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A Dialectical Analysis Of Fiqh And Scientific Perspectives On Qibla Direction Of Ancient Mosques In Lombok

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Abstract

Qibla direction is a valid requirement in performing prayer. But then the understanding of Qibla direction becomes divided into two, the perspective of science and fiqh. These two opinions are then dialectic on ancient mosques in Lombok, where the Qibla direction is only based on the guidance/jihad of the wali/ulama. Methodology used in this research is qualitative research with the type of field research and socio-historical approach. The results of this study showed that the dialectic of Qibla direction on ancient mosques in Lombok can still be maintained and is still considered valid. This argument uses the fiqh argument that the Qibla direction is jihadul ka'bah. But certainly the fiqh perspective of jihadul ka'bah is no longer relevant if it is associated with measuring the Qibla direction in the construction of modern mosques.

Keyword: Fiqh; Science; Qibla Qirection; Lombok

Introduction

Ulama have provided various opinions about the Qibla direction. One of them was that the Qibla direction is the closest direction facing the

Qibla, the Kaaba (Hambali, 2011). The Kaaba is a building that becomes the Qibla for every Muslim wherever he is on the Earth's surface. Thus, the fiqh ulama determined that facing the Qibla direction has become a valid condition for praying for Muslims (Wahidi, 2014). The agreement of the ulama about facing the Qibla being a valid condition of prayer has been recognized without any disagreement or ikhtilaf regarding this matter (Izzuddin, 2012a). Unfortunately, the facts show that there are still many mosques and prayer rooms that were built without taking into an accuracy of the Kaaba (qibla direction). They just "face west" or adjust to the shape of the building and the available land. In addition, there are historical/ancient mosques that still survive to this day, and still maintain the original Qibla direction. Unfortunately, the Qibla direction of these historical / ancients mosques may be deviated. This is possible because the measurement of Qibla direction is only based on the guidance / ijtihad of the wali / scholars who preached at that time (Munif, 2014).

Method of determining the Qibla direction, especially in Indonesia, has developed from time to time (Azhari, 2004). Starting from a simple method of measuring Qibla direction locally, until now it has entered scientific studies with the help of modern instruments. Scientifically, it was also found that the inclination of 10 = 111 Km inclination of the Kaaba from Indonesia. While in fiqh for people who are far from the Ka'bah, it is not explicitly mentioned that they must point to the Ka'bah building ain ka'bah but only its direction or jihadul ka'bah.

Research on Qibla direction so far only focused on assessing the accuracy of Qibla direction or the method to determine the Qibla direction in mosques or prayer rooms. These studies are considered important to straighten the Qibla direction of the mosque or prayer room that exists today. But on the other hand, this makes a gap in the study of fiqh and science of Qibla direction itself. Some of these gaps include: first, Ahmad Izzuddin examines the intersection of fiqh with Sufistic elements and the reality of the social establishment in the case of rejection of the results of measuring the Qibla direction of the Demak mosque and the Baiturrahman mosque in Semarang (Izzuddin, 2022). second, Fairuz Sabiq whose research focuses on integrating myth and astronomy in calibrating the Qibla direction of the Great Mosque of the Islamic Kingdom (Sabiq, 2019). third, Mohd. Kalam Daud and Ivan Sunardy focused on measuring Qibla

Direction using modern tools by taking into account the minutes and seconds of the protractor (Daud & Sunardy, 2019). In addition, the response of the teungku-teungku (dayah scholars) in Pidie Regency to the measurement effort. lastly, Jayusman examines the exploration of traditional and modern (scientific) Qibla measurement methods. As well as efforts to measure or correct the Qibla to be in accordance with Shari'i guidance and scientifically accurate (Jayusman, 2014). Almost all studies focus on the accuracy of Qibla direction, they only revealed the misalignment of the qibla in these mosques. The aforementioned study focused more on the misalignment of the qibla and the response of local ulema. It not even yet touching the realm of fiqh and science dialog studies especially for the ancient mosques.

Qibla direction of ancient mosques is very interesting to be studied through the dialog between fiqh and science. It because most of the ancient mosques have a simple method to determining the Qibla direction. The Qibla direction of the ancient mosques that remain today is only based on the ijtihad of ulama and wali. So, with the current advances in knowledge about the direction of the qibla, there appears to be a gap in understanding about it. So, with the current advances in knowledge about direction of qibla, there appears to be a gap in understanding about the direction of the qibla. Currently, the direction of the qibla must be based on accurate scientific mathematical calculations and use modern instruments. Overcoming this gap, we try to offer a dialectical analysis of fiqh views with modern scientific studies to understanding the validity of the Qibla direction of ancient mosques especially in Lombok, Indonesia. Lombok has 5-6 ancient mosques that still exist today, but only 2-3 of them are still functioning as mosques. The others have become cultural heritage sites and religious tourist destinations.

