

The Qibla Direction of the Great Mosque Inherited from the Islamic Kingdom in Java: Myth and Astronomy Perspective

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Abstract

The determination of the direction of the qibla at the Great Mosque that was inherited from the Islamic Kingdom of Java had executed by *waliyullah*. Through the folklore and history of the Land of Java or known as *a Babad*, those stories explained that *waliyullah* was the person who determining direction of Qibla by raising his right-hand and holding Masjidil Haram in Makkah. On the other hand, he was holding *mustoko* of the mosque. A line between his right and left-hand as a line of direction of the mosque's Qibla. This kind of story was widespread in society as a myth. This myth was related to *karomah* (divine distinction) of *waliyullah*. Therefore, Qibla of the mosque could not be changeabled, eventhough, the qibla direction of Great Mosque is not unidirectional with direction of Masjidil Haram. People's opinions said that Qibla direction of the mosque is right according to *jibatul Ka'bab*. This research is integrated with myth and astronomy. The results of this research are different from formerly perspectives. *Firstly*, *ulama* received the result of myth but they were not catching messages of the myth. *Ulama* were only understood of the explicit meanings of the myth but they were not understand of the implicit meanings of the myth. *Secondly*, Sunan Kalijaga had determined direction Qibla of the Mosque with his knowledge

about *falak*, he was not doing it by only his *karomah* (divine distinction). *Thirdly*, the direction of the Qibla at the Great Mosque that was inherited from the Islamic Kingdom of Java was determined its Qibla direction by using '*ainul Ka'bah*' method and not only by using *jibatul Ka'bah* method. The last, Java society has a feudalistic character.

Keywords: *Myth, Astronomy, Qibla Direction, Great Mosque, Islamic Kingdom.*

Abstrak

ARAH KIBLAT MASJID AGUNG KERAJAAN ISLAM DI JAWA: PERSPEKTIF MITOS DAN ASTRONOMI. Penentuan arah kiblat Masjid Agung peninggalan Kerajaan Islam di Jawa dilakukan oleh *waliyullah*. Cerita rakyat dan babad menjelaskan bahwa para wali menentukan arah kiblat dengan mengangkat tangan kanan memegang Masjidil Haram dan tangan kiri memegang *mustoko* masjid. Garis antara tangan kanan dan tangan kiri inilah arah kiblat masjid. Cerita ini berkembang di masyarakat dan menjadi sebuah mitos. Mitos ini dikaitkan juga dengan *karomah* yang dimiliki *waliyullah*. Oleh sebab itu, arah kiblat tidak boleh diubah, meski saat ini diketahui arah kiblatnya tidak mengarah ke Masjidil Haram. Mereka berpendapat bahwa arah kiblat ini sesuai dengan *jibatul Ka'bah*. Penelitian ini mengintegrasikan mitos dan astronomi. Hasil yang diperoleh banyak yang berbeda dengan persepsi yang berkembang selama ini. *Pertama*, ulama menerima "hasil" mitos, tidak menangkap "pesan" dari mitos. Ulama memahami makna yang tersurat dalam mitos dan tidak memahami makna yang tersirat dalam mitos. *Kedua*, Sunan Kalijaga menentukan arah kiblat masjid dengan kepandaian ilmu falaknya, bukan karena *karomah* yang dimilikinya. *Ketiga*, Masjid Agung peninggalan Kerajaan Islam di Jawa ditentukan arah kiblatnya dengan model '*ainul Ka'bah*', bukan *jibatul Ka'bah*. *Keempat*, masyarakat Jawa memiliki karakteristik yang feodalistik.

Kata Kunci: *Mitos, Astronomi, Arab Kiblat, Masjid Agung, Kerajaan Islam.*

A. Introduction

The issue of Qibla direction is a classic problem but still actual. Although the issue of Qibla direction is an old issue, the fact is that until now it is still being discussed and sometimes controversy in the community.¹ *Ulama* differed on the direction of the Qibla for people who are far from the Ka'bah, whether they still have to face the Ka'bah building (*'ainul Ka'bah*) or simply face the direction (*jihatul Ka'bah*).² Therefore, differences in direction face the Qibla includes the *ijtihadi* problem.³

In the matter of Qibla direction, there is no dichotomy between *rakyat* groups and *hisab* groups. The issue of Qibla direction is also not due to differences in the *basic use* of texts/*nash*, but differences in *understanding* the Qibla direction text. In addition to differences in *understanding* of texts, the issue of Qibla direction is also due to the myths that develop in the community. The appointment of the Qibla direction by Sunan Kalijaga in the Great Mosque of Demak and the Great Mosque of Cirebon became folklore that passed down from generation to generation and published in chronicles (*babad*). The story of the Sunan Kalijaga is not only in the form of charisma, but also related to the mysticism of the Sunan. Therefore, do not be surprised if the nuances of the myth are felt not only in the Great Mosque of Demak and the Great Mosque of Cirebon, but also in the Sunan burial complex.⁴ Qibla direction myths are also seen in the Great Mosques of Banten, Surakarta, and Yogyakarta.

Myths should be clarified by interpreting the symbol of myth and traced through scientific research. Myths are not just fairy tales,

1Ila Nurmila, "Metode Azimuth Kiblat dan *Rashd al-Qiblah* dalam Penentuan Arah Kiblat", *Istinbath: Jurnal Pemikiran Hukum Islam* 11, no. 2 (2016), 85.

2Ali Musthofa Ya'qub, *al-Qiblah baina 'Ain al-Ka'bah wa Jihatiba* (Jakarta: Pustaka Darus Sunnah, 2010), 26. Imam al Kasani, *Bada'i asb-Shana'i fi Tartib asy-Syara'i* (Beirut: Dar al-Fikr, n.y.), 176-177. Ibnu Rusyd, *Bidayah al-Mujtabid wa Nibayah al-Muqtashid* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1975), II: 213.

3Ahmad Izzuddin, *Akurasi Metode-metode Penentuan Arab Kiblat* (Jakarta: Kementerian Agama RI, 2012), 59.

4Syaripulloh, "Mitos di Era Modern", *Sosio Didaktika: Social Science Education Journal* 4, no. 1 (2017), 26-27.

but are past facts that are translated in the present. This study will describe the meaning of the symbol of the direction of Qibla direction in Sunan Kalijaga in the Great Mosque of Demak and the Great Mosque of Cirebon and the myths of the direction of the Great Mosque of Banten, the Great Mosque of Surakarta, and the Great Mosque of Yogyakarta in a mythical and astronomical perspective. Some questions that arise include: What is the method for determining the Qibla direction of the Great Mosque inherited from Islam in Java? What is the accuracy of the Qibla direction of the Great Mosque? Is it true that what the *waliyullah* (guardians) do in determining the direction of the Qibla is the *karomah* of a *wali* or is it a skill of a *wali* because of the height of his knowledge? Is it true that the *wali* determines the direction of Qibla based on the concept of *jihatul Ka'bah* while the *wali* are the followers of the *Mazhab Shafi'i* which incidentally follows the concept of '*ainul Ka'bah*'?

