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A Methodological Study of Qibla Direction Determination in Marāqīl Al-'Ubūdiyah: The Perspectives of Astronomical Science (Falak) and Islamic Jurisprudence (Fiqh) of Syekh Nawawi Al-Bantani

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Abstract: *This research examines the methods for determining the Qibla direction in the book Maraqil Ubudiyah by Sheikh Nawawi al-Bantani, which combines principles of Islamic jurisprudence with traditional astronomical observations. The study focuses on the Ainu al-Kibla and Qaidah Mutsallatsah methods described in the book. Using a qualitative descriptive-analytical approach, data were gathered from the book's text, supporting literature, and interviews with experts in Islamic astronomy to assess the validity and relevance of these methods in the modern technological era. The findings reveal that the traditional methods in Maraqil Ubudiyah still hold practical relevance, despite differences from technology-based methods such as digital compass applications and GPS satellites. These findings are expected to enrich the literature on Islamic astronomy and provide a deeper understanding of Qibla direction determination from both Sharia and astronomical perspectives.*
Keywords: *Maraqil Ubudiyah, Qibla Direction, Traditional Astronomical.*

Abstrak: *Penelitian ini mengkaji metode penentuan arah kiblat dalam kitab Maraqil Ubudiyah karya Syekh Nawawi al-Bantani, yang menggabungkan prinsip-prinsip fiqih dengan pengamatan astronomi tradisional. Fokus penelitian terletak pada metode Ainu al-Kibla dan Qaidah Mutsallatsah yang dijelaskan dalam kitab tersebut. Dengan pendekatan kualitatif deskriptif-analitis, penelitian ini mengumpulkan data dari teks kitab, literatur pendukung, serta wawancara dengan pakar ilmu falak untuk menilai validitas dan relevansi metode tersebut di era teknologi modern. Hasil penelitian menunjukkan bahwa metode tradisional dalam Maraqil Ubudiyah masih memiliki relevansi praktis, meskipun terdapat perbedaan dengan metode berbasis teknologi seperti aplikasi kompas digital dan satelit GPS. Temuan ini diharapkan dapat memperkaya literatur ilmu falak dan memberikan pemahaman yang lebih mendalam mengenai penentuan arah kiblat dalam perspektif syariah dan astronomi.*
Kata Kunci: *Maraqil Ubudiyah, Arah Kiblat, Astronomi Tradisional.*

A. Introduction

The obligation to face the qibla during prayer is one of the fundamental aspects of Islamic jurisprudence (fiqh) that has been unanimously agreed upon by scholars. The qibla refers to the direction of the Kaaba in the Masjid al-Haram in Makkah, which serves as the focal point of

worship for Muslims.[1] In the Qur'an, Allah SWT commands Muslims to face the qibla, as stated in Surah Al-Baqarah, verse 144: [2]

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِى السَّمَاۤءِۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَاۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِۗ وَحَيْثُ مَا
كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗۗ وَاِنَّ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْۗ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ

Meaning: *"So turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it."*

This verse establishes that Muslims are required to face the qibla during prayer, whether residing in Makkah or elsewhere in the world. This directive forms part of the worship practices taught by the Prophet Muhammad SAW and constitutes one of the essential conditions for a valid prayer.

The determination of qibla direction represents a fundamental element in Islamic prayer observance. The qibla refers to the obligatory prayer orientation toward the Kaaba in Makkah, which serves as the spiritual focal point for Muslim worship.[3] Historically, various traditional methods have been employed to determine the precise qibla direction.[4] One classical reference in Islamic astronomy is the work of Shaykh Nawawi al-Bantani, whose treatise Maraqil Ubudiyah serves as a foundational text for qibla determination methodologies**.** This work synthesizes Islamic jurisprudence principles with astronomical science to explain qibla determination through simple astronomical observations and basic geometric concepts. As technology has advanced, traditional qibla-finding methods based on direct observation now face challenges from modern digital approaches, such as GPS applications and digital compasses, which sometimes yield differing results due to device sensitivity or users' unawareness of magnetic declination corrections.

With the progress of science and technology, qibla determination methods have undergone significant transformation. While traditional approaches relied on direct observation, contemporary methods now enable more precise determination through mathematical calculations and modern technologies like digital compasses and satellite-based systems. Nevertheless, the classical methods in *Maraqil Ubudiyah* – such as the *'Ain al-Qibla* approach and *Qā'idah al-Mutsallatsah* (Triangular Method) – remain academically valuable as they offer nature-based observational guidance and geometric precision that have been validated over centuries.[5]

[1]Irfan Suryadi, "Integrasi Ilmu Falak Dan Fikih Dalam Penentuan Arah Kiblat: Studi Analisis Terhadap Kitab Klasik," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan*, 2021.

[2]Lajnah Pentashihan Mushaf Al- Qur'an and Badan Litbang dan Diklat Kementrian Agama Ri, "Al Qur'an Dan Terjemahannya ," 2019.

[3]Ahmad Jaelani et al., "Hisab Rukyat Menghadap Kiblat," 2012, 1–317.

