

**THE VIEWS OF RELIGIUS AND COMMUNITY LEADERS ON
DETERMINING THE QIBLA DIRECTION
(Case Study of Masjid Besar Fathul Mubin, Jerowaru Village, Jerowaru
District, East Lombok Regency)**

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Abstract

This study aims to determine the qibla direction at Masjid Besar Fathul Mubin in Jerowaru using the Istiwa'aini method and to understand the perspectives of religious and community leaders regarding the qibla direction based on this method. The research employs field research and a mixed-method approach to combine positivism and post-positivism. Data was collected through observation, interviews, and documentation from primary and secondary sources in Jerowaru Village, with analysis conducted interactively. The results reveal that views on the qibla direction at Masjid Besar Fathul Mubin originated from a recalibration conducted by the Ministry of Religious Affairs several years ago. However, this recalibration triggered debates among community leaders. Some accepted the recalibration results and sought to adjust the mosque's qibla direction accordingly, while others rejected the change, causing uncertainty in establishing the qibla direction. Of the six informants interviewed regarding the qibla issue in Jerowaru Village, three rejected the qibla adjustment because they believed that the measurements by their ancestors were accurate. In contrast, the other three informants agreed on recalibrating the qibla direction using modern tools and accurate methods. Efforts to address the qibla direction deviation could include recalibration by the Ministry of Religious Affairs or the Jerowaru Sub-district Office using modern astronomical tools, along with socialization and support to enhance understanding of the importance of precise qibla direction. Establishing the qibla direction based on recalibration results may provoke disputes among community and religious leaders who oppose it, leading to prolonged debates. However, failure to adjust the qibla could impact the validity of the prayers of Jerowaru residents, underscoring the importance of making a decisive resolution on this matter..

Keywords: Qibla Direction, Istiwa'aini Method, Religious Leaders' Perspectives.

A. Introduction

Islam is a religion with very specific legal foundations and rules, covering both vertical and horizontal aspects. In the vertical relationship with Allah SWT, humans are required to always obey Allah's commands and avoid His prohibitions¹. In Islamic teachings, obedience to Allah can be observed through worship practices such as prayer, fasting, almsgiving, and pilgrimage. The ritual of prayer itself is highly regulated in Islam, from the intention to purify oneself, facing the Qibla, to the procedures of prayer².

In the context of determining the Qibla direction, there are often differing views and opinions. This divergence has led to the use of various methods for determining the correct Qibla direction.

According to the Shafi'i school of thought, the Qibla must be faced directly towards the Ka'bah with certainty. Imam Shafi'i classified individuals who face the Qibla by directly seeing the Ka'bah as being required to face the Ka'bah itself during prayer. For those far from Mecca, one must earnestly strive to find the Qibla direction using celestial indicators such as stars, the sun, the moon, and others³.

With the advancement of technology, determining the Qibla direction has become increasingly accessible through modern applications⁴. However, perceptions and views among the community, religious leaders, and scholars of astronomy still vary. For example, in Jerowaru Village, there are many differing views and perceptions regarding the Qibla direction for prayer.

¹ Syed Salim Syed Shamsuddin, 'MORAL SURVEILLANCE IN SHARIAH LAW: BETWEEN MISCONCEPTION AND SIGNIFICANCE', *TAFHIM: IKIM Journal of Islam and the Contemporary World*, 2.4 (2009) <<https://doi.org/https://doi.org/10.56389/tafhim.vol2no4.2>>.

² Paul R Powers, 'Interiors, Intentions, and the "Spirituality" of Islamic Ritual Practice', *Journal of the American Academy of Religion*, 72.2 (2004), 425–59 <<https://doi.org/https://doi.org/10.1093/jaarel/lfh036>>.

³ Sayful Mujab, 'Kiblat Dalam Perspektif Madzhab-Madzhab Fiqh', *YUDISIA: Jurnal Pemikiran Hukum Dan Hukum Islam*, 5.2 (2016) <<https://doi.org/http://dx.doi.org/10.21043/yudisia.v5i2.709>>.

⁴ Mohammad Hidayatullah and D I Ansusa Putra, 'The Role of Technology and Social Media in Spreading the Qur'an and Hadiths by Mubalig', 2019 <<https://doi.org/https://doi.org/10.22515/dinika.v4i1.1858>>.