The first hypotheses show that the historical mosques or ancient mosques in Lombok have deviated from the Qibla direction in scientific terms. This is because in general, the measurement of Qibla direction is only based on the guidance / ijtihad of the wali / ulama who preached at that time. Thus, the focus of this paper is to make a dialectical two understandings related to Qibla direction, i.e. between science and fiqh on Ancients Mosque. This research seeks to expand the previous literature related to Qibla direction, which so far has only focused on measuring the

accuracy of the Qibla direction of existing mosques and musholla. So, this research clearly want to explore on exploring the position of the Qibla direction of ancient mosques in Lombok. Is this Qibla direction can be maintained or on the contrary must undergo improvement. It's very important to do, because this research can be a reference and argument related to the Qibla direction of ancient mosques in Lombok and other areas. In addition it becomes a new literal study in Qibla direction area.

Research Method

This research is categorized as qualitative research with the type of field research (Moleong, 2021). Meanwhile, this research uses a Historical Sociology approach (Barker, 2008). Historical and sociology approach used to explain the history of the mosque's existence and social conditions of community around the mosque at that time until now. This research used a data collection with observation and documentation analysis techniques (Sujarweni, 2023). The observation was conducted in two ways, including measuring the qibla direction of ancients mosque and interviewing mosque administrators. Qibla direction measurement is the process of checking the Qibla of the mosque with various methods. Currently researchers use the field measurement method, by directly measuring the Qibla of the ancient mosque. And the two mosques selected to measuring is two ancient mosques in East Lombok, Masjid Kuno Songa' and Masjid Kuno Jami' Kotaraja. These two mosques were selected because they still function as places of worship like mosques in general.

The qibla direction measured by using a modern instrument called istiwa'ain, which is considered to be quite accurate in determining the direction of qibla. The istiwa'ain instrument is used to check the Qibla direction of the two ancient mosques, making it easier for researchers to determine the proper Qibla direction. Meanwhile, the documentation carried out by the author consists of analyzing literature in the form of journals, theses, or documents related to the title of this research. This is needed to reveal more widely the validity of the Qibla direction of ancient mosques in Lombok. While data analysis techniques through the stages of data reduction, data display and verification (Sugiyono, 2023).

Data reduction was important to sort and select data that will be displayed in accordance with the research objectives especially about the Qibla of ancient mosques. While data display is made for public data test material which can then be verified by sea researchers or peers. especially historical and social data of these ancient mosques. Thus, this make an easier researchers to map the data and analyze the data presented. So that it also makes it easier for researchers to draw conclusions from this research.

