

**Analysis of Ibnu Batutah Great Mosque Qibla Direction (*Puja Mandala***

***Region, Nusa Dua, South Kuta, Denpasar, Bali)***

**UNDERGRADUATE THESIS**

Submitted to Sharia and Law Faculty

In Partial Fulfillment of the Requirement for Undergraduate Degree

In Islamic Law



By :

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Title : **Analysis of Ibnu Batutah Great Mosque Qibla Direction  
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This thesis is ready to be submitted in joining last examination.

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**July, 30<sup>th</sup> 2019**

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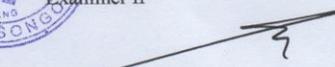
  
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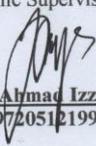
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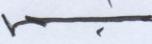
  
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## MOTTO

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

**Meaning : Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path"<sup>1</sup>**

---

<sup>1</sup> Departemen Agama RI, *Al-Qur'an dan Al-Karim dan Terjemahannya*, (Semarang: Toha Putra) 1999, page.23.

## **DEDICATION**

This full of struggle and long journey undergraduate thesis is dedicated to :

My beloved parents who teach me everything

Siti Masitha Ina Kirana, Ida Bagus Made Suta Wirama,

Harris Arthur Hedar, Ida Ayu Widhi Yuliani.

My lovely sisters and brother

Ida Mahardhika Hedar, Indah Fatimah Hedar, Sergio Ramanda Putra Yusuf,

Ida Ayu Indira Pradnya, Ida Ayu Nindya Pradnya.

All of my teacher and lecturer who guide me

My academics supervisor who give their time to me

Dr. H. Ahmad Izzuddin, M.Ag and Dr. H. Mashudi, M. Ag.

And all of my Family, Friends, Lover and Ex lovers.

Those people who appreciate and encourages this undergraduate thesis.

## UNDERGRADUATE THESIS STATEMENT

I certified that this undergraduate thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings in the thesis are quoted or cited in accordance with ethical standards.

Semarang, May 29<sup>th</sup> 2019

The writer,



**Dela Bonita**

NIM. 1702046079

From this observation, it can be seen that Nusa Dua people beliefs towards the direction of the Qibla of Ibnu Batutah Great Mosque, the Pura Mandala Region, need to be reconsidered. Qibla direction of the original building of the mosque has not been accurately directed to the Ka'bah and deviates 03°30'00" less west. Changing people's beliefs to new beliefs is not easy. Beliefs arise through several processes, namely introductions, beliefs and beliefs. Therefore, to change the beliefs of the people of Nusa Dua must use new beliefs through a sociological approach. The step starts with conducting counseling on Qibla direction, both on the basis of the determination, objectives and benefits, the method of determining and how to apply it and allowing changes in the direction of the Ibnu Batutah Great Mosque in the direction of the actual Qibla.

*Key words : Qibla, Mosque, Ibnu Batutah Great Mosque*

## ABSTRACT

Ibnu Batutah Great Mosque is a jami mosque as well as a mosque that was established specifically by BTDC. The main function of the Ibnu Batutah Great Mosque is as a center of worship and religious tourism objects for Muslims, the people of Denpasar city and even International tourists. The mosque which was established in 1997, was last verified by qibla in 2013 by the Hisab Rukyat Agency, the Ministry of Religion, using a magnetic compass, protractor, thread and GPS, which has certain disadvantages. One of them is the neglect or error in entering the value of magnetic declination, the value of it is relatively small in Indonesia, between  $-1^{\circ}$  to  $+4^{\circ}$ . However, if the neglect or application error are not to be calculated, the value will contribute to the deviation of the qibla direction. Based on the background of the study described above, it can be identified several main problems. 1) How is the accuracy of the qibla direction of Ibnu Batutah Mosque, Puja Mandala Area, Nusa Dua, South Kuta, Denpasar, Bali at this time?. 2) What is the response of the mosque administrators and muslim people around Ibnu Batutah, Puja Mandala Regiom, Nusa Dua, South Kuta, Denpasar, Bali to the method of determining the qibla direction which is less precise?.

This research is a descriptive qualitative research, which aims to describe certain variables in detail. In addition, this research is also classified as literature, because it will be conducted by examining library materials in the form of scientific works such as books, articles, journals, and other sources related with a research to be studied. This study used two data sources, primary data and secondary data. Primary data is a data source that is directly collected by the writer from the main source, while secondary data is literature that supports this study. For primary data sources in the form of data that will be conducted directly from the interviews of the main manager of the mosque. The secondary data source is all things which related to the study of astronomy in general or other literature that can provide information in the form of all book, writings, articles, journals, or other documents, both directly and indirectly related to the qibla direction or study material others who will be able to support the title of this research.

From this observation, it can be seen that Nusa Dua people beliefs towards the direction of the Qibla of Ibnu Batutah Great Mosque, the Puja Mandala Region, need to be reconsidered. Qibla direction of the original building of the mosque has not been accurately directed to the Ka'bah and deviates  $03^{\circ}30'00''$  less west, Changing people's beliefs to new beliefs is not easy. Beliefs arise through several processes, namely introductions, beliefs and beliefs. Therefore, to change the beliefs of the people of Nusa Dua must use new beliefs through a sociological approach. The step starts with conducting counseling on Qibla direction, both on the basis of the determination, objectives and benefits, the method of determining and how to apply it and allowing changes in the direction of the Ibnu Batutah Great Mosque in the direction of the actual Qibla.

Key words : *Qibla, Mosque, Ibnu Batutah Great Mosque*

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Because of the blessing and graces of Allah and his Messenger prophet Muhammad, the author finished this undergraduate thesis with title “**Analysis of Ibnu Batutah Great Mosque Qibla Direction (Puja Mandala Region, Nusa Dua, South Kuta, Denpasar, Bali)**” .

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## CHAPTER I

### INTRODUCTION

#### A. The Background of the Study

Ka'bah is the qibla for every muslim wherever someone still stepping on this earth. It is not warrantable to pray for every Muslim except by confronting the Ka'bah.<sup>1</sup> Praying is a mandatory worship that has no dispensation. It is an obligation for all Muslims and a direct command from Allah SWT that given to the Prophet Muhammad when carrying out the sacred mission of Isra Mi'raj, which occurred on the 27<sup>th</sup> of Rajab in 12 years propethood.<sup>2</sup> The issue of qibla is a matter of direction, namely the closest direction to the Ka'bah (baitullah), which is the city of Mecca.<sup>3</sup>

Muslims have agreed that facing the qibla in praying is the legal requirement for prayer, based on the existing Syar'i theorem. It is not too difficult for people who lived in Mecca and its surrounding to face the Ka'bah comparing to the people who are far from Mecca. The problem is that who are far from Mecca, apart from the theologian's differences of opinion about just facing qibla although it is factually wrong, or must face

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<sup>1</sup> A.Kadir, *Fiqh Qiblat*, (Yogyakarta : LkiS Printing Cemerlang, 2012) page 13-14

<sup>2</sup> Slamet Hambali, *Ilmu Falak I Penentuan Awal Waktu Shalat dan Arah Kiblat Seluruh Dunia*, (Semarang : Program Pascasarjana IAIN Walisongo 2011) page 103

<sup>3</sup> Slamet Hambali, *Ilmu Falak Arah Kiblat Setiap Saat*, (Yogyakarta: Pustaka Ilmu, 2013) page 2

towards the closest direction as possible as to the position of the actual Ka'bah.<sup>4</sup>

Facing the qibla which used in the round earth concept is a *spherical trigonometry*. Where qibla that we used is the closest direction to the Ka'bah. While what is meant by qibla is the closest direction or distance along the large circle that passes through the city of Mecca (Ka'bah) with the relevant city. Thus not justified, if the people in Jakarta do their pray by facing to the southeast even if it continues to get to Mecca, due to the closest direction and the distance to Mecca for people in Jakarta is the northwest direction of 24°12'13,39'' (West-North).<sup>5</sup>

Similarly, it should not be surprising if people say that the qibla for some places in the east Mecca are face to the west, the qibla for some places in the south Mecca are face to the north. The qibla for some places in the west Mecca are face to the east, the qibla for places in northern Mecca are face to the south. It because they only see the picture or maps of the existing earth.<sup>6</sup>

According to Ali al-Sayis in the Interpretation of Ayatul Ahkam, it was explained that the Syafi'yah and Hanabilah groups obliged to face the qibla with '*ayn al-Ka'bah*' which is directly facing the Ka'bah, and for those outside Mecca are enough with facing the *jihat al-Ka'bah*.<sup>7</sup>

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<sup>4</sup> Zainul Arifin, *Ilmu Falak*, (Yogyakarta : Lukita, 2012) page 6

<sup>5</sup> Muhyiddin Khazin, *Ilmu Falak dalam Teori dan Praktik*, (Yogyakarta : Buana Pustaka, 2004) page 48

<sup>6</sup> Zainul Arifin, *Ilmu Falak...* page 7

<sup>7</sup> Slamet Hambali, *Ilmu Falak I, Penentuan Awal Waktu Salat dan Arah ...* page 179

Determine the direction of qibla is a fundamental and significant problem when it is connected with the validity of a praying. In this world, Islam is widely spread including Indonesia which has 33 provinces and 1,340 ethnic groups. Everyone has their own perceptions in accepting and refusing to the reform of qibla direction. In the sighting of the qibla direction of the mosque in the city of Denpasar, Bali, have different opinions as well. It is inseparable from the people who oppose the review and maintain the qibla direction that has been used from the beginning of the construction of the mosque and the people who accept and welcome the re-sighting of the qibla direction.

In an area that is predominantly inhabited by Hindus, the immigrant Muslim community began to build some mosques. The issue of qibla direction also occurs in the community of Benoa village, South Kuta sub-district, Badung Regency, precisely in the Ibnu Batutah Great Mosque Puja Mandala Area. Like the common life activities, tourism has many positive and negative sides. Tourism requires the existence of spiritual mental development for the local people, that is why since the beginning it has been thought the needs for worship place facility.

The initial thinking about the construction of worship places will be built within the area with land allocation, one side for the temple, one on the south for the church and one on the west for the mosque. In the next process it was considered that the users of the worship places would later be used by the people in the Nusa Dua area or people around it. The real

needs of the community in the form of worship place include mosque, already received a positive response and the government, regional head, and BTDC that adopted the existing places of worship at Taman Mini Indonesia in Jakarta. The area of the worship place and the five religions should be located outside the hotel area, the land is owned by PT. BTDC but for the construction of each worship place is done by the people of each religion who will then manage the places of worship.

In the initial meeting that was held by PT. BTDC stated several names. At last, some names that were chosen are : Puja Mandala for the worship place complex in the Kampial village. Mr. Joop Ave, BTDC commissioner believes that building 5 worship places around the location in Nusa Dua area is deserve to be realized. Bali as one of the best tourist destination in the world certainly needs to be equipped with good and unique worship facilities.<sup>8</sup>

The mosque which was established in 1997, was last verified by qibla in 2013 by the Hisab Rukyat Agency, the Ministry of Religion, using a magnetic compass, protractor, thread and GPS, which has certain disadvantages.

One of them is the neglect or error in entering the value of magnetic declination, the value of it is relatively small in Indonesia, between  $-1^{\circ}$  to  $+4^{\circ}$ . However, if the neglect or application error are not to

---

<sup>8</sup><http://www.masjidibnubatutahbali.com/2016/04/sejarah-dan-profil-masjid-agung-ibnu.html> accessed on Thursday, December 27<sup>th</sup>, 2018 11.02 PM

be calculated, the value will contribute to the deviation of the qibla direction.<sup>9</sup>

Magnetic declination can only be ignored for the part of Sumatra, especially North Sumatra to Lampung, Bangka Belitung, and Riau Island. Because, these places have a magnetic declination between  $-0,5^{\circ}$  to  $= 0,5^{\circ}$  or equivalent to the deviation of the qibla direction that is allowed in Indonesia. In addition to these areas, magnetic declination must not be ruled out because it will lead deviation of the qibla direction. The most extreme conditions occur in Merauke, where the magnetic declination is  $+5^{\circ}$ . Neglect or error in applying magnetic declination here makes the measured direction automatically deviate between  $5^{\circ}$  to  $10^{\circ}$ .<sup>10</sup>

Basically, the qibla direction is the closest direction facing the Ka'bah (Baitullah) as written in the Qur'an :

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِيلٍ

عَمَّا تَعْمَلُونَ ﴿١٦٩﴾

Meaning: “*And wherever you (Muhammad) going out, direct your face in the direction of the Haraam Mosque, that is really the provision of your Lord. God is not careless about what you do.*”<sup>11</sup>

That is the special command for Muhammad. Then it was explained once again to all people that they would cling to the rules wherever they are. “*you must direct your face to his side.*” Do not change

<sup>9</sup> Muh. Ma'rufin Sudiby, *Sang Nabi Pun Berputar (Arah Kiblat dan Tata Cara Pengukurannya)*, (Solo: Tinta Medina, 2011) page 168

<sup>10</sup> Ibid

<sup>11</sup> Departemen Agama RI, *Al-Qur'an Al-Karim dan Terjemahannya*, (Semarang : Toha Putra, 1999) page 23

it anymore then it won't change its rule forever. Although you are in the ocean, look for the qibla direction, pray by facing there. Whether you are at the north pole or south pole, look for the qibla direction and pray by facing this side.<sup>12</sup>

The theologian agreed that praying by facing qibla is mandatory, because it was one of the legitimate requirements for prayer, as found in the syara's theorem. For the people who are in Mecca and its surroundings, the problem is not a matter, they are easier to carry out these obligations even the problem for who are far from Mecca, the obligation is a heavy matter because they cannot lead to the Ka'bah correctly, even the theologian have a differ theorem regarding how it should be. Ka'bah leads to the legitimate condition of the prayer by facing Ka'bah intrinsically.<sup>13</sup>

From the explanation above, researchers are interested in reviewing and analyzing accuracy and conducting research under the title “**Analysis of Ibnu Batutah Great Mosque Qibla Direction (Puja Mandala Region, Nusa Dua, South Kuta, Denpasar, Bali)**”

## **B. The Identification of the Problem**

Based on the background of the study described above, it can be identified several main problems such as :

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<sup>12</sup> Hamka, *Tafsir al-Azhar (Juzu '2)*, (Jakarta : Pustaka Panjimas, 1982) page 15

<sup>13</sup> Ahmad Izzuddin, *Ilmu Falak Praktis*, (Semarang : Pustaka Rizky Putra, 2012) page 17

1. How is the accuracy of the qibla direction of Ibnu Batutah Mosque, Puja Mandala Area, Nusa Dua, South Kuta, Denpasar, Bali at this time?
2. What is the response of the mosque administrators and muslim people around Ibnu Batutah, Puja Mandala Region, Nusa Dua, South Kuta, Denpasar, Bali to the method of determining the qibla direction which is less precise?

