

Questioning the Direction of the Qibla of the Omba Public Cemetery, Mamben Daya Village, East Lombok Regency

Wahyu Abdul Muttakin Sona¹, Arino Bemi Sado², Arief Taufikurrahman³

^{1,2,3}Universitas Islam Negeri Mataram, Indonesia

Correspondence Email: 200204049@uinmataram.ac.id

Abstract

This study investigates two primary issues: the causes of the misalignment of the qibla direction at the Omba Public Cemetery in Mamben Daya Village and the formulation of appropriate solutions to ensure that the qibla direction is determined in an orderly and precise manner under Islamic law. Employing field research with a qualitative descriptive approach, data were collected through structured measurements, direct field observations, and interviews with key informants. The findings indicate that local authorities lack sufficient knowledge of accurate techniques for determining the qibla direction for burials. Furthermore, the challenges identified can be addressed by implementing formal regulations established by the village government to enhance community awareness and ensure the accurate alignment of graves with the qibla direction.

Keywords: Accuracy, Solutions, Regulations, Qibla

Introduction

All Muslims must follow the rules of Islamic sharia in carrying out their worship, be it praying, burying a corpse, or anything else, facing the qibla. In the General Encyclopedia, the "qibla" is the Kaaba, which is also called "Baitullah", and is located inside the Grand Mosque in the form of a cube. The reason why the Kaaba is called "qibla" is that one has to face it when praying.

The Qibla is the same place where people perform worship, either when burying or burying a body. If a person faces towards the Kaaba with his whole body, he is considered to be facing towards the Qibla, which is the standard for Muslim worship. Most scholars are of the opinion that when a body is buried, they should face the qibla because it must be done. This is based on the following hadith narrated by Imam An-Nawawi:

وَوَضَعَهُ مُسْتَقْبِلَ الْقِبْلَةِ وَاجِبٌ، كَذَا قَطَعَ بِهِ الْجُمْهُورُ. قَالُوا: فَلَوْ دُفِنَ مُسْتَدْبِرًا أَوْ مُسْتَلْقِيًا، بُشِ
وَوُجَّهَ إِلَى الْقِبْلَةِ مَا لَمْ يَتَغَيَّرْ، فَإِنْ تَغَيَّرَ، لَمْ يُنْبَشْ

"Placing the body facing the Qibla is mandatory. Thus, the Jumhur Ulama ensured the ruling. They state: when the body is buried in a situation with its back to the Qibla or on its

back, then the grave must be dismantled and directed to the Qibla as long as the body has not changed. However, if the body has changed, it is not mandatory to dismantle.

Therefore, it is very important to be educated about the accurate determination of the direction of the qibla of the grave because there are still many cemeteries in Indonesia that have irregular qibla directions and irregular rows. One example is the Omba Public Cemetery in Mamben Daya Village, where most of the existing cemeteries face different directions, making it look untidy.

The end of the obligation of *kifayah* of the living person to the deceased is the funeral. In Islamic daily life, there are set rules. One of them is the direction of the qibla, which is intended as a place for Muslims to direct their faces when praying. In *fiqh*, not only must the prayer face the qibla, but also, when the funeral of the body is carried out, it is obligatory. Scholars agree that the body should be faced towards the qibla. This is based on the words of the Prophet PBUH, "The Kaaba is your Qibla during life and after death" (HR. Abu Dawud).

Public cemeteries are important in Indonesia. As shown by the fact that Indonesia is the country with the largest Muslim population, most Islamic fiqh books state that the qibla is the main reference for Muslims in worship.

For the living, the ruling is obligatory *kifayah* to bury their bodies. Burying a corpse safeguards the honor of the corpse and the health of the people around it. Therefore, the graves were made in such a way that wild beasts could not throw them away, and the stench of corpses could not be smelled from above. In addition, Islam has rules about the process of burying the body, including how the body must face the qibla as exemplified by the Prophet PBUH (Al-Albani, 2014).