In Jerowaru Village, there are various opinions and perceptions among the community and religious leaders about the Qibla direction. Some say it should be aligned exactly westward, while others suggest it should be slightly tilted. These opinions are based on each individual's knowledge and experience. Differences in Qibla direction can also be observed among various prayer rooms and mosques, with some being slightly tilted, facing directly west, or almost north, even within the same territorial area. This discrepancy is a matter of concern regarding the Qibla direction.

In determining the Qibla direction, the use of compasses and other methods is undoubtedly employed, but differing opinions and perceptions, especially among religious leaders, often lead to inaccuracies in the Qibla direction followed by the general public.

Given the issues outlined above, it is necessary to investigate the perspectives on determining the Qibla direction. It is hoped that the research findings can serve as a reflection for establishing a more accurate Qibla direction.

B. Methods

This study employs a field research approach, focusing on the direct collection of data from the research subjects to understand the investigated issues. The type of research used is mixed-method research, combining positivism with post-positivism. This combination is chosen because it is considered more effective than using qualitative or quantitative methods alone, as it can provide more comprehensive results⁵.

Data for this research were obtained from various sources relevant to the research problem. The researcher used purposive sampling to select informants with specific characteristics according to the research criteria. These informants are individuals believed to have in-depth knowledge of the issue being studied, thereby providing accurate and relevant information. Data sources in this research are categorized into two types: primary data obtained directly from the

⁵ J Moleong Lexy, 'Metodologi Penelitian Kualitatif', Bandung: Remaja Rosdakarya, 2002.

field and secondary data obtained from documents or indirect information⁶. The research setting is the location where the research is conducted, specifically in Jerowaru Village, Jerowaru Sub-district.

Data collection techniques involve several methods, namely observation, interviews, and documentation⁷. Observation was conducted using a non-participatory method to observe the Qibla direction in mosques and prayer rooms without directly participating in the activities. Interviews were conducted in-depth with religious and community leaders to obtain their views on the Qibla direction, using interview guidelines to ensure the collection of relevant data. Documentation includes the collection of written, audio, video, or image data related to the population and Qibla direction. Data analysis was performed interactively, involving data reduction, data presentation, and verification to ensure valid conclusions. The validity of the data was tested through source triangulation methods to compare and check the accuracy of information from various perspectives.

C. Findings And Discussion

Determining the Qibla Direction of Fathul Mubin Mosque in Jerowaru Using the Istiwa'Aini Method

1. Results of the Qibla Direction Measurement for the Masjid Besar Fathul Mubin in Jerowaru Village

In determining the Qibla direction, several tools can be used, including the theodolite, the Istiwa'ain, and the celestial triangle formula. The celestial triangle formula calculates the Qibla direction by considering the angle of the Qibla direction, which is the angle of a spherical triangle formed by great circles intersecting at the Ka'bah, the measurement point, and true north. The steps for measuring the Qibla direction using the Istiwa'ain tool are as follows:

⁶ Sugiono Sugiono, 'Metode Penelitian Kuantitatif, Kualitatif, Dan r & D', *Bandung: Alfabeta*, 288 (2016).

⁷ I Gusti Ayu Agung Omika DEWI, 'Understanding Data Collection Methods in Qualitative Research: The Perspective of Interpretive Accounting Research', *Journal of Tourism Economics and Policy*, 1.1 (2021), 23–34 <<https://doi.org/DOI:https://doi.org/10.38142/jtep.v1i1.105>>.

- a. Prepare the necessary measurement tools, including the Istiwa'ain complete with the Istiwa' stick, string, level, and GPS.
- b. Prepare the data needed for the Qibla direction calculation, which includes:
 - 1) Longitude of the location (λ), latitude of the location (ϕ), longitude of the Ka'bah (λ^k), latitude of the Ka'bah (ϕ^k), the date and time of measurement (accurate time can be obtained from BMKG), solar azimuth, the direction of the solar shadow, true north, azimuth of the Qibla, and the difference between the azimuth of the Qibla and the sun.
 - 2) Find a flat area to place the equipment.
 - 3) Ensure that the equipment is perfectly level. To ensure the equipment is level, use the three adjustable legs on the Istiwa'ain and a level to make necessary adjustments until the equipment is perfectly level.
 - 4) The Istiwa'ain stick, located at the center of the circle and at the 0° point of the circle, must be perfectly upright.