### **C. The Aim of the Research**

The aims to be achieved by the writer in this study are:

1. To find out and explain how is the accuracy of the qibla direction of the Ibnu Batutah Mosque in Puja Mandala Region, Nusa Dua, South Kuta, Denpasar, Bali nowadays after being known that the mosque's qibla method is less precise.
2. To find out and explain how is the response of the management of Ibnu Batutah Mosque in Puja Mandala Region, Nusa Dua, South Kuta, Denpasar, Bali to the method of determining the qibla direction is less precise.

The benefit of this study are also :

1. Provide more detail knowledge about qibla direction
2. Being a scientific study that can be used as a basic study concerning on the response of the mosque administrators to the qibla.

#### D. Previous Research

Nur Hidayah's Study, *the People Response to the Mosque Qibla Direction (The Analysis of the Stability of the Worship of the Gunungpati Society Semarang)*<sup>14</sup> In this research the writer explained the controversy of the people who accepted and refused about reforming the qibla direction. There are some people who also maintain their qibla direction accordance with the initial direction of the construction of the mosque which have or not measured the direction of the qibla, and the role of the astronomers in those problem. After the research progresses, it can be known that the latitude and longitude which used to find out the actual direction of the qibla in the mosque. The existence from some groups of people, *first*, the people who agree with the re-measurement of the direction of the mosque. *Second*, people that do not agree with the re-measurement. Due to their fear of accused for what they believe till now. Seen from the perspective of jurisprudence, the theologian agree that the direction of the qibla is one of the requirements for the validity of prayer, both in the *Ayn al- Ka'bah, Jihat-al Ka'bah*. While Indonesian muslims face the northwest with different position based on their coordinates of their each place. In a correct astronomically, we facing the qibla with the closest direction. The similarity, is : discussing together

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<sup>14</sup> Nur Hidayah, *Respon Masyarakat atas Arah Kiblat Masjid dan Musholla (Analisis Terhadap Kemantapan Ibadah Masyarakat Gunungpati Semarang)*, Undergraduate Thesis, Sharia Faculty, Islamic State University of Walisongo 2018

the qibla direction, the difference from this study is discussed the method and response of the mosque administrator regarding to the used of qibla direction determination method.

Yeyen Erviana's Study, *Qibla Direction Accuracy of the Great Mosque of Banten*.<sup>15</sup> In writing this study it was explained that the direction of qibla of the Great Mosque was not directed towards the Ka'bah but was directed toward South Africa. Facing the qibla is a valid requirement for prayer, and it will be not valid if we pray without facing the qibla. Therefore, the accuracy of the qibla direction is very important. Great Mosque of Banten is a historic heritage site of the Sultanate of Banten. It was established during the reign of Sultan Maulana Hasanuddin, the son of Sunan Gunung Jati, in 1566 AD or the month of Zulhijjah 966 AH. The similarity, is : discuss about the direction of the qibla regarding to the praying or not. The difference, is : the writer explained about the response of the mosque management regarding to the method of measuring the qibla direction, and the different places of research.

Ahmad Munif's Study, *Analysis of Controversies in Determining the Qibla Direction of the Great Mosque of Demak*.<sup>16</sup>

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<sup>15</sup> Yeyen Erviana, *Akurasi Arah Kiblat Masjid Agung Banten*, Undergraduate Thesis. Sharia Faculty, Islamic State Institute of Walisongo 2012

<sup>16</sup> Ahmad Munif, *Analisis Kontroversi dalam Penetapan Arah Kiblat Masjid Agung Demak*, Thesis, Sharia Faculty, Islamic State Institute of Walisongo 2013

From this study, there is evidence of controversy in determining qibla direction. There are two groups that differ in opinion.

1. Groups that have an argument that the changing qibla direction of the Great Mosque of Demak has two basic principles. First, the basic of the *fiqhiyah* side. Some of the basic *fiqhiyah* that are used include of : *ainul Ka'bah*, Mihrab that has been set by the guardian or mujtahid might be changed if later found some errors in the qibla direction, and Ijtihad that have been made by Sunan Kalijaga will not erased by the new Ijtihad that carried out new Ijtihad accompanied by more convincing technological tools.
2. The second group, is the group that wants the qibla direction to be restored as before with the reason : enough with the jihadul ka'ba, the mihrab which has been established by the pious people and become the landmark is used for years by Muslims and must not be changed, and the result of Ijtihad is *zan*. If there are two results of *ijtihad*, it will faded. Great Mosque of Demak is a building that was established by Sunan Kalijaga, and it won't be changed because the fear of being accursed.

The similarity: discuss the qibla direction, and its controversy. The difference is the place, the object and the data collection method of the study.

Siti Nur Rohmah's Study, *Rejection of Certification of Qibla Direction at Baiturrahman Simpang Lima Semarang*

*Mosque.*<sup>17</sup> From this research, it was found that the rejection of the qibla direction certification at the Baiturrahman Simpang Lima Semarang mosque. In 2010, was already conducted a re-measurement of the qibla direction in Baiturrahman Mosque. The result of these measurements indicate that there was a discrepancy in the direction of the qibla direction. However, when it was known that there was a meltdown, Takmir did not fix the direction of the Baiturrahman Mosque. The measurement result have not been used until nowadays. So that the qibla direction is still the same as before, which is in a deviant condition. This study discuss the condition of the qibla direction in Baiturrahman Mosque Semarang regarding how large its deviant is. In addition, why the takmir does not change the direction of the Baiturrahman Mosque in Simpang Lima Semarang eventhough the qibla direction was already known that it was deviated by 2°0'33'' to the North. It is the same to 214 kilometers deviating from the Ka'bah. It happens because the measurement uses a compass, while the compass is always affected by the presence of a magnetic field around it. So that it needs to be straightened out with a tolerance of 0°24'(0.4°). It is equivalent to 45 kilometers from the Ka'bah. The similarity : discuss the qibla direction and its controvesy. But the difference is where the writer took the research place.

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<sup>17</sup> Siti Nur Rohmah, *Penolakan Terhadap Sertifikasi Arah Kiblat Di Masjid Baiturrahman Simpang Lima Semarang, Undergraduate Thesis. Sharia Faculty, Islamic State Institute of Walisongo* 2014

## **E. Research Methodology**

In analyzing the tolerance of the qibla, the writer use the research method as follows:

### **1. Type of Research Approach.**

This research is a descriptive qualitative research, which aims to describe certain variables in detail. In addition, this research is also classified as literature, because it will be conducted by examining library materials in the form of scientific works such as books, articles, journals, and other sources related with a research to be studied.

### **2. Data Sources and Types**

This study used two data sources, primary data and secondary data.

a. Primary data is a data source that is directly collected by the writer from the main source, while secondary data is literature that supports this study.

For primary data sources in the form of data that will be conducted directly from the interviews of the main manager of the mosque.

b. The secondary data source is all things which related to the study of astronomy in general or other

literature that can provide information in the form of all book , writings, articles, journals, or other documents, both directly and indirectly related to the qibla direction or study material others who will be able to support the title of this research.

### 3. Data Collection Techniques

The writer collected the data by the following techniques:

#### a. Observation

Observation is a complex observation process, the writer makes direct observation at where the research took place.<sup>18</sup>

#### b. Interview

Interview used as a data collection techniques if the writer want to conduct preliminary studies to find problems that must be studied. Interviews can be done in a structured or unstructured manner, and can be done in *face to face* or by using a telephone.<sup>19</sup> Interview through *face to face* with the management of Ibnu Batutah Great Mosque

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<sup>18</sup> Tim Fakuktas Syariah, *Pedoman Penulisan Skripsi*, (Semarang : Basscom Media Grafika, 2012) page 16

<sup>19</sup> Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*, (Bandung : CV. Alfabeta, 2017) page 194

The interview technique in this study is very important and necessary, because this interview is also the primary data that used by the writer. The writer have interviewed directly to the main manager of the mosque who have an important and influential role.

c. Documentation

The documentation as a data collection technique was done by collecting some information about data and facts related to the problem and the purpose of the study. The data can be in the form of writings, various books, journals, scientific magazine, newspapers, articles, and sources from the internet, as well as other scientific data that are related to previous research.

d. Data Analysis Technique

In analyzing data, the writer used interpretive descriptive analysis technique. Descriptive which is describing or painting systematically, factually, and accurately of the primary data methods, and phenomena or

relationships between phenomena investigated.<sup>20</sup>

Interperative is interpreting the meaning of existing data. When conducting interviews and documentation, the writer interprets the meaning of the data based on existing condition and theories. After the data is collected, the data will be processed and analyzed again,

## **F. Writing System**

In an outline, this study is written by compiled in each chapter. Consist of five chapters, there are sub-chapters discussion with a certain problem with systematics as follows:

### **CHAPTER I : INTRODUCTION**

This chapter consists of background problems, formulation of the problem, research objectives, benefits of research, literature review, research methods, and the last is systematic writing.

### **CHAPTER II : GENERAL OBSERVATION OF MEASURING QIBLA DIRECTION**

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<sup>20</sup> Imam Suprayogo dan Tobroni, *Metodologi Penelitian Sosial Agama*, (Bandung: P.T. Remaja Rosdakarya, 2003) page 136-137

In this chapter, we will describe the general concept of qibla direction which include : the understanding of qibla direction, the common founding facing the qibla, the theologian's opinions regarding to qibla direction, the history of qibla direction, the methods of determining qibla direction.

### CHAPTER III : THE ACCURACY OF THE QIBLA DIRECTION OF IBNU BATUTAH GREAT MOSQUE

This chapter presents the general description of Ibnu Batutah Great Mosque, its building, and the qibla direction of Ibnu Batutah Great Mosque.

### CHAPTER IV : ANALYSIS OF THE ACCURACY METHOD OF QIBLA DIRECTION OF IBNU BATUTAH GREAT MOSQUE

In this chapter, the analysis is carried out the accuracy of the direction of the Ibnu Batutah Mosque and also analyzes the response of the mosque and muslim people around Ibnu Batutah Great Mosque to the

method that is used in determining the direction of the qibla mosque of Ibnu Batutah Great Mosque.

## CHAPTER V : CLOSING

This final chapter covers conclusions, based on the data that has been obtained during the research and include suggestions and closing remarks.

## CHAPTER II

### GENERAL REVIEW OF QIBLA DIRECTION

#### A. Qibla Direction

##### a. Understanding Qibla Direction

In the Arabic language dictionary Al-Munawwir the word *قبلة* which is one form of mashdar from verb *قبيل – يقبل – قبل* which means facing.<sup>1</sup> Then the Dictionary of Indonesian Language<sup>2</sup> defines the Qibla word as the direction towards Kaaba<sup>3</sup> which is in the city of Mecca. Qibla word have a same definition with *jihah*, *syatrah*, and *simt* means by facing.<sup>4</sup> Because qibla words often backed up with those words such as *jihah al-qiblat*, *simt al-qiblat* and others.

Literally *القبلة* which means direction (*jihah*), is a form of *fi'liyah* from the word Al-Muqabalah (*المقابلة*) which means “facing”. In the *Muhammadiyah Hisab Guide Book* that quotes from the book *At Taufiq 'ala Muhimmat At Ta 'arif*, what is meant by Qibla is everything that is placed on the face of something we are facing to Allah.<sup>5</sup>

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<sup>1</sup> Ahmad Warson Munawwir, *Al Munawwir Kamus Bahasa Arab-Indonesia*, (Surabaya: Pustaka Progressif, 1997) page 1087-1088

<sup>2</sup> Dendy Sugono, *Kamus Besar Bahasa Indonesia Pusat Bahasa*, (Jakarta: PT. Gramedia Pustaka Media 2008) page 695

<sup>3</sup> Ka'bah is a sacred monument to Muslims and is a benchmark for Qibla direction or a benchmark for things that are worshiped by Muslims throughout the world, such as prayer. In this place it is also the center of the "visit" of the Hajj, which is the fifth pillar of Islam and ordered for those who are capable. Look in the book Muh. Hadi Bashori, *Kepunyaan Allah Timur dan Barat*, (Jakarta: PT. Elex Media Komputindo, 2014) page 34

<sup>4</sup> Departemen Agama RI, *Pedoman Penentuan Arah Kiblat*, Direktorat Jenderal Pembinaan Kelembagaan Agama Islam, Direktorat Pembinaan Badan Peradilan Agama Islam, 1995 page 10

<sup>5</sup> Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Pedoman Hisab Muhammadiyah*, (Yogyakarta: Majelis Tarjih dan Tajdid PP Muhammadiyah 2009) page 25

In al-Qur'an also mentioned about Qibla word, it has two different meanings, the first has the meaning of direction and the second has the meaning of place.

