat Islam di Indonesia menghadap ke arah Barat Laut dengan posisi yang bervariasi sesuai

them to doubt the qibla direction of the mosques and prayer rooms they had long used for worship.

Philosophically, the city of Makkah is the qibla for Muslims who are far away or cannot see the Kaaba directly, QS Al-Baqarah/2: Verse 144:

قَدْنَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَا هَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُو هَكُمْ شَطْرَهُ وَاِنَّ الَّذِ يْنَ اُوتُوا الْكِتَابَ لَيَعْلَمُونَ اَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَ مَاااللّٰهُ بِغَا فِلٍ عَمَّا يَعْمَلُونَ

Meaning:

> Indeed, We (often) see your face turning toward the sky, so We will surely turn you toward a qibla that you like. Turn your face toward the Masjid al-Haram. And wherever you are, turn your face toward it. And indeed, the people (Jews and Christians) who were given the Book (Torah and Gospel) know that turning toward the Sacred Mosque is the truth from their Lord, and Allah is not unaware of what they do.[3]

MUI Fatwa No. 5 of 2010 regarding the Qibla direction can be said to be ineffective in reducing deviations in the Qibla direction. Therefore, the role of Ulil Amri in this case, the Ministry of Religion of South Sulawesi Province, is very much needed as the government that has the duty and responsibility for the validation of the Qibla direction. Regulation of the Minister of Religious Affairs of the Republic Number 19 of 2019 concerning the Organization and Work Procedures of Vertical Agencies of the Ministry of Religious Affairs, which refers to articles 30 to 33, where it is explained that as referred to in article 9 letter f of the Islamic Religious Affairs Sector, which has the duty to prepare materials and implement technical policies, provide services, technical guidance, coaching, manage information systems, and prepare plans as well as report in the field of Islamic religious affairs in accordance with the technical policies established by the Head of the Provincial Religious Affairs Office.

dengan letak kawasan masing-masing. *Kedua*, rekomendasi: bangunan masjid atau musala yang tidak tepat arah kiblatnya, perlu ditata ulang shafnya tanpa membongkar bangunannya.

[3]Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 27.

The role of ulil amri in determining the direction of the qibla is an obligation in the worship practices of Muslims. The Ministry of Religious Affairs of South Sulawesi Province, which falls under the category of ahl al-hall wa al-'aqd, is a government institution that handles religious, community, and national issues, one of which is determining the direction of the qibla. According to the Minister of Religious Affairs Regulation of the Republic of Indonesia Number 19 of 2019 concerning the Organization and Work Procedures of Vertical Agencies of the Ministry of Religious Affairs, the role of the Ministry of Religious Affairs of South Sulawesi Province as ulil amri is highly needed by Muslims in determining the direction of the qibla. Therefore, it is necessary to disseminate understanding of the qibla direction, both thru classical methods and modern digital-based methods, as well as being able to operate qibla instruments and understand mathematical calculations.

B. Methods

This research is a field qualitative study with a Shari'ah approach, scientific-cum-doctrinal.[4] The intended approach is a scientific approach from natural sciences (astronomy) without neglecting the doctrinal aspects found in Islamic studies (Fiqh), and ethnomethodology using research data obtained thru interviews and documentation, then the processed data is analyzed qualitatively.

C. Result and Discussion

1. General Overview of Ulil Amri

a. Understanding of *Ulil Amri*

From a linguistic perspective, (أوني) uli is the plural form of (وني) waliy, which means owner or one who manages and controls. The plural form of the word indicates that there are many of them, while the word (الأمر) al-amr means

[4]Menurut Mukti Ali, secara kategoris ada tiga elemen yang harus diketahui dalam memahami Islam, yaitu Tuhan, alam dan manusia. gagasan Mukti Ali ini bermula dari kritiknya terhadap pendidikan Islam di Indonesia yang terkesan terkotak-kotak, sehingga perlu adanya keterpaduan pengetahuan Islam. Mukti Ali, *Metode Memahami Agama Islam,* (Jakarta: Bulan Bintang, 1991), 32.