[4]Kementrian Agama Provinsi Aceh, *Ilmu Falak Antara Fiqih Dan Astronomi*, ed. SHI.,MH. Tgk. Alfirdaus Putra (Yogyakarta: Fajar Pustaka Baru, 2017).

[5]Kementerian Agama Provinsi Aceh.

According to Al-Ghifari, an astronomy expert from the University of Indonesia, "Traditional qibla determination methods remain highly relevant when compared with modern technology, particularly for regions with limited technological access. However, the main challenge lies in potential data misinterpretation due to public unfamiliarity with these methods." The treatise *Maraqil Ubudiyah* elaborates on two distinct approaches: The 'Ain al-Qibla method**,** which identifies the qibla direction through natural landmarks**,** the Qā'idah al-Mutsallatsah (Triangular Method)**,** employing geometric principles for enhanced precision, these methodologies demonstrate Shaykh Nawawi's profound understanding of astronomical science and his commitment to providing practical guidance for accurate qibla determination. Significantly, these approaches serve not merely as technical guidelines but also exemplify the integration of fiqh principles within astronomical practice.

This study offers a fresh perspective on the relevance of traditional methods from *Maraqil al-'Ubudiyyah* by proposing their integration as complementary rather than merely alternative to modern techniques. This approach provides new insights for bridging the gap between classical and digital methods within Islamic astronomical science (ʿilm al-falak).[6]

Amidst rapid technological advancements, this study examines the contemporary relevance of qibla determination methods documented in *Maraqil al-'Ubudiyyah* when compared with more accessible modern techniques. The research seeks to: Uncover the enduring value embedded in these traditional methodologies, demonstrate their continued religious significance despite the availability of advanced technologies.

The traditional qibla determination methods outlined in *Maraqil al-'Ubudiyyah* retain practical utility in specific contexts, particularly in technologically underserved regions. “This research elucidates *Maraqil al-'Ubudiyyah's* contribution to qibla determination within Islamic tradition while reconciling classical and contemporary methodologies. The study emphasizes the continuing relevance of precise qibla orientation through both jurisprudential and astronomical lenses.”

B. Methods

This qualitative study employs descriptive-analytical methods to examine qibla determination techniques in al-Bantanī's *Maraqīl al-'Ubūdiyya*. The research focuses on: (1) astronomical-legal synthesis in classical Islamic science, (2) application of *'Ayn al-Qibla* and *Qā'ida Muthallatha* methodologies, and (3) contemporary relevance assessment through textual analysis without quantitative comparison.

This study uses a descriptive-analytical approach focusing on the content of *Maraqil Ubudiyah* by Sheikh Nawawi al-Bantani. The analysis is conducted through an in-depth textual study without making quantitative or systematic comparisons with other sources.[7] This study utilizes *Maraqil 'Ubudiyah* as the primary source, while secondary sources include other fiqh texts, works related to Islamic astronomy (falak), and previous academic research. The primary data is analyzed to gain an in-depth understanding of qibla direction determination techniques,

[6]Kementrian Agama Provinsi Aceh.
[7]Sugiyono, *Metode Penelitian Kombinasi (Mixed Method) Dengan 9 Desain* (Bandung: Alfabeta, 2023).

while secondary data serves as supplementary material to provide historical context and to examine the development of falak knowledge - both traditional and modern approaches - in determining the qibla direction.

This study employs *Maraqil 'Ubudiyah* as its primary text, supplemented by classical fiqh works, astronomical treatises, and contemporary research. Through triangulation and the Double Movement framework, it examines classical qibla rulings and their modern applications, demonstrating how Islamic jurisprudence maintains its core principles while accommodating technological progress. A comparison with qibla orientation methods in *Sullam al-Taufiq* and *Tuhfat al-Muhtaj* reveals that the *Qā'idah Muthallathah* (Triangular Method) cited by Shaykh Nawawī from the Ḥanafī school demonstrates cross-madhhab influences in Islamic astronomical practice. For instance, *Ḥāshiyat Ibn 'Ābidīn* explicitly describes the method of dividing sunset direction into 2:1 ratios (two-thirds and one-third) as a qibla reference, mirroring Shaykh Nawawī's explanation. In contrast, the method articulated by Shaykh Muḥammad Arsyad al-Banjārī in *Sabīl al-Muhtadīn* emphasizes direct solar shadow observation without triangular geometric approaches, highlighting regional methodological variations in the Malay Archipelago.

This study conducts a critical analysis to assess how the obligation of facing the qibla in *Maraqil 'Ubudiyah* is understood in classical contexts and its relevance in contemporary religious practices. The research also examines the differences between the classical understanding in the text, which is based on sharia evidence and traditional fiqh principles, and modern approaches in literature that consider technological developments such as digital compasses and GPS in determining the qibla direction. Using the Double Movement theory, this study traces the continuity between classical texts and their application in contemporary contexts to understand the flexibility of Islamic law in addressing the challenges of the times.