The formula for calculating the Qibla direction using the Istiwa'ain is as follows:

Known data:

Longitude of the Ka'bah	39°50'
- Latitude of the Ka'bah	21°25'
- Longitude of the Location	116°18'29"
- Latitude of the Location	- 8°49'34"
- Date of Measurement	June 23, 2024

- Time of Measurement	11:27 WITA
- Solar Azimuth	31°54'43"
- Direction of the Solar Shadow	211°54'43"
- True North	328°05'17"
- Azimuth of the Qibla	293°32'23"
- Difference in Azimuth	261°37'40"

a. Determining the Qibla Azimuth

To find the Qibla Azimuth:

$$\begin{aligned} \text{Azimuth of the Qibla} &= \text{Difference in Azimuth} + \text{Solar Azimuth} \\ &= 261^{\circ}37'40'' + 31^{\circ}54'43'' \\ &= 293^{\circ}32'23'' \text{ UTSB} \end{aligned}$$

For the value U-B:

$$\begin{aligned} \text{Value U-B} &= \text{Azimuth of the Qibla} - 270^{\circ} \\ &= 293^{\circ}32'23'' - 270^{\circ} \\ &= 23^{\circ}32'23'' \text{ U-B} \end{aligned}$$

For the value B-U:

$$\begin{aligned} \text{Value B-U} &= 90^{\circ} - \text{Value (U-B)} \\ &= 90^{\circ} - 23^{\circ}32'23'' \\ &= 66^{\circ}27'37'' \text{ B-U} \end{aligned}$$

b. Determining the Closest Distance from the Measurement Point to the Ka'bah

To find the distance, convert one degree of arc to kilometers. Given the Earth's circumference is 40,000 km and a full circle is 360°, each degree of arc equals 111 km in distance.

For the western direction:

$$\begin{aligned} \text{To the West} &= \text{Longitude of the Location} - \text{Longitude of the Ka'bah} \\ &= 116^{\circ}18'29'' - 39^{\circ}50' \\ &= 76^{\circ}28'46'' \text{ times } 111 \text{ km} \\ &= 8,489.2 \text{ km} \\ &= 8,489 \text{ km (rounded)} \end{aligned}$$

For the eastern direction:

$$\begin{aligned} \text{To the East} &= 180^{\circ} + (180^{\circ} - (\text{Longitude of the Location} - \text{Longitude of the Ka'bah})) \\ &= 180^{\circ} + (180^{\circ} - 76^{\circ}28'46'') \\ &= 283^{\circ}31'14'' \text{ times } 111 \text{ km} \\ &= 31,470.7 \text{ km} \\ &= 31,471 \text{ km (rounded)} \end{aligned}$$

Arc Circle Degree:

$$= 76^{\circ}28'46'' + 283^{\circ}31'14'' = 360^{\circ}$$

Thus, the closest distance from the measurement point to the Ka'bah is towards the west.

c. Determining the Direction of the Solar Shadow

$$\begin{aligned} \text{Direction of the Solar Shadow} &= \text{Solar Azimuth} + 180^{\circ} \\ &= 12^{\circ}11'35'' + 180^{\circ} \\ &= 192^{\circ}11'35'' \end{aligned}$$

d. Determining True North

$$\begin{aligned}\text{True North} &= 360^\circ - \text{Solar Azimuth} \\ &= 360^\circ - 12^\circ 11' 35'' \\ &= 347^\circ 48' 25''\end{aligned}$$

e. Determining the Difference in Azimuth

$$\begin{aligned}\text{Difference in Azimuth} &= \text{Azimuth of the Qibla} - \text{Solar Azimuth} \\ &= 293^\circ 32' 23'' - 12^\circ 11' 35'' \\ &= 281^\circ 20' 48''\end{aligned}$$

f. Determining the Saf Direction

To find the Saf direction based on the Qibla azimuth $293^\circ 32' 23''$, add 90° :

$$\begin{aligned}\text{Saf Direction} &= \text{Qibla Azimuth} + 90^\circ \\ &= 293^\circ 32' 23'' + 90^\circ \\ &= 383^\circ 32' 23'' - 360^\circ \\ &= 23^\circ 32' 23''\end{aligned}$$

Therefore, it can be concluded that the Qibla direction at the measurement point is $23^\circ 32' 23''$.”