command or affair. Thus, ulil amri are those who are authorized to manage the affairs of the Muslim community.[5] They are the ones relied upon to handle societal issues. Some scholars of exegesis also have opinions regarding ulil amri, such as the Shia Imamiyyah who explain that ulil amri refers to infallible leaders. Meanwhile, ar-Razzi states that what is meant by ulil amri is ahl al-hall wa al-'aqd (a group of experts tasked with establishing or abolishing rules).[6]

The opinions of the experts in exegesis and interpretation about ulil amri, who do not associate it with ahl alhall wa al-'aqd, are quoted by al-Thabari and al-Razi. The interpretations vary, namely: 1) the leaders; 2) the prominent companions during the Prophet's time; 3) those who are experts in knowledge and jurisprudence; 4) the jurists and scholars; 5) the companions of the Messenger; 6) the leaders and rulers who are obedient to Allah and the Messenger and consider the welfare of the Muslim community; 7) the four caliphs; 8) the scholars who issue fatwas in Islamic law and teach religion to people; and 9) the infallible imams. Ibn Taymiyyah interprets it as the dignitaries and scholars who are role models in society.[7] Thus, ahl al-hall wa al-'aqd consists of various social groups with different professions and expertise, both from government bureaucrats and others, commonly referred to as formal leaders and informal leaders.

Meanwhile, according to M. Quraish Shihab, the plural form is absolutely understood in the sense of an organization or institution consisting of a number of people, but it can also consist of individuals, each of whom has the legitimate authority to govern in their respective fields. Even according to Thahir Ibn Asyur, it can also be because certain individuals possess commendable traits and criteria,

[5]M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur"an*, Vol. 2, Jakarta: Lentera Hati, 2002, Cet. V, 585.

[6]Wahbah az-Zuhaili, *Tafsir Al-Munir*, Jilid 3 (Juz 5-6), 140.

[7]J. Suyuthi Pulungan, *Fikih Siyasah Ajaran, Sejarah, dan Pemikiran, Yogyakarta:* Penerbit Ombak, 2014, hal. 73 Lihat juga Muhammad Rasyid Rida, *Tafsir al-Manar, Jilid V, Maktabat al-Qahirat, Mishr*, 1960, h. 74-75.

making them role models and references for the community in their respective fields.[8]

b. Verses About Ulil Amri

1. QS. an Nisa/4:59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Translation:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you should believe in Allah and the Last Day. That is the best [way] and the best outcome."

2. QS. an-Nisa/4:83

عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

Translation:

"And when a news comes to them about security or fear, they spread it, and if they had referred it to the Messenger and those in authority among them, those who seek to know the truth would have known it from them (the Messenger and those in authority). If it had not been for the grace and mercy of Allah upon you, you would have followed the devil, except for a few among you."

c. The Understanding of Ulil Amri from the Perspective of Fiqh

Ulil amri is the ruler, law enforcer, scholar, and military leader who comes from the Muslim community and addresses the needs of the public. If they establish regulations, they must be obeyed as long as they do not contradict the sharia. The meaning of ulil amri,[9] some interpret it as the head of state, the government, scholars, and even the Shiites interpret ulil amri as their infallible imams. The interpretation that is closer to the meaning of ulil amri from the perspective of constitutional jurisprudence is ahl al-hall wa al-'aqd. Ahl al-hall wa

[8]M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, 586.
[9]Ahsin W. Alhafidz, *Kamus Fiqh*, Jakarta: Bumi Aksara, 2013, 231.

al-‘aqd are the scholars and leaders who are usually referred to in resolving issues and managing affairs.[10]

The scholars have differing opinions regarding the meaning of ulil amri; some say they are the rulers/government. Others state that they are the scholars, and a third opinion suggests that they are those who represent the community in various groups and professions.[11] Muhammad Abduh equated ahl al-hall wa al-‘aqd with ulil amri mentioned in the Qur'an, Surah An-Nisa, verse 59, which states: "O you who have believed, obey Allah and obey the Messenger and those in authority among you." He interprets ulil amri or ahl al-hall wa al-‘aqd as a group of people from various professions and expertise present in society. Abduh stated that what is meant by ulil amri is:

"The group of ahl al-hall wa al-‘aqd among the Muslims. They are the amirs, judges, scholars, military leaders, and all rulers and leaders who are referred to by the community in matters of public needs and welfare."[12] Like his teacher, Rasyid Rida also believes that ulil amri are ahl al-hall wa al-‘aqd, he stated;

"The group of ulil amri and those referred to as ahl al-hall wa al-‘aqd are those who have the trust of the community, consisting of scholars, military leaders, worker leaders for the public good such as traders, craftsmen, farmers, company leaders, political party leaders, and prominent journalists."