### 1. Qibla with the meaning of Direction

Al-Qur'an verse which explains the Qibla with the meaning of direction as follows:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ

مُسْتَقِيمٍ

Meaning: *The foolish among the people will say, "What has turned them away from their qiblah (Baitul Maqdis), which they(muslims) used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path."*(QS Al Baqarah 142)<sup>6</sup>

### 2. Qibla with the meaning of Place

This is the word of Allah SWT. in Al- Qur'an

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا  
وَأَجْعَلُوا بُيُوتَكُمْ قِبَلَةَ وَأَقِيمُوا الصَّلَاةَ ۖ وَبَشِّرِ الْمُؤْمِنِينَ

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<sup>6</sup> Departemen Agama RI, *Al-Qur'an dan Al-Karim dan Terjemahannya*, (Semarang: Toha Putra,1999) page 23

Meaning : *And We revealed to Musa and his brother, (saying), "Take as a location for your people, in M?isr, (Egypt) (some) homes, and make your homes a Qiblah, (A direction for prayer, i.e., make your houses places of worship) and keep up prayer, and give good tidings to the believers.(QS Yunus 10:87)*<sup>7</sup>

Qibla according to the theologian in describing them even though the point is the same point that meet at Kaaba. Slamet Hambali gave a definition of qibla which is the direction to Ka'bah (Makkah) through the nearest route where each Muslim do praying and facing that direction.<sup>8</sup>

According to Susiknan Azhari, what is meant by Qibla is the direction that faced by Muslims when do praying, as the direction towards the Ka'bah.<sup>9</sup> According to Ahmad Izzuddin that what is meant by Qibla is the closest direction from a person to Ka'bah and every Muslim must face towards Ka'bah while do praying.<sup>10</sup> Mochtar Effendy interpreted the Qibla as the direction of praying, in the direction of the Ka'bah in the city of Mecca. While what is meant by Qibla according to Muhyidin Khazin is the

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<sup>7</sup> Departemen Agama RI, *Al-Qur'an....*, page 219

<sup>8</sup> Slamet Hambali, *Ilmu Falak I(Tentang Penentuan Awal Waktu Shalat dan Penentuan Arah Kiblat di Seluruh Dunia)*, (Semarang: Program Pasca Sarjana IAIN Walisongo Semarang, 2011) page 84

<sup>9</sup> Susikan Azhari, *Ilmu Falak (Perjumpaan Khazanah Islam dan Sains Modern)*, (Yogyakarta: Suara Muhammadiyah, 2007) page 39

<sup>10</sup> Ahmad Izzuddin, *Ilmu Falak Praktis (Metode Hisab Rukyat Praktis dan Solusi Permasalahannya)*, (Semarang : PT. Pustaka Rizki Putra, 2012) page 20

closest direction or distance along the large circle passing to Ka'bah (Mecca) with the place of the concerned city.<sup>11</sup>

## B. The Law of Qibla

### 1. The Law from Al-Qur'an

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

#### a. QS Al-Baqarah 2:115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ

عَلِيمٌ

Meaning : *“And to Allah belongs the east and west. So wherever you (might) turn, there is the Face of Allah. Indeed, Allah is all Encompassing and Knowing.”*<sup>12</sup>

The reason for the descent of this verse is as narrated by Jabir as follows: "We have been sent by the Prophet Muhammad in a war and I am included in that army. When we were in the middle of the journey, darkness put pressure on us, so we did not know the direction of the Qibla. "A group of you said," We already know the direction of the Qibla, which is there, towards the north. "So they prayed and made a line on the ground. Some of us say again,

<sup>11</sup> Muhyiddin Khazin, *Ilmu Falak Dalam Teori dan Praktek*, (Yogyakarta: Buana Pustaka) 2004, page. 48.

<sup>12</sup> Departemen Agama RI, *Al-Qur'an...* page 17

"Qibla direction goes to the south." And they also make a line on the ground. When the dawn day and the sun rise, the line leads to the direction not the Qibla. When we returned from the trip and we returned from the trip and we asked the Messenger of Allah about the incident, the Prophet (peace and blessings be upon him) was silent and came down this verse.

The purpose of the above verse is, wherever people face their faces in prayer or worship, both east, west, north, south, down, up, etc., surely Allah's prayer and worship are heard and come to Him. This disproves the belief that God has a place, that praying or worship will be heard and reached to God when facing only a certain direction or a place that is considered more noble than other places.

Based on the verse above and the cause of the decline, the law can be determined as follows:<sup>13</sup>

- a) The Qibla is basically divine (*ilaha*) all directions. Wherever servants face must meet Allah's face. Furthermore, to maintain the unity and unity of Muslims, the Ka'bah is determined as the direction of Qibla.

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<sup>13</sup> Kementrian Agama RI, *Al-Qur'an dan Tafsirnya*, (Jakarta: Sinergi Pustaka Indonesia, Jilid 1, 2012) page 181-182.



that you are more true than him and he will enter your religion.  
 'Then Allah ta' decreases His word,"... so that there is no reason for  
 humans (to oppose you). (Al-Baqarah: 150).<sup>15</sup>

## 2. The Law from Hadith

### a. Hadits narrated by Imam Bukhari

وَقَالَ أَبُو هُرَيْرَةَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اِسْتَقْبِلِ الْقِبْلَةَ وَكَبِّرْ .

Meaning: "From Abi Hurairah r.a. said the prophet Muhammad said: "facing the Qibla then takbir." (H.R.Bukhari)<sup>16</sup>

### b. Hadith narrated by Imam Muslim

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، " أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي نَحْ وَبَيْتِ الْمَقْدِسِ، فَتَرَلْتَفْ قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ "، فَمَرَّ رَجُلًا مِنْ بَنِي سَلَمَةَ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ، وَقَدْ صَلَّوْا رُكْعَةً، فَنَادَى أَلَا إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ، فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ

Meaning: "Tells Abu Bakr ibn Abi Syaibah, tells the story of Affan, tells Hammad bin Salamah, from Thabit from Anas," That indeed the Messenger of Allah (one day) was praying at Bait al-Maqdis, then the verse "Indeed I often see your face looking up at the sky, so really we will turn you towards the qibla you like. Turn your face toward the Masjid al-Haram ". Then one of the children of Salamah traveled, meeting a group of friends who were bowing 'at the dawn prayer. Then he called "Indeed the Qibla has changed".

<sup>15</sup> Jalaluddin As-Suyuthi, *Sebab Turunnya Ayat Al-Qur'an* (Jakarta:Gema Insani, 2008) page 58

<sup>16</sup> Muhammad Nashiruddin Al Albani, *Ringkasan Shahih Bukhari*, Juz. 1, (Jakarta : Pustaka Azzam, 2013), page 247

*Then they turned away like the Prophet's group, which is towards the Qibla. " (H.R. Muslim) .<sup>17</sup>*

c. Hadith narrated by Imam Tirmidzi

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي مَعْشَرٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ ".

*"Muhammad bin abu Ma'syar told us, my father told us from Muhammad bin Amr, from Abu Salamah, from Abu Hurairah, he said: The Messenger of Allah said, (in Medina and in the same place as him) the direction between East and West is Qibla "*<sup>18</sup>

### C. Theologian Opinion to the Qibla Direction

The person who performs the prayer does not face the direction of the Qibla, the prayer is considered invalid. It is different if indeed the person who performs the prayer does not face because he is confused about the direction (does not know exactly where to face the Qibla) then it is not punished as before. Theologian thought have agreed that facing the Qibla in carrying out its prayer is obligatory.<sup>19</sup>

Theologian divided into two session concerning obligation to face the Qibla. *First*, obligation for people who are close and can see it directly. *Second*, obligation to face the Qibla for people doesn't see Kaaba

<sup>17</sup> Imam An-nawawi, *Syarah Shahih Muslim*, Book 5 (Jakarta : Pustaka Azzam, 2010) page 20

<sup>18</sup> Ahmad Izzuddin, *Ilmu Falak Praktis ...* page 24

<sup>19</sup> Majlis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Pedoman Hisab Muhammadiyah*, (Yogyakarta: Majelis Tarjih dan Tajdid PP Muhammadiyah 2009) page 29

directly.<sup>20</sup> But they differ in their opinion about the qibla for people who are far away and cannot see it.

a. Hanafiyah

If there is someone who wants to pray and he does not know the direction of Qibla, while he is in a Muslim country there are several criteria :

1. If the country has an ancient *mihrab* mosque made by friends, tabi'in, and the others, then it is obligatory to follow the direction of the *mihrab*.
2. If there is no, then you must ask with three conditions :
  - 1) He doesn't ask deaf people (cannot hear) and is blind.
  - 2) People whose testimony can be accepted.<sup>21</sup>
  - 3) If you do not get an answer, then you must conduct research according to *ijtihad* which is as much as possible.

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<sup>20</sup> Ahmad Izzuddin, *Kajian Terhadap Metode-metode penentuan Arah Kiblat dan Akurasinya*, ( Jakarta: Kementerian Agama RI, Direktorat Jenderal Pendidikan Tinggi Islam, 2012) page 38

<sup>21</sup> Ahmad Wahidi, Evi Dahliyat Nuroini, *Arah Kiblat dan Pergeseran Lempeng Bumi perspektif Syar'iyah dan Ilmiah*, Cet.II, (Malang: UIN-Maliki Press, 2012) page 22

b. Malikiyah

Qibla direction for people who lives in Mecca or its surroundings, then the qibla must face the building of the Kaaba or *'ainul ka'bah* properly. By straightening all of his body to the Kaaba. But for those who do not see *'ainul ka'bah* then they must face towards the Kaaba (*jihatul ka'bah*).

c. Syafi'iyah

Can be classified into three criteria :

- a) If you know the direction of Qibla, then you should not ask anyone. For people who are blind and who are able to touch the mosque's wall to find the direction of the Qibla, they should not ask.
- b) Someone can ask people who are trusted and know the direction of Qibla, both compass, polar, *mihrab* (both old-fashioned and mostly used by the people of prayer), but the *mihrab* contained in the small Mushalla is only used by some people.
- c) Do Ijtihad if there is no person who can be trusted to be asked or use the tools used to be a guide in determining the direction of Qibla.<sup>22</sup>

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<sup>22</sup> Ahmad Wahidi, Evi Dahliyatini Nuroini, *Arah Kiblat dan...* page 23

d. Hanabilah

Al-Allamah Al-Qurthubi said in his commentary "*Al-jami'il Ahkamil Qur'an*" as follows: "theologian" disagree about people who do not see the ka'bah in their prayers, whether they must face directly to the body of ka'bah or just facing it? Among them there are those who argue that "obligatory" faces exactly to the form of the ka'bah ("*ainul ka'bah*"); Ibn Arabi said: this opinion is weak, because it is a compulsion to do something that is impossible to do. And among their opinions there are those who say just facing it. This is the correct opinion because of 3 aspects:

- a) Because the opinion may be implemented as a burden (Religion).
- b) Because that is what is commanded (Allah) in the *Qur'anul Karim* "then direct your face in the *Masjidil Haram*"
- c) Because the theologian also had *hujjah* (reasoned) with the congregational prayer which had a long recitation, which is known to be definitely unable to reach the width of *ainul ka'bah* (the width of the Kaaba is 20 cubits less).

Although in the opinion of most Theologian (*jumhur*) for people who do not see the Ka'bah, it is enough to face it, but this is the case must be based on the results of Ijtihad (ijtihad in this matter with astronomy).<sup>23</sup>

#### **D. The History of Qibla Direction**

At the time of Prophet Ibrahim and his son Prophet Ismail, the location was used to build a house of worship in previous time. According to Al-Qur'an Ali Imron:96, the building was the first house of worship place. In that development, the Prophet Ismail As received *Hajar Aswad*<sup>24</sup> from Jibril in Jabal Qubais, then placed it in the southeast corner of the building. The building is in the form of a cube which is called muka'ab. Those is the reason how was Ka'bah name appeared.<sup>25</sup>

The Prophet Muhammad once did ijtihad which He faced the Qibla towards Baitul Maqdis (Masjid al-Aqsa). Because at that time, the position of Baitul Maqdis was still very special and the Ka'bah was still filled with many heathens. Even though the migration has taken place, there is still no change in the direction of Qibla. About 16 months he was oriented to Baitul Maqdis. But the Prophet Muhammad missed to face Masjidil

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<sup>23</sup> Ahmad Wahidi, Evi Dahliyatini Nuroini, *Arah Kiblat dan...* page 24-25

<sup>24</sup> See Kamus Umum Bahasa Indonesia, Hajar al-Aswad is a black stone (in Ka'bah).