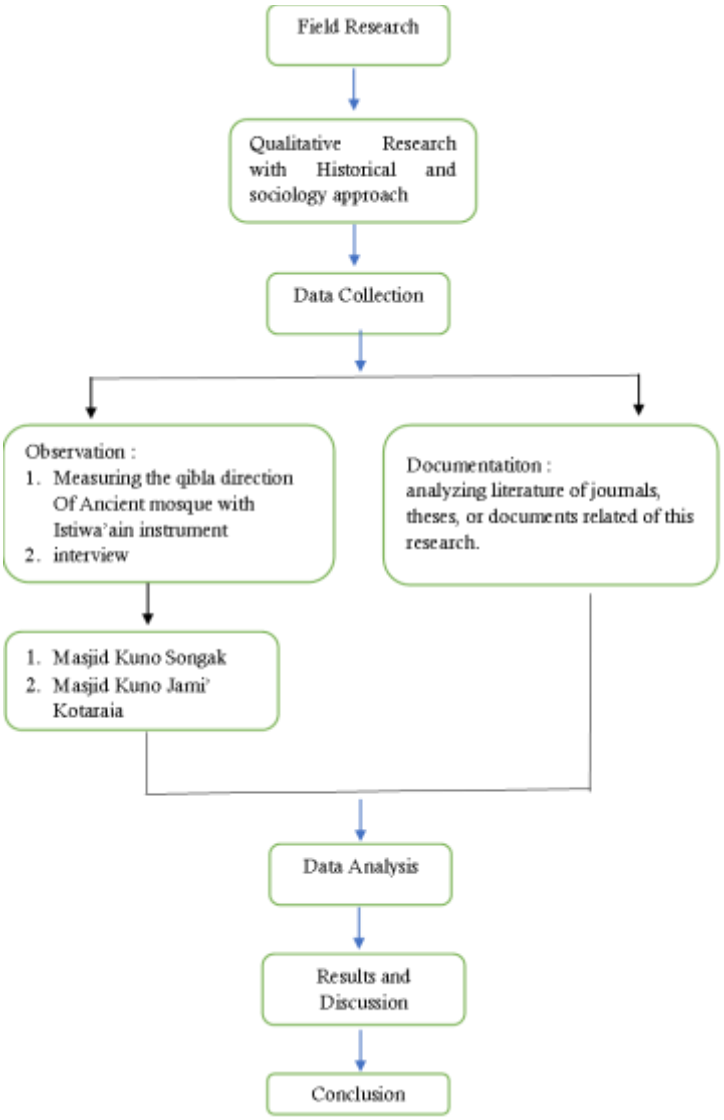

Figure 1. Research Frame Work

Results and Discussion

1. Qibla Direction and Legal Basis

According to the translation, the word qibla comes from the Arabic word qibla (Munawir, 1997). The word qibla is also considered to come from the Arabic al-qiblah which literally means direction (al-jihah) (Azhari, 2011) which is also a fi'lah form of the word al-muqâbalah which means "the state of facing" (Majlis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2009). Dictionary of al-Bisri gives an understanding that the word qiblah comes from the word istaqbala which is equivalent to wajaha, which means facing. The word qiblah can also mean presence, which is a condition in which people face it (Izzuddin, 2012b). The study of Islamic law also gives the meaning of qiblah used specifically for the direction facing Muslims when performing prayers. Meanwhile, in the Qur'an the word qiblah has two meanings, namely meaning direction and place.

On the other side, definition of Qibla direction given by the Ministry of Religious Affairs of the Republic of Indonesia is a certain direction for Muslims to direct their faces when praying (Departemen Agama RI, 1993). As for the study of falak science, one of its figures Muhyiddin Khazin explained that the Qibla direction is the direction or the closest distance along a large circle (Susiknan Azhari, 2008) that passes to the Kaaba (Makkah) to the place of the city concerned. Meanwhile, Slamet Hambali gives the definition of Qibla as the direction to the Kaaba through the closest route, and it is a must for every Muslim to face that direction when performing prayers, wherever they are in this part of the world (Hambali, 2011).

Qibla direction in Islamic studies has a foundation in the Qur'an and hadith. These two foundations are the main source that the Qibla direction is so important in Muslim worship. The arguments of the Qur'an and hadith that explain the legal basis for facing the Qibla, among others in Surah Al-Baqarah 150 :

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗۙ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِيْ وَلِاُتِمَّ نِعْمَتِيْ عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُوْنَۙ ﴿١٥٠﴾

"And from wherever you come out, turn your faces towards the Sacred Mosque. And wherever you (all) are, turn your faces towards it, so that there may be no proof for the people against you, except for the wrongdoers among them. So fear them not, but fear Me (alone). And that I may complete My favor upon you, and that you may be guided." (Kadir, 2012)

Ibn Kathir's interpretation explains the meaning of this verse, which is an order from Allah SWT, to face the *Masjidil Haram* (Kaaba) from all parts of the earth (Katsiir, 2004). In addition to the ayat mentioned above, in the Qur'an there are also several ayat related to the Qibla direction including: Surah al-Baqarah: 142, 144, 149 and Yunus: 87. Besides that, there is also a legal basis related to Qibla in the Prophet's hadith which was narrated by Abu Hurairah.

"Abi Hurairah r.a. said the Messenger of Allah said "face the Qiblah and then takbir" (Muhammad bin Isma'il al-Bukhari, 2018)

Based on the various definitions and foundations described above, the tilt of the Qibla direction will certainly affect the implementation of worship. Especially it will cause doubts about whether the worship is valid or not. Because the scholars agree that facing the Qibla is one of the conditions for the validity of prayer.