This research is expected to provide a more comprehensive understanding of the obligation to face the qibla as explained in the book *Maraqil Ubudiyah*, as well as its relevance and significance in contemporary Islamic religious practices. The findings of this study also contribute to the fields of *fiqh* (Islamic jurisprudence) and *falak* (astronomical science), particularly in understanding the role of classical texts in worship practices in the technological era. Sheikh Nawawi's method is observational and geometric, differing from modern technology that relies on magnetic sensors and satellite systems. However, digital compass applications are often influenced by local magnetic fields, resulting in deviations of several degrees. In the research by Sriani & Ukht, the Quran Kemenag app (version 2.1.4) showed inaccuracies of up to 5 degrees in certain locations Thus, under specific conditions such as in remote areas or places with high metal interference traditional methods may prove more stable and accurate if mastered properly.[8]

[8]Santi Okta & Ukhti, Laiyina. Sriani, "Uji Akurasi Arah Kiblat Menggunakan Fitur Kompas Kiblat Pada Aplikasi Quran Kemenag Versi 2.1.4. ," *Astroislamica: Journal of Islamic Astronomy*, 2022.

C. Results and Discussion

1. Biography Syeikh Nawawi al-Bantani

Syeikh Nawawi al-Bantani was born in 1813 CE in Tanara, Serang, Banten. His full name was Abu Abd al-Mu'thi Muhammad Nawawi bin Umar al-Jawi al-Bantani. He came from a devoutly religious *santri* (Islamic scholarly) family, allowing him to immerse himself in religious studies from an early age. Sheikh Nawawi is renowned as a great scholar from the Nusantara (Indonesian archipelago) and was honored with the title **"**Sayyid Ulama al-Hijaz**"** (Leader of the Scholars of the Hijaz) due to his significant influence in the Islamic world, particularly in Mecca, where he resided and taught.[9]

Syeikh Nawawi's educational journey began at Pesantren Tanara, where he first studied religious sciences under his father. He then continued his studies at Islamic boarding schools (*pesantren*) in Cirebon, learning from several local scholars. At a young age, he traveled to Makkah al-Mukarramah to deepen his religious knowledge. There, he studied under prominent scholars, including:

a. **Syeikh Ahmad Khatib al-Minangkabawi** – a prominent Nusantaran scholar who served as an Imam at Masjid al-Haram and was renowned for teaching astronomy (falak) and Islamic jurisprudence (fiqh).
b. **Syeikh Abdullah al-Syarqawi** – a former Grand Sheikh of Al-Azhar who advanced Sheikh Nawawi's understanding of Islamic theology (ushuluddin) and Sufism (tasawwuf)**.**
c. **Syeikh Muhammad Syatha ad-Dimyathi** – a specialist scholar in Shafi'i jurisprudence (fiqh) who enriched his perspective in Islamic legal methodology**.**

His association and intellectual exchanges with these scholars significantly shaped Sheikh Nawawi's thought in developing Islamic scholarship, particularly in the field of astronomical science (falak), which holds direct relevance to the qibla direction determination.[10] After acquiring foundational religious knowledge in Indonesia, he continued his studies in Mecca under renowned scholars, including Sheikh Ahmad Khatib al-Minangkabawi. In Mecca, he emerged as a prominent scholar and authored numerous works spanning various disciplines, including Qur'anic exegesis (tafsir), Islamic jurisprudence (fiqh), Sufism (tasawwuf), and Islamic theology (tauhid). Among his major works are *Tafsir al-Munir*, *Nihayat al-Zayn***,** *Sullam al-Tawfiq*, and *Maraqi al-'Ubudiyyah*. He passed away in Mecca in 1897 CE.[11]

During his lifetime (19th century), Muslims in the Nusantara archipelago and Hijaz region faced challenges due to limited access to modern astronomical instruments. Debates concerning qibla direction became prominent, particularly in areas distant from the Ka'bah. Sheikh Nawawi addressed this issue by integrating ḥisāb (calculation) and rukyat (observation) methods as practical solutions based on classical ʿilm al-falak (Islamic astronomy). Through his work Marāqi al-ʿUbūdiyyah, he sought to simplify qibla determination methods to be practicable for laypeople without technological devices

[9]DalamIslam.com, "Biografi Syekh Nawawi Al-Bantani - Pendidikan Dan Perjuangan," Dalam Islam, accessed November 30, 2024, https://dalamislam.com.
[10]DalamIslam.com.
[11]Syaikh Nawawi al-Bantani, *Terjemahan Maraqqi Al-Ubudiyyah* (Mutiara Ilmu, n.d.).