2. Problematics of the Qibla Direction at Masjid Besar Fathul Mubin, Jerowaru Sub-district, East Lombok Regency

The issue of the Qibla direction in the prayer is well recognized by scholars from the four major Islamic schools of thought: Shafi'i, Hanafi, Maliki, and Hanbali. They agree that facing the Qibla is a fundamental requirement for the validity of the prayer⁸. This highlights the importance of aligning the Qibla direction to ensure the correctness of the prayer, which is a primary obligation

⁸ Desy Kristiane, 'The Concept of The Muslim Scholars' Thoughts on Qibla Direction', in *Proceeding of International Conference on Islamic and Interdisciplinary Studies*, 2022, I, 543–51 <<https://uindatokaramapress.uindatokarama.ac.id/index.php/iciis/article/view/1734>>.

in Islam. Therefore, every Muslim must pay serious attention to the Qibla direction when performing their prayers⁹.

In Jerowaru Village, the majority of the community consists of laypeople who may not fully understand the complexities of the Qibla direction, especially concerning accurate calibration or measurement. Many of them do not pay much attention to whether the Qibla direction at Masjid Besar Fathul Mubin is correct or not. However, there are individuals in the village who do care about and pay attention to the mosque's Qibla direction. Most of the community tends to accept the current Qibla direction because they believe it has been inherited from their ancestors.

Although many in the community are unaware of the importance of accurate Qibla direction, some residents understand that facing the Qibla is a mandatory requirement for prayer, as outlined in the Qur'an. In Surah Al-Baqarah, verse 144:

﴿ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ۝ ١٤٤ ﴾
(البقرة/2: 144)

Translation: “Indeed, We see your face turning in the sky. So We will surely turn you to a Qibla that you will like. Turn your face toward Al-Masjid Al-Haram. And wherever you are, turn your faces toward it. Indeed, those who have been given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do.” (Q.S Al-Baqarah: 144)

This verse emphasizes the importance of the Qibla direction in the prayer and underscores the obligation to follow this guidance.

The deviation in the Qibla direction at Masjid Besar Fathul Mubin has not caused significant division among the community, as many are not yet aware of

⁹ Zufriani Zufriani, A M Suhar, and Hermanto Harun, ‘Determining Qibla Direction of Mosques in Jambi Province: Method, Conflict, and Resolution’, *International Journal of Technology and Education Research*, 1.01 (2023), 166–86 <<https://e-journal.citakonsultindo.or.id/index.php/IJETER/article/view/275>>.

the issue. However, there is a heated debate among local leaders in Jerowaru Village regarding this matter. Some leaders accept the results of the re-measurement conducted by the Ministry of Religious Affairs a few years ago, while others reject these results, arguing that the earlier measurement by Ustadz Sirajunnasihin was considered accurate. This disagreement reflects a collective unawareness and cultural heritage that shapes their perspectives, leading to differing opinions in the community about the correct Qibla direction.

Perspectives of Religious and Community Leaders on the Qibla Direction at Masjid Besar Fathul Mubin, Jerowaru Village, Based on Measurements Using the Istiwa'aini Method

1. Perspectives of Religious Leaders and Community Leaders

a. Perspectives of Religious Leaders

1) Ustadz Sirajunnasihin

Ustadz Sirajunnasihin is a religious leader in Jerowaru Village who believes that the Qibla direction at Masjid Besar Fathul Mubin established hundreds of years ago and built on waqf land, is accurate. He relies on measurements using a compass and Rubbu Mujayab conducted by ancestors and knowledgeable scholars. Although there have been discussions about the Qibla direction, Ustadz Sirajunnasihin is confident that the current direction is correct. However, if recalibration results from the Ministry of Religious Affairs of East Lombok indicate inaccuracies, he is willing to follow the decision as long as there is agreement among community leaders and there is no need to dismantle the mosque.