2. The Role of the Islamic Religious Affairs Sector of the Ministry of Religious of South Sulawesi Province as Ulil Amri in Dtermining the Qiblah Direction

Referring to the Minister of Religious Affairs Regulation Number 19 of 2019 concerning the Organization and Work Procedures of Vertical Agencies of the Ministry of Religious Affairs of the Republic of Indonesia, the Ministry of Religious

[10]Musthafa Al-Khin dan Musthafa Al-Bugha, *Al-Fiqh al-Manhaji Ala Madzhab al-Imam asy-Syafi’I rahimahullah Ta’ala*, *Terj. Izzudin Karimi, Konsep Kepemimpinan dan Jihad dalam Islam Menurut Mazhab Syafi’I*, Jakarta: Darul Haq, 2014, hal. 108

[11]Musthafa Al-Khin dan Musthafa Al-Bugha, *Al-Fiqh al-Manhaji Ala Madzhab al-Imam asy-Syafi’I rahimahullah Ta’ala, Terj. Izzudin Karimi, Konsep Kepemimpinan dan Jihad dalam Islam Menurut Mazhab Syafi’I*. 108.

[12]J. Suyuthi Pulungan, *Fikih Siyasah Ajaran, Sejarah, dan Pemikiran*, Yogyakarta, h. 74.

Affairs of South Sulawesi Province has duties and functions regarding the direction of the Qibla. The role of the Ministry of Religious Affairs is an obligation and responsibility that must be carried out in regulating religious life in Indonesia, particularly in matters of community, religion, and nationalism, in order to create a framework of harmony among adherents of different religions.

The Ministry of Religious Affairs of South Sulawesi Province has the task of validating and calibrating the direction of the mosque's qibla in the field of Islamic Religious Affairs, specifically in the Hisab Rukyat section, which is an extension of the Hisab Rukyat Subdirectorate of the Ministry of Religious Affairs of the Republic of Indonesia (Central). The direction of the qibla is a specific issue in the practice of Muslim prayer, in accordance with the teachings of Islamic law. In the Qur'an, the word "qibla" is mentioned four times, the same number as the cardinal directions.

Considering the ongoing misalignment of mosque qibla directions in the South Sulawesi region, it is essential to conduct socialization and special training for mosque staff and the community regarding the determination of qibla direction that has been scientifically validated and calibrated according to Islamic law. According to Mr. H. Muhammad Nur, as the Sub-Coordinator of Mosque Management, Astronomical Calculations, and Sharia Development at the Ministry of Religious Affairs of South Sulawesi, the results of the interview emphasized

> “There are various problems regarding the direction of the qibla in general that occur within the community until now, such as the stereotype or paradigm that when performing prayers, it is sufficient to face west, and the positions of the mosques in the past still often followed the contours of the roadside." Therefore, pro and contra often occur when measuring the qibla direction, because although the regulations have been implemented systematically, the paradigms between millennials and colonials are different. This means that there is still a strong belief in the community toward their elder or senior ustadz, who are trusted to measure the qibla direction even tho their knowledge and understanding of the qibla direction are very minimal. Consequently, the congregation's psyche has been deeply ingrained with this primordial dogmatism, leading to inaccuracies in the qibla direction. "In fact, we have often conducted socialization on the

> importance of the qibla direction up to the Ministry of Religion at the district/city level and the Office of Religious Affairs (KUA). When the community wants to build a mosque, they will be accompanied by the authorities from the Ministry of Religion to measure the qibla direction according to the established SOP."[13]