<sup>25</sup> Susiknan Azhari, *Ilmu Falak Perjumpaan Khazanah Islam dan Sains Modern...*page

Haram and finally a revelation came down and turned his qibla to the Ka'bah in the Masjidil Haram.<sup>26</sup>

Ka'bah is a cube-shaped building, in the middle of the *Masjid Al Haram* in the city of Mecca. It is also a sacred monument of Muslims, as a building that used as a benchmark to lead Qibla in perform praying. This place is also for pilgrimage to pilgrims when carrying out the fifth pillar of Islam, named *Haji*. There have two levels of roof and made of wood that wrapped in stainless steel. The walls are made of stone whose surface has been smoothed out.<sup>27</sup>

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Ka'bah which is currently known to Muslims is not the same as it was. According to Dr. Muhammad Ilyas Abdul Ghani, Ka'bah, has undergone renovations at least 12 times throughout history. Yaqut Al-

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<sup>26</sup> Muh Ma'rufin Sudibyoy, *Sang Nabi pun Berputar (Arah Kiblat dan Tata Cara Pengukurannya)*, (Solo: Tinta Medina, 2011) page 53-58

<sup>27</sup> Slamet Hambali, *Ilmu Falak 1 (Penentuan Awal Waktu Shalat dan arah Kiblat Seluruh Dunia)*,...page.151-152

<sup>28</sup> Ibid, page 151-152

Hamawi, a historian from Iraq, added that humans that lay the foundation of the Ka'bah' was Prophet Adam. After being revealed by Allah from Heaven to Earth. However, the building is not eternal on Earth because after the demise of Prophet Adam, the building was lifted by Allah, to the sky.

The first construction of Ka'bah was built by angels before Prophet Adam was created. In the sky above there's a similar building like Ka'bah named Baitul Makmur, which every day the Angels *thawaf* . Whereas on the earth, there were a very large numbers of angels to build a building that was just below Baitul Makmur. With this building, the angels on earth also prayed to the Ka'bah so that it seemed as if they were surrounding the Baitul Makmur in the sky.

Along the time, after the development carried out by angels and the birth of a generation of humans, the Ka'bah experienced changes due to renovations after being damaged by age or due to natural disasters.<sup>29</sup>

## **E. Qibla Direction Determination Methods**

According to Ahmad Izzuddin, the Qibla direction setting method is grouped according to the typology of application as follows:<sup>30</sup>

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<sup>29</sup> Muh. Hadi Bashori, *Kepunyaan Allah Timur dan Barat*, (Jakarta: PT.Gramedia,2014) page 53

<sup>30</sup> Ahmad Izzuddin, *Kajian Terhadap Metode-metode Penentuan Arah Kiblat...*page 146-147

a. Natural

It is called natural or pure because the direction of Qibla uses celestial objects as a guideline. The following are methods that belong to the natural category:

1. Constellation

Constellations are a group of stars that are in a region of the sky, have almost the same shape and appear close to each other. According to the International Astronomical Union (IAU), the sky dome is divided into eighty eight (88) constellations. Stars in the same area are in one constellation. The community had previously determined a constellation to follow a form that they were easily familiar with, such as animal shapes and objects.<sup>31</sup>

The Qibla direction method uses these celestial body guidelines (constellations), it was seen at the time of the Prophet while in Medina, the Prophet at that time prayed berijtihad facing south. The position of Medina in the north of Mecca makes the direction of the Ka'bah facing south. So the Prophet said in a hadith that "between east and west lies the Qibla (Ka'bah)". This reference to the south is used

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<sup>31</sup> Ahmad Izzuddin, *Menentukan Arah Kiblat Praktis*, (Semarang: Walisongo Press, 2010)  
page 49

as a benchmark for Qibla direction by Muslims in various regions.<sup>32</sup>

Then in the days of the companions, the position of the stars and the Sun was used as directions to determine the direction of the Qibla. In Arab land, the main star that is used as a reference in Qibla direction is the star of Qutbi / Polaris (north star), which is the only star that refers directly to the north of the earth. With the help of this star and several other stars, the Qibla direction can be determined easily.<sup>33</sup>

In this method, there are several stars or constellations that can be used as guidelines or benchmarks, namely constellations that produce the south, north, or even direction of the Qibla directly.

*First*, the constellations that show the south are the Crux constellation. Crux Constellation (constellation of the southern cross or penceng hut) consists of four cross-shaped stars and is in the south. If the top star (Gacrux star) is drawn a straight line passes through the lowest star (Acrux star). Then the intersection of this line with the

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<sup>32</sup> David A. King, *Astronomy in the Service of Islam*, (USA: Variorum Reprints, 1993) page 253

<sup>33</sup> Ahmad Izzuddin, *Kajian Terhadap Metode-metode Penentuan Arah Kiblat dan Akurasinya...*Page 65

horizon is the southern point. This method can be used if the constellations are vertically straight with the horizon. But if it is not vertical straight, it is necessary to imagine the right imaginary point, the way is by calculating five straight lines with the same distance from the top star to the lowest star, then there is the imaginary point. From that imaginary point drawn vertically towards the horizon, then that's the south direction.<sup>34</sup>

*Second*, polaris star (north star). This star is called a north star because the location of this star is very close to the north pole, which is less than 1° from the north pole and does not move from its place, because the axis of the Earth is facing toward it

*Third*, Orion Constellation. This star constellation can be directly used to determine the direction of Qibla, but can only be used in the territory of Indonesia. In this constellation there are three stars lined up namely mintaka, alinilam, and alnitak. Qibla direction can be known by lengthening the direction of the three stars in a row to the west (from the altitude past the alnilam to the mintaka). Of course this is only an estimate to facilitate the

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<sup>34</sup> A. Kadir, *Fiqh Qiblat (Cara Sederhana Menentukan Arah Shalat agar sesuai Syari'at)*, (Yogyakarta: Pustaka Pesantren, 2012) page 42

determination of the Qibla direction, seeing that the Qibla direction changes when it is in one place with another.<sup>35</sup>

## 2. Istiwa' Stick

Istiwa' stick is a tool that can be made of iron, wood, or other straight object, plugged in the middle of the circle in an upright position as its center.<sup>36</sup> This circle is useful for creating a true east-west line. So in this method the focus point that is sought first is the true wind eye direction, after that it can be used as a Qibla direction determination.

### b. Natural Scientific

The natural scientific method is based on natural events or phenomena which are then used to determine the direction of the Qibla by calculation. The calculation as a scientific side is to determine the Qibla azimuth, while the natural side that is utilized by the scientific side is by using a tool aid. These methods include:

#### 1. Magnetic Compass

Compass is a wind direction device using a magnetic pointing arrow that adjusts itself to the earth's

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<sup>35</sup> Ahmad Izzuddin, *Kajian Terhadap Metode-metode Penentuan Arah Kiblat dan Akurasinya*,...page 66

<sup>36</sup> Slamet Hambali, *Kajian Terhadap Metode-metode Penentuan Arah Kiblat*...page 66

magnetic field to show the direction of the wind. In principle, the compass works based on a magnetic field that can indicate the position of the magnetic poles of the earth. Because of its magnetic properties, the needle always shows north and south direction.

The compass function includes seeking for magnetic north, to measure the angle, to measure the angle of the map and to determine the location of the orientation. It's just that the northern direction shown is not true north but magnetic north. Compass have many disadvantages, including:<sup>37</sup>

*First* the north needle of the compass doesn't point to True North but instead points the north pole of the earth's magnet, where between the earth's north pole and the earth's magnetic pole sometimes not coincide, thus requiring correction of magnetic declination.

*Second* if there is a magnetic field around the compass, then the compass needle will shift towards the magnetic field.

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<sup>37</sup> Slamet Hambali, *Ilmu Falak (Arah Kiblat Setiap Saat...*page 3-4

*Third*, if you use the Qibla compass (the maximum number is not 40 but 360) it will be more disruptive, because the cities in Java to get Qibla direction in the user manual use the Qibla compass using reference number 9 from circle number 40, which means the Qibla direction for the Java region according to the compass instructions the qibla is  $81^\circ$  from North to West (or  $9^\circ$  from West to North).

Therefore, to look for true north it is necessary to recalculate or correcting the direction indicated by the compass needle.<sup>38</sup>

## 2. Protractor

A protractor or often referred to as an arc is a semicircular angle measuring device. Therefore the arc has an angle of  $180^\circ$ . The method of using the protractor is almost the same as the use of Rubu' Mujayyab.<sup>39</sup> How to use this bow is almost the same as Rubu' Mujayyab. Simply put the center of the arc at the intersection point of the north-south and west-east lines. Then mark how many degrees the Qibla angle is

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<sup>38</sup> Slamet Hambali, *Ilmu Falak (Arah Kiblat Setiap Saat, ...* page 3-4

<sup>39</sup> Muhyiddin Khazin, *Ilmu Falak Dalam Teori dan Praktik, ...* page 16

searched for. Draw a line from the center point to the sign and that is the Qibla direction.

### 3. *Astrolabe / Rubu' Mujayyab*

*Rubu'* or *Rubu' Mujayyab* is a calculating device in the form of a quarter circle, so it is also known as quadrant which means 'quarter'. This tool is made of wood or a quarter-circle shaped board whose one face is usually plastered with paper that has been given a quarter-circle image and lines of degrees and other lines. Before getting to know the Logarithmic List, the calculation of astronomy was done with *Rubu' Mujayyab*. So that the books and the classic books were previously calculated using *rubu'*.<sup>40</sup>

### 4. Qibla Triagle

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

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<sup>40</sup> Muhyiddin Khazin, *Ilmu Falak Dalam Teori dan Praktik*,...page 16

as the Qibla angle (U-B), then the ends of both sides are drawn to form a Qibla line.<sup>41</sup>

#### 5. *Mizwala* Qibla Finder

*Mizwala* is a practical tool created by Hendro Setyanto to determine the direction of Qibla practically by using the help of sunlight. The working concept of this tool utilizes the use of *mizwah* (back mizwah) as a benchmark. Retrieval of the shadow can be done anytime at the desired time, provided that there is still sunlight.<sup>42</sup>

Determining Qibla direction by using *Mizwala* is very easy and simple. This tool utilizes sunlight by taking a shadow at the desired time, then the dial field is rotated by the qibla azimuth where it is searched, then the thread line is the direction of the qibla.<sup>43</sup>

#### 6. *Istiwa'aini*

*Istiwa'aini* is a tool designed using the theodolite work system. In determining the direction of Qibla, *Istiwa'aini* uses the concept of taking the Qibla angle from the sun's shadow. With this concept, the direction of the Qibla can be determined at any time and day at

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<sup>41</sup> Ahmad Izzuddin, *Ilmu Falak Praktis (Metode Hisab Rukyat Praktis dan Solusi Permasalahannya)*,...page 69

<sup>42</sup> Ibid, page 72

<sup>43</sup> Ahmad Izzuddin, *Kajian Terhadap Metode-metode Penentuan Arah Kiblat*...page 83

any time, provided that during the daytime there is sunlight and the measurement is not at the time the sun approaches the zenith (the culmination of the top).<sup>44</sup>

## 7. Theodolite

Theodolite is a tool for measuring height and star azimuth (Sun), often used in determining the wind map.

<sup>45</sup> The use of theodolite in determining the Qibla direction can be categorized in the natural scientific method. This is because in the system it works theodolite uses the position of the Sun to determine the Qibla angle, where in the process the determination of the direction of the Qibla is calculated from the position of the Sun by aiming at it. After calculating the time angle and direction of the sun, the true north can be known which can then be used to determine the Qibla angle.<sup>46</sup>

### c. Scientific Natural

Scientific Natural is a classification method that begins with scientific calculations and then proven naturally in the field. These kinds of natural scientific natural methods include the following:

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<sup>44</sup> Siti Tatmainul Qulub, *Ilmu Falak Dari Sejarah Ke Teori Dan Aplikasi*, ...page 176

<sup>45</sup> A. Kadir, *Fiqh Qiblat (Cara Sederhana Menentukan Arah Salat agar sesuai Syari'at)*...page 43

<sup>46</sup> Ahmad Izzuddin, *Kajian Terhadap Metode-metode Penentuan Arah Kiblat dan Akurasinya*... page 146

## 1. *Rasd al-Qiblah*

In language *Rasd al-Qiblah* means Qibla reconnaissance (Qibla direction survey). While in terms of *Rasd al-Qiblah* is the provision of time where the shadow of an object exposed to sunlight points to the direction of the Qiblah.<sup>47</sup> *Rasd al-Qiblah* is divided into two types: annual *Rasd al-Qiblah* and daily *Rasd al-Qiblah*.

### 1) Annual *Rash al-Qiblah* (Global)

Global *Rash al-Qiblah* is a qibla direction taken from the position of the sun while mermining at the Zenith point of the Ka'bah. The annual *Rash al-Qiblah* is set on May 28<sup>th</sup> (for the basitha year) or May 27<sup>th</sup> (for leap years) and also on July 15<sup>th</sup> (for the basitha year) or July 16<sup>th</sup> (for leap years) each year as "*Yaumu rashdil Qibla*".