The lack of understanding among the community about the importance of the Qibla direction often leads them to not delve deeply into this issue. They tend to follow the views of religious and community leaders without questioning the accuracy of the information, even though not all statements from community leaders are always correct.

2) Ustadz Salmun

Ustadz Salmun, as a religious leader in Jerowaru Village, explains that Masjid Besar Fathul Mubin is the only old mosque in the village still standing today, although the exact date of its construction is unknown. The mosque has been renovated twice, with the most recent renovation around 2020. According to Ustadz Salmun, the Qibla direction of the mosque is slightly misaligned based on information from his elders. Although Qibla calibration has been carried out, the results are often ignored by the community. Currently, Qibla direction applications show a slight deviation, but many people continue to follow the direction of the mosque's pulpit without adjustment.

The Qibla direction at Masjid Besar Fathul Mubin is indeed less accurate because, during major renovations, the direction of the mosque's building was not changed to avoid impacting the surrounding roads and limited land. As a solution, congregants are advised to slightly tilt their prayer rugs to the right during prayer, although many still face the direction of the Qibla as indicated by the mosque. With the advancement of time, it is important to continuously convey this information to future generations so they understand the importance of accurate Qibla direction.

Ustadz Salmun also adds that the issue of Qibla direction is not unique to this mosque but also occurs in other mosques, particularly in the past when measurement tools were not sophisticated. However, with today's technological advancements, such as Google Earth applications, the accuracy of Qibla direction can be more easily verified. Changing the Qibla direction without dismantling the mosque might cause controversy, especially among older members of the community. Therefore, it is important to carry out official Qibla calibration and continuously inform the community about these discrepancies to ensure their prayers remain valid.

3)Ustadz Gupranil

Ustadz Gupranil, a religious leader in Jerowaru Village, explains that Masjid Besar Fathul Mubin has undergone major renovations twice, the

most recent being around 2020. After this renovation, no recalibration of the Qibla direction was conducted. Initially, the Qibla direction of this mosque was measured by the esteemed scholar TGH. Muhammad Sibawaihi Mutawalli. However, despite the fact that the Ministry of Religious Affairs of East Lombok recalibrated it in 2020 and found the Qibla direction to be misaligned, the decision was made not to alter the direction. Religious leaders and the community chose to retain the existing direction, citing that the mosque had been measured by a respected scholar and its structure was solid.

Ustadz Gupranil believes that the deviation in the Qibla direction at Masjid Besar Fathul Mubin is not significant, with only a few degrees of misalignment that can still be tolerated. He suggests that the shift in Qibla direction might be influenced by changes in the sun's position and recommends that worshippers slightly tilt their prayer rugs to the right during prayer. Although he has been involved in calibration studies conducted by the Ministry of Religious Affairs of East Lombok, Ustadz Gupranil notes that no scholars have criticized or raised issues with the Qibla direction thus far. Therefore, despite the inaccuracies, the current Qibla direction is considered acceptable, and the community is advised to adjust their prayer rug positions if needed.

b. Community Leaders' Perspectives

1) Mujitabe

Mujitabe, a community leader and a civil servant teacher in Desa Jerowaru, stated that Masjid Besar Fathul Mubin is the only mosque in the village and has been standing for nearly a hundred years. The land for the mosque was donated by the villagers. The mosque's direction of qibla was first measured by TGH. Muhammad Sibawaihi Mutawalli using a compass. Although the mosque has been renovated several times, the qibla direction has never been recalibrated after these renovations.

Over its history, the qibla direction of Masjid Besar Fathul Mubin has undergone calibration 3-4 times. The Ministry of Religious Affairs of East

Lombok, represented by Mr. Abdullah, measured the qibla direction with modern equipment and found discrepancies. However, the results were not accepted by the community, who continue to trust the initial measurements. The shifting of the Earth's plates and changes over time can affect the qibla direction, but the community still adheres to the initial measurement results.