This study limits the Great Mosque inherited from the Islamic Kingdom in Java, referring to the Decree of the Minister of Religion (KMA) Number 394 of 2004 concerning the typology of mosques, namely: State Mosque (*Masjid Negara*) is a mosque designated by the government and domiciled in the national capital; Main Mosque (*Masjid Raya*) is a mosque that is determined by the provincial government; Great Mosque (*Masjid Agung*) is a mosque designated by the district/city government, Big Mosque (*Masjid Besar*) is a mosque designated by the sub-district level government; Jami' Mosque (*Masjid Jami'*) is a mosque designated by the village level government.⁵ The naming of the Great Mosque and the Main Mosque sometimes still matches the name before the KMA was published, for example the Central Java Great Mosque which incidentally is a provincial mosque, still uses the name "Great Mosque", as well as the Great Mosque of Yogyakarta. Then the Al-Falah Sragen Great Mosque which still uses the name "the Main

⁵The term Great Mosque has been explained in the Decree of the Minister of Religion (KMA) Number 394 of 2004, which is a mosque designated by the district/city government. <https://bimasislam.kemenag.go.id/post/berita/masjid-raya-dan-agung-apa-bedanya>. Accessed on April 8, 2018.

Mosque”, should be in accordance with the KMA above, then replaced with the “Great Mosque”. This study includes the position of the Great Mosque and the Main Mosque, namely, the mosque which represents the gathering place of the community in an area in the regency or municipality and province. For the Great Mosque of Yogyakarta the term “Great Mosque” is still used because in the community is still popular with the name of *Masjid Gedhe* (Great Mosque) and there is no new mosque that represents the main mosque in the Special Region of Yogyakarta. The limitation of the Great Mosque inherited from the Islamic Kingdom in Java converged on five mosques, namely the Great Mosque of Demak, the Great Mosque of Cirebon, the Great Mosque of Banten, the Great Mosque of Surakarta, and the Great Mosque of Yogyakarta.

B. Discussion

1. The Qibla Direction of the Great Mosque Inherited from the Islamic Kingdom in Java

The issue of Qibla direction is an *ijtihadi* problem. Therefore, it is only natural that there are still differences up to now, regarding the determination and stipulation of Qibla direction. Understanding of *'ainul Ka'bah* and *jihatul Ka'bah* is the initial problem in the difference in Qibla direction. When the priests of the *mazhab* put forward the issue *'ainul Ka'bah* and *jihatul Ka'bah*, then this became a “legitimacy” for the followers of the priests of the *mazhab* with their beliefs. *Jihatul Ka'bah* gave concessions to the mosque which did not lead to the Masjidil Haram.

The issue of Qibla direction is also caused by different methods of determining the Qibla direction. Determination of the Qibla direction of the Great Mosque inherited from the Islamic kingdom in Java was carried out by the *waliyullah* who built the mosques. The Great Mosque inherited from the Islamic kingdom in Java has a great historical value in the spread and development of

Islam in Indonesia. Mosques inherited from the Islamic Kingdom in Java are evidence of a very significant development of Islam in the archipelago (Indonesia). This can be seen from the historical fact that, even though Islam entered in the archipelago in the 7th or 8th century, Islam appeared to have more real influence, or the process of Islamization in the archipelago, namely in the 12th and 16th centuries.⁶ The sovereignty of the Islamic kingdom in the period of Demak Kingdom, Pajang Sultanate, Mataram Sultanate, Cirebon, and Banten Sultanates together with Islamic religious sovereigns built mosques as a gathering place, consulted, studied Islam and spread Islam.⁷ The importance of the Great Mosque inherited from the Islamic Kingdom in Java can be felt today. Therefore, everything related to this Great Mosque is interesting to study, one of which is related to the problem of aligning the Qibla direction.

The issue of the Qibla direction starts from the different ways or methods used by *ulama* in determining the direction of Qibla. *Ulama* determine the direction of the mosque in accordance with the knowledge and science at that time. An *ulama* certainly will not be careless in solving a problem that concerns the religion of Islam and Muslims.⁸

a. Qibla Direction of the Great Mosque of Demak

The Great Mosque of Demak was built in the 15th century. There were still differences of opinion about the certainty when the year of its establishment. Based on the writings of *Naga Mulat Salira Wani* on the *Bledbeg* door, it shows that the mosque was built in 1388 *Saka* or 1466 AD. Some say the mosque was founded in 1399 *Saka* or 1477 AD, based on *condro sengkolo* which sounded

⁶Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Jakarta: Kencana, 2007), 12.

⁷Sri Wintala Achmad, *Sejarah Islam di Tanah Jawa Mulai dari Masuk hingga Perkembangannya* (Yogyakarta: Araska, 2017), 22.

⁸This method is commonly called *ijtihad*. *Ijtihad* is the outpouring of the ability of the mind of a *fiqh* expert in *istinbath* of the *syara* law 'from his legal arguments with a maximum path. Abu Hamid Muhammad Ibn Muhammad al-Ghazali, *al-Mustashfa min 'Ilm al-Ushul* (Beirut: Dar al-Fikr, n.y.), II: 105.

lawang terus gunaming janmi. Another opinion said that the mosque was built in 1401 S or 1479 AD based on the turtle (*bulus*) image of the mosque's *mibrab* which means *sariro sunyi kiblating Gusti*. Turtle (*bulus*) image is interpreted as head = 1, feet = 4, body = 0, and tail = 1, which means 1401 *Saka*. Another opinion said that the Great Mosque was founded in 1506 AD. Based on the writing on the door "*hadegipun masjid yasanipun para wali, naliko tanggal 1 Dzulkangidab tahun 1428 S*" which means it was built on Thursday kliwon night to Friday legi.⁹ Some say that the mosque was built in 1428 S to coincide in 1501 AD.

From the difference in years can be analyzed that in 1475 M Raden Patah was appointed by Prabu Bhrawijaya to become Duke of Glagahwangi (Demak) under the Majapahit kingdom. Three years later, Demak proclaimed himself to be the first Islamic kingdom in 1478 AD led by Raden Patah at the suggestion of the *waliyullah*. If the establishment of the Demak grand mosque was carried out in 1466 AD, Raden Patah had not yet ruled in Demak. While if the year of the establishment of the mosque was in 1477 AD, then Raden Patah was still a Duke under the Majapahit Hindu kingdom. The fact of many chronicles (*babad*) shows that the establishment of the Great Mosque of Demak was more directed at 1401 S/883-884 H/1479 AD which was after the Islamic Kingdom of Demak raised. Then if the year of establishment is 1428 S/1501 AD, it is not appropriate based on the conversion of years. If the establishment of the Demak Great Mosque in 1428 S/1506 AD, then the mosque was established far after the Islamic empire was established, i.e. 8 years and there has also been evidence of *mibrab* showing the previous year.

⁹Purwadi, *Babad Demak Sejarah Perkembangan Islam di Tanah Jawa* (Yogyakarta: Pustaka Utama, 2012), 42. Soedjipto Abimanyu, *Babad Tanah Jawi Terlengkap dan Terasli* (Yogyakarta: Laksana, 2017), 326. W.L. Olthof, *Babad Tanah Jawi mulai dari Nabi Adam sampai Pangeran Purbaya*, trans. Sumarsono (Yogyakarta: Narasi, 2011), 57. Ridin Sofwan, *et al.*, *Islamisasi di Jawa Penyebar Islam di Jawa Menurut Penuturan Babad* (Yogyakarta: Pustaka Pelajar, 2004), 74. H.J. de Graaf, *et al.*, *Cina Muslim di Jawa Abad XV dan XVI antara Historisitas dan Mitos* (Yogyakarta: Tiara Wacana, 1997), 165.