On whether the body should face the qibla when buried, jurists differ. First, most Shafi'i, Hanafiyyah, and Hanbali scholars are of the opinion that the law obliges to bury a corpse facing the qibla. Second, Maliki scholars argue that the Sunnah obliges burying the body facing the qibla. In connection with the issue of the direction of the qibla, the Indonesian Ulema Council (MUI) issued fatwa number 3 of 2010, which stipulates that the qibla of Muslims must face west. Fatwa number 5 of 2010 on the Qibla was then revised, stating that the direction of the Qibla in Indonesia must be considered (HL, 2020).

According to Fathun Qarib, the body is buried in a grave pit facing the qibla. Until, which consists of the letters lam, read fathah, and breadfruit read breadfruit, is a part dug at the bottom of the grave in the direction of the qibla and is roughly large enough to cover the corpse. If the soil is hard, burying in the lahd is more important than in the syiqq. Syiqq is an excavation in the middle of a grave that is shaped like a water sewer. The corpse was placed between the two sides and covered with raw brick or other materials. The corpse is placed on the back side or part of the foot of the grave before being inserted. After the words "facing the Qibla", there is additional information in some editorials. In other words, the corpse is inserted into the grave

from the direction of the head, which means it is inserted in a smooth and non-abrasive manner. After the grave was dug as deep as the size of a person standing and waving his hand, the person put the corpse into it by saying, "By saying the Name of Allah. And for the religion of the Messenger of Allah (peace and blessings of Allah be upon him). The corpse was then placed in a sleeping position on its side on the right side of its stomach, facing the qibla. If the corpse is buried with its back or its back to the Qibla, then the corpse must be exhumed again and faced towards the Qibla as long as its position does not change (Ghazi, 1974).

The Omba public cemetery is a cemetery that is still actively used by the people of Mamben Daya Village to this day. The condition of the public cemetery of Omba in Mamben Daya Village does not look neatly arranged and has a messy impression both in terms of the direction of the qibla and the row of cemetery *shaf*. The Omba public cemetery area is used by 3 hamlets in Mamben Daya Village, namely Omba Hamlet, West Bagek Longgek Hamlet, and East Bagek Longgek Hamlet.

According to the researchers' initial observations, each cemetery faces the edge of the cemetery, that is, facing north-south according to the direction of the main cardinal. However, the cemetery in the middle does not follow the cemetery on the side. Many cemeteries in the central area face an uneven or even non-aligned direction with other cemeteries. This indicates that most of the graves are not in the same position. The results of interviews conducted by the researcher with the Head of Mamben Daya Village show that the shift in the direction of the qibla in the Omba public cemetery was caused by differences of opinion among religious leaders in Mamben Daya Village. And the next cause is the difference in the way society acts.

Some people use modern methods such as compasses and so on, and there are also those who use the old way that depends on the sun. The Omba Public Cemetery has been operating for a hundred years. The oldest cemetery area is located to the west, the great-grandfather of Mr. Ridwan, who currently serves as the Head of Mamben Daya Village. The imam of the mosque usually determines the direction of the qibla of the cemetery at the Omba Public Cemetery by following the direction of the previous qibla. However, the position of the qibla direction is often irregular. This happened because the authorities did not understand how to use a more accurate method to determine the direction of the qibla of the grave. The majority of people believe that the direction of the qibla is the movement of the sun from East to West. This is because the direction of the Qibla is the same as where the sun sets. After all, the direction is the same as the direction of the West. Thus, re-checking the accuracy of the Qibla direction at the Omba Public Cemetery can be done to ensure that the Qibla direction is accurate or not.

Research Methods

In this study, the method that is suitable for use is field research, or field research. In this case, the location of the study is the Omba Public Cemetery of Mamben Daya Village, and the relevant type of approach is qualitative descriptive research. Because this method can find knowledge as a tool to analyze the information you want to know.