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### 2) Daily *Rash al-Qiblah* (Local)

Daily *Rash al-Qiblah* is a method of determining the direction of Qibla by utilizing the position of the Sun when it touches the Qibla circle somewhere. So that all objects that stand

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<sup>47</sup> Ahmad Izzuddin, *Ilmu Falak Praktis*, ...page 45

<sup>48</sup> Slamet Hambali, *Ilmu Falak (penentuan Awal Waktu Salat dan Arah Kiblat Seluruh Dunia)*, (Semarang : Program Pasca Sarjana IAIN Walisongo 2011), Page 192

upright at that time, the shadow of the object will point to the direction of the Qibla in that place.<sup>49</sup>

## 2. Equatorial Sundial

Sundial is a simple tool made of cement, wood etc, placed in outdoor area to get sunlight. In Indonesia sundial known as bencet.<sup>50</sup>

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<sup>49</sup> Slamet Hambali, *Arah Kiblat Setiap Saat...* page 45

<sup>50</sup> This tool is useful for knowing the time of the essential Sun, the date of Syamsiyah, and for knowing pramotomongso. See Muhyiddin Khazin, *Kamus Ilmu Falak*, Yogyakarta : Buana Pustaka, 2005, page 12

## **CHAPTER III**

### **IBNU BATUTAH GREAT MOSQUE PUJA MANDALA**

#### **NUSA DUA BALI AND ITS QIBLA**

##### **A. Ibnu Batutah Great Mosque Puja Mandala**

###### **a. History of the Mosque**

Bali Island is an island with an area of +5,632.86 km or 0.29 of the Indonesian archipelago with a total of + 3.5 million, has no mining products, limited agricultural land, but the island of Bali has a natural beauty and a very fascinating culture. In the context of developing Bali Tourism, the government with the assistance of UNDP (United Nation Development Program) in 1971 initiated a study of Bali Tourism conducted by SCETO, a consultant from France. Nusa Dua Tourism Region was born because of the objective need for quality facilities, for tourists who are expected to continue to increase in number from year to year.

The basic pattern of the Bali Tourism master plan, as recommended by the SCETO team is an economic development, where the standard of living and welfare of the people is enhanced without sacrificing the cultural values and social structure of Balinese people's lives and the environment.

Bali Tourism, is the development of a tourism area with centralized tourist settlements, which is far from the center of

Balinese daily life in general. Thus the direct influence of tourists, especially negative influences will be suppressed. The land that meets the requirements is a hill height, namely Nusa Dua, unproductive land, but has beaches and white sand, sparsely populated and very close to Ngurah Rai Airport. The location of the land is separate from the traditional Balinese community.

Through this approach, as explained above, it is expected that the increasing need for rooms can be fulfilled, as well as Balinese culture as the main attraction of tourism can still be preserved. Besides that the Nusa Dua area is easier to develop because the available land is quite extensive and the population is rare. The rainfall is relatively small and there is no source of surface water, so the land is not fertile for agriculture. Another important consideration is that Nusa Dua has interesting natural scenery.

The development of the tourism sector is not an independent development, but it is related to the development of other sectors, therefore the implementation of development requires the planning and integrated planning. As a follow up to the recommendations in the Bali Tourism Master Plan, the Directorate General of Tourism with the assistance of UNDP prepared the Nusa Dua Region Master Plan. The Master Plan was created by

Pacific Consultant International (PCI) from Japan in collaboration with Indonesian Consultants in 1972.

In the framework of implementing the Nusa Dua plan, as a Tourism Zone a business entity has been formed, namely PT. Bali Tourism Development (Persero), which better known as the Bali Tourism Development Corporation (BTDC), whose main aim is to provide facilities and infrastructure, invites investors to build hotels due to manage and maintain the Nusa Dua Tourism area.

As usual life activities, tourism also has positive and negative sides. Tourism development requires the existence of mental spiritual development for the community, that is also why since the beginning it has been thought of the need for facilities for places of worship.

The initial thinking about the construction of places for worship will be built within the area with land allocation, north to the temple, south to the church and west to the mosque. In the next process, it was considered that users of worship place would be used by people or communities outside the Nusa Dua area. The real needs of the community in the form of places of worship, including mosques, received a positive response from the government, regional heads, and BTDC who adopted places of worship at Taman Mini Indonesia in Jakarta. The area of the building of the five religions worship place should be located outside the hotel

area, that the land is owned by PT. BTDC but for the construction of each religion which will then manage the place of worship.

In the initial meetings held by PT. BTDC which came up with a number of names. Finally, from a number of names, the Puja Mandala was chosen for the house of worship complex in the Kampial village. Mr. Joop Ave, BTDC commissioner believes that building 5 houses of worship around the location in the Nusa Dua area really deserves to be realized. Bali as one of the best tourist destinations in the world certainly needs to be equipped with good and unique worship facilities.

Bali with its rich cultural and natural beauty will certainly be a beautiful nature which is certainly a promotional window in Indonesia in the eyes of the world. Indonesia which is located in Southeast Asia that stretches from east to west, from Sabang to Merauke, stretches like an emerald equator. From year to year Indonesia's position will certainly be more attractive and strategic in the eyes of the world.

To realize this idea, Mr. Nadirsyah Zein, the managing director of BTDC as the authority for the development of the Nusa Dua Tourism Area, began holding talks and approaches with various parties and with the local government / Governor of Bali, Mr. Prof. Dr. Ida Bagus Oka.

As a follow-up then BTDC made several preparations, the first of which was to find and obtain suitable land locations and resolve administrative issues. Furthermore BTDC invites existing religious assemblies such as: MUI (Indonesian Ulama Council), PGI (Indonesian Church Fellowship), KWI (Indonesian Church Guardian Conference), PHDI (Parisada Hindu Dharma Indonesia), WALUBI (Indonesian Buddhist Representatives) .

At the meeting the BTDC explained to each religious council that the Nusa Dua area would be built in the Nusa Dua area. BTDC has provided 2 hectares of land for 5 houses of worship, located in the Kampial village of Bualu Village, which is about 1 Km from the Nusa Dua Tourism area. BTDC prepares the land, then each of the religious assemblies is expected to then seek funds for building construction complete with the necessary facilities.

In the coordination meetings held by BTDC present and giving explanations, Mr. Drs. Anak Agung Gede Rai as the BTDC president director who replaced Mr. Drs. Nadirsyah Zein who moved to Jakarta and subsequently retired, was accompanied by DRs, H. Wagiman Subiyarso (Director of Finance) and mother Ir. Indah Juanita (Head of BTDC Planning). As for the Indonesian Provincial Council of Indonesian Ulama, Mr. K.H. Habib Adnan (General Chair of MUI Bali), Mr. H. Usman Shir Muhammad, Mr. H. Roichan Muklis and Mr. Ir. H. Maman Supratman.

The initial design of the mosque building was made by a consultant from Jakarta, Chattra and accompanied by Ir. Indah Juanita, whose basic concept is to be able to lift the YAMP Mosque building to align with the main road surface. Further development, building design was developed by Ir. Maman Supratman as the executor of the construction of the mosque building which will support the YAMP mosque building (the Pancasila Muslim Charity Foundation).

As is generally the case with the construction of mosques, the main obstacle is the problem of funding for development. Thank God for the initiative and effort of Mr. Drs. H. Wagiman Subiyarso BTDC finance director who was fully supported by Mr. Joop Ave who later became minister of tourism, held a business activity to raise funds to Jakarta.

Funding in Jakarta was carried out in the month of Ramadhan by inviting several businessmen from Jakarta during the joint fast breaking event held at the Minister of Tourism's official residence. In this case the representative from Bali was attended by Drs H. Wagiman Subiyarso, Ms. Ir. Hj. Indah Juanita from BTDC, Mr. K. H. Habib Adnan, and Mr. Ir. H. Maman Supratman from MUI. The invited entrepreneurs are especially investors who have investments in the Nusa Dua area. This is certainly due to the role of Mr. Joop Ave who acted as the invitee and host of the event.

In the event of breaking the fast and accompanied by a presentation on the plan to build a mosque, that night a total of 678 million Rupiah was raised. These funds were then used as basic capital to start the construction of the mosque. The condition of the land where the mosque will be built unevenly, the land transitions with a large enough height difference, the land in the front is higher, the backward is lower, the soil conditions that translate is then what causes the mosque building that is built on the back four floors on the front two floors.

The main prayer room is located on the top floor and for this main prayer building the committee received assistance from the Muslim Pancasila Charity Foundation (YAMP), after obtaining a recommendation from the DPD Council of Dakwah Islamiyah in Bali Province. This certainly cannot be separated from the efforts of Mr. Drs. H. Wagiman Subiyarso which was then continued by Mr. Ir. H, Maman Supratman, who had to come to the YAMP office in Kuningan Jakarta for the purposes of coordinating planning and implementation issues.

After going through several difficulties and dynamics in the planning and implementation process, the mosque was finally able to be completed. Mr. K.H. Habib Adnan then gave the name of this mosque with the name of the Ibnu Batutah Great Mosque. Ibnu Battuta's name was taken from the name of a cleric, a poet from

Persia, he was a propagator of Islam, who during his life enjoyed wandering from one place to another, he preached, traveled, traveled to various locations, traveled from one island to other islands, from one continent to another. He did all that long before the European nations made the same journey several centuries later. Added Agung said after the word Masjid because it was dreamed of in every Regency there was one Great mosque which became the driver, deterrent, and driver of progress and prosperity of the mosque in its territory.



Picture 3.1 Puja Mandala Complex , Nusa Dua Bali<sup>1</sup>

In the end the houses of worship at the Puja Mandala complex (Mosque, Catholic Church, Vihara, Christian Church, and Temple) were inaugurated on December 22<sup>nd</sup>, 1997 and attended

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<sup>1</sup> <https://kintamaniid-a903.kxcdn.com/wp-content/uploads/Puja-Mandala-Nusa-Dua-1-1024x576.jpg> accessed May 6<sup>th</sup> 2019 at 08:36 PM

by Minister of Religion R.I, Mr. dr. Tarmizi Thaher, Governor of Bali Prof. Dr. Ida Bagus Oka as well as community leaders and religious leaders in Bali.

Since then all the dynamics of the development of Muslims in Nusa Dua and its surroundings as well as its activities are summarized in the work program and management of the Foundation and moving in the mosque which has been successfully established. The next one moved the activity center at the BTDC office mosque to Ibnu Batutah Great Mosque.

In its journey, the Muslim community residing in the Nusa Dua region had a role in prospering the activities of the Ibnu Batutah Great Mosque. Therefore to maximize the function and syiar of the mosque then a foundation was formed which was named " Ibnu Batutah Great Mosque Foundation". The organizational structure of the Ibnu Batutah Great Mosque Foundation is:

Founding Agency:

- 1.) K.H. Habib Adnan
- 2.) Drs. H. Wagiman Subiyarso
- 3.) H. Usman Shir Muhammad
- 4.) H. Roichan Muchlis
- 5.) Ir. H. Maman Supratman
- 6.) Ir. Hj. Indah Juanita, MM

Management board:

- Chairperson: Drs H. Sholichin
- Chairperson I / Chairperson II / Chairperson III

b. Significance of Ibnu Batutah Great Mosque for Muslims

Ibnu Batutah Great Mosque is a jami mosque as well as a mosque that was established specifically by BTDC. The main function of the Ibnu Batutah Great Mosque is as a center of worship and religious tourism objects for Muslims, the people of Denpasar city and even International tourists. This is supported by the strategic location of the Ibnu Batutah Great Mosque in the BTDC worship complex and adjacent to Bali's tourist objects namely Nusa Dua Beach, Garuda Wisnu Kencana (GWK), Pandawa Beach, and others.

As a mosque managed by the Bali Tourism Development Corporation (BTDC), the Ibnu Batutah Great Mosque has an elegant and minimalist architecture decorated with Bougenville flowers or paper flowers planted along the stairs to the second floor of the mosque.

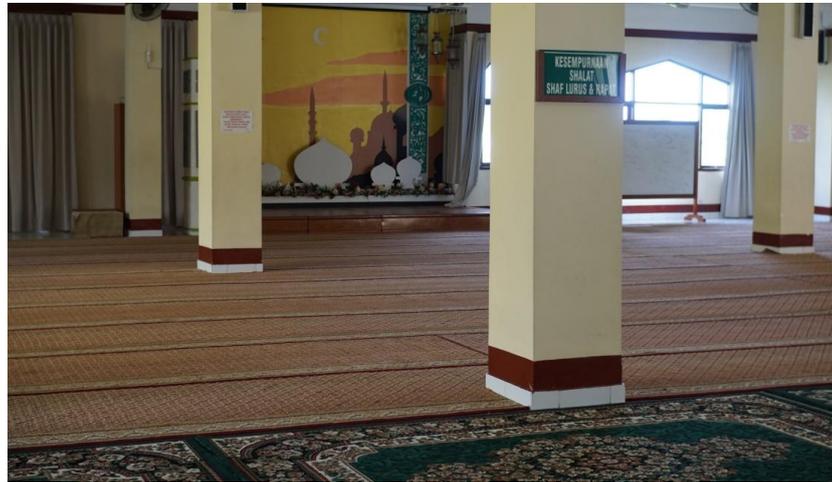
Both of these describe the significance of Ibnu Batutah Great Mosque for the people of Bali as a center of worship for the Muslim city of Bali as well as religious tourism and the development of Islam both through religious and cultural education held every day in the Ibnu Batutah Great Mosque.

## **B. The Method of Determining the Ibnu Batutah Great Mosque Qibla Direction**

If carefully traced the history of determining the direction of the Qibla of Ibnu Batutah Great Mosque, some mosque administrators, there are still many who do not know the method or tool used in determining the direction of the Qibla of Ibnu Batutah Great Mosque.