The Great Mosque of Demak was established by *waliyullah* chaired by Sunan Giri and consisted of Sunan Ampel, Sunan Bonang, Sunan Gunung Djati, and Sunan Kalijaga. There were cross opinions among *waliyullah* in determining the Qibla direction of the mosque, then Sunan Kalijaga stood up to practice determining the direction of the Qibla. He faced south, stretched his legs, then raised his right hand by holding the Ka'bah in the Masjidil Haram, Makkah and his left hand holding the dome (*tajuk*) of Demak Mosque, then both of them were reunited as the Qibla direction of the Great Mosque of Demak.¹⁰

Lately, it is known that the direction of the Great Mosque of Demak does not lead directly to the Masjidil Haram. Therefore, the manager (*takmir*) of the Great Mosque of Demak checked the Qibla direction with the Hisab Rukyat regional institution of Demak (*Badan Hisab Rukyat Daerah/BHRD*) with the *rashd al-qiblah* method on 15th and 16th of July 2008 M. The results of the checking showed that the direction of the Great Mosque of Demak was not the same as the Qibla direction *rashd al-qiblah*. These results are not published to the general public, because to keep the noise from happening in the community. In 2010, *takmir* of the Great Mosque of Demak together with many parties conducted repeated measurements on Thursday and Friday on the 15th and 16th of July 2010 with the *rashd al-qiblah* method, Theodolite, and GPS. The results of the re-measurement of the Qibla direction showed that the direction of the Demak mosque in the direction of the north is less than 12° 1'. After this measurement, Demak's Great Mosque Qibla direction was set according to the measurement results. By changing the direction of the mosque's shaf according to the direction of the

¹⁰Sri Susuhunan Pakubuwana VI, *Babad Jaka Tingkir Babad Pajang*, trans. Moelyono Sastronaryatmo (Jakarta: Perpustakaan Nasional Republik Indonesia Balai Pustaka, 1981), 67-68. Yudhi AW, *Babad Walisongo* (Yogyakarta: Narasi, 2013), 193-195. Ashadi, "Dakwah Walisongo Pengaruhnya terhadap Perkembangan Perubahan Bentuk Arsitektur Masjid di Jawa: Studi Kasus Masjid Agung Demak", *Jurnal Arsitektur Nalar* 12, no. 2 (2013), 7.

re-measurement results.¹¹ This determination turned out to cause noise in the community, therefore, the mosque's *takmir* returned the shaf to its original direction in the direction of the mosque building.

The Great Mosque of Demak is at the coordinates of 6° 53' 40.79" LS 110° 38' 14.27" BT which has a *Qibla azimuth* of 294° 25' 39.4" (UTSB). The direction of the Demak Great Mosque building is 282° 24' 39.4", so that the direction of the Demak Mosque in the Great Demak is less northward as far as 12° 1'. The results of the global *rashd al-qiblah* on July 16, 2018 also showed how the direction of the Great Mosque of Demak did not lead directly to the Ka'bah.¹²

b. Qibla Direction of the Great Mosque of Sang Cipta Rasa Cirebon

Susuhunan Jati (Sunan Gunung Djati) requested assistance from Raden Patah (Sultan of the Kingdom of Demak) to build a mosque like the Great Mosque of Demak. Then Raden Patah sent Raden Sepat to Cirebon with Sunan Kalijaga, Sunan Bonang, and other Sunan to help build the Great Mosque of Cirebon. In 1480 AD, the mosque was completed and named *Sang Cipta Rasa* which means a creation of the Sovereign. Sunan Gunung Djati wants a mosque with similar style to the Great Mosque of Demak. The direction of Qibla was carried out by Sunan Kalijaga in the same way when he determined the Qibla direction of the Great Mosque of Demak.¹³

The coordinates of the Great Mosque of Cirebon are 6° 43' 31.79" LS 108° 34' 11.61" BT, the *Qibla azimuth* is 294° 52' 24.2".

11Ahmad Munif, *Analisis Kontroversi dalam Penetapan Arab Kiblat Masjid Agung Demak* (Yogyakarta: Idea Press, 2013), 70.

12The measurement by Software Google Earth and direct observation in the Great Mosque of Demak on July 16, 2018.

13H.J. De Graaf and T.H. Pigeaud, *Kerajaan-kerajaan Islam di Jawa: Peralihan dari Majapahit ke Mataram* (Jakarta: Pustaka Utama Grafiti Press, 1985), 114. Soedjipto Abimanyu, *Babad Tanah Jawi*, 329. Purwadi, *Babad Demak*, 340. Interview with the *takmir* of the Great Mosque of *Sang Cipta Rasa* Cirebon on September 2018.

Azimuth building of the Great Mosque of Cirebon is $289^{\circ} 50' 34.8''$, so the Qibla direction of the Great Mosque of *Sang Cipta Rasa* Cirebon is less than $5^{\circ} 1' 49.4''$ to the north. Judging from the shadow of the Qibla direction when the sun is on the Ka'bah, that is, on July 17, 2018 it also shows the deviation of the Qibla direction.¹⁴

The determination of the Qibla direction according to the mosque building is based on the understanding that the *ijtihad* that has been done by the *waliyullah* should not be changed. The guideline used is *al-ijtihad la yunqadbu bi al-ijtihad. Takmir* of the mosque is also guided that the Qibla direction for people who are far from the Ka'bah do not have to face the building of the Ka'bah (*ainul Ka'bah*), but enough towards it (*jibatul Ka'bah*).¹⁵

Cirebon people give variety responses to the determination of this Qibla direction, there are those who agree that the Qibla direction is still in accordance with the building of the mosque, there are those who disagree where the Qibla direction should be adjusted in the actual direction, and some do not express their opinions. Although the people had a different response, they received the results of the mosque *takmir* stipulating in accordance with the direction of the mosque building.¹⁶

c. Qibla Direction of the Great Mosque of Banten

The Great Mosque of Banten was built by scholars and led directly by Sultan Maulana Hasanuddin (son of Sunan Gunung Djati). The mosque was completed in 1566 M/ 966 H in Dzulhijjah.¹⁷ Determining the direction of the mosque's Qibla is done in a way like that done by Sunan Kalijaga, namely by raising

¹⁴The measurement by Software Google Earth and direct observation in the Great Mosque of Cirebon on July 17, 2018. See also Mohammad Ramdhany, "Studi Analisis Masjid Agung Sang Cipta Rasa Cirebon", *Thesis*, Syariah Faculty of Institut Agama Islam Negeri (IAIN) Walisongo Semarang, 2012, 55-56.

¹⁵Interview results with the *takmir* of the Great Mosque of *Sang Cipta Rasa* Cirebon on September 2018.

¹⁶Interview results with the Cirebon people on September 2018.