The qibla direction of the mosque was also measured by the KUA Jerowaru District in 2019 with the same results, but this was still rejected by the community. Calibration using the Rasydul Qiblat method was carried out privately by some religious leaders without involving the community, and the results were also not accepted. The community continues to strongly believe in the measurements provided by the religious teachers, considering them accurate, which has led to controversy regarding changes in the qibla direction. Consequently, many people are unaware of the inaccuracies in the qibla direction and continue to follow the existing direction of the mosque's pulpit, even though this inaccuracy could affect the validity of their prayers.

2) Nursam

Nursam, a community leader in Desa Jerowaru, emphasizes the importance of qibla direction in performing prayers as it is a condition for the validity of the prayer. At Masjid Besar Fathul Mubin in Desa Jerowaru, which has been established for a long time and has undergone two renovations, the qibla direction was measured by TGH Sibang Wai using a compass. Despite several calibrations, the measurements have shown deviations. However, the community and leaders place more trust in the initial measurements by the religious teachers, leading to little initiative to change the qibla direction, even after the latest measurements by the Ministry of Religious Affairs.

Nursam acknowledges the deviation in the qibla direction at the mosque. He even adjusts his prayer mat more towards the north to align with the correct qibla direction. Some community members who are aware of this also follow his direction, but many continue to pray according to the existing mosque alignment, disregarding the actual qibla direction.

Although some community leaders are aware of the issue, they tend to ignore it, arguing that changing the qibla direction could affect the building's position and cause disputes among the community. Nursam underscores the importance of awareness regarding the correct qibla direction to maintain the validity of prayers, and calls for better outreach and solutions from mosque administrators to address this ongoing issue.

3) Joyo Supeno

Joyo Supeno, a community leader in Desa Jerowaru, shares insights he inherited from his late father, who was once the caretaker of Masjid Besar Fathul Mubin in the village. According to him, the mosque is one of the oldest in the area. Initially a smaller mosque, it was expanded to accommodate the growing population and was renamed Masjid Besar Fathul Mubin Desa Jerowaru. The qibla direction was first measured by TGH Sibang Wai using a compass and string. Joyo Supeno believes this direction is accurate because a prominent scholar like TGH Sibang Wai never corrected the qibla direction during his time.

Joyo Supeno acknowledges a slight deviation in the qibla direction but considers it tolerable. He himself never adjusts his prayer mat when leading prayers, and he mentions that no community members have raised issues with the current qibla direction. He compares the relationship between community leaders and the general public to the head and tail, where people follow the lead of their leaders. Therefore, he feels no need for any changes in the qibla direction, despite differing opinions.

He also emphasizes that the mosque serves not only as a place for mandatory prayers but also for educational activities, discussions, and celebrations of Islamic events such as the Maulid Nabi Muhammad SAW and charitable activities on the 9th and 10th of Muharram. Although some community leaders believe the qibla direction should be corrected, Joyo Supeno maintains that the existing direction is sufficient. He believes changes are only necessary if one is in Masjidil Haram, where the precision of the qibla direction is crucial.

However, based on interviews with several community leaders, it is recommended to conduct a re-measurement (calibration) of the qibla direction at Masjid Besar Fathul Mubin Desa Jerowaru due to deviations that exceed acceptable limits. The Quranic verse from Surah An-Nisa, Ayah 59, states: "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." This highlights the importance of returning to correct teachings when there are differences of opinion, including on matters of qibla direction. Therefore, addressing the qibla direction issue is necessary to ensure the validity of prayers performed at the mosque.

2. Efforts to Address the Differences in Opinions Between Religious Leaders and Community Leaders

To address the deviation in the qibla direction at the Masjid Besar Fathul Mubin in Desa Jerowaru, several steps need to be taken:

1. Discussion and Re-measurement: The mosque management should gather all relevant parties, including community and religious leaders, to discuss appropriate solutions. Involving experts from the Ministry of Religious Affairs and local Islamic offices to conduct a re-measurement in front of the community can help reduce debates and provide clear information about the correct qibla direction.
2. Socialization and Marking: Continuous socialization of the correct qibla direction should be carried out by the mosque management and the Ministry of Religious Affairs. Posting qibla direction indicators in the mosque can help worshippers, especially those new to the village, follow the correct direction. Adjustments to the qibla direction can be made by aligning prayer lines without needing to remodel the mosque building.