The role of the South Sulawesi Provincial Ministry of Religious Affairs provides several policies regarding the SOP for qibla direction services that have been established by the Ministry of Religious Affairs of the Republic of Indonesia (Central). These services have been included in the Minister of Religious Affairs Decree (KMA) as follows:

1. Legal Basis:
    a. Law of the Republic of Indonesia No. 28 of 2003 on the State Revenue and Expenditure Budget for the 2004 fiscal year;
    b. Law No. 6 of 1974 on the basic provisions of social welfare;
    c. MPR RI Decree No. IV of 1999 on the GBHN; direction of development policy in the field of religion;
    d. Minister of Religious Affairs Decree Number 373 of 2002 concerning the Organization and Work Procedures of the Regional Office of the Ministry of Religious Affairs of the Province and the Office of the Ministry of Religious Affairs of the Regency/City, which has been amended by the Minister of Religious Affairs of the Republic of Indonesia Decree Number 480 of 2003;
2. Requirements:
    a. Letter of request for the measurement of the Qibla direction addressed to the head of the Regional Office of the Ministry of Religious Affairs.
    b. Photo of the location/spot for measuring the Qibla direction.
3. Procedure:
    a. The applicant submits a request letter for the measurement of the Qibla

[13]H. Muhammad Nur, (1) Sub Koordinator Kemasjidan, Hisab Rukyat, dan Bina Syariah Kementerian Agama Sulawesi Selatan, *Wawancara,* Makassar, 28 November 2022.

direction.

b. The recipient of the letter at the Regional Office of the Ministry of Religious Affairs disposes of it to the leadership and archives the letter;
c. Waiting for approval from the leadership, if the leadership approves, the office will contact the applicant or provide a response, and if the leadership does not approve, the office will contact and respond to the applicant's letter.
d. If the leadership has approved, the office will prepare the minutes of the Qibla direction measurement and the schedule for the Qibla direction measurement process.[14]

In addition to validating the direction of the Qibla, the policy also applies to mosques that wish to recalibrate the direction of the Qibla. This policy is implemented to avoid conflicts in the community after the measurement of the Qibla direction. Policy regulations in determining the Qibla direction in each Ministry of Religious Affairs at the district/city level will be coordinated into one. Each report of the Qibla direction measurement conducted by each Ministry of Religious Affairs at the district/city level will be centralized to the South Sulawesi Provincial Ministry of Religious Affairs thru the SIHAT application (Indonesian Rukyat Calculation Information System), which will then be reported to the Central Ministry of Religious Affairs. As proof of the Qibla direction verification, the South Sulawesi Provincial Ministry of Religious Affairs issues Qibla direction measurement certification to the district/city Ministry of Religious Affairs that has conducted the Qibla direction measurement.

The data for the qibla direction validation from the Ministry of Religious Affairs of South Sulawesi Province amounted to 115 mosques out of 14,410[15] in

[14]H. Muhammad Nur, (3) Sub-Coordinator of Mosque Management, Astronomical Calculation, and Sharia Development at the Ministry of Religious Affairs of South Sulawesi, *Interview,* Makassar, 28 November 2022.

[15]https://databoks.katadata.co.id/datapublish/2022/05/17/jawa-barat-punya-masjid terbanyak-di-indonesia Di Akses Tanggal 4 Januari 2023.

2022, based on the database of the qibla direction validation request procedures that have been submitted to the Ministry of Religious Affairs of South Sulawesi Province. However, as a sample, the researcher only included 10 samples to serve as a reference for the qibla direction validation, as follows:

Tabel 1.1. Validation of Qibla Direction
Ministry of Religious Affairs of South Sulawesi Province[16]