But according to the main secretary of the Great Mosque of Ibn Batutah at the beginning of the establishment of this mosque, the method used was to use Compass as a Qibla determinant. Then on July 4<sup>th</sup>, 2013 or 25<sup>th</sup> Sya'ban 1434 the mosque verified its Qibla direction. Qibla direction of Ibnu Batutah Great Mosque was verified by the Hisab Rukyat Team in Badung Regency, Bali Province using several tools, namely Global Positioning System (GPS), Calculator, Notebook, Thread, Protractor and Compass. And produce a calculation with the Latitude Data of  $-08^{\circ}47'00''$  North South, Place Length  $115^{\circ}11'00''$  East West, and produce a Qibla Direction of  $66^{\circ}15'00''$  measured from the North towards the West or counterclockwise.  $293^{\circ}45'00''$  from the North – East – South -West (NESW or UTSB) point. After conducting research on calculating the direction of the Qibla of Ibnu Batutah Great Mosque (S  $-08^{\circ}48'01,21''$  E  $115^{\circ}12'48,12''$ ), it is actually

65°34'00" from the north to west point or 294°26'00" from the North-East-South-West (UTSB) point.



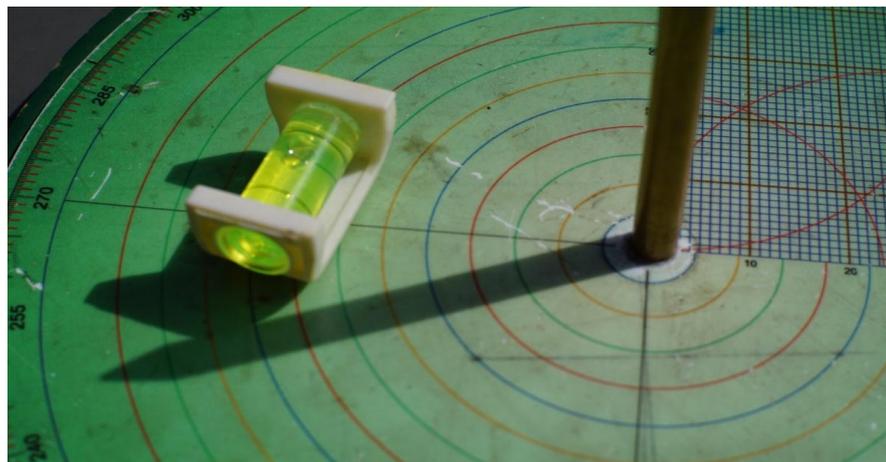
Picture 3.2 Shaf condition of Ibnu Batutah Great Mosque



Picture 3.3. Shaf condition of Ibnu Batutah Great Mosque 2

Qibla direction of Ibnu Batutah Great Mosque Puja Mandala Nusa Dua Bali is currently not accurate. This accuracy is because the tool used to determine the Qibla direction at the time this mosque was built is still relatively simple and when the Qibla direction verification by the Hisab Rukyat Team in Badung

Regency which is sheltered by the Badung Ministry of Religion still uses inadequate tools as well. Therefore, the writer measures again using the Qibla azimuth method among the tools used, among others, Theodolite as a mechanic for ephemeris data and is applied in determining the direction of Qibla, GPS as an electronic tool to know the latitude and longitude of the place, and the Rashdul Qibla method or sun position on the Kaaba route. Calculations with ephemeris data use theodolites whose accuracy is better than those of ancient tools such as rubu 'mujayyab, compass and others. The author also uses the Rashdul Qibla method as proof of calculations with ephemeris data using theodolite, whether it is the same or not. The data obtained are as follows and for the calculation the author will be clear in the attachment.



Picture 3.4 Mizwala

The Qibla direction check was conducted two times ie first on February 6<sup>th</sup>, 2019 using Mizwala Qibla Finder and Rashdul

Kiblat Daily and known the direction of the Qiblah Grand Mosque Ibnu Batutah Puja Mandala Nusa Dua Bali less to the West by  $03^{\circ}30'00''$  and Rashdul Qiblat: 11: 23: 5.59 Central Indonesian Time or WITA.



Picture 3.5 Theodolite used in the measurement process



Picture 3.6 The process of measuring the direction of the Qibla of Ibnu Batutah Great Mosque was assisted by the Denpasar

Surveyor Team

Checking the direction of Qibla is done in two times, first on February 13<sup>th</sup>, 2019 using Theodolite at 10:30 a.m. and knowing the direction of Ibnu Batutah Great Mosque Puja Mandala Nusa Dua Bali is less West by 03°30'00".

### **C. The response of the Nusa Dua Community to the Checking of the Qibla Direction of Ibnu Batutah Great Mosque**

The author conducted an interview to find out the response of the people of Nusa Dua to checking the direction of the Qibla of the Ibnu Batutah Great Mosque, Puja Mandala Nusa Dua, Bali today. The author divided the interview with the Nusa Dua community into 2 parts:

#### **a. The Manager of Ibnu Batutah Puja Mandala Nusa Dua Bali Mosque**

The author conducted an interview with the main management of Ibnu Batutah Great Mosque on 7-11 February 2019 with the following speakers:

1. Ir. H. Fidiyono, General Chair of Ibnu Batutah Great Mosque Foundation.
2. Drs. H. Sholeh Wahid, Deputy General Chair of Ibnu Batutah Great Mosque.
3. H. Muhammad Jumali S., General Secretary of Ibnu Batutah Great Mosque.
4. H. Wiyono, General Treasurer of Ibnu Batutah Great Mosque.

5. Nur Kamid, Chairperson II of Ibnu Batutah Great Mosque.
6. Hj. Wasik Pratiwi, Chair person III of Ibnu Batutah Great Mosque.

The interviewees were the main management of Ibnu Batutah Great Mosque for the period 2018 - 2023 but had participated since the beginning of the construction of the mosque, of the six main mosque administrators who interviewed said that at the time of the mosque establishment it was measured well, because this mosque was a project province. The Qibla of Ibnu Batutah Great Mosque was made a reference by people around to make a prayer room.

The mosque administrators responded well with the re-checking of the Qibla direction in Ibnu Batutah Great Mosque conducted by the author because it had provided data on the direction of the Qibla of Ibnu Batutah Great Mosque. However the mosque administrators continue to use the original qibla direction because according to the foundation meeting the core administrators and other administrators agree and firmly believe the direction of the mosque's Qibla does not have to be right facing the Qibla for people who cannot see directly the Ka'bah building. They argue that with the change of the mosque or the mosque's mosque, it will damage the beauty, neatness and beauty. One of the main organizers of the mosque, Mr. H. Jumali, said that in the previous few years the mosque shaf had been changed slightly to

the right for a week following the application of the Qibla direction on smart phones used by one of the religious teachers, but it caused irregularities and caused inconvenience many people actually consider the changes to the shaf to have resulted in their devotion to worship. Likewise what was felt by the mosque administrators, from this phenomenon a meeting of the management of the foundation was held specifically to discuss changes in the Qibla direction and public complaints about the change in Qibla direction. After a meeting of all the mosque administrators was held, it was determined that the shaf return as before with consideration of the Qibla direction does not really have to face the Qibla for people far from the Ka'bah and is based on one of the rules of fiqhiyah

الْيَقِينُ لَا يُزَالُ بِالشَّكِّ

"Belief cannot be removed by doubt"

The administrators were very confident in the accuracy of the Ibnu Batutah Great Mosque, and several officials said that this mosque had been measured repeatedly with Rashdul Kiblat Global after being instructed by the Ministry of Religion. However, some administrators felt that there were only two official Qibla direction checks. They agreed to check the Qibla direction, but if there is no big change in the direction of the Qibla, there is no need to change the direction.

b. Community around the Ibnu Batutah Great Mosque, Puja Mandala Nusa Dua, Bali

The author conducted an interview with the community around the Great Mosque of Ibn Batutah on 7-11 February 2019 with the following sources:

1. Ahmad Syahroni who lives in front of Ibnu Batutah great Mosque, Puja Mandala.
2. Rika Zahara, a resident who lives on Mayapada 2 street, No 7A.
3. Mega, a resident who reside on Siligita street Lulut path 2B.
4. Imam, a resident who lives on By Pass Mumbul street Nusa Dua.

The surrounding community that the writer interviewed were people who had long occupied the Nusa Dua area and acted as active worshipers at the Ibnu Batutah Great Mosque. 3 of the 4 communities that the authors interviewed interpreted the direction of the Qibla to be westward for people who did not know. They knew about the Qibla direction and they agreed with a review of the Qibla direction again. They gave an opinion to hold a seminar, or an event for the public regarding the direction of Qibla and training in measuring the direction of Qibla for the Balinese people, especially the people around the Ibnu Batutah Great Mosque and the Puja Mandala. Because many people do not know about the

Qibla direction at all and so they are not confused if there are problems regarding the Qibla direction.

They stated that most people or criticized the direction of the mosque's Qibla and prayer rooms because of their trust in the committee, religious leaders, or the parties who built the mosque or mosque in the first place. Most people do not want to be bothered by the technical problems of the physical construction of the place of prayer, the most important thing is that they can especially carry out worship. When a mosque or mosque was built, the community and congregation generally believed that the building was facing the Qibla. A simple indication that the mosque or mosque was facing the Qibla was facing west. If the mosque is facing west, then the affairs of the Qibla are considered complete.

Amid such public trust, sometimes certain people or parties appear trying to measure the direction of the mosque or prayer room by using a compass. Armed with these simple techniques and tools, they will conclude that the direction of the mosque or prayer room is wrong. The direction of the Qibla which should face the Ka'bah is deviated.

In addition, the steps that taken were carried out without socialization and counseling with local central figures. Such a step and statement is what ultimately led to unrest (turmoil) in the middle of the community amid congregation and the surrounding

community. Conflict between parties who want to correct the Qibla direction with those who consider the Qibla to be unavoidable. In turn, harmony so that Jama'ah and the community and the religious community will be disturbed.

Likewise, when figures come to consider that it is not necessary to verify the mosque's Qibla or prayer room until it has an impact on the slope of the shaf without clear notice to the community and congregation. Human attitudes tend not to accept reality when it is not in accordance with conscience. They prefer what they have believed to be wrong and not true at all. Anticipation in this problem is by changing the thoughts or beliefs that have long been attached to the community and congregation.

## CHAPTER IV

### IBNU BATUTAH GREAT MOSQUE, PUJA MANDALA QIBLA ACCURACY ANALYSIS

#### A. Analysis of Qibla Accuracy in Ibnu Batutah Great Mosque

Since the transfer of the Qibla direction from Bait al-Maqdis in Palestine to the Ka'bah of Bait al-Haram in Mecca, from that time it was determined that the Ka'bah of Bait al-Haram in Mecca was the qibla for Muslims throughout the world to face when do praying and when the body of a Muslim is buried. Thus, the mosque that should be built must face the direction of the Ka'bah no matter how. As we know today, there have been found many ways that are classic to modern with varying an accuracy of degrees. Modern calculation systems are usually considered to be more accurate than classical ones on the grounds that the data used in modern calculations are considered to be more complete and meticulous coupled with the help of highly advanced scientific and technological findings. But the classical calculation system can also be considered accurate. The method of determining the direction of Qibla using *Rashd al-Kiblat* is one example of a method that is often used from now until now in determining the direction of Qibla and the results are fairly accurate.

It is obligatory for Muslims to face their faces in the Qibla when do praying, because facing the Qibla is one of the requirements for the validity of praying. It has been agreed by the theologian that anyone who does the praying around the Masjidil Haram and for him to be able to see the Ka'bah directly, then must face the Ka'bah exactly (*'ainul Ka'bah*). But when the person is in a place far from the Masjidil Haram or far from Mecca, the theologian 'disagree about it.

From various opinions regarding to the definition of Qibla which means direction and place, it is evident in Balinese society, especially the people of Nusa Dua, that the Qiblah problem is not a matter of direction or anything else, but a *qalbu* problem, namely the heart or belief. Where the majority of the community believes that the direction of the direction is determined they judge that what has been determined from the start must be true. Because it is impossible for people to carelessly build a mosque.

Basically, in aligning the Qibla direction, Ibnu Batutah Great Mosque Puja, Mandala Nusa Dua, Bali, people tend not to mind. But many people and religious leaders are reluctant to re-align the Qibla direction. They assume that by changing the mosque's qibla it causes an imbalance to the shaf. Therefore they use the concept of fiqh as a legitimacy that facing the Qibla is enough in its direction, namely *jihadul Ka'bah* rather than *ainul Ka'bah*.

On this basis the administrators of Ibnu Batutah Great Mosque did not want to change the direction of the Qibla. In addition to the fiqh perspective, it

is not too burdensome, also supported by the fact that there are some people who reject the change in direction of the mosque's Qibla. Because they hold fast to using the concept of fiqh as a legitimacy that facing the Qibla is quite towards it, namely *Jihadul Ka'bah* instead of *Ainul Ka'bah*. But the *Jihadul Ka'bah* which they believed was jihadul Ka'bah which was only facing the West.

It is on this basis that the administrators and the community around Ibnu Batutah Great Mosque did not want to change the direction of the Qibla supported by its not a big deviation. They believe that they must follow the Qiblah from the start, even though the teloah is known to indicate indications of deviation.

The administrators and ta'mir of Ibnu Batutah Great Mosque especially used the fiqhiyah rule as the basis

الْيَقِينُ لَا يُزَالُ بِالشَّكِّ

Meaning: "That belief cannot be eliminated by doubt".<sup>1</sup>

The rule is used as the reason for facing the existing Qibla they are strongly convinced that the preceding qibla is true, since it is a law that does not currently exist, rather than a doubt on the new *ijtihad*, it is better to use the existing direction of the qibla.