Primary data and secondary data are two categories that distinguish research data sources. This study uses primary data from interviews with community leaders, namely religious leaders and the Head of Mamben Daya Village, as primary data sources. The secondary data from this study includes all information about the method of determining the direction of the qibla of the grave, the fiqh book, and the file. Reading literature, such as books, articles, theses, and other scientific works, was used as a secondary data source for this study (Wijaya et al., 2025).

Results and discussion

Qibla Direction

The direction of the Qibla is the direction facing the Kaaba at the Grand Mosque in the City of Makkah (Anullah, 2008). The process of burying the body is highly dependent on the direction of the cemetery. In most cases, Qibla direction validation is only done once, but human error often occurs when digging graves or adjusting them to pre-existing Qibla directions. This is a small, but dangerous, matter, as the funeral preparations and processes must be following the applicable Islamic law (Musoonip & Kutbuddin, 2018). Public awareness about determining the direction of the qibla is very important in this study because it is a guideline for various acts of worship, including the funeral of the body. Therefore, the researcher really hopes that the public and the authorities pay more attention to the management of the direction of the cemetery qibla so that there are no deviations.

The Holy City of Makkah, located at 21°25' N 39°50' E, is a place of worship for the ahlul ardli (people of the Earth), including Indonesians. According to MUI Fatwa Number 5 of 2010 concerning the Direction of the Qibla, the direction of Indonesia's Qibla to Mecca is northwest. This is the result of the Fatwa of the Indonesian Ulema Council.

The three types of Qibla are different: one faces the building of the Kaaba (*'Ain al-Ka'bah*), another faces the direction of the Kaaba (*Jihah al-Ka'bah*), and the other faces the direction of the Kaaba (*Jihah al-Ka'bah*). The Mecca of Indonesian Muslims usually faces northwest, but this position varies depending on the location of each region.

In Indonesia, the direction of the qibla ranges from 290° to 295° depending on the geographical location of each one. In some regions of Sumatra, such as Sabang, Padang, Aceh, and Bandar Lampung, the qibla direction ranges from 291° to 295°. In

some of the capitals of Java, the Qibla direction is around 294° and 295° , and in Lombok itself, the Qibla direction is around 293° (Sado, 2020).

Techniques for Measuring Qibla Direction

In astronomy, determining the direction of the Qibla means determining two points on the Earth's surface: the first point is the Kaaba, the second point is the place of prayer, or vice versa. With the rapid advancement of science today, it is possible to determine the direction of the Qibla. In Indonesia, for example, it is enough to face west to pray in the direction of the Qibla to the Kaaba. The direction of the Qibla can be defined based on three theories. First, the theory of geography, which determines the shape of the Earth naturally.

Furthermore, the theory of spherical measurement is used. Using this theory, the direction of the Earth is considered to be perfectly round. Furthermore, the theory of navigation is the third. The sailors of the steamship used this theory to travel from one place to another. According to this theory of navigation, he does not look for the nearest direction because if he did, he would have to change or turn his steering wheel at all times. One of the three theories above that is most commonly used for mutual benefit is the spherical theory, which is used most often to measure the direction of the qibla because the Earth is considered perfectly round and quite accurate in its size.

1. Measuring the Qibla Direction Using the Qibla Triangle

One way to find out the direction of the Qibla is to make a Qibla triangle, which is built based on the comparison of trigonometric formulas on a flat plane. The intersection of three large circles of the Earth's sphere forms a qibla triangle. After knowing the azimuth or angle of the qibla, one will use this qibla triangle, which consists of the North Pole, the place of prayer, and the Kaaba (Haliyah, 2013).

2. Rashdul Qibla

Rashdul Qibla uses the shadow of the sun to determine the direction of the Qibla. It uses the position of the sun above the Kaaba, also called *yaum rashd al-qiblah*.