¹⁷Soedjpto Abimanyu, *Babad Tanah Jawi*, 455. Purwadi, *Babad Demak*, 351.

his hand and showing the direction of Qibla. Sultan Hasanudin followed his parents' instructions to imitate the construction of the Great Mosque of Demak with a model of the mosque and its layout between the *Alun-alun* and the Sultanate.¹⁸

The coordinates of the Great Mosque of Banten are at 6° 2' 8.9" LS 106° 9' 14.2" BT and *Qibla azimuth* is 295° 16' 22.1". *Azimuth* building of the Great Mosque of Banten is 279° 19' 38.7", so the Qibla direction of the Great Mosque of Banten is less than 15° 56' 43.4" to the north. Direct observation with the Qibla direction shadow method also shows the existence of a deviation in the Qibla direction.¹⁹

The determination of the Qibla direction of the Great Mosque of Banten is based on *ijtihad* that has been done by the *waliyullah* that must not be changed, and the Qibla direction does not have to face the Ka'bah building (*ainul Ka'bah*), but enough towards it (*jihatul Ka'bah*). Although there were some *takmir* and mosque priests (*imam*) who wanted the Qibla direction to be adjusted towards the Ka'bah building as the opinion of the *Syafi'iyah* followers, but the Qibla direction was according to the previous *waliyullah's ijtihad*.²⁰ The attitude of the ulama and the community actually requires a change in the Qibla direction, but they still respect and accept *takmir's* decision, the mosque *imam* and other scholars (*ulama*) because the position of the *imam* of the mosque, *takmir* and other scholars is older in the Sultanate of Banten. In addition to respect, they also tend to be quiet when differences occur, in order to maintain the harmony of Muslims.

¹⁸Interview with the *takmir* who is also the descendant of Sultan Maulana Hasanudin Banten on December 12, 2018.

¹⁹The measurement by Software Google Earth and direct observation in the Great Mosque of Banten on December 21, 2018. See also Yeyen Ervina, "Akurasi Arah Kiblat Masjid Agung Banten", *Thesis*, Syariah Faculty of Institut Agama Islam Negeri (IAIN) Walisongo Semarang, 2012, 75-76.

²⁰Interview results with *takmir*, *imam* of the mosque, and the surrounding people of the Great Mosque of Banten.

d. Qibla Direction of the Great Mosque of Surakarta

The Great Mosque of Surakarta was built during the time of Raden Mas Suryadi or Sunan Paku Buwono III in 1757 AD. The Mosque was built 12 years after the Kartasura Kingdom was moved to Sala village (Solo/Surakarta) in 1745 AD.²¹ The establishment of the Surakarta *Kasunanan* occurred during Raden Mas Prabasuyasa or Paku Buwono II who ruled from 1745 to 1749 AD.²²

In historical records there is no way to find history and how to determine the direction of the Great Mosque of Surakarta. However, based on folklore and chronicle (*Babad*), this Mosque is adapted to the Great Mosque of Demak, the building model, the layout of which is between the *Alun-alun* and the palace, including the direction of the building as its Qibla direction.²³

The Great Mosque of Surakarta is at the coordinate point of 7° 34' 27.87" LS 110° 49' 35.40" BT. *Azimuth Qibla* is 294° 32' 45". The direction of the building of the Great Mosque of Surakarta is 283° 2' 45", so that the Qibla direction of the Great Mosque of Surakarta is less than 11° 30' to the north.²⁴

To maintain the harmony of the community, the Qibla direction is set according to the direction of the mosque building. Another reason was that following the Great Mosque of Demak as a guideline for other mosques in Java.²⁵ The third reason is the

21H.A. Basit Adnan, *Sejarah Masjid Agung Surakarta dan Gamelan Sekaten di Surakarta* (Solo: Yayasan Mardikintoko, n.y.), 9.

22Soedjipto Abimanyu, *Babad Tanah Jawi*, 421.

23Purwadi, *Babad Demak*, 72. Interview with the manager (*takmir*) of the Great Mosque of Surakarta.

24Fairuz Sabiq, "Uji Akurasi Waktu Shalat dan Arah Kiblat Masjid Agung Se-Eks-Karesidenan Surakarta: Masjid Agung Surakarta, Masjid Agung Boyolali, Masjid Agung Klaten, Masjid Agung Karanganyar, Masjid Agung Sukoharjo, Masjid Agung Wonogiri, dan Masjid Agung Sragen", Individual Research of Institut Agama Islam Negeri (IAIN) Surakarta, 2016, 90.

25See Fairuz Sabiq and Muh. Nashiruddin, "Pembangkangan Fikih atau Hermeneutika Falakiah: Respon atas Koreksi Arah Kiblat Masjid Agung Surakarta", Individual Research of Institut Agama Islam Negeri (IAIN) Surakarta, 2011, 49-50.

determination of the direction of the mosque's qibla based on the understanding of *jihatul Ka'bah*.²⁶

The Surakarta community accepted the *takmir's* decision regarding the Qibla direction of the Great Mosque of Surakarta, although some of them actually disagree with this decision because the mosque does not exactly lead to the Masjidil Haram.

e. Qibla Direction of the Great Mosque (*Masjid Gedhe*) of Yogyakarta

The Great Mosque (*Masjid Gedhe*) of Yogyakarta was completed on Sunday of *Wage* on May 29, 1773 AD or 6 *Rabi'ul Akhbir* 1187 H. The Great Mosque (*Masjid Gedhe*) of Yogyakarta was built by Sri Sultan Hamengku Buwono I with Kyai Faqih Ibrahim Diponingrat (*Pengbulu Keraton*) and Kyai Wiriyokusumo.²⁷ The determination of the Qibla direction of the Great Mosque (*Masjid Gedhe*) of Yogyakarta is carried out by Kyai Wiriyokusumo, but it is not known the method of determining the Qibla direction.

The mosque's architectural style has inherited the style of the Great Mosque of Demak. With characteristics in the form of four main pillars (*soko guru*), three-*tajug* roofs that are three-tiered are symbolic of the *shari'ah*, *tarikat*, and *ma'rifat*. The mosque is located on the west side of the *Alun-alun* which is held by the palace. The layout of this mosque followed the model of the Demak mosque which was initiated by sunan Kalijaga.²⁸ According to de Graff, this was because the Great Mosque of Demak occupied an important position for the mosques thereafter. The Great Mosque of Demak is a symbol of the first Islamic kingdom that connects with the saints (*waliyullah*) in Java.

²⁶Interview results with the manager (*takmir*) of the Great Mosque of Surakarta on September 2018.

²⁷<https://wikipedia.or.id>.

²⁸Purwadi, *Babad Demak*, 72.

Like the Great Mosque of Demak, the direction of the Great Mosque of Yogyakarta also does not lead to the Ka'bah in Makkah. The Great Mosque of Yogyakarta is at the coordinates of $7^{\circ} 48' 14.08''$ LS $110^{\circ} 21' 43.85''$ BT. *Azimuth Qibla* is $294^{\circ} 42' 36''$. The direction of the building of the Great Mosque of Yogyakarta is $282^{\circ} 56' 24''$, so that the direction of the Great Mosque of Yogyakarta is less north by $11^{\circ} 46' 12''$.²⁹

The alignment of the Qibla direction of the mosque in accordance with the Qibla direction had been done by K.H. Ahmad Dahlan (founder of Muhammadiyah organization). However this step was not approved by the head (*penghulu*) of the Yogyakarta palace, so the Qibla direction remained in the direction of the building.³⁰ The alignment of the direction of the Great Mosque in Yogyakarta finally materialized during the son of K.H. Ahmad Dahlan, because of to the support of Kyai Sangidu or (Muhammad Kamaludiningrat as son-in-law of Muhammad Khalil Kamaludiningrat) who served as the head of the Yogyakarta palace. Since then, the Qibla direction has been determined according to the results of the Qibla direction measurement. *Takmir* mosque, *ulama*, and the community around the Great Mosque agreed on the provisions of this Qibla direction.³¹ They are guided by the understanding of the verse of the Qur'an which states to direct his face to the Masjidil Haram, the direction of Qibla must be understood by *'ainul Ka'bah*, moreover in *ijtihad tathbiqi* ulama understands the *kauniyah* texts must consider science.