2. Qibla Direction in Fiqh Perspective

The scholars have agreed that the Qibla direction for people who can see the Ka'bah directly, then directly facing the Ka'bah building ('ain al-Ka'bah). they are not allowed to make ijtihad to face in other directions. If they do not face the Ka'bah directly, or if their view misses the direction of the Ka'bah by even a little, then their prayer will be invalid (not sah). This is confirmed by the opinion of the all of Imams madzhab that the Qiblah for those who can see the Ka'bah directly is the Ka'bah building ('ain al-Ka'bah) (Awaludin, 2021). All of Imams Madzhab (Hanafi, Maliki, Shafi'i, and Hambali) agree that facing the Qibla is a condition for a valid shalat. So there is no difference in opinion between the four imams of this madzhab. The imams also agree that the permissibility of not facing the Qibla is only for people who experience obstacles or emergencies. Such as people in a war condition, on a trip, in a transportation or losing direction (al Syafi'i, 2011).

As the Qibla direction for people who do not see the Ka'bah directly, the ulama have a different opinion. The Qibla direction for people who do not see the Ka'bah directly is divided into two, which are: must face directly to the Ka'bah ('ain al-Ka'bah) and face in its direction only (jihat al-Kiblah). The opinion of the majority of scholars from the Hanafis, Maalikis and Hanbalis regarding the Qiblah for those who are far from Mecca is enough to face the direction of the Ka'bah (jihat al-Kiblah) and that is enough with a strong presumption (al Qurthubi al Andalusi, 2012). The difficulty in facing exactly to the Kaaba building is one of the reasons for using Jihat al-Kiblah. In the approach of fiqh rules explained: "Difficulty brings Ease", meaning that the Shari'ah decree wants leniency so that the mukallaf is able to carry it out without difficulty (Djazuli, 2019). Meanwhile, Imam Syafi'I stated something different about the Qibla direction for people who cannot see the Kaaba directly. Imam Syafi'I said that for those in such conditions it is obligatory to do ijtihad in order to face the Ka'bah building ('ain al-Ka'bah) not just a direction (jihat al-Kiblah) (Syafi'I, 2005).

3. Qibla Direction in Science Perspective

The Qibla direction in a scientific perspective can simply be defined as an effort to determine the Qibla direction using modern science and scientific instruments. This modern Qibla direction measurement aims to determine the accuracy of the direction to the Kaaba building (Butar-Butar, 2013). One of the concrete forms of scientific development in measuring Qibla direction is the creation of a Qibla direction formula that uses the equation of the spherical triangle. This shows that the Qibla direction in the realm of science, talking about the integration of various sciences to produce the accuracy of the Qibla direction from one coordinate point on earth with the coordinate point of the Kaaba. The formula that is often used in calculating the Qibla direction is the Tan and Cotan Formula equation (Majlis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2009).

Several data needed in calculating the Qibla direction include: Latitude of Place (ϕt), Longitude of Place (λt), Latitude of Kaaba (ϕk), Longitude of Kaaba (λk). All four data are often referred to as coordinate points (Izzuddin, 2010). As well as data on the azimuth of celestial objects such as the Sun, Moon or Stars.

$$\cot B = \frac{\cot b \times \sin a}{\sin C} - \cos a \times \cot C \quad (1)$$

$$\tan A.K = \tan \delta K \times \cos \delta T \div SDBM - \sin \delta T \div \tan SBMD \quad (2)$$

Discussion of Qibla direction in the perspective of science, we will find certain references such as coordinate points and a set of astronomical data as mentioned above. This is related to the development of Qibla direction from time to time, which then creates an intersection of geography, falak science and astronomy. The three sciences seem to have their own scope of study. But when the science is used as a reference for Qibla measurement, it will be realized that the intersection between these three disciplines is quite close. so at this time the determination of Qibla direction in science requires data from these three sciences. So the Qibla direction in the perspective of science is an effort to find the Qibla direction accurately towards the Kaaba building or *ainul ka'bah*.

4. Qibla Direction of Ancient Mosques in Lombok

a. Masjid Kuno Songak

Masjid Kuno Songak is one of the ancient mosques that has a strong history of the spread of Islam on the island of Lombok. This mosque is located in the East Lombok district, precisely in Songak village, Sakra District, East Lombok (Isman Pratama Nasution, 2021). This mosque was built in the 13th M, in the range of 1226 - 1250 M (Utami & Awaludin, 2021). The mosque with a size of 9 x 9 square meters stands today. Although it has been renovated several times, the building elements that have existed since it was first built are still maintained. The 13th-century carvings are also still attached to the four pillars that make up the mosque's pillars. The four pillars are interpreted as the embodiment of the four khulafa'urrasyidin or four companions of the Prophet, namely Abu Bakar, Umar, Usman and Ali.