No	Name of the Mosque	Village, District, Regency	Day/Date	LT	LG	AQD
1	Miftahul Jannah Mosque	Walimpong Village, Barae District, Mariroriwawo Subdistrict, Soppeng Regency	Thursday, February 10, 2022 AD, 9 Rajab 1443 AH	04° 29' 39" (LS)	120° 01' 34" (BT)	292°
2	H. Muhammad Sayuti Mosque	Jl. S. Musi Kel. TA Kec. Tanete Riattang Kab. Bone	Wednesday, September 29, 2021 AD, Safar 22, 1443 AH	04° 32' 12" (LS)	120° 19' 56" (BT)	292°
3	Rayyam Al Harby Mosque	Zarindah Permai Complex, Samata Village, Somba Opu District, Gowa Regency	Tuesday, April 26, 2022 AD, 24 Ramadan 1443 AH	5° 11' 52 (LS)	119° 29' 39" (BT)	292°
4	Baburrahim Mosque	Rante Angin Village, Rante Angin, Towuti District, East Luwu Regency	Saturday, August 29, 2022 AD	-2° 48' 45" (LS)	121° 35' 10" (BT)	292°
5	Jihadul Awwalin Mosque	Jl. Pioneers of Independence IV KM 10 Tamalanrea Jaya City Of Makassar	Wednesday, May 18, 2022 AD, 17 Shawwal 1443 AH	05° 08' 43" (LS)	119° 29' 23" (BT)	292°
6	An-Nur Mosque	Lawesso Village, Penrang District, Wajo Regency	Monday, March 28, 2022, 25 Sha'ban 1443 AH	-4° 04' 37" (LS)	120° 16' 11" (BT)	292°
7	Terapung Mosque	Mattirotasi Street, Parepare City	Friday, July 23, 2021	-4° 02' 17" (LS)	119° 37'	292°

[16]Explanation, LT: Latitude, BT: Longitude, dan AKS: Actual Qibla Direction.

					33" (BT)	
8	Nurul Jannah Mosque	Pa'battoang Village, Galesong District, Takalar Regency	Wednesday, May 11, 2022 AD, 9 Shawwal 1443 AH	5° 25' 13.5" (LS)	119° 21' 45.4" (BT)	292°
9	Babussalam Mosque	BPS Sudiang Village, Biringkanaya District, City of Makassar	Saturday, May 21, 2022 AD, 20 Shawwal 1443 AH	05° 04' 44" (LS)	119° 31' 42" (BT)	292°
10	Baitur Razzaaq Mosque	Jl. A. Djemma Lr 5C No., Rappocini District, City of Makassar	Thursday, May 26, 2022 AD, 25 Shawwal 1443 AH	05° 09' 56" (LS)	119° 25' 31" (BT)	292°

Source: Ministry of Religious Affairs of South Sulawesi Province

The instruments for determining the Qibla that are often used by the Ministry of Religious Affairs of South Sulawesi Province down to the regency/city level in measuring the Qibla direction mostly include the Qibla Tracker and the Istiwa' Stick. Generally, the most accurate Qibla measuring tool so far is the theodolite. Because, based on an interview with Mr. H. Muhammad Nur, the Sub-Coordinator of Hisab Rukyat at the Ministry of Religious Affairs of South Sulawesi Province, there are currently 23 District/City Religious Affairs Offices using the Qiblat Tracker and Istiwa' Stick, while 9 District/City Religious Affairs Offices are using the theodolite.

For the Ministry of Religious Affairs of South Sulawesi Province itself, they do not yet have a Theodolite, because:

> "The Ministry of Religious Affairs of South Sulawesi Province as the Coordinator, so its task is to provide facilities and infrastructure to the Ministry of Religious Affairs of the regencies/cities that carry out the duties."[17]

[17]H. Muhammad Nur, (3) Sub-Coordinator of Mosque Management, Astronomical Calculation, and Sharia Development at the Ministry of Religious Affairs of South Sulawesi, *Interview,* Makassar, 28 November 2022.

Regarding the public's response to the qibla direction measurement conducted by the Ministry of Religious Affairs, it has been very positive so far, meaning there are no issues when the measurement request comes directly from the community or mosque administrators, whether for the construction of new mosques or prayer rooms or the renovation of existing mosques or prayer rooms. However, public response differs when it involves the recalibration or re-measurement of the qibla direction for existing mosques or prayer rooms, which can sometimes lead to conflicts among the community. Therefore, the Ministry of Religious Affairs does not want to enter into disputed areas, meaning that if there is no request from the mosque or prayer room administrators that follows the applicable procedures, the qibla direction measurement will not be conducted.