3. Using the Compass

A compass, or guide needle, is a tool for pointing the direction of the cardinals. When measuring the direction of the Qibla, a compass can help find the true east direction. However, magnetic declination correction is required to obtain the true eastern value. It is important to remember that these corrections are not the same everywhere and at different times. You should avoid the magnetic influence of objects around you when using the tool. If you use a compass to find out the direction of the qibla, you have to be very careful and very careful because the needles are small and sensitive to magnetic force. BMKG (Meteorology,

Climatology, and Geophysics Agency) provides magnetic declination correction data.

4. Using the sticks of *istiwa'*

The place is an ordinary stick that is stuck perpendicular to the open in the sun. One of the functions of the "istia stick" is to determine the direction by connecting two points: the shadow end of the stick when the sun is in the east and the shadow end of the stick when the sun is in the west.

5. Using *theodolite*

The first step in using this tool is to pay attention to the location and time of the measurement. Then, you need to prepare data such as longitude, latitude, solar declination, and equation of time.

6. Using GPS (Global Positioning System)

A coordinate measuring tool that uses satellites that determine the position of latitude, longitude, altitude of a place, and distance.

7. Using *Google Earth Image*

An application that can be used to determine the direction of the Qibla. It does this by running Google Earth, searching for the location of the Kaaba and the place where the Qibla is located. Then, the line that distinguishes the Kaaba and the location shows the direction of the Qibla.

Deviation in the Direction of the Qibla

Deviation is defined in the Great Dictionary of the Indonesian Language (KBBI) as deviation. So, the deviation of the direction of the Qibla is when the direction of the Qibla changes or deviates from the actual direction of the Qibla or the direction of the standard Qibla (Malik, 2018). The direction of the Qibla changes for various reasons. One of them is that the direction of the qibla is determined by using estimates based on the direction of the previous mosque's qibla.

However, the mosque used as a reference does not always have an accurate Qibla direction. Furthermore, the determination of the direction of the qibla is only carried out using insufficient or inaccurate tools. Furthermore, a problem that often occurs in society is when one can determine the direction of the Qibla, even though they may not be able to do so correctly and accurately. Lastly, cemeteries prioritize artistic value and beauty over precise measurement and calculation of Qibla direction, which causes the Qibla direction to change (Jayusman, 2016).

Tolerance of Qibla Direction Deviation

The Qibla direction tolerance is the acceptable level of deviation from the azimuth value of the Qibla at the measurement site. This helps reduce doubts (Risnawati, 2023). With the tolerance limit, another goal is to improve the Qibla direction measurement process from the differences in the Qibla azimuth calculation

results generated by various methods, software, and techniques, so that measurement deviations remain in accordance with Islamic Sharia (Arifin, 2018). For accurate mosque calibration, the concept of tolerance is essential for areas far from the Kaaba. To avoid errors in the direction of prayer in accordance with the teachings of the Qur'an and Hadith, proper and accurate measurements are very important (Amalia et al., 2023).

According to the hadith of the Prophet Muhammad PBUH, it is permissible to deviate from the direction of the qibla. This means that the Kaaba is the mecca for the people in the Grand Mosque, while the Haram Land is the Mecca for all the people on Earth. The Haram Land has a radius of 45 kilometers, which is the maximum limit for deviation in the direction of the Qibla from the position of the Kaaba. The territory of Indonesia is between 11°28.46' north of the Qibla and 6°21.66' south of the Qibla direction. The boundaries of the haram land are very small (Agung Laksana & Syarif, 2022).

Thomas Djamaluddin stated that the deviation in the direction of the Qibla is not from the deviation from the Kaaba, but is measured from our position. Because the farther away we are from the Kaaba, the more difficult it is to find the direction of the Qibla accurately. When it comes to Qibla direction measurements, there are four different levels of accuracy. The first is considered very accurate if the result actually points to the *Ka'ba*. The second is considered accurate if the results do not exceed the criteria of Prof. Dr. H. Thomas Djamaluddin, which is 0°42'46.43. The results of the Qibla direction measurement are inaccurate because they have a difference between 0°42'46.43" and 22°30'. The measurement results of the Qibla direction are inaccurate because they have a deviation above 22°30' (Risnawati, 2023).