The name songak was derived for historical reasons, because this mosque was built by the Nine Walis (songo/songak). The nine wali settled and built a mosque there for local people, then local called them Sangopati means nine guardians (Isman Pratama Nasution, 2021). To this day, the mosque is still used for prayers

and several religious holidays are also ritually held in this mosque, such as the traditional ritual of bubur putiq (white porridge) in the Hijri new year, the Prophet's birthday, and the celebration of the month of Shafar.

As mentioned earlier, the measurement of qibla direction is currently calculated by using a mathematical science. This is to ensure a good accuracy in determining the qibla direction of mosques and musholla. In this science qibla calculation, at least the coordinate data of mosque or musholla is very required. Because the data is important for calculating and measuring the distance between the mosque and the Kaaba. Meanwhile, Masjid Kuno Songak is geographically located at the coordinates -8º 39' 42" South Latitude and 116º 30' 7" East Longitude. On the other hand the Ka'bah's coordinates, which are 21° 25' 21.17" North Latitude and 39º 49' 34.56" East Longitude. For this calculation we can use the TAN formula (see Table 2), bcause its was simple and very commonly used. The result shows that the qibla direction of the Masjid Kuno Songak is $293^0$28'26". Meanwhile, the average qibla direction for the Lombok region in general is 293^0 00'00".

The Qibla direction of the Masjid Kuno Songak with number of $293^0$28'26" was a resul from calculation with data location, or it can be called with the supposed Qibla direction for local Masjid Kuno Songak. But in reality, the qibla direction of Masjid Kuno Songak is $269^0$28'26". This number result come from the measurements qibla in this mosque by using the istiwa'ain instrument. So, this number indicates that there is a considerable deviation in the Qibla direction of the Songak Ancient Mosque. By using dimensions of Azimut (North, East, South and West), then the deviation of the Qibla direction in the Masjid Kuno Songakis 24^0. These data are derived from the angle difference between the intended qibla direction and the actual qibla direction of Masjid Kuno Songak. Or in other words, the Qibla direction deviates to the south by 24^0 from the supposed Qibla direction.

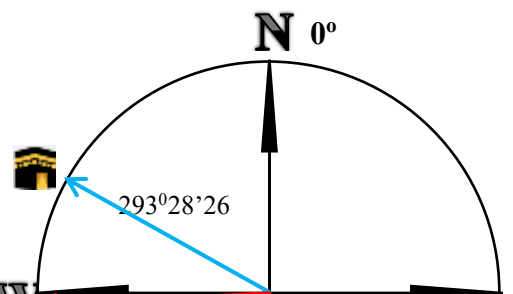

Figure 2. Illustration of the Deviation in Qibla Direction at Masjid Kuno Songak, East Lombok

Nb: Red Line = *the actual qibla direction of Masjid Kuno Songak*
Blue Line = *the intended qibla direction of Masjid Kuno Songak*

This deviation is certainly a significant anomaly, because the deviation of this ancient mosque is quite large. Using scientific standards, the tolerance for deviation in qibla direction is only 2^0 degrees, if it exceeds that standart the direction of the qibla will deviate from the Kaaba or even the Masjid al-Haram. A deviation of 1^0 degrees is equivalent to a distance of 111 kilometers when measured from the general area of Indonesia. However, considering that this mosque was built in ancient times, when technology and knowledge were not as advanced as they are today. It is quite understandable that such a significant deviation occurred, given that Indonesia and Lombok are quite far from the Kaaba.

In numbers and picture above, we can also know that the Qibla direction of the Masjid Kuno Songak is approaching the West. Its was supported by statements from the ta'mir and the mosque caretaker H. lalu Irfan that in Songak village generally know that the Qibla direction is West. The community usually refers to it by

the term "*andang bat*" which means facing West. Its also mean that the qibla direction is only using Ijtihad by Ulema.

b. Masjid Kuno Jami' Kotaraja

Masjid Kuno Jami' Kotaraja is located in Kotaraja area, East Lombok its about 42 kilometers from Mataram. Masjid Kuno Jami' Kotaraja is included as a cultural heritage object in East Lombok, NTB as well as a religious tourist spot. However, this mosque is now known as the Masjid Kuno Jami' Raudhatul Muttaqin Kotaraja (Purnama dkk., 2023). The mosque was constructed around 1500 M which was originally built in the village of Loyok, a village about five kilometers east of Kotaraja. The mosque was moved to Kotaraja around 1691 M or 1111 H. Some of the mosque's building structures still use the original building structures brought from Loyok Village and are still maintained today (Isman Pratama Nasution, 2021).