In his work entitled *Marāqī al-ʿUbūdiyyah***,** Sheikh Nawawi al-Bantani elucidates two primary methods for determining the qibla direction. The first method, *ʿAyn al-Qibla* (Visual Identification of Qibla), focuses on identifying the qibla point by observing natural markers in one's immediate surroundings. The second method, *Qāʿidah al-Muthallathah* (Triangular Geometric Method), employs triangular geometric principles to measure the qibla direction with greater precision. The exposition of these two methods demonstrates Sheikh Nawawi's profound mastery of *ʿilm al-falak* (Islamic astronomical science), particularly in providing practical guidance for Muslims to accurately determine the qibla direction.[12]

2. Jurisprudential Analysis of Qibla Direction Determination Methods in Marāqī al-'Ubūdiyyah

The qibla direction determination methods expounded in *Marāqī al-'Ubūdiyyah* are not only rooted in traditional astronomical principles but are also strongly informed by rigorous jurisprudential foundations. In this work, Sheikh Nawawi al-Bantani not only explains the techniques for measuring qibla direction but also incorporates the legal stipulations (aḥkām) that validate the performance of ṣalāh. From the Shāfi'ī school perspective - which Sheikh Nawawi adhered to - facing directly toward the Ka'bah (ʿAyn al-Kaʿbah) is obligatory (wājib) for both nearby and distant worshippers, provided there exists the possibility of determining the correct direction. This principle is demonstrated in *Marāqī al-'Ubūdiyyah* when Sheikh Nawawi explains that minor deviations from the exact qibla are permissible (mubāḥ) as long as one's face remains oriented toward the Ka'bah within the permissible angular limits, in accordance with the triangular qibla principle (qāʿidah al-muthallathah) that forms the geometric basis for prayer direction in Islamic jurisprudence.[13]

Moreover, Sheikh Nawawi accommodates interpretive reasoning (ijtihād) in determining qibla direction, particularly for laypersons or under conditions of limited information. This demonstrates that his methodological approach is not purely mathematical or technical, but equally considers the higher objectives of Islamic law (maqāṣid al-sharīʿah) - namely, preserving the validity and acceptability of worship given human limitations. The Triangular Geometric Method (qāʿidah al-muthallathah) and Visual Qibla Identification (ʿayn al-qibla) he expounded represent the collective juristic reasoning (ijtihād jamāʿī) of scholars in establishing qibla direction as an essential condition (sharṭ ṣiḥḥa) for valid prayer This illustrates how traditional astronomical methods (ṭuruq al-falakiyya) remain inseparable from jurisprudential interpretations (al-qirāʾāt al-fiqhiyya) of spatial and temporal contexts, as well as the diverse needs of Muslim communities. Consequently, the jurisprudential discourse in this text substantiates the argument that qibla determination transcends mere technicality, constituting rather an exemplar of Islamic legal acumen (dāqat fiqhiyya) in addressing devotional requirements - through both rational calculation (ḥisāb) and sharʿī-compliant approaches.[14]

[12]Abu Abdul Mu'thi Muhammad Nawawi bin 'Umar bin 'Arabi al-Bantani al-Jawi, "Kitab Maraqil Ubudiyah" (Beirut, 2024).
[13]Muhammad Nawawi bin Umar al-Bantani, *Maraqil Al-Ubudiyah*, n.d.
[14]bin Umar al-Bantani Muhammad Nawawi, *Maraqil Al-U'budiyah* (Haramain: Sangkapura, n.d.).

3. The Role of Qibla in Prayer According to the Shafi'i *madhāhib* Perspective in Marāqī al-'Ubūdiyyah

In the Shafi'i school, facing the qibla is a condition for the validity of prayer (*sharṭ ṣiḥḥat al-ṣalāh*), whether one is resident (*muqīm*) or traveling (*musāfir*). Imam al-Nawawī, in *al-Majmūʿ Sharḥ al-Muhadhdhab*, clarifies: *"It is obligatory (wājib) upon the one praying to face the physical Kaʿbah (*ʿayn al-Kaʿbah*) if they are near it and capable of seeing it. As for those at a distance, they must face the general direction (*jiha*) of the Kaʿbah.* This demonstrates that the Shafi'i school distinguishes between: ʿAyn al-qibla (exact direction of the Kaʿbah, required for those nearby) and Jiha al-qibla (approximate direction, sufficient for those far away), based on the worshipper's circumstances (*ḥāl al-mukallaf*). Imam al-Rāfiʿī further elaborates in *Fatḥ al-ʿAzīz*:

"*One who is near the Kaʿbah must face its physical structure (ʿayn al-bināʾ) directly, while those at a distance need only face the general direction of Mecca (jiha Makka), as precise alignment with the Kaʿbah's exact point is impossible from afar.*"[15]

This elaboration establishes the legal principle (al-aṣl al-fiqhī) that qibla direction need not be geometrically precise for those distant from Mecca, but rather may be reasonably estimated (taqrībī) according to one's capability and available means. In al-Majmūʿ, it is further affirmed that one must exercise juristic reasoning (ijtihād) to determine the qibla when direct observation of the Kaʿbah is impossible - and if the ijtihād-based determination proves incorrect, the prayer remains valid (ṣaḥīḥ). Sheikh al-Khaṭīb al-Shirbīnī reinforces this in Mughnī al-Muḥtāj, stating:

"Whoever performs prayer (ṣalāh) without facing the qibla despite having the capacity (qudra) to determine it or the ability to inquire (istiṭāʿat al-suʾāl), their prayer is invalid (bāṭil). However, if one has exerted due effort (badhl al-juhd) and subsequently errs in direction, their prayer remains valid (ṣaḥīḥ)."