From the validation data of the Qibla direction conducted by the Ministry of Religion of South Sulawesi Province, there are several shortcomings in the management of Qibla direction data, because the news and Qibla direction data do not include evidence of deviations from the Qibla direction validation results that have been carried out. Therefore, the researcher will compare the Qibla direction data conducted by the Ministry of Religion of South Sulawesi Province with the Qibla direction measurement results of the Field Work Practice (KKL) students of Astronomy, Faculty of Sharia and Law, Alauddin State Islamic University Makassar in 2022, as follows:

Tabel 1.2. Validation of Qibla Direction in Makassar City[18]

No	Name Masjid	Address	YM	BD	QD	DBQ
1.	Nurul Aisyah Mosque	Jl. Tamangapa Raya, Antang, Manggala, Makassar City	2022	288˚ 0’0”	292˚28’ 39”	4˚
2.	Ukhawal Mosque	Ukhawal Umi Complex, Manggala, Makassar City.	2022	291˚ 0’0”	292˚	1˚

[18]Explanation, YM: Year of Measurement, BD: Bulding Direction, QD: Qibla Direction, and DBQ: Difference Between Bulding and Qilba.

3.	Imaduddin Mosque	Jl,Makkio Baji, Manggala, Makassar City.	2022	291˚ 0’0”	292˚	1˚
4.	Lailatul Qadr Mosque	Jl.Moho Lasuloro, Manggala, Makassar City.	2022	289˚ 0’0”	292˚	3˚
5.	Al-Ikhlas Permata Hijau Permai Mosque	Jl. Hertasning, Rappocini, Makassar City.	2022	119˚ 27’ 05”	292˚27’ 29, 48”	4˚
6.	Nurul Iman Mosque	Biring Romang, Manggala, Makassar City.	2022	297˚	292˚28’ 39”	5˚
7.	Nurul Azis Mosque	Jl.Cilallang, Rappocini, Makassar City.	2022	295˚	292˚	3˚
8.	Namiraj Mosque	Jl. Cilallang, Rappocini, Makassar City.	2022	295˚	292˚28’ 26”	3˚

Source: Students of Field Work Practice in Astronomy at Alauddin State Islamic University Makassar

The data from the Qibla direction measurements in Gowa Regency are as follows:

Tabel 1.3. Validation of Qibla Direcion in Gowa Regency[19]

No	Nama Masjid	Address	YM	BD	QD	DBQ
1.	Muhammad Nurhidayat Mosque	Jl. Abd. Kadir. Dg.Suro, Somba Opu, Kabupaten Regency	2022	295˚	292˚	3˚
2.	Darul Khoir Mosque	Samata, Somba Opu, Kabupaten Regency	2022	290˚	292˚	2˚

[19]Explanation, YM: Year of Measurement, BD: Bulding Direction, QD: Qibla Direction, and DBQ: Difference Between Bulding and Qilba.

3.	Babul Jannah Mosque	Perumahan Mega Rezky, Romang Polong, Gowa Regency	2022	291˚ 14’ 24”	292˚28’ 21”	1˚
4.	Hayar Kamal Mosque	Perumahan Mawang Asri, Tamarunang, Gowa Regency	2022	293˚	292˚28˚ 40”	3˚ 28’ 40”
5.	Arrafah Mosque	Jl.Dato Ripanggentungang, Somba Opu, Gowa Regency	2022	111˚ 27’ 30”	292˚28’ 40”	17 0˚ 32’ 40”
6.	Nurul Khalifah Mosque	Jl.Tamarunang, Somba Opu, Gowa Regency	2022	114˚ 28’ 39”	292˚28’ 40”	174˚3’ 50”
7.	Al-Amin Mosque	Mala’lang, Kel Romang Polong, Somba Opu, Gowa Regency	2022	283˚	292˚28’ 27”	9˚
8.	Nurul Jihad Mosque	Jl.Yusuf Bautig, Pacinongang, Gowa Regency	2022	281˚	292˚28’ 44”	11˚
9.	Nur Yaasin Mosque	Perumahan Gowa Lestari, Somba Opu, Gowa Regency	2022	298˚	292˚28’ 47”	6˚
10.	Al-Mutsih Ikatsi Unhas Mosque	Jl.STTP Gowa, Romang Polong, Bontomarannu, Gowa Regency	2022	288˚	292˚28’ 29”	4˚
11.	Nur Hikmah Mosque	BTN Patri Abdullah Permai, Somba Opu, Gowa Regency	2022	294˚	292˚	2˚
12.	H.Jamaluddin Mosque	Kompleks Soemata Indah, Somba Opu, Gowa Regency	2022	302˚	292˚	10˚