History of Omba Public Cemetery in Mamben Daya Village

Omba Public Cemetery is one of the active public cemeteries in Mamben Daya Village. According to one of the community leaders in Bagek Longgek Hamlet, Mr. H. Afandi said, the Omba public cemetery land was a grant of land from the Government at that time to be used by the community as a public cemetery. This cemetery is used by the people of four hamlets, namely, Omba Hamlet, Bagek Longgek Hamlet, West Bagek Longgek Hamlet, and Renga Hamlet for generations until now. The age of this public cemetery is estimated to be 200 years old, with a land area of approximately 50 acres (half a hectare).

From the results of the researcher's interview with one of the religious leaders in Mamben Daya Village, namely Mr. H. Taufiq from Renga Hamlet, said that the first person to occupy the public cemetery area was a person from Kalijaga Village and the location of the cemetery was to the west of the Omba public cemetery area.

The method used in determining the direction of the Qibla of the Omba Public Cemetery

For Muslims in Indonesia, the direction of the qibla is based on the northwest. To find this direction, usually, Muslims have guidelines in the direction of the sunset. This study discusses the fact that there are still many cemeteries that do not face the qibla direction, which is due to the lack of public understanding of the process of burying the body, and this is what happened to the Omba Public Cemetery in Mamben Daya Village.

Based on the results of an interview with Tgh. Khaliq as a Religious Leader, he said that in determining the direction of the Qibla of the Omba public cemetery, in the past, the community only relied on the direction of the cardinal, and there were also people who used special benchmarks made by one of the religious leaders named Tgh. Ma'rif at that time, then he said that there were even people who followed the existing tombs. Now, the method used by the average community uses modern tools, namely Kompas.

The process of burying the body in the Omba public cemetery, namely for digging the grave, is carried out by the gravedigger, while for those who deliver the body and those who put the body into the burial pit, it is usually carried out by the families of the corpses.

After the researcher conducted interviews with several figures in the Omba Public Cemetery Environment, it turned out that there were various causes for the direction of the qibla at the Omba public cemetery occurred which did not look orderly and neat. Based on the researcher's interview with one of the community leaders, Mr. Haji Taufiq said, the main factor that caused it was because there was a road construction on the edge of the Omba public cemetery so that many cemeteries were shifted, and there were also differences in community references in determining the direction of the cemetery, there were even communities whose core was based on facing East only.

In a separate place, the researcher also asked this to one of the religious leaders, namely Tgh. Kholiq explained that the factor that affects the deviation of the direction of the qibla in the Omba public cemetery is due to the condition of the ground that is not flat, some are rather high, some are somewhat low, and there are also people who only use estimates without any calculation and consideration. He also said that the cause of the different direction of the qibla was caused by the accumulation of tombs or overlapping tombs.

The researcher also interviewed one of the Youth Leaders from Omba Hamlet, namely Wahfiyudin, he said, the cause of deviations in the direction of the cemetery from each other is due to the existence of people who want the position of their graves to be placed close to their families so that there is a shift in the cemetery so that it does not look orderly and neat.

The solution offered by Mr. H. Taufik to the Mamben Daya Village government and the authorities is to make special regulations regarding the determination of the direction of the cemetery so that each grave in the Omba public cemetery can be arranged neatly and in unison. Another solution is for religious leaders and those responsible for determining the direction of the qibla at the Omba public cemetery to communicate with the community and socialize its importance.

It is hoped that this research will inform the community, especially the community around the Omba Public Cemetery, about the richness of astronomy, especially about how to determine the direction of the qibla. It is hoped that this research will be an evaluation material for everyone who has authority and will be a reference for future improvements in the process of determining the direction of the qibla of the grave.