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<sup>1</sup> Toha Andiko, *Ilmu Qawa'id Fiqhiyyah*, (Yogyakarta: Teras, 2011) page 67

Along the times, there are many tools that can be used to show the direction of the Qibla accurately. To reach the maximum effort to get a direction that is more accurate does not become a difficulty. As the development of technology and information, determining the direction of the Qibla both in terms of calculations and equipment can be used. Like one method that I use is Google Earth software. Then a simpler method, namely Rashdul Qiblah, uses the shadow of an object when the sun is above the Ka'bah that occurs.

The problem of rectifying the Qibla direction as recommended by the Ministry of Religion does not have to rebuild existing mosques, simply change the direction of the mosque's Qibla by changing its shaf towards a more fixed one, without having to dismantle the building, so that the architect's authenticity is maintained.

When the Ibnu Batutah Great Mosque was confronted with a review of the Qibla direction which turned out to be known to have deterioration, it certainly caused a community upheaval. This would be reasonable because the Balinese people did not want to be bothered with the shift in the direction of the Qibla. Regarding the case that occurred at Ibnu Batutah Great Mosque, presumably the author of the analysis is a non-scientific problem. From the management's response, ta'mir and and the people around the Ibnu Batutah Great Mosque showed disagreement with reasons not because of the scientific

aspect but because of the non-scientific belief in the previous measurements when the mosque was founded.

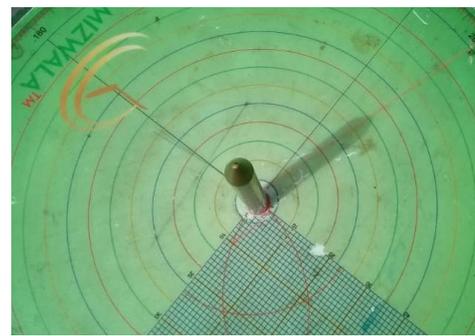
The Qibla direction of Ibnu Batutah Great Mosque currently has a slack of  $03^{\circ}30'00''$  less to the West, with daily checking of *Rashdul Kiblat* on 6<sup>th</sup> February 2019, at 11:30:40 Indonesia Central Time. Then the next check is using the Mizwala assisted device on February 8<sup>th</sup>, 2019 at 10:30:00 ICT or WITA, and get the same data.



Picture 4.3

The checking result by *Rashdul Kiblat*

On 6<sup>th</sup> February, 2019



Picture 4.4

The checking result by *Rashdul Kiblat*

On 6<sup>th</sup> February, 2019

The deformity of  $03^{\circ}30'00''$  at the Great Mosque of Ibnu Batutah now has changed from the original, that is, which has been applied by the mosque construction committee, it is very possible that there will be a shift and error at the time of construction. Changing the direction of the existing Qibla does

not mean reducing the value of the originality and professionalism of the mosque construction committee. But more to the high respect and appreciation of the committee's ijtihad. The deviation that occurred decades ago without the help of a tool that was able to direct the Qibla direction, of course, had become an extraordinary thing at that time. The turmoil of changes caused by technological advances will certainly always occur at any time.

From the third study on February 13<sup>th</sup>, 2019 using theodolite, it can be seen also that Ibnu Batutah Great Mosque experienced a deterioration in the direction of the Qibla by 03°30'00" less West. So far theodolite has been considered the most accurate tool among the methods that already exist in determining Qibla direction. Based on the position and movement of celestial bodies and the help of satellites, GPS satellites, theodolite can show a position up to units of arc seconds (1/3600). This tool is equipped with binoculars that have varying lens magnifications. Therefore, determining the Qibla direction using this tool will produce the most accurate data. Even the tool also uses digital technology so that reading the scale is easier. Accuracy has also reached the scale of seconds.<sup>2</sup>

Use of theodolite can not be separated from the presence of GPS and Waterpass. GPS (Global Positioning System) is used to display latitude,

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<sup>2</sup> Ahmad Izzuddin, *Menentukan Arah Kiblat Praktis*, (Yogyakarta : Logung Pustaka. 2010)  
page 59

longitude, and time data accurately, because GPS uses satellite assistance. In the use of GPS, the position of the observer (longitude, latitude and altitude) can be determined with very high accuracy. While the waterpass is used to simplify positioning the theodolite to be flat, flat and perpendicular to the center of the earth.<sup>3</sup>



Picture 4.5

The process of measuring the Qibla direction using Theodolite with the Denpasar surveyor team



Picture 4.6

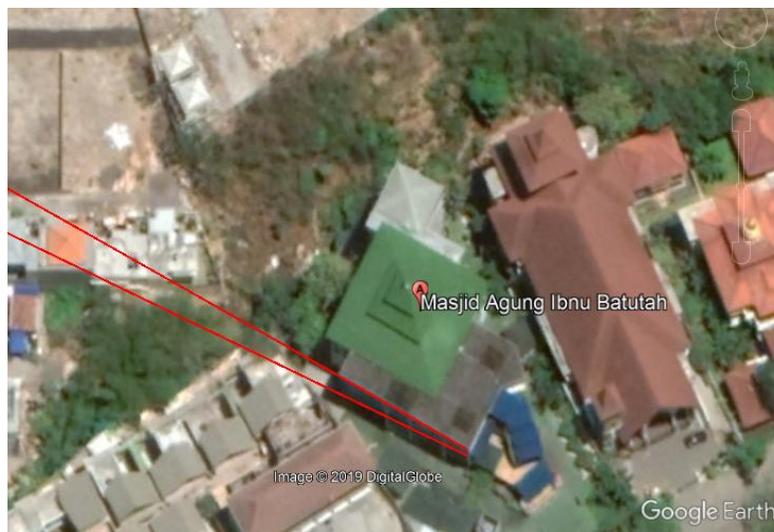
The checking result of qibla direction of Agung Ibnu Batutah Mosque (top view)

After conducting research on calculating the direction of the Qibla of Ibnu Batutah Great Mosque (S  $-08^{\circ}48'01,21''$  E  $115^{\circ}12'48,12''$ ), it is actually  $65^{\circ}34'00''$  from the north to west point or  $294^{\circ}26'00''$  from the North-East-South-West (UTSB) point.

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<sup>3</sup> Ahmad Izzuddin, *Menentukan Arah KIBlat Praktis...page 60*

After the writer checked the Qibla direction using Google Earth Software,<sup>4</sup> it turned out that the current direction of the direction of the Great Mosque of Ibn Batutah, Puja Mandala, Nusa Dua, Bali did not lead directly to the Ka'bah but led to the outside of the Ka'bah area. Next is the visualization of the position of the Qibla direction of Ibnu Batutah Great Mosque by using Google Earth:



Picture 4.1 shows the deviation of Ibnu Batutah Great Mosque, The Upperline is the deviation, and The underline is the real Qibla.

The image is a visual form of Ibnu Batutah Great Mosque when viewed from outer space. The image is the result of photos taken by satellites

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<sup>4</sup> Google Earth is a computer program that renders a 3D representation of Earth based primarily on satellite imagery. The program maps the Earth by superimposing satellite images, aerial photography, and GIS data onto a 3D Globe, allowing users to see cities and landscapes from various angles. Users can explore the globe by entering addresses and coordinates, or by using a keyboard or mouse. The program can also be downloaded on a smart phone or tablet, using a touch screen or stylus to navigate. Users may use the program to add their own data using Keyhole Markup Language and upload them through various sources, such as forums or blogs. Google Earth is able to show various kinds of images overlaid on the surface of the earth and is also a Web Map Service client. [https://en.m.wikipedia.org/wiki/Google\\_Earth](https://en.m.wikipedia.org/wiki/Google_Earth) accessed on Sunday, May 12<sup>th</sup>, 2019 02:43 PM

taken from the Google Earth program via the internet. The image shows the direction of the Qibla direction of of Ibnu Batutah Great Mosque which is less north or too west from the actual direction of the Qibla, as indicated by the yellow line. If observed, the visible visibility is not too large, but the deviation of 03°30'00" as the result of the calculation is true.

Current technological advancements really help us in perfecting worship so that we are more confident, more stable and closer to *ainul yaqin*. The community around the of Ibnu Batutah Great Mosque should begin to open up and accept changes, because basically slowly but surely humans are required to be more creative and experience the development of knowledge. Modernization and knowledge are increasingly developing indirectly forcing people to accept and adjust the facts that occur or truth to something even though the truth is not in accordance with the personal will of each.

The Indonesian Ulama Council (MUI) has issued a fatwa No: 05 of 2010 concerning Qibla direction. The fatwa stipulated in Jakarta is dated 18<sup>th</sup> Rajab 1431 H / 1<sup>st</sup> July 2010 M. By the fatwa commission of the MUI stated in its consideration:

- a. That in order to provide guidance to the public about the Qibla direction, the MUI stipulates Fatwa number 03 of 2010 concerning Qibla, which in part of the legal provisions number 3 states: "Indonesia's geographical location in the eastern part of the Ka'bah / Makkah, the direction of Indonesian Muslims is facing west".

b. Whereas the dictum of the fatwa raises questions in the community, which can lead to confusion of interpretations as well as questions about the validity of prayer in which the direction of the qibla faces northwest.

That therefore the Fatwa commission of the MUI deems it necessary to determine the Qibla direction to be used as a guideline for the community.

The arguments used are almost the same as the previous fatwa, except that in the dictum it emphasizes: *first*, the legal provisions, namely: (1) the qibla for people who pray and can see the Kaaba is facing the Ka'bah building (*'ainul Ka'bah*); (2) the mecca for people who pray and cannot see the Ka'bah is the direction of the Ka'bah (*Jihatul Ka'bah*); (3) the direction of Indonesian Muslims is facing northwest with varying positions according to the location of each region.

*Second*, recommendations; Mosque / Mosque building that is not right in the direction of the Qibla, needs to be rearranged by the shaf without dismantling the building..<sup>5</sup>

According to the author, the direction of the Qibla of Ibnu Batutah Great Mosque Puja Mandala, which was once correct, because

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<sup>5</sup> A. Kadir *Fiqh Qiblat (Cara Sederhana Menentukan Arah Salat Agar Sesuai Syari'at)*, ...page 139

in ancient times there were no sophisticated tools used today. The data used is also classic data, the accuracy of which is unlike in modern times.

Determining the direction of Qibla in various victorious ways in its time is an *ijtihad* that is not wrong. Regarding the next period found a more accurate way, not allowed to blame the way that was previously known. Leaning can be said to still be in forgiveness or in *ma'fu*. Some say about 1° to the left and 1° to the right of the Ka'bah, there are those who say that for less than 30° it is still tolerated. A person's belief in facing the Qibla is the key to performing prayer services.

In accordance with the opinion of Imam Shafi'I , those who are far from the Ka'bah must face '*ainul* Ka'bah even though in they are facing *jihatul ka'bah* (direction of Ka'bah). Because if you have tried to '*ainul* Ka'bah, at least if something goes wrong, still in the concept of worship, the conviction will be more stable if it is built on scientific grounds that can deliver in a more appropriate direction in terms of facing the Qiblah.<sup>6</sup>

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<sup>6</sup> Ahmad Izzuddin, "Metode Penentuan Arah Kiblat dan Akurasinya" in Conference Proceedings Annual International Conference on Islamic Studies (AICIS XII) 2012, page 762

In general, people living in the Nusa Dua area are immigrant communities from outside the island of Bali. Of the many Muslim communities living in Nusa Dua surrounded by the majority of Hindus. In performing prayers, burying someone who has died is certainly facing the Qiblah. When they perform the prayer service, of course they already know the legal requirements of prayer, which is facing the Qibla. But there are people who disagree with the measurement of Qibla direction.

In the books of fiqh it is stated that facing the Qibla is one of the legitimate conditions of prayer. Therefore the accuracy of the Qibla direction is very important. This is in accordance with the words of the Prophet Muhammad, which was narrated by Abi Hurairah, namely:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَعَبْدُ اللَّهِ بْنُ مُمَيَّرٍ. ح وَحَدَّثَنَا ابْنُ مُمَيَّرٍ، حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا، دَخَلَ الْمَسْجِدَ فَصَلَّى، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَاحِيَةٍ، وَسَاقَا الْحَدِيثَ بِمِثْلِ هَذِهِ الْقِصَّةِ، وَزَادَا فِيهِ: " إِذَا قُمْتَ إِلَى الصَّلَاةِ، فَأَسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ، فَكَبِّرْ "

*Meaning : "Abu Bakr bin Abi Syaibah has told us that has said Abu Usamah and Abdullah Bin Numairbahwa had told us Ubaidullah from Said Bin Abi Sa'id from Abi Hurairah that there is indeed a man who entered the mosque of the prayer and the The Prophet (peace be upon him) said, "When you want to pray, then complete the ablution then facing the Qiblah then do Takbir." (HR Muslim)<sup>7</sup>*

<sup>7</sup> Imam An-nawawi, *Syarah Shahih Muslim*, Book 5 (Jakarta : Pustaka Azzam, 2010) page 20

Therefore, knowing exactly about the law facing the Qibla and how to determine the direction becomes very important to know precisely so that the prayer services performed can be convincingly facing the Qibla. This means that the obligation to face the Qibla applies to all Muslims wherever they are. The direction of the Qibla is related to the closest distance to Mecca and as a consequence the direction of the Qibla between one place and another is not the same.