13.	Syahchrir Fatimah Mosque	Jl. Poros Pattalasang, Sungguminasa, Patalassang, Gowa Regency	2022	290˚	292˚28’ 12”	2˚
14.	Baiturrahman Mosque	Jl. STTP Gowa, Bontomarannu, Gowa Regency	2022	291˚	292˚	1˚
15.	TPA Darussalam Samata Mosque	Jl. Karaeng Makkawari	2022	296˚	292˚	4˚
16.	Al-amin Mosque	Samata, Somba Opu, Gowa Regency	2022	283˚	292˚	9˚
17.	Al-Insan Taman Zarindah Mosque	Jl. Macanda, Somba Opu, Gowa Regency	2022	290˚	292˚	2˚

Source: Students of Field Work Practice in Astronomy at Alauddin State Islamic University Makassar

From the comparison data on the Qibla direction above between the Ministry of Religious Affairs of South Sulawesi Province and the KKL Falak students of the Faculty of Sharia and Law at Alauddin State Islamic University Makassar in 2022, it is evident that there are still several mosques in Makassar City, Gowa Regency, and Jeneponto Regency that experience inaccuracies in their Qibla direction.

This shows that the Ministry of Religious Affairs of South Sulawesi Province still has a lack of effectiveness in the issue of the Qibla direction, as follows:

1) The Ministry of Religious Affairs of South Sulawesi Province does not yet have a contextual standardization of the Qibla direction that can serve as a guideline and become a specific SOP for measuring the Qibla direction, which can be applied to the Ministry of Religious Affairs of regencies/cities in South Sulawesi.
2) The absence of circular letters or regulations regarding the direction of the Qibla disseminated to the public, because the Ministry of

Religious Affairs of South Sulawesi Province is still limited to providing socialization thru KUA or sermons/lectures.

3) The lack of expert astronomers in the South Sulawesi Provincial Ministry of Religious Affairs who can operate qibla direction instruments such as theodolites, as well as the lack of mastery of methods both in practice and implementation of the qibla direction.
4) The Ministry of Religious Affairs of South Sulawesi Province still emphasizes its role as a provider of facilities and infrastructure regarding the direction of the Qibla, which is not in accordance with the Minister of Religious Affairs Regulation on the Organizational Structure and Work Procedures of Vertical Agencies of the Ministry of Religious Affairs. Article 30 explains that as referred to in Article 9 letter f, the Islamic religious affairs sector has the task of preparing materials and implementing technical policies, providing services, conducting technical guidance, conducting coaching, managing information systems, and preparing plans, as well as reporting. That is what limits the effectiveness and integrity of the Ministry of Religious Affairs of South Sulawesi Province in the validation and calibration of the Qibla direction.

Currently, the Ministry of Religious Affairs of South Sulawesi Province only receives Technical Guidance (Bimtek) or Training Of Trainer (TOT) from the Central Ministry of Religious Affairs regarding qibla direction training. Thus, the regulation serves as a guideline that is also applied to the Ministry of Religion at the district/city level. If the regulation at the South Sulawesi Provincial Ministry of Religion is not reconstructed, it can be ensured that the issue of the qibla direction will experience deviation, meaning it is correct in theory but incorrect in practice. Therefore, according to the researcher, the contextual formulation of qibla direction standardization is very necessary to establish a special SOP that can serve

as a guideline for the district/city Ministry of Religion and minimize deviations in the qibla direction.