From this exposition, it becomes evident that the qibla's role in prayer according to the Shāfiʿī school transcends mere physical orientation, encompassing both symbolic and sharʿī functions. The qibla serves as a manifestation of tawḥīd (divine unity) and unifies Muslim worship orientation, as emphasized in Q 2:144. Within this framework, Sheikh Nawawi al-Bantani's *Marāqī al-ʿUbūdiyyah* affirms the necessity of accurate qibla determination as integral to worship perfection (kamāl al-ʿibāda). Yet his methodological approach in the text adopts a practical, falak-based ijtihād (ijtihād falakī) accessible to laypersons - harmonizing with the Shāfiʿī school's spirit (rūḥ al-madhhab) that accommodates interpretive reasoning when definitive means are unavailable.[16]

The command to change the direction of the qibla is explained in Surah Al-Baqarah, verse 142, and occurred in the middle of the month of Sha'ban in the second year of the Hijri calendar. According to Sheikh Muhammad Mutawalli al-Sha'rawi, initially, Al-Aqsa (Bait al-Maqdis)

[15]A Jamil, *Ilmu Falak Teori Dan Aplikasi*, *Amzah*, cet. I (Jakarta: Amzah, 2009).

[16]Sulaiman Sulaiman, "Pertautan Emosi Sejarah, Magis, Dan Penjaga Mazhab: Analisis Terhadap Masjid Agung Kyai Gede Di Kotawaringin Barat, Kalimantan Tengah," *Ibdaʾ: Jurnal Kajian Islam Dan Budaya* 12, no. 1 (January 1, 1970): 85–99, https://doi.org/10.24090/ibda.v12i1.438.

was designated as the qibla because the Kaaba at that time was still surrounded by idols worshipped by the polytheists. If Muslims had immediately faced the Kaaba in prayer, it would have appeared as though they were following the practice of idol worship that was still taking place there. After the Conquest of Mecca (Fathu Makkah), when Mecca came under Muslim control, the Kaaba was cleansed of idols, and thus, the qibla for Muslims was restored to the Sacred House (Baitullah) as a pure place of worship dedicated solely to Allah.[17]

During the time of the Prophet Muhammad (PBUH), the Muslim population was still small, and most lived around Mecca. Therefore, the command to face the qibla was not an issue, as they could directly see the Kaaba. However, after the Prophet's passing, the Muslim community grew significantly and spread to distant regions far from Mecca. This led to differences of opinion regarding whether one must face the exact structure of the Kaaba (directly toward it) or simply face the general direction of Mecca.

وبعده مذهب الإمام الشافعي، وهو أضيق لأنه لا بد من العين في القرب والبعد .فلو انحرف عن العين انحرافًا لا تزول منه المقابلة بالكلية جاز، فيجوز التيا من أو التياسر، لأن وجه الإنسان مقوس، لأنه يبقى شيء حينئذ، لأنه خرج عن الجهة بالكلية، لأنه لم يقع فيما بين خطين من قاعدة مثلث

Meaning: Subsequently, there is the school of Imam Shafi'i, which takes a stricter stance by asserting the obligation to face the Kaaba directly (ayn al-qibla) whether one is near or far. If a person deviates slightly from the qibla direction but remains within the permissible straight-line range where their face still generally faces the qibla, their prayer remains valid. This is because the human face has a curved shape, meaning some portion of it will inevitably face the qibla. However, if one fully directs themselves with the Kaaba to their complete right or left side, their prayer becomes invalid as they have entirely departed from the qibla direction and are no longer within the triangular qibla alignment boundaries."

4. The Qā'idah Muthallathah (Triangular) Method

Maraqil 'Ubudiyyah by Sheikh Nawawi al-Bantani is one of the commentaries (*sharḥ*) on *Safīnatun Najāh* by Sheikh Salim bin Sumair. This work is structured as a narrative and commentary on the original text, focusing particularly on matters of worship jurisprudence (*fiqh al-'ibādāt*) according to the Shafi'i school. Sheikh Nawawi did not merely reproduce the opinions of previous scholars, but added practical explanations specifically tailored for the Nusantara community. This is evident in his exposition of two methods: *Qā'idah Muthallathah* (triangular method) and *'Ayn al-Qiblah*, which are explained using examples and simple geometric approaches.

[17]Jaelani et al., "Hisab Rukyat Menghadap Kiblat."