The original building or main building of the Raudhatul Muttaqin Mosque measures 15 x 15 meters with reed roofs and molded brick walls. in 1700 M the alang-alang or reed roof was replaced by using bamboo shingles. In 1890 M roof of this mosque was replaced again by using roof tiles untul now. The inside of the mosque stands firmly with four supporting poles with Arabic calligraphy carvings. There is also a leather drum measuring two meters in length and one meter in diameter that was used as a war drum during the Balinese Kingdom. The back of the mosque is the burial area of the founders, imams, and community leaders of Kotaraja.

However, no official record exists regarding the method of measuring the Qibla direction of the Masjid Kuno Jami' Kotaraja. Based on information from the mosque caretaker H. Lalu M. Irfan, the Qibla direction is based on the ijtihad of the tuan guru who served as Imam at the mosque. Raden Mas Oda' is the first person recorded in the history of this mosque to serve as imam, so it is possible that the qibla direction of this mosque is based on ijtihad carried out by him. Of course, the qibla direction was not

determined using modern instruments as today, but only the extent of his belief and understanding of the Qibla direction at that time.

By using a sciece standar for measuring qibla direction, we need two data for calculation. The two data is local mosqeu or musholla coordinate point and Ka'ba coordinat point. As a calculation Masjid Kuno Songak above, we also use the same formula to calculating for this Qibla direction of Masjid Kuno Jami' Kotaraja. Masjid Kuno Jami' Kotaraja geographically located at the coordinates -8º 35' 34" South Latitude and 116º 25' 21,17" East Longitude. The result shows that the qibla direction of the Masjid Kuno Songak is 293^0 28' 50". Meanwhile, the average qibla direction for the Lombok region in general is 293^0 00'00".

The results of field measurements by using the istiwa'ain instrument, the actual Qibla direction of the Masjid Kuno Jami' Kotaraja is $298^0$28'50" with the supposed Qibla direction on $293^0$28'50". In numbers, we can see that the Qibla direction of the Masjid Kuno Jami' Kotaraja is close to the northwest. In addition, this number indicates that there is a bit deviation in the qibla direction of the Masjid Kuno Jami' Kotaraja. By using dimensions of Azimut, the deviations of the Qibla direction of the Masjid Kuno Jami' Kotaraja are 5^0. Or in other words, the Qibla direction deviates to the North by 5^0 from the supposed Qibla direction.

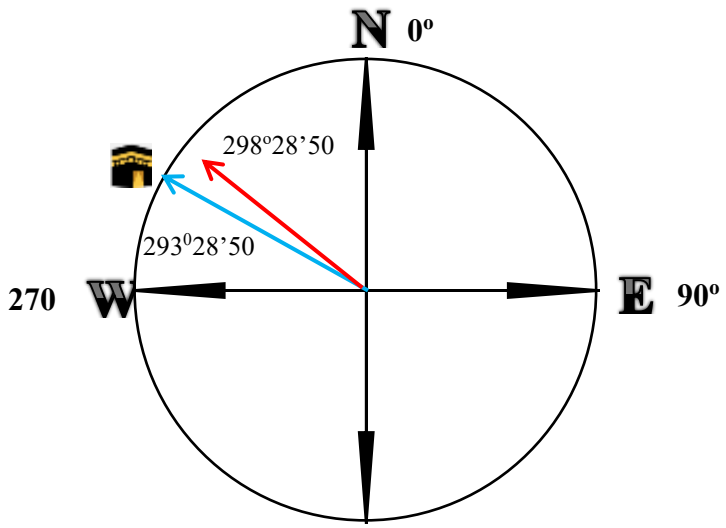

Figure 3. Illustration of the Deviation in Qibla Direction at Masjid Kuno Jami' Kotaraja, East Lombok

Nb: Red Line = *the actual qibla direction of Masjid Kuno Songak*
Blue Line = *the intended qibla direction of Masjid Kuno Songak*

Using scientific standards, the tolerance for deviation in qibla direction is 2^0 degrees. So the qibla direction of Masjid Kuno Jami Kotaraja is still in the category of deviating, although in a small amount. It because we use scientific standards that require high accuracy, this is still called deviating qibla direction. But the unique is although both are ancient mosques in the same region, these two mosques have different qibla accuracy. This difference is possible because the era of development and construction is different era. So the understanding and knowledge have progressed, even though it is limited.