**B. Analysis of the Management and Community response of Ibnu Batutah Great Mosque, Puja Mandala, Nusa Dua, Bali to the Ibnu Batutah Great Mosque Qibla direction deviation.**

The author conducted an interview to find out the response of the people of Nusa Dua to checking the direction of the Qibla of the Grand Mosque of Ibn Batutah, Puja Mandala Nusa Dua, Bali today. The author divides the interview with the Nusa Dua community into 2 parts, namely with the Management of the Great Mosque of Ibn Batutah and the community around the mosque. The author conducts interviews with the surrounding community because the village apparatus or commonly called the banjar in Bali is the majority of Hindus.

Facing the Qibla direction properly must be done by a Muslim when performing prayer services. Adjusting the direction of the Qibla in a

mosque or musholla is one of the easiest ways to determine the direction of the Qibla, but it can cause doubt for some people. It is thus necessary to get a positive response and active role from the authorities, such as astronomers, government and scholars. They should re-check the mosques and prayer rooms and conduct information about the Qibla direction, so that the mosques and prayer rooms have an accurate Qibla direction. If this happens, the community will believe in the change and use it as their qibla guide without any doubt.

According to the study of fiqh knowledge, facing the qibla is a legal requirement of shalat, so a Muslim prayer can't be considered valid if not facing the Qibla accurately. In fiqh rule is explained:

مَا لَا يَسْمُ الْوَأَجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

Meaning: "Something that causes imperfectness of one obligation except with something, means something is obligatory law".<sup>8</sup>

Differences in the location of a person with the Kaaba cause differences in the direction of its direction. The person who is close to the Kaaba and can see it, the direction of the qibla is 'ainul ka'bah. As for those who are far away from the Ka'bah, the direction of the qibla is towards the Ka'bah or jihat al-ka'bah.

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<sup>8</sup> A. Dzajuli, *Kaidah-kaidah Fikih* (Jakarta: Kencana, 2016) page 32

Belief is the most important thing in worship. His special soul and sincerity will not be obtained without confidence. If there is doubt in carrying out worship, the best way is to leave him and carry out what he believes. Most people understand belief as limited to the meaning of the text. So the things he believes in without regard to the knowledge he has. They are based on the basic rules:

الْيَقِينُ لَا يُزَالُ بِالشَّكِّ

Meaning: "That belief cannot be eliminated by doubt".<sup>9</sup>

The rules above explain to us to take something that we believe in. When we are uncertain about something, then we leave it behind and we do something we already believe. This rule is not appropriate if used as a proposition and interpreted in a text. Everyone has different knowledge and faith, so believing something is not always the same. A person who has strong knowledge and faith, he can believe in something that is close to the truth. As for people who have weak knowledge and faith, their beliefs are prone to truth.

Qibla direction determination is actually a simple problem if people want to learn and believe it. Qibla direction determination is only the application of formulas and understanding of locations, so that in the study of astronomy, the problem of Qibla direction is not as big as the

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<sup>9</sup> Toha Andiko, *Ilmu Qawa'id Fiqhiyyah*, (Yogyakarta: Teras, 2011) page 67

problem of Hisab and Rukyat. Almost every year, people are faced with differences in the initial determination of Ramadan and Shawwal. The condition of the community that is less open causes them to be easily influenced by certain groups. If there is a difference in the initial determination of the Month as if it becomes a very crucial problem

While the problem of the Qibla direction that often arises in the community is the problem of the difference between people's beliefs with technology and the times. People who experience this are usually people who still adhere to, obey and obey people they consider to be Wali and people who are considered the foremost in the science of religion. They also believe in the truth of what emerges from it both in the form of fatwas and the behavior of their lives. People who have such beliefs are the cause of the emergence of one of them is Qibla direction problem.

In general, people assume that the mosque along with the direction of Qibla made by their character is a truth that they must follow and obey. When science and technology explained that there needs to be a re-alignment of the direction of the mosque's Qibla, it is not necessarily the community to accept it before their characters allow it.

According to author research, people who live around the Puja Mandala area or in Nusa Dua are include those communities, so they believe the direction of Ibnu Batutah Great Mosque is accurate. Understanding the determination of Qibla direction perfectly needs to be

supported by an understanding of the geographical location of the entire surface of the earth. This is because the direction of the Qibla is a round direction, so that the direction is a curved direction not as easy as observing in a flat plane. This is because in the flat field the data displayed is two-dimensional data, so that the data is the actual data. Whereas in saying round, the data displayed is in the form of a pseudo or shadow, the data is not all of the data that actually appears, but an estimation.

A simple example is if a place is in the east of the Ka'bah and its latitude is the same as the latitude of the Ka'bah, then the direction of the Qibla is not straight west but westward to the north. Even if the place has a distance of  $180^\circ$  from the Ka'bah to the West and East, then the direction of the Qibla is no longer Lean to the West or East but straight to the North. This is because the shape of the earth is round and the Ka'bah is not right on the Equator. Things like this that must be considered first before determining the direction of Qibla.

Muhyiddin Khazin gave an example of the problem above with Sanfransisco city. He said that San Francisco city was located in the West of Mecca with coordinates  $37^\circ 45'$  North Latitude and  $122^\circ 30'$  West longitude. Therefore, Sanfransisco people aren't pray facing east but northward towards the east by  $18^\circ 45' 38.11''$ .<sup>10</sup>

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<sup>10</sup> Muhyiddin Khazin. *Cara Mudah Mengukur Arah Kiblat*, (Yogyakarta: Buana Pustaka, 2006) page 19

For this reason, the belief in the direction of the mosque's Qibla which was established by Wali or religious leaders and believed until now about the truth of the direction without seeing other scientific disciplines was an incorrect belief, because life is always changing. This change creates a diversity of problems and demands the existence of new ijihad. Qibla direction deviation of Ibnu Bautah Great Mosque is a common mistake. This error is like a mistake in mosques in Indonesia. In addition to the undiscovered modern tools, people who master the methods of determining contemporary Qibla are still rare. So that ijihad cannot be blamed as well as current ijihad, and cannot erase those ijihad. Therefore, worship carried out by previous people is legitimate and does not need to be repeated.

The administrators were very confident in the accuracy of the Ibnu Batutah Great Mosque, and several officials said that this mosque had been measured repeatedly with Rashdul Kiblat Global after being instructed by the Ministry of Religion. However, some administrators felt that there were only two official Qibla direction checks. They agreed to check the Qibla direction, but if there is no big change in the direction of the Qibla, there is no need to change the direction.

They stated that most people or criticized the direction of the mosque's Qibla and prayer rooms because of their trust in the committee, religious leaders, or the parties who built the mosque or mosque in the first

place. Most people do not want to be bothered by the technical problems of the physical construction of the place of prayer, the most important thing is that they can especially carry out worship. When a mosque or mosque was built, the community and congregation generally believed that the building was facing the Qibla. A simple indication that the mosque or mosque was facing the Qibla was facing west. If the mosque is facing west, then the affairs of the Qibla are considered complete.

Amid such public trust, sometimes certain people or parties appear trying to measure the direction of the mosque or prayer room by using a compass. Armed with these simple techniques and tools, they will conclude that the direction of the mosque or prayer room is wrong. The direction of the Qibla which should face the Ka'bah is deviated. In addition, the steps that taken were carried out without socialization and counseling with local central figures. Such a step and statement is what ultimately led to unrest (turmoil) in the middle of the community amid congregation and the surrounding community. Conflict between parties who want to correct the Qibla direction with those who consider the Qibla to be unavoidable. In turn, harmony so that Jama'ah and the community and the religious community will be disturbed.

Likewise, when figures come to consider that it is not necessary to verify the mosque's Qibla or prayer room until it has an impact on the slope of the shaf without clear notice to the community and congregation. Human

attitudes tend not to accept reality when it is not in accordance with conscience. They prefer what they have believed to be wrong and not true at all. Anticipation in this problem is by changing the thoughts or beliefs that have long been attached to the community and congregation.

From the description above, it can be seen that Nusa Dua people beliefs towards the direction of the Qibla of Ibnu Batutah Great Mosque, the Puja Mandala Region, need to be reconsidered. Qibla direction of the original building of the mosque has not been accurately directed to the Ka'bah, so changes need to be made, namely by shifting the shaf to the north by  $03^{\circ}30'00''$ . Changing people's beliefs to new beliefs is not easy. Beliefs arise through several processes, namely introductions, beliefs and beliefs. Therefore, to change the beliefs of the people of Nusa Dua must use new beliefs through a sociological approach. The step starts with conducting counseling on Qibla direction, both on the basis of the determination, objectives and benefits, the method of determining and how to apply it and allowing changes in the direction of the Ibnu Batutah Great Mosque in the direction of the actual Qibla.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the discussion and analysis that the author explained above, the author makes several conclusions in deep summarizing the response to the previous subject matter, here are some conclusions that the author describes:

1. After conducting research, it is known that the direction of the Qibla of Ibnu Batutah Great Mosque deviates from  $00^{\circ}01'38.27''$  to the North. This is caused by the use of tools that are less precise when building the mosque.
2. The community around the Ibnu Batutah Great Mosque gave a response to the changes that had been set by the Great Mosque of Ibn Battuta. People tend to disagree with the change in direction of the mosque's Qibla, due to several factors:
  - a) Full trust in the measurement of the previous mosque by the founder of the mosque using the method that has been used.
  - b) The community uses religious principles, which consider that facing the west meets the requirements facing the Qibla.
  - c) Lack of Islamic astronomers in the Denpasar area of Bali in socializing the role of Islamic astronomy in worship.

## **B. Suggestion**

Based on the conclusions mentioned above, there are several suggestions, namely:

1. Should check the Qibla direction for the large mosques that are used as references by the surrounding mosques.
2. The local government through the Ministry of Religion should be more responsive in responding to mosques and prayer rooms where the direction of the Qibla is not appropriate. As well as meeting the human resources needed to improve the Qibla direction accuracy.
3. The dissemination of the role of astronomy as a complement to worship is very important, because the lack of Islamic astronomers in Bali, especially the Nusa Dua area, is the reason why people are indifferent to the existence of Falak Sciences, especially the determination of Qibla direction.

## **C. Closing**

The author expresses gratitude Alhamdulillah as the basis of a very great gratitude to Allah SWT. because it has been able to complete the preparation of this thesis. With full energy the author tries his best in the preparation, but surely on every side there are shortcomings that cannot be denied. The author hopes that the writing that is full of shortcomings will benefit, especially for the authors themselves, especially

for their readers. Critics and suggestions are highly expected by the authors for the good of this paper. More or less the authors say thank you

*Wallahu a'lam bish shawab.*

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***Attachment :***

1. Interview question list

- 1.) Before the mosque was established, has the direction of Qibla been measured?
- 2.) What tools are used to measure the direction of the direction of this mosque?
- 3.) Has this mosque been aligned with the direction of the Qibla using the Global or Annual Rashdul Qibla on 27/28 May and 15/16 July at 16:17 WIB?
- 4.) Do you agree with the changes in the direction of the mosque's Qibla?
- 5.) Are you comfortable with these changes?
- 6.) Why do you feel comfort or uncomfortable with these changes?
- 7.) Are you involved in changing the mosque?
- 8.) How many times has this mosque been measured?
- 9.) By whom this mosque been measured?
- 10.) How is your response after this mosque been measured?
- 11.) Has this mosque been re-measured its Qibla direction?
- 12.) In what year did the mosque's re-measurement take place?
- 13.) When the change in direction of the Qibla is received, how many years has the change been used?
- 14.) Why is this mosque measured / not measured again?

- 15.) Do you know that the mosque's Qibla actually deviates from the Ka'bah?
- 16.) What actions did you take when you knew that this mosque was deviated from Ka'bah?
- 17.) Does the community agree with the re-measurement of the Qibla direction?
- 18.) What are the percentage pros and cons in the surrounding community?
- 19.) What are the benefits of measuring this mosque?
- 20.) Why were the mosque's Qibla direction returned to normal after measurement?
- 21.) Does this mosque have something religious in relation to its founder, so it must be returned to its original Qibla?
- 22.) Do you agree that after the direction of the Qibla is measured, only the shaf is changed instead of rebuilding this mosque?
- 23.) Do you know the consequences when the direction of the mosque's direction deviates from the Ka'bah?
- 24.) According to you, what is the validity of the prayer?
- 25.) When you know that this mosque deviates from the direction of Qibla, have you socialized it to the public?
- 26.) What is their response?

## 2. Interview Photos with the Administrators of Ibnu Batutah Great Mosque



After interview photo with The Head of Ibnu Batutah Great Mosque Ir. H. Fidiyono, General Chair of Ibnu Batutah Great Mosque Foundation. And Mrs Hj. Wasik Pratiwi, Chair person III of Ibnu Batutah Great Mosque.



After interview photo with Mr. H. Muhammad Jumali S., General Secretary of Ibnu Batutah Great Mosque.



After interview photo with Mr. H. Wiyono, General Treasurer of Ibnu Batutah Great Mosque.



After interview photo with Mr. Nur Kamid, Chairperson II of Ibnu Batutah Great Mosque.

3. Interview Photos with the Moslems who lived surrounds Ibnu Batutah Great Mosque



After Interview Photos with Mr. Ahmad Syahroni and Mrs. Mega



After Interview Photos with Mrs. Rika Zahara and Mrs. Imam

4. Qibla measurement photos with Denpasar Surveyor Team



After measurement photos with Mr. Ngurah and His Team



Measurement progress with Mr. Ngurah's Team

5. Annotation Letters



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