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As illustrated by Sheikh Nawawi al-Bantani in his work.[18]

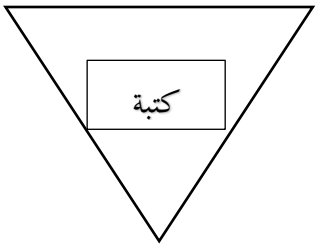

Figure 1. The Qā'idah Muthallathah (Triangular) Method

Syeikh Nawawi al-Bantani elaborates on the Qā'idah Muthallathah (triangular) method in his work as follows:[19]

فَإِذَا أَرَادَ مَعْرِفَةَ الجِهَةِ فَلْيَنْظُرْ فِي مَغْرِبِ الصَّيْفِ فِي أَطْوَلِ أَيَّامِهِ وَمَغْرِبِ الشِّتَاءِ فِي أَقْصَرِ أَيَّامِهِ فَلْيَدَعِ الثَّلَاثِيْنَ فِي الجَانِبِ الأَيْمَنِ وَالثُّلُثَ فِي الأَيْسَرِ، القِبْلَةُ عِنْدَ ذَلِكَ، وَلَوْ لَمْ يَفْعَلْ هَكَذَا وَصَلَّى فِيمَا بَيْنَ المَغْرِبَيْنِ جَازَ اهْ

Meaning: "To determine the qibla direction using this simplified method, observe the sun's setting position during summer at the longest days (summer solstice) and during winter at the shortest days (winter solstice). Then draw a line covering 2/3 of the distance toward the right (from winter position), followed by adding 1/3 toward the left (from summer position). The qibla direction lies between these two points. However, if one does not employ this method and still performs prayer facing between the eastern and western directions, their prayer remains valid."

Before delving deeper into the Qā'idah Muthallathah method, the author should first carefully examine the exact wording used by Sheikh Nawawi. At the conclusion of his statement, one encounters a symbolic notation - the Arabic characters 'اهـ'. This notation signifies the end of a quoted passage, suggesting that Sheikh Nawawi intended to indicate this method was not his original formulation but rather a citation from another scholar's opinion.

The use of the symbolic notation 'اهـ' can also be interpreted as Sheikh Nawawi's demonstration of respect for the scholarly sources underlying the Qā'idah Muthallathah method. Through this practice, Sheikh Nawawi manifests the virtue of tawāḍu' (intellectual humility) by acknowledging that this conceptual framework originates not from himself, but rather from earlier scholars whose works he both reveres and cites in his writings.

The author has systematically examined Hanafi jurisprudence texts to locate references to this particular formulation. While the investigation did not yield verbatim correspondence with Imam Nawawi al-Thānī's exact wording, it revealed parallel takbīr texts with nearly identical meanings and remarkably similar phrasing. These were found particularly in Ibn 'Ābidīn's *Ḥāshiyat Rad al-Muḥtār 'alā al-Dur al-Mukhtār Sharḥ Tanwīr al-Abṣār*. The relevant passage reads as follows:

[18]Muhammad Nawawi bin Umar al-Bantani, *Maraqil Al-Ubudiyah*.
[19]Muhammad Ibrahim al-Nawawi, *Fathu Al-Mubin Fi Ta'rifi: Mushtalahati al-Fuqaha Wa al-Ushuliyinn*, Dar as-Salam (Kairo, 2009).

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الأَوَّلُ أَنْ يَنْظُرَ مِنْ مَغْرِبِ الصَّيْفِ فِي أَطْوَلِ أَيَّامِهِ وَمَغْرِبِ الشِّتَاءِ فِي أَقْصَرِ أَيَّامِهِ، فَلْيَدَعِ الثُّلُثَيْنِ فِي الجَانِبِ الأَيْمَنِ وَالثُّلُثَ فِي الأَيْسَرِ، وَالقِبْلَةُ عِنْدَ ذَلِكَ، وَلَوْ لَمْ يَفْعَلْ هَكَذَا وَصَلَّى فِيمَا بَيْنَ المَغْرِبَيْنِ يَجُوزُ، وَإِذَا وَقَعَ خَارِجًا مِنْهَا لَا يَجُوزُ بِالاتِّفَاقِ

Meaning: "To determine the qibla direction, one traditional method involves observing the sun's setting position during summer at the longest daylight period (summer solstice) and during winter at the shortest daylight period (winter solstice). The qibla direction can then be approximated by proportionally dividing this path: extend a line covering two-thirds (2/3) toward the right (northwest direction), then add one-third (1/3) toward the left (southwest direction). The qibla lies between these two calculated points. If one does not employ this method but still prays facing within the general east-west axis of Mecca, the prayer remains valid. However, if the prayer direction falls completely outside Mecca's east-west alignment range, there is scholarly consensus (ijmā') that such prayer is invalid.".[20]

It can be conclusively established that Sheikh Nawawi derived his methodological approach from Hanafi authorities rather than original formulation. Ibn 'Ābidīn (d. 1252 H/1836 CE) authored works that were subsequently cited by Sheikh Nawawi, who completed his treatise only in 1289 H/1872 CE. This chronological evidence definitively precludes any possibility of Ibn 'Ābidīn having quoted from Sheikh Nawawi's works. The preceding text explains that regions with distinct summer and winter seasons should observe the sun's setting position (ghurūb),[21] particularly during: The summer solstice (longest daylight) and The winter solstice (shortest daylight. These seasonal phenomena occur in latitudes (aʿrāḍ al-balad) between 23°30' and 90° (both Northern and Southern Hemispheres), as exemplified by Jerusalem's latitude at 35°15'. To facilitate understanding of seasonal variations, the author presents this data in tabular format below:

Table 1. Seasonal Changes

Date	Northern Hemisphere	Southern Hemisphere
March 21–June 2	Spring	Autumn
June 21–September 23	Summer	Winter
September 23–December 22	Autumn	Spring
December 22–March 21	Winter	Summer

Day and night are not equal in length throughout the year; there are times when days are slightly longer or shorter. However, for places located on the Equator (*Khatulistiwa*), the length of the day is always equal. There are even regions where daylight lasts 24 hours, with no night at all. This phenomenon is caused by changes in the Sun's declination (*mailu al-Syamsi* or *Deklinasi matahari*). The higher the value of the Sun's declination, the longer the day (or shorter the night) becomes.[22]

[20] Ibnu 'Abidin Hasyiah Raddu al-Mukhtar 'Ala al-Dari al-Mukhtar Syarhi Tanwiri al-Absar, "Maktabah Syamilah Al-Ishdar 3.44," n.d.
[21] Muhyidin Khanzir, *Kamus Ilmu Falak* (Yogyakarta: Buana Pustaka, 2005).
[22] Muhammad Sayuti Ali, *Ilmu Falak 1* (Jakarta: PT. Raja Grafindo Perkasa, 1997).

The Sun's highest peak position occurs on June 22, with an inclination angle of approximately 23° 27'. This typically happens during May, June, and July, coinciding with summer in the Earth's northern hemisphere, when the Sun leans toward the north *(*في أطول أيامه *– on the longest days)*. Conversely, during winter in the northern hemisphere, the Sun's position shifts toward the south (negative declination), usually between November and January. As explained in the text, the Sun's lowest point occurs on December 22, at an angle of about -23° 27' *(*في أقصر أيامه *– on the shortest days)*. For the southern hemisphere, the same dates apply but with conditions opposite to those in the northern hemisphere.[23]

After identifying the dates of the longest and shortest days, the key takeaway from the aforementioned text is to determine the position of the sunset on those specific dates. From the explanation, it is understood that the *qa'idah mutsallatsah* (trilateral) method can only be applied in regions with four distinct seasons and only at specific times—meaning it can be practiced just once a year. This method is not applicable under cloudy or rainy conditions. This poses a significant challenge for followers of the Hanafi school of thought (Al-Hanafiyah) when determining the qibla direction, as the method's reliability depends on clear celestial observations.

The encountered challenges can be effectively resolved through astronomical calculation (ilmu hisab) by observing the sun's position during Atwal Ayyam (the longest day) and Aqsar Ayyam (the shortest day) using the known maximum solar declination (mailul al-syamsi), followed by measuring 2/3 right and 1/3 left from this position, with simplified steps available to facilitate the calculation process.

a. To obtain the 2/3 value in this method, first calculate the distance from the southernmost to northernmost point in declination by multiplying 23°27' by two, resulting in 46°54'. Then take 2/3 of this value, which equals approximately 31°16'.
b. Next, shift the western direction (which has a value of 270°) to the right or toward the north by 2/3 of the previously calculated result (approximately 31°16').
c. When calculating 1/3 of the 46°54' value, the result is approximately 15°38'. This value is used to determine the one-third portion of the method.
d. From the western direction (270°), subtracting 15°38' yields 254°22'. This final result is obtained through two sequential steps: first shifting rightward (northward) by 2/3 of the declination range, then shifting leftward (southward) by 1/3 of the range, as specified in the method.

The qibla direction specified in the book *Maraqil al-Ubudiyah* using the *Qaidah Mutsallatsah* method ranges between 254°22'00" to 301°16'00". According to Hanafi jurists (*fuqaha*), performing prayer while facing within the boundaries of *atwal ayyam* and *aqsar ayyam* (246°33'00" to 293°27'00" - obtained by subtracting 23°27'00" from due West and

[23]L Maskhurriyah, Dan N Sopwan, and Sunan Ampel Surabaya, "Penentuan Arah Kiblat Di Atas Kapal Sebagai Aplikasi Penerapan Sistem Koordinat Dalam Ilmu Pengetahuan Bumi Antariksa Dan Ilmu Falak," n.d.

adding 23°27'00" to West) is also permissible, as part of the worshipper's face still faces the Ka'bah.

Previously, it was established that the first method employed by Sheikh Nawawi al-Bantani was designed for subtropical regions like Jerusalem. However, for tropical regions such as Indonesia, the question arises whether this method can be applied in our country. According to the author, this method is certainly applicable because *atwal ayyam* (the longest day) and *aqsar ayyam* (the shortest day) occur on the same dates in all regions, even though the only difference lies in the duration of daylight.[24]

The analysis of Sheikh Nawawi's Qaidah Mutsallatsah method reveals that using the western direction (Maghrib) only applies to regions located east of the Ka'bah. Conversely, areas west of the Ka'bah - such as Morocco - must instead use the opposite direction, taking east as their reference point.