From the description above, we can obtain a historical table for the establishment of the Great Mosque inherited from the Islamic Kingdom in Java with the method of determining its Qibla direction.

²⁹The measurement is done by software Google Earth, accessed on May 24, 2018.

³⁰Sakirman, "K.H. Ahmad Dahlan dan Gerakan Pelurusan Arah Kiblat di Indonesia", *e-Journal.Metrouniv.ac.id*.

³¹Interview results with the *takmir* and *ulama* in the Great Mosque of Yogyakarta on August 2018.

No.	The Great Mosque	Built In	Determination Method of Qibla Direction
1	Demak	In 1401 S or 1479 AD (the most opinions)	Done by Sunan Kalijaga by raising his right hand holding the Masjidil Haram and the left hand holding the mosque's <i>mustoko</i> .
2	Cirebon	In 1480 AD	Done by Sunan Kalijaga by raising his right hand holding the Masjidil Haram and the left hand holding the mosque's <i>mustoko</i> .
3	Banten	In 1566 AD/966 H	Conducted by Hasanudin (son of Sunan Gunung Djati) in a way like Sunan Kalijaga.
4	Surakarta	In 1757 AD	Imitated the Great Mosque of Demak.
5	Yogyakarta	Sunday of <i>Wage</i> on May 29, 1773 AD or 6 <i>Rabi'ul Akhir</i> 1187 H	Imitated the Great Mosque of Demak

Table of Great Mosque coordinates inherited from the Islamic kingdom in Java, *Qibla azimuth*, direction of mosque building and accuracy of its Qibla direction.

No.	The Name of the Mosque	Coordinates	Qibla Azimuth	Direction of Mosque Building	Accuracy of Qibla Direction
1	Demak	6° 53' 40.3" LS 110° 38' 15.3" BT	294° 25' 39.4"	282° 24' 39.4"	Less than 12° 1' to the north

2	Cirebon	6° 43' 31.79" LS 108° 34' 3.21" BT	294° 52' 24.2"	289° 50' 34.8"	Less than 5° 1' 49.4" to the north
3	Banten	6° 2' 8.9" LS 106° 9' 14.2" BT	295° 16' 22.1"	279° 19' 38.7"	Less than 15° 56' 22.1" to the north
.4	Surakarta	7° 34' 27.87" LS 110° 49' 35.40" BT	294° 32' 45"	283° 2' 45"	Less than 11° 30' to the north
5	Yogyakarta	7° 48' 14.08" LS 110° 21' 43.85" BT	294° 42' 36"	282° 56' 24"	Less than 11° 46' 12" to the north

2. Myth of the Qibla Direction of the Great Mosque Inherited from the Islamic Kingdom in Java

The mosque is a symbol of the greatness of the Islamic kingdom and a symbol of worship to Allah swt. The mosque serves as a place of worship, piety, peace and tranquility of the people. Raden Patah and Raden Usen when they first went to Java to see the Sunan Ampel Mosque, they felt the pleasure of extraordinary peace, thus establishing their heart to embrace Islam.³² Similarly, when Jaka Tingkir was in the Great Mosque of Demak felt peace when his heart raged. He got a clue from God in the form of the descent of a star who told him that he would become a Great King in Java.³³

Demak Mosque was built shortly after the establishment of the Islamic Kingdom in Demak. The mosque is a symbol of the greatness of the Islamic Kingdom in Java. The mosque serves as a place for the spread of religion, a gathering place for *ulama*, *umara*, and the community. Therefore, the construction of mosques always pay attention to the strategic location, beautiful architecture and the direction of the Qibla determined according to religious guidelines.

³²Maharsi Resi, *Islam Melayu*, 67.

³³*Ibid.*, 189.

The strategic layout of the city for the continuity of the government, society and religion is an idea of the Sunan Kalijaga. In chronicles (*Babad*) and folklore, Sunan Kalijaga asked Raden Patah and other *Sunan* for the construction of the Great Mosque of Demak to be located in the west of the field (*Alun-alun*). As a government official, the palace was made to the south of the *Alun-alun* with two trees in the center.³⁴ With the merging of the location of the Palace, the Mosque, and the *Alun-alun*, the authorities, and the people can unite in state affairs and can support the spread of Islam. Sunan Kalijaga's proposal about the layout of the mosque was approved by the trustees and sovereigns (Raden Patah), so that the Great Mosque of Demak was built to the west of the *Alun-alun*. This layout was followed by other mosques under the auspices of the Sultanate or Islamic Kingdom in Java, such as the Great Mosque of *Sang Cipta Rasa* Cirebon, the Great Mosque of Banten, the Great Mosque of Yogyakarta, and the Great Mosque of Surakarta. Not only the layout of the mosque, even the architecture of the Great Mosque of Demak was also used as a benchmark for the mosque thereafter until the 17th century AD.³⁵

The Qibla direction of Great Mosques inherited from the Islamic Kingdom in Java was determined by *waliyullah*. In folklore and chronicle (*Babad*), it is explained that the *waliyullah* determine the direction of the mosque's qibla with the *karomah* given by God to them. The determination of the Qibla direction of the Great Mosque of Demak and the Great Mosque of Cirebon was determined by Sunan Kalijaga, the Great Mosque of Banten determined by Sunan Maulana Hasanudin (the son of Sunan Gunung Djati). While the Great Mosque of Surakarta is not known exactly who determines, but based on folklore from people of the royal descent who take care of the mosque, the construction of this Great Mosque imitated the Great Mosque of Demak as a heritage of Sunan Kalijaga. The imitation of the mosque is in the form of layout, architecture, and

³⁴Ridin Sofwan, *et al.*, *Islamisasi di Jawa*, 122.

³⁵H.J. de Graaf, *Cina Muslim*, 158. Purwadi, *Babad Demak*, 72-73.

Qibla direction. The Great Mosque of Yogyakarta was built during the time of Sultan Hamengku Buwono I and as an architecture and determinant of the Qibla direction was Kyai Wiriyokusumo.

The determination of Qibla direction of the Great Mosque of Demak was carried out by the *Sunan* by deliberation, they were Sunan Giri, Sunan Ampel, Sunan Bonang, Sunan Kalijaga, and Sunan Gunung Djati accompanied by Raden Patah as the head of the kingdom. The meeting was led by Sunan Giri as the elder Sunan. In the deliberation, the Qibla direction was determined several times, but no agreement was reached between the *waliyullah*. When no agreement was found, while they were going to perform Friday prayers, Sunan Kalijaga stood in their midst by raising his right hand holding the Masjidil Haram and left hand holding the *mustoko* of the Great Mosque of Demak. Sunan Kalijaga showed the direction of the mosque's Qibla to all the *waliyullah* and they agreed with the Qibla direction shown by Sunan Kalijaga, including Raden Patah as the Leader of the Kingdom. The event occurred before the Friday prayer.³⁶ In other folklore, the deliberation session was held on Thursday night, because the next day there will be Friday prayers.