Therefore, the role of ulil amri in determining the direction of the qibla is an obligation in the worship practices of Muslims. It is necessary to further clarify that the Ministry of Religious Affairs of South Sulawesi Province, which falls under the category of ahl al-hall wa al-'aqd, is a government institution that handles religious, community, and national issues, one of which is determining the direction of the qibla.

The Ministry of Religious Affairs of South Sulawesi Province has the obligation to validate and calibrate the direction of the Qibla to align with Islamic principles and science. This is done in order to build the self-image of Islam amidst the life of modernity and global industrialization, which is always changing and developing dynamically. Undeniably, this affects every aspect of human life, thereby triggering the dynamics of contemporary Islamic thought, particularly regarding the direction of the qibla with all its components, including the methodology of ushul fiqh (qawā'id usuliyyahi) and the methodology of understanding fiqh (qawā'id al-fiqhiyyah).[20]

Obligation in the effort to validate and calibrate the Qibla direction is that the Ministry of Religious Affairs of South Sulawesi Province should also implement the methodological "modern scientific ijtihad," one of which is the eclectic methodology in determining the Qibla direction. The term "eclectic" is borrowed from al-Jabiri's typology of Islamic thought, which is a type of thinking in Islam that seeks to adopt the best elements from both modern Western and Islamic traditions, and then blend them in such a way that they can satisfy both modernist and traditionalist models.[21] Why? Because, in essence, Islamic law is always built on the foundation of realizing maslahah.

[20]Mahsun, *Rekonstruksi Pemikiran Hukum Islam Melalui Integrasi Metode Klasik Dengan Metode Saintifikik Modern.* Jurnal Al-Ahkam 25. Vol. 1 2015, 2-3.

[21]A. Qodri Azizi, *Reformasi Bermazhab, Sebuah Ikhtiar Menuju Ijtihad Saintifik Modern* (Jakarta: Penerbit Teraju, 2003).

Therefore, to realize the mashlah in determining the qibla direction, the Ministry of Religious Affairs of South Sulawesi Province needs to formulate a Qibla Direction Standardization that serves as a special guideline for the community. This involves how the authorities from the Ministry of Religious Affairs of South Sulawesi Province issue qibla direction standardization specifically in South Sulawesi, so that when the community establishes mosques, prayer rooms, Muslim burial sites, hotels, and social institutions, they can be directly assisted by the authorities from the Ministry of Religious Affairs of South Sulawesi Province to determine the qibla direction using the correct method. Therefore, the Ministry of Religious Affairs of South Sulawesi Province should have a qibla direction measurement standard that can be applied for measuring the qibla direction specifically in the South Sulawesi region to reduce and minimize the occurrence of qibla direction deviations in the community in the South Sulawesi region.

D. Conlusion

After conducting discussions and research while considering the main issue raised in the title "Analytical Study on the South Sulawesi Provincial Ministry of Religious Affairs Regarding Ulil Amri in Determining the Qibla Direction," the author concludes as follows:

The role of the South Sulawesi Provincial Ministry of Religious Affairs as Ulil Amri in determining the direction of the Qibla has been in accordance with its duties based on the Minister of Religious Affairs Regulation Number 19 of 2019 concerning the Organization and Work Procedures of the Vertical Agencies of the Ministry of Religious Affairs. However, in terms of calibrating the Qibla direction of mosques, its effectiveness is still considered not comprehensive. This is based on the comparative data of the Qibla direction that has been explained, which shows that in several regencies/cities, there are still deviations in the Qibla direction of mosques, such as in Makassar City with 11 mosques and Gowa Regency with 17 mosques.

The implication of this research is that the Ministry of Religious Affairs of South Sulawesi Province is expected to establish a standardization of the Qibla direction based on the issues surrounding the Qibla direction in South Sulawesi Province. The foundation for this standardization includes MUI Fatwa Number 5 of 2010 on the Qibla Direction, Minister of Religious Affairs Regulation Number 19 of 2019 on the Organization and Work Procedures of Vertical Agencies of the Ministry of Religious Affairs, and the principles of Islamic law and astronomy so that its validity can be scientifically tested.

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