5. The Ain al-Qibla Method

As described by Sheikh Nawawi al-Bantani in his treatise, the scholar provides the following explanation of the *ain al-qibla* method's mechanism in his work:

ثُمَّ إِذَا أَرَادَ مَعْرِفَةَ عَيْنِ الْقِبْلَةِ لِمَنْ هَلِ الْجَاوَةُ فَلْيَعْلَمْ أَوَّلًا خَطَّ الْاستوَاءِ فِي الشَّرْقِ إِلَى الْمَغْرِبِ، ثُمَّ لِيَجْعَلْ عَلَيْهِ أَشْيَاءَ مُتَسَاوِيَةً كَالْفُلُوسِ مَصْفُوفَةً مِنْ جِهَةِ الْمَغْرِبِ إِلَى جِهَةِ الْمَشْرِقِ بِأَرْبَعَةٍ وَسِتِّينَ شَيْئًا، وَهُوَ مَقْدَارُ فَصْلِ الطُّلِينِ بَيْنَ الْمَكَّةِ وَالْجَاوَةِ .ثُمَّ لِيَجْعَلْ مِنْ جِهَةِ الْمَغْرِبِ إِلَى جِهَةِ الْيَمِينِ مَصْفُوفًا بِواحِدٍ وَعِشْرِينَ وَهُوَ عَرْضُ الْمَكَّةِ .خَطُّ الْاستوَاءِ لِيَجْعَلْ مِنْ جِهَةِ الْمَغْرِبِ إِلَى جِهَةِ الْيَسَارِ مَصْفُوفًا بِسِتَّةٍ وَهُوَ مَقْدَارُ عَرْضِ الْجَاوَةِثُمَّ خَطٌّ مِنْ أَجْرِ السِّتَّةِ إِلَى الْواحِدِ وَالْعِشْرِينَ، فَذَاكَ مِيلُ الْقِبْلَةِ

*Meaning: "When determining the Ain al-Qibla (Directional Marker of the Qibla) for Java's inhabitants, follow these steps: First, recognize the Equator (*Khatulistiwa*) runs east-west. Then take a uniformly-sized object (like a coin) and mark a straight line from west to east measuring 64 units - representing the 64° longitude difference between Mecca and Java. Next, measure 21 units northward (right) from the western point - representing Mecca's 21° latitude from the Equator. Then measure 6 units southward (left) from the eastern point - representing Java's* a'radh *(latitude). Finally, draw a diagonal line connecting the end of the 6 (Java's latitude) to the end of the 21 (Mecca's latitude). This diagonal line indicates the qibla direction."*

Sheikh Nawawi al-Bantani's method for Java utilizes three key geographical parameters: *a'radh al-jawah* (local latitude), *a'radh Makkah* (Mecca's latitude), and the longitude difference between Mecca and other regions - termed *fadhlu al-thul* in classical texts - as the fundamental basis for qibla direction calculations. In his work, Sheikh Nawawi al-

[24]Santi Okta Sriani and Laiyina Ukhti, "Uji Akurasi Arah Kiblat Menggunakan Fitur Kompas Kiblat Pada Aplikasi Quran Kemenag Versi 2.1.4," *Astroislamica: Journal of Islamic Astronomy* 1, no. 2 (December 28, 2022): 213–31.

Bantani employed coins of uniform diameter as measurement tools for calculations. These coins served as standardized units that could be replaced with more modern units like meters or centimeters, provided they maintain consistent measurement standards. This approach was designed to simplify and clarify research or calculation outcomes. The detailed illustration of the second method can be described as follows:

a. The first step involves precisely determining the east and west directions, which can be achieved using various methods such as compass readings or solar observations.
b. Construct a straight east-west line, then align 64 identical coins (of equal diameter) along this line. The number 64 represents the 64° angular difference between Mecca's longitude and the region's longitude - termed 'Fadlu al-Thul' in the text. For instance, the text specifies Java's latitude as approximately 6° and Mecca's latitude as 21°. Thus, the straight line will be filled with 64 consecutively placed coins, serving as the measured length of the east-west line.
c. Next, position 21 coins of identical diameter from the western point toward the right (southward) direction. This represents what the text refers to as 'Mecca's latitude' (a‘rāḍ Makkah), corresponding to its 21° northern latitude from the equator. The coins physically manifest this angular measurement in the calculation method, maintaining geometric proportionality with the previously established 64-coin longitude difference.
d. Then place six coins of equal diameter from the eastern point toward the left (i.e., southward) direction - this represents what the text identifies as 'Java's latitude' (a'rāḍ al-Jāwah), corresponding to its 6° southern latitude position. These six coins complete the triangular geometric construction, establishing the final reference point for calculating the qibla direction when connected to the previously positioned 21 Mecca-latitude coins
e. “The final step involves drawing a straight line connecting two endpoints: (1) the sixth coin on the left (eastern) side representing Java’s latitude (~6°), and (2) the 21st coin on the right (western) side marking Mecca’s latitude (~21°). The resulting diagonal line between these points indicates the exact qibla direction, completing the *Qaidah Mutsallatsah* geometric construction as outlined in Sheikh Nawawi’s method.”

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When projected graphically and explained through calculations, this represents the