Communities and scholars (*ulama*) believe that Sunan Kalijaga determines the Qibla direction with *karomah* given to him as *waliyullah*. The trust of *ulama* and the community towards the *karomah* of Sunan Kalijaga to determine the Qibla direction became a myth in the community. But we should keep in mind that the participants of the deliberation meeting are also all the *waliyullah* who are very close to Allah, Sunan Giri and Sunan Ampel are the elder *waliyullah* who were held in the deliberation meeting, Sunan Bonang and Sunan Gunung Djati are Sunan Kalijaga's teachers. Why did Allah only give *karomah* to Sunan Kalijaga, not to the old *waliyullah* or teacher from Sunan Kalijaga?

The myth of Sunan Kalijaga's *karomah* that can determine the Qibla direction held by the community as a result of the

³⁶Babad *Jaka Tingkir*, 68. Yudhi A.W., *Babad Demak*, 193-195.

myth, namely “the direction” of the mosque’s Qibla. The truth of this myth is real, so the results of the myth cannot be changed. Although currently it is known that the Qibla direction of the Great Mosque does not lead directly to the Ka’bah, *ulama* argue that Sunan Kalijaga determines the Qibla direction based on the concept of *jibatul Ka’bah*. Until here, the community and *ulama* did not examine further the meaning or message behind the myth and did not further understand Sunan Kalijaga’s teachings, they only used the results of Sunan Kalijaga’s *ijtihad* which were later used as myths. *Ulama* and society should understand the story of the chronicle (*Babad*) not literally, but must be understood implicitly, because the chronicle is a password or *pasemon* story.³⁷ To understand the ways taught by Sunan Kalijaga is by interpreting the password story.

Based on the search for *Babad*, Sunan Kalijaga is a person who masters astronomy. This is based on an understanding of some facts from the *Babad*. *The first fact*, Sunan Kalijaga determined the Qibla direction of several big mosques when he was still alive and became a *wali*. The construction of the Great Mosque of Cirebon which was a Sultanate area led by Sunan Gunung Djati, its Qibla direction was determined by Sunan Kalijaga. Syarif Hidayatullah specifically invited Sunan Kalijaga to determine the Qibla direction of its mosque.³⁸ This fact shows that Sunan Gunung Djati acknowledged the intelligence of Sunan Kalijaga about astronomy, even though Sunan Kalijaga’s position was his student. Sunan Kalijaga’s cleverness was also shown when he complained that the religious knowledge possessed by his seniors in Walisongo was indeed not much.³⁹

The second fact, that the accuracy of the Qibla direction of the mosques determined by Sunan Kalijaga is not the same, but has undergone a change in direction towards very high accuracy. The first is the Great Mosque of Demak which has an accuracy of

³⁷Ridin Sofwan, *et al.*, *Islamisasi di Jawa*, 111.

³⁸H.J. De Graaf and T.H. Pigeaud, *Kerajaan-kerajaan Islam*, 114. Soedjipto Abimanyu, *Babad Tanah Jawi*, 329. Purwadi, *Babad Demak*, 340.

³⁹Hasanu Simon, *Misteri Syekh Siti Jenar: Peran Walisongo dalam Mengislamkan Tanah Jawa* (Yogyakarta: Pustaka Pelajar, 2008), 207.

less than 11.5°, then the Kadilangu Mosque in Demak which has an accuracy of less than 8°, and the third is the Great Mosque of Cirebon which has an accuracy of less than 5°. ⁴⁰ Although there are several mosques based on folklore including the mosque built by Sunan Kalijaga, but not included here, because it was not found in the *Babad* and its historical or archaeological evidence.

The third fact, that Sunan Kalijaga had different opinions with Sunan Kudus regarding the initial stipulation of Ramadan. At that time, the Demak Kingdom was led by Sultan Trenggono, and the Sultan chose the opinion of Sunan Kalijaga. In the end the Sunan Kudus resigned from the high priest of the Great Mosque of Demak and was replaced by Sunan Kalijaga. ⁴¹ The three events above are taken from the *Babad* and examined from astronomy, so that it can be explained that Sunan Kalijaga is an astronomer.

Based on folklore and chronicle (*Babad*), Sunan Kalijaga determines the Qibla direction by raising his right hand holding the Masjidil Haram and the left hand holding the *mustoko* of the Great Mosque of Demak can be categorized as a symbol. The spread of Islam by Sunan Kalijaga always paid attention to Javanese culture as well as the people's hobbies at that time. Sunan Kalijaga combines Javanese culture with Islamic teachings, so the method of his *da'wah* is called syncretic Islam and he is referred to as the "abangan" guardian (*wali*). The mention of the *wali* "abangan" is the opposite of the *wali* "putiban" which is more pinned on Sunan Giri. Islam "abangan" is identified with the teaching model that combines Javanese culture or people's habits with Islamic teachings, while Islam "putiban" separates Islamic teachings from culture. ⁴² The meaning of the symbol of determining the Qibla direction of Sunan Kalijaga is based on astronomy, which is at noon before the Friday prayer, Sunan Kalijaga uses the *rashd al-qiblah* method. Sunan

⁴⁰The measurement by Software Google Earth.

⁴¹H.J. de Graaf and T.H. Pigeaud, *Kerajaan-kerajaan Islam*, 93. Sri Wintala Ahmad, *Sejarah Islam di Tanah Jawa*, 130. Purwadi, *Babad Demak*, 131.

⁴²Yudhi A.W., *Babad Walisongo*, 174.

Kalijaga raises his right hand and holds the Masjidil Haram as a symbol of an upright object that has a sun shadow, while the left hand holding a Demak Mosque is a symbol of (the tip) of the sun's shadow that points towards the Qibla (Masjidil Haram). The line between the tip of the right hand and the tip of the left hand can also be interpreted as a qibla direction line that stretches between Makkah and the Demak Mosque in the method of Google Earth or Qibla locator.

In the chronicle (*Babad*), it is explained that the Great Mosque of Demak was built in *Dzulkangidab* (*Dzulqa'dab*) in 1401 S/883 H. This month coincided with January-February 1479 AD. At that time, the shadow of the Qibla direction (*rashd al-qiblah*) occurred before the *Zubur* time, so that it is appropriate if Sunan Kalijaga uses a raised hand symbol and is interpreted as a *rashd al-qiblah* method.

Rashd al-qiblah table on Friday the month of *Dzulkangidab* in 1401 S/1479 AD.

No.	Date	Hisab	RHI	Simtul Qiblat	Win Hisab
1	January 29	09:55	09:54	09:54	09:29
2	February 5	10:20	10:19	10:19	10:22
3	February 12	10:45	10:44	10:43	10:46
4	February 19	11:09	11:08	11:07	11:10

Information:

- *Hisab* is a calculation of *rashd al-qiblah* conducted by researchers with the latitude of the Great Mosque of Demak.
- *RHI* is Indonesia's *Rukyatul Hilal* software.
- *Simtul Qiblat* is Mishbachul Munir's *Markazul Falakijah* software.
- *Win Hisab* is win *Hisab* software calculation.

Folklore that explains the events of the deliberation session to determine the Qibla direction of the Great Mosque of Demak conducted on Thursday night towards Friday, can be interpreted that Sunan Kalijaga determines the Qibla direction by looking at celestial objects then spreads his right hand as a symbol of the Masjidil Haram and left hand as the Demak Mosque. The stretch of both hands is the Qibla direction. This method has been carried out since the Messenger of Allah (Rasulullah saw.) was in Madinah to determine the Qibla direction to Makkah. The method of seeing constellations or celestial objects continues to be carried out during times of *Shababat*, *Tabi'in*, and up to the present. It's just to remember, that Thursday night the guardians (*waliyullah*) are still waiting for Sunan Kalijaga to finish making the mosque pillar (*saka tatal masjid*), the possibility of a deliberation session to determine the Qibla direction is done the next day.