5. A Dialectical Analysis Of Fiqh and Science Perspective on Qibla Direction of Ancient Mosques in Lombok

Dialectic is a term used to describe a method of philosophical argument that involves some sort of conflicting process between opposing parties (E. Maybee, 2020). Dialectic is also the process of investigating arguments that start from hypotheses or decisions that are uncertain (Sumarna, 2019). So it can be concluded that dialectics is a way to reach a rational agreement on existing problems with two-way communication of

the argument. While science is knowledge about a field that is organized systematically according to certain methods. So scientific dialectics is the process of two arguments between conflicting sciences in one theme of discussion.

It is important to discuss the perspective of Qibla direction. There are at least two major perspectives in understanding Qibla direction, fiqh and science. The perspective of fiqh and science are very important because it use to understand the importance mean of Qibla direction itself, although both of the perspectives are highly debatable. Each of these two perspectives has a different interpretation of the meaning of Qibla direction, it is an interesting topic to discuss one by one.

Facing the Qibla is a requirement for the validity (sah) of salat. It is known that every Muslim prays fardlu five times every day. Qibla direction is very important for Muslims, because it is related to the validity of salat. Muslims themselves have agreed that facing the Qibla in prayer is a condition for the validity of prayer. For people in the city of Mecca this is not a problem because they can easily see the ka'bah, but for people far from Mecca this is certainly a problem. The dialectic of fiqh and science on Qibla direction occurs in the category of people who are located far from the Kaaba or cannot see the Kaaba directly. The presence of fiqh and science perspectives on Qibla direction has led to a wider interpretation of the word "Qibla direction" itself. Meanwhile, science gives a strict meaning to the Qibla direction with the word The interprets between fiqh and science have given their respective colors and variants to understand the meaning of the Qibla direction.

Qibla direction in the perspective of science is an effort to determine the Qibla direction with high accuracy using updated scientific data such as coordinate points, geographical data, and a set of other astronomical data. This is related to the development and intersection of Qibla direction with sciences such as geography and astronomy. The two sciences have a fairly close intersection with the Qibla direction because to determine the Qibla direction scientifically. Therefore, it is important to have data from both sciences. Until now, the Qibla direction formula uses the spherical triangle formula by utilizing coordinate point data as the main data for measuring the Qibla direction. This shows that when talking about Qibla

direction in the domain of science, we are talking about the accuracy of the Qibla direction from one coordinate point on this earth to the coordinate point of the Kaaba. So if it is associated with the science of fiqh, then the Qibla direction that is promoted in the scientific point of view is the Qibla direction that falls into the category of Ainul Ka'bah.

Qibla direction in fiqh studies is more widespread with the division of the law of Qibla direction into two, namely the Qibla direction for those who see and those who do not see the Kaaba. The Imams of the madhhab have all agreed that for those who can see the Ka'bah directly, it is obligatory to face the Ka'bah building ('ain al-Ka'bah) and it is not allowed to ijtihad to face other directions. As for those who cannot see the Kaaba directly, the imams are divided into two views, namely ainul ka'bah and jihadul ka'bah. So that fiqh has a more dynamic view in responding to the Qibla direction.

Based on the explanation above, it can be concluded that the Qibla direction is not only ainul ka'bah (towards the Ka'bah building). There is another point of view in understanding the Qibla direction that must also be accommodated jihadul ka'bah (the effort to find the direction of the Qibla). What is more important is that the accuracy of the Qibla direction should not be limited to the words accurate and inaccurate. Rather, it is an effort to understand to the public that Qibla direction is a valid requirement for prayer, so that there is no clash of understanding between science and fiqh.

When this understanding is applied to the Qibla direction of ancient mosques in Lombok, then we can use fiqh studies as the validity of the Qibla direction of these ancient mosques with the category of jihadul ka'bah. So that the Qibla direction of these ancient mosques in Lombok can still be maintained without the need to change and demolish the shaf or the mosque building. Although there is a recalibration effort (re-measurement) of the Qibla direction to the existing ancient mosques, this is not an attempt to reduce the value of the whole or to undermine the knowledge of a cleric's wisdom. On the contrary, this will strengthen and perfect the knowledge of these ulama/wali.