Conclusion

The results of the study showed that both traditional and modern approaches were used to determine the direction of the qibla at the Omba Public Cemetery in Mamben Daya Village. traditional by looking at the direction of the cardinal and a specific benchmark, while the compass is currently used. The difference in reference by the community in the Omba public cemetery in Mamben Daya Village caused the direction of the qibla to deviate, making it irregular and neat. In addition, many cemeteries were displaced due to the construction of roads in the cemetery area.

An additional solution to this problem is to establish special regulations by the local government and the authorities so that the community cannot decide on its own the direction of the cemetery's mecca. The researcher hopes that the authorities will pay more attention to the proper order of the qibla direction in the Omba public cemetery in Mamben Daya Village so that it looks uniform and neat. In addition, they hope that the community around the cemetery will find accurate guidelines to determine the direction of the cemetery in the Omba public cemetery of Mamben Daya Village.

Bibliography

- Agung Laksana, & Syarif, M. R. (2022). Telaah Matematis Variasi Arah Kiblat Di Wilayah Indonesia. *ELFALAKY*, 6(1), 18-37.
<https://doi.org/10.24252/ifk.v6i1.29587>
- Al-Albani, M. N. (2014). *Fiqih Lengkap Mengurus Jenazah*. Jakarta: Revital.
- Amalia, N., Syarif, M. R., & Khalik, S. (2023). Toleransi Kemelencengan Arah Kiblat. *HISABUNA: Jurnal Ilmu Falak*, 4(1), 109-122.
<https://doi.org/10.24252/hisabuna.v4i1.35802>
- Anullah, I. (2008). *Ensiklopedi Fikih untuk Remaja, Jilid 1*. Insan Madani.
- Arifin, Z. (2018). Toleransi Penyimpangan Pengukuran Arah Kiblat. *ELFALAKY*:

- Jurnal Ilmu Falak*, 2(1). <https://doi.org/10.24252/ifk.v2i1.14159>
- Ghazi, M. Q. Al. (1974). *Fathun Qarib Mujib*. Dar Ibnu Hazm.
- Haliyah, D. (2013). Penentuan Arah Kiblat (Dari Metode Klasik ke Modern). *AHKAM*, 1(2).
- HL, R. (2020). Pengaruh Human Error Terhadap Akurasi Arah Kiblat Masjid Dan Kuburan Di Kabupaten Gowa Provinsi Sulawesi Selatan. *ELFALAKY: Jurnal Ilmu Falak*, 4(2). <https://doi.org/10.24252/ifk.v4i2.18069>
- Jayusman. (2016). *Penyebab Kesalahan dan Solusi dalam Penentuan Arah Kiblat*. Syariah.Radenintan.Ac.Id. <https://syariah.radenintan.ac.id/penyebab-kesalahan-dan-solusi-dalam-penentuan-arrah-kiblat/>
- Malik, M. N. (2018). *Deviasi Arah Kiblat dan Implikasinya Terhadap Keabsahan Shalat (Studi Kasus di Masjid Subulul Huda dan Ar-Rahman di Desa Carangrejo Kecamatan Sampung Kabupaten Ponorogo*. IAIN Ponorogo.
- Musoonip, A., & Kutbuddin. (2018). *Metode Penentuan dan Arah Kiblat Masjid-masjid di Tulungagung*. IAIN Tulungagung Press.
- Risnawati. (2023). *Metode Penentuan Arah Kiblat Makam Wali Nyantok Menggunakan Istiwa'aini (Studi di Desa Rembitan Kecamatan Pucut Kabupaten Lombok Tengah)*. UIN Mataram.
- Sado, A. B. (2020). *Arah Kiblat Suatu Kajian Syariah dan Sains Astronomi*. Sanabil.
- Wijaya, M., Pratomo, B., Citta, A. B., & Efendi, S. (2025). *Metodologi Penelitian: Kombinasi Pendekatan Kuantitatif, Kualitatif dan Mixed Methods*. PT. Media Penerbit Indonesia.