The accuracy of the Qibla direction of the Great Mosque of Demak which does not lead right to the Masjidil Haram, is believed by the scholars that Sunan Kalijaga holds the opinion of *jihatul Ka'bah*. However, it should be noted further about the mazhab of Sunan Kalijaga and the accuracy of the results of determining the Qibla direction by Sunan Kalijaga. *First*, Sunan Kalijaga and the *waliyullah* are followers of the *Mazhab Syafi'i*,⁴³ where this *Mazhab* holds the opinion of '*ainul Ka'bah*. *Second*, in the course of history the determination of the Qibla direction of the mosque conducted by Sunan Kalijaga has increased the accuracy of its Qibla direction. For example, the Great Mosque of Demak which was built in 1479 AD had an orientation of Qibla direction of less than 12°, the Kadilangu Demak Mosque built after Sunan Kalijaga obtained land from Raden Patah after building the Great Mosque of Demak, had an accuracy of Qibla direction less than 8°, and the Great Mosque

⁴³The Sunan spread the *Syafi'iyah* teachings that replaced *Hanafiyyah* teachings. The transition from *Hanafiyyah* to *Syafi'iyah* was initiated by Sunan Ampel, Sunan Giri, Sunan Kudus, Sunan Kalijaga, and other Sunan. H.J. de Graaf, *Cina Muslim*, 79. Purwadi, *Babad Demak*, 5.

of Cirebon which was built in 1480 AD has a Qibla direction accuracy of less than 5° to the north. The accuracy is different and gradually it shows that what Kalijaga is holding is *ainul Ka'bab*. Third, if the Great Mosque of Demak uses the *jihatul Ka'bab*, Raden Patah and the *waliyullah* need not bother to determine the Qibla direction by deliberation, simply direct the mosque to the west.⁴⁴ This is very easy to do, considering that the Kingdom of Demak Bintoro is an agrarian country and has army troops who understand the direction of navigation. In the eyes of astronomy, increasing the accuracy of the Qibla direction shows that the concept used is '*ainul Ka'bab*'. This is in line with the development of science and technology, which has gradually increased. While the concept of *jihatul Ka'bab* will result in stagnant Qibla direction accuracy, even though the development of science and technology is increasingly advanced.

Beside the Great Mosque of Demak, Sunan Kalijaga also determines the direction of the Great Mosque of Cirebon. Determination of the Qibla direction of the Great Mosque of Cirebon by Sunan Kalijaga at the request of Sunan Gunung Djati. The determination model carried out by Sunan Kalijaga is the same as the model for determining the Qibla direction of the Great Mosque of Demak. The myth held by the people of Cirebon is also the same as the people of Demak. They accept the "results" of myth without understanding the message or meaning behind the myth. The Great Mosque of Cirebon was completed in 1480 AD in *Dzulkangidab* month coincided with February 1480 AD which had *rashd al-qiblah* before the time of *Zuhur*.

The myth behind the history of determining the Qibla direction of the Great Mosque of Banten is also the same as the two Great Mosques before. People believe in the "results" of

⁴⁴Qibla direction for the Java region (including Indonesia) is enough to go west only, as in the MUI Fatwa Number 3 Points 3 on 2010. The direction of the Qibla applies to people who are far from Makkah and he follows the *jihatul Ka'bab*. But in the end this MUI Fatwa was rectified by the MUI Fatwa Number 5 on 2010, namely the direction of Indonesian Muslims is west to the north according to the geographical location of each place.

myths, without understanding the meaning or message behind the myth. What was done by Sultan Maulana Hasanuddin as the son of Sunan Gunung Djati to determine the Qibla direction of the Great Mosque of Banten as well as that of Sunan Kalijaga by raising his right hand holding the Masjidil Haram and his left hand holding the mosque's *mustoko*. This story is written as a *karomah* given by God to him. From the tracing of the history of the founding of the Great Mosque of Banten in 1566 AD, Friday in *Dhulbijab* fell on the 21th and 28th June and 5th and 12th July. In June and July of 1566 AD, the shadow of the Qibla direction occurred in the afternoon. The possibility of determining the Qibla direction was carried out by the Sultan Maulana Hasanudin in the afternoon. The determination of the Qibla direction of the Great Mosque of Banten is not clear, whether it is done in the morning, afternoon or evening. In contrast to the determination of the Qibla direction of the Great Mosque of Demak carried out by Sunan Kalijaga ahead of Friday prayer.

The history of determining the Qibla direction of the Great Mosque of Yogyakarta is carried out by Kyai Wiriyokusumo. The direction of the building of the Great Mosque of Yogyakarta is almost the same as the direction of the building of the Great Mosque of Demak, so that both have almost the same Qibla direction accuracy. The location of the mosque in the city layout is also the same as the Great Mosque of Demak, which is the mosque to the west of the *Alun-alun*. The Great Mosque of Yogyakarta is also similar to the Great Mosque of Demak. The mosque is surrounded by a moat,⁴⁵ the roof of the mosque is arranged in layers with the pyramid model. The similarity of the direction of the mosque building, the layout, and the model of the mosque building between the Great Mosque of Yogyakarta and the Great Mosque of Demak were not by chance, but they were made that way. The sovereigns of the Sultanate of Yogyakarta are still connected to the Kingdom of Demak, so that everything related to the palace and

⁴⁵In its history, the Great Mosque of Demak used to be a moat surrounding it.

mosque is almost the same, including its culture. The existence of the *Sekaten* culture carried out by the Yogyakarta Palace in front of the Mosque and the *Alun-alun* to commemorate the birth of the Prophet Muhammad departed from the idea of Sunan Kalijaga when “Islamizing” many people in the *Alun-alun* of Demak. The myth that developed at that time was the Demak Mosque was a symbol of the Kingdom, so the Yogyakarta mosque also had to follow these symbols.

The Yogyakarta community believes in the myths that develop in relation to mosques and Javanese culture. But gradually the Yogyakarta community began to be able to understand the meaning behind the myth. Of course, this is because the sovereigns and *ulama* open themselves to change. An example of a change from the sovereigns and was used by society until now, namely when the Sultan Agung as the King of Islamic Mataram in Java combined the Hindu-Javanese calendar with Islamic (*Hijriyah*) calendar. this combination of calendars to accommodate changes from Javanese people who were previously Hindus who converted to Islam. As a blend of Javanese culture and the existence of Islam, the calendar combined with the Javanese year method is still used, but the calculation or dating provisions use the provisions of the *Hijriyah* calendar, which are based on the circulation of the Moon around the Earth. The combination of Javanese or *Saka* calendars with Islamic or *Hijriyah* calendars was used by the Javanese *Babad* and Javanese society to this day.

The changes made by the *ulama* related to the Qibla direction of the Great Mosque of Yogyakarta were carried out by K.H. Ahmad Dahlan while serving as *Khatib Amin* in the Great Mosque of Yogyakarta. Unfortunately, this change cannot be applied, because the royal authority through the Palace Chief (*Penghulu Keraton*) did not approve it. The changes can be applied during Ahmad Dahlan’s son because of the approval of the Yogyakarta palace authority through the Palace Chief.