The dialectic between fiqh and science can produce an interpretation that fiqh and science are a unity of understanding, where fiqh provides an alternative to the rigidity of science. However, the flexibility offered by fiqh cannot simply be reversed in the practice of measuring the Qibla direction today. The practice of Qibla measurement in the construction of mosques today must go through a scientific measurement process with modern scientific data. In addition, the availability of various modern instruments makes scientific studies should be prioritized in measuring the Qibla direction. In short, this research can be seen in the flowchart below :

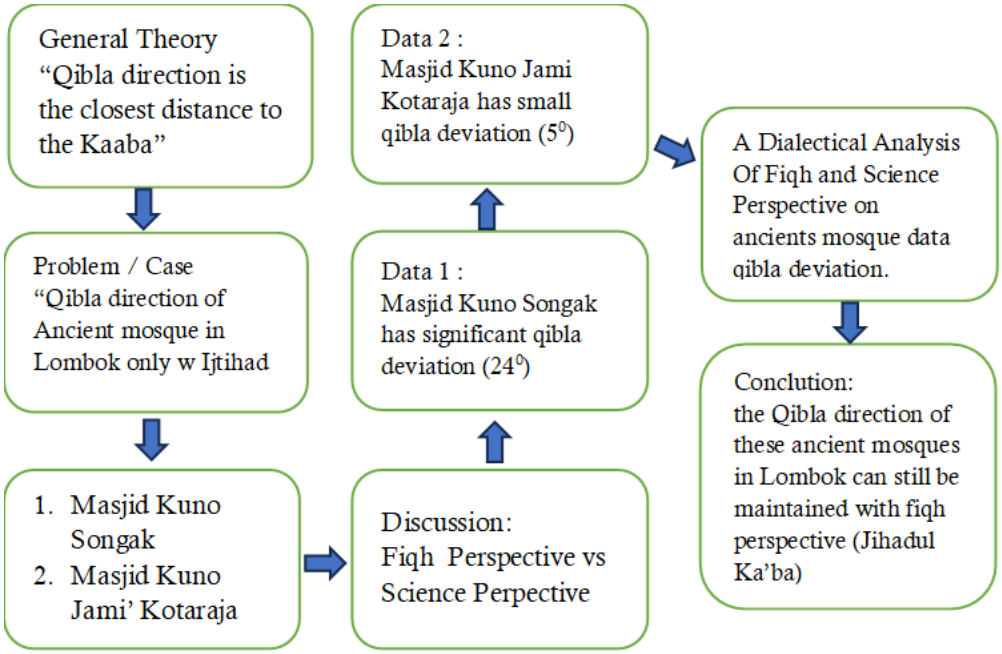

Figure 4. Result Research

Conclusion

The Qibla direction of ancient mosques in Lombok is scientifically unjustified because it has a significant deviation. It is because the measurement of the Qibla direction of these ancient mosques is only based on the guidance / ijtihad of the wali / ulama who preached at that time. So that scientifically the Qibla direction of this ancient mosque must be recalibrated. However, the calibration of ancient mosques is not an easy thing, because it is sensitive to historical heritage sites and community beliefs. So the presence of fiqh in this case becomes very important to present a dialectical process between science and fiqh. Because in fiqh, the

study of Qibla direction for people who are far away or cannot see the ka'bah directly is divided into two, namely jihadul ka'bah (the direction of the ka'bah) and ainul ka'bah (the building of the ka'bah). Thus, the Qibla direction of these ancient mosques is categorized as jihadul ka'bah.

Therefore, the Qibla direction of these ancient mosques in Lombok can still be maintained (valid) without the need to change and demolish the shaf or the mosque building. Although if there is a recalibration effort (re-measurement) of the Qibla direction to the existing ancient mosques, this is not an attempt to reduce the value of the whole or to undermine the knowledge of a cleric's wisdom. On the contrary, this will strengthen and perfect the knowledge of these ulama/wali. But certainly the fiqh perspective of jihadul ka'bah is no longer relevant if it associated with measuring the Qibla direction in the construction of modern mosques. Because the study of the Qibla direction on modern mosque or prayer room must be prioritize scientific studies in line with fiqh understanding.

This research is still open to be continued with similar themes or other perspectives, such as studies of the response of local religious leaders or interdisciplinary studies of cultural and religious relations.

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