3. Adjusting the Pulpit: Tilting the pulpit towards the correct qibla direction is a simple way to help worshippers align correctly during prayers, as suggested by Mr. Nursam.
4. Regular Calibration: Regular calibration of the qibla direction should be performed using modern tools by the Ministry of Religious Affairs to ensure accuracy. Re-measurements should be carried out considering that many mosques still use less accurate methods.

These efforts require careful attention and coordination from all parties to effectively address the deviation in the qibla direction. Socialization, education on Islamic astronomy, and correction of the mosque's prayer lines should be conducted consistently to ensure the community can perform prayers with confidence in the correct qibla direction. The MUI fatwa also indicates that the accurate qibla direction is towards the Northwest, not just West, making it important to correct the qibla direction to align with the Ka'bah in Mecca.

3. The Impact of Setting or Leaving the Qibla Direction as It Is

Most of the residents of Jerowaru are unaware of the issue of the misalignment of the qibla direction at Masjid Besar Fathul Mubin, which makes the impact less noticeable to the community. The residents continue to perform their prayers at the mosque with tranquility and focus. However, for some community leaders who are aware of this misalignment, there is significant concern because it affects the validity of prayers, a crucial issue that requires extensive discussion. The following are the impacts of either correcting the qibla direction or leaving it as it is for the people of Jerowaru:

- a) If the qibla direction at Masjid Besar Fathul Mubin is corrected according to the guidelines, it will facilitate the community's prayer practices, as having the correct direction will alleviate any doubts or unease during prayers at the mosque. Conversely, if the qibla direction is left unchanged, it could affect the validity of the prayers performed by the residents of Jerowaru.

- b) If the qibla direction is adjusted based on the results of the re-measurement, the mosque's prayer lines (shaf) will need to be adjusted, and comprehensive socialization will be necessary for the entire community to ensure they understand and accept the new direction without hesitation. This adjustment will eliminate any deviation in the qibla direction at Masjid Besar Fathul Mubin. However, if the qibla direction remains as it was, it may not be a major concern for the community, and even supportive community leaders may be overshadowed by the majority who wish to retain the original measurement.
- c) If the qibla direction is changed or corrected according to the guidelines, it could lead to significant disagreements and extended debates among community and religious leaders who oppose the results of the re-measurement. Opponents may view the change as contradicting the practices of their ancestors and may feel it leads to negative consequences. On the other hand, if the direction is left unchanged, the community might be perceived as non-compliant and resistant to decisions made by the Ministry of Religion. It is crucial to avoid a situation where traditional practices cause the community of Jerowaru to appear disobedient to government decisions.

D. Conclusinon

Based on the discussion presented above, the conclusions are as follows:

1. The views on the qibla direction at the Masjid Besar Fathul Mubin in Jerowaru originated from a recalibration of the qibla direction by the Ministry of Religious Affairs several years ago. However, this recalibration triggered both support and opposition among community leaders. Some accepted the recalibration results and wanted to adjust the mosque's qibla direction accordingly, while others opposed or rejected these results, leading to a lack of consensus on the qibla direction issue.

2. Among the six informants interviewed for this study on the qibla direction issue in Jerowaru Village, three rejected the qibla adjustment, believing that the measurements by their ancestors or revered figures were accurate and beyond dispute. Conversely, the other three informants supported recalibrating the qibla direction using modern tools and accurate methods to align with the Ka'bah. Addressing the deviation in the qibla direction at the Masjid Besar Fathul Mubin can be achieved by recalibrating the qibla direction through the Ministry of Religious Affairs of East Lombok or the Jerowaru Sub-district Office using modern astronomical tools. Alternatively, adjusting the prayer rows (shaf) slightly to the right or to the actual qibla direction without altering the mosque's structure can be a solution. Additionally, socialization and guidance on understanding the qibla direction are essential. This can be achieved by sharing knowledge about Islamic astronomy from the Office of Religious Affairs and the Ministry of Religious Affairs, and how to apply this knowledge to mosque administrators and the community to highlight the importance of facing the correct qibla direction.
3. Recalibrating the qibla direction based on the measurement results will have significant impacts, including causing disputes and prolonged debates among community and religious leaders opposed to the recalibration. However, if the qibla direction is not adjusted, it may affect the validity of the prayers of Jerowaru residents.

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