The myth of the Great Mosque of Yogyakarta related to the direction of the mosque building, the location of the mosque and the model of the mosque building following the Great Mosque of Demak as the building of the *waliyullah* are still used “the results”, but the Yogyakarta community through the *ulama* and authorities understood the meaning of the myth. They are still preserving works that imitated the work of Sunan Kalijaga, but they interpret “myths” or Sunan Kalijaga’s teachings in accordance with Islamic teachings. Rasulullah saw. gives a hint that the Ka’bah is between east and west, namely the Ka’bah is to the south when he is in the north. Sunan Kalijaga performs *ijtihad* in the Qibla direction by giving instructions to raise the right hand holding the Masjidil Haram and the left hand holding the *mustoko* of the mosque. With the method of *rashd al-qiblah* one can connect between the Masjidil Haram and the mosque. Both of these instructions are *ijtihad* methods to find out the Qibla direction.

Like the Sultanate of Yogyakarta, the Surakarta Palace also followed everything related to the Kingdom of Demak and the Great Mosque of Demak. The location of the Great Mosque of Surakarta building and its direction, the location of the *Alun-alun* with the two trees in the center, the location of the Surakarta Palace which holds the *Alun-alun*, the *Sekaten* culture, all followed the Demak Kingdom and the Great Mosque of Demak. However, the history of determining the Qibla direction of the Great Mosque of Surakarta is not clearly known, but based on the folklore that has been passed down from the mosque manager (*takmir*) who has a relationship with the palace, determining the direction of the mosque is adjusted to the Great Mosque of Demak. Everything related to the Great Mosque of Surakarta is equated with the Great Mosque of Demak, including myths that develop in the community and changes in the Qibla direction.

The characteristics of the Javanese people are *ngajeni* for those who are older, the attitude of respect (*andap asor*) towards

the older, the Javanese maintain harmony and avoid conflict, tend to be silent and do not argue if differences arise, Javanese is a stratified language, has various levels according to the object invited to talk to. With the nature and attitude of the Javanese, if it is associated with the sovereigns, it will give birth to obedience and submission that “blindly” to the sovereigns. This character includes feudalistic character, ie the social system gives great power to nobles and glorifies position or rank. A sovereigns deserves respect and devotion, the sovereigns is God’s representative on earth.⁴⁶

With such characters, the myth for Javanese people will always be well maintained in accordance with the wishes of the sovereign. *Takmir* and *ulama* of the four Great Mosques inherited from the Islamic Kingdom in Java, namely the Great Mosque of Demak, the Great Mosque of Cirebon, the Great Mosque of Banten, and the Great Mosque of Surakarta still preserve the “results” of myths that develop in the community regarding the direction of the mosque. While *takmir* mosques, *ulama*, and the head of the Yogyakarta Palace understood the “meaning” of the myth. They continue to preserve the mosque building and its direction as cultural results, but they change the Qibla direction as a “message” from the myth.

The Qibla direction of the Great Mosque inherited from the Islamic Kingdom in Java was determined by the *waliyullah* with *ijtihad*. According to the four Great Mosques which do not change the direction of their Qibla, they adhere to the principle of *al-ijtihadu la yunqadhu bi al-ijtihad*, if there is already an *ijtihad* in the Qibla direction then there should be no new *ijtihad*. Understanding this rule should be interpreted from a legal standpoint, that is, the law that has been accepted is not canceled because there is a new *ijtihad*. The law of prayer based on the first *ijtihad* is not null and void because there is *ijtihad* afterwards, so the law of prayer is still valid and does not have to repeat the prayer that has been done.

46Soedjipto Abimanyu, *Babad Tanah Jawi* (Yogyakarta: Laksana, 2017), 28-32.

Furthermore, it can be theoretically known that “change in *ijtihad*” is very possible. The laws formulated through *ijtihad* provide an opportunity to change. This can be seen in the history of Islamic Law (*Tarikh at-Tasyri al-Islami*) when Muslims saw a change in the results of Imam al-Shafi’i’s *ijtihad* as “Mr. *Ushul al-Fikih*” from his old opinion (*qaul qadim*) formulated in Iraq changed became a new opinion (*qaul jadid*) which was formulated while living in Egypt until the end of his life.⁴⁷

The changes in *ijtihad* of Qibla direction have also been carried out by the Indonesian Ulama Council (MUI). MUI corrects Fatwa Number 3 on 2010 concerning the Qibla direction stating that “the Qibla direction of the Indonesian state is towards the west” was amended by the MUI Fatwa Number 5 on 2010, namely “the Qibla direction of Indonesian Muslims is west to the north according to the geographical location of each place”.

In the world of knowledge, changes in theory or opinion are also very possible. A theory that was once considered the most “right” can be changed or rejected by a new theory. The theory obtained today and may be considered the strongest, is not impossible to be rejected and changed tomorrow, and so on.⁴⁸

C. Conclusion

The determination of the Qibla direction and the accuracy of the Great Mosque inherited from the Islamic Kingdom in Java are different from each other. The determination of the Qibla direction of the Great Mosque of Demak and Cirebon was carried out by Sunan Kalijaga. The accuracy of Qibla direction of the Great Mosque of Demak is less than 12° 1’ to the north, while the Great Mosque of Cirebon is less than 5° 1’ 49.4”. The determination of

47Amir Syarifuddin, *Pembabaruan Pemikiran dalam Hukum Islam* (Padang: Angkasa Raya, 1990), 108.

48A. Qodri Azizy, *Pengembangan Ilmu-ilmu Keislaman* (Jakarta: Direktorat Perguruan Tinggi Agama Islam Departemen Agama RI, 2003), 6.

the Qibla direction of the Great Mosque of Banten was carried out by the Sultan Maulana Hasanudin by imitating the model of Sunan Kalijaga determination. The accuracy of the Great Mosque of Banten is less $15^{\circ} 56' 43.4''$ to the north. The determination of the Qibla direction of the Great Mosque of Yogyakarta and Surakarta is by imitating the model of the Great Mosque of Demak. The accuracy of both is almost the same as the Great Mosque of Demak, the Great Mosque of Surakarta approximately less than $11^{\circ} 30'$ to the north, the accuracy of the Great Mosque of Yogyakarta $11^{\circ} 46' 12''$ is less to the north. The Great Mosque of Yogyakarta has shifted the Qibla direction to suit the direction to the Masjidil Haram.

Myth is not a solace, but a story that contains a number of messages. With myths, humans can know certain guidelines or directions for a group of people. The myth of the Qibla direction of the Great Mosque inherited from the Islamic Kingdom in Java carried out by the *waliyullah* should not be a story that became ideology. The myth must be interpreted and understood correctly, so that it becomes the correct guideline. The message or the meaning of the Sunan Kalijaga's myth in determining the Qibla direction is the Qibla direction using the concept of '*ainul Ka'bah*' and the determination of the Qibla direction is done by a method that has high accuracy that leads right to the Ka'bah in the Masjidil Haram, Makkah.

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Interview

Interviews with the *takmir* of the Great Mosque of Surakarta on September 2018.

Interviews with the *takmir* of the Great Mosque of Cirebon on September 2018.

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Interviews with the *takmir* and *ulama* of the Great Mosque of Yogyakarta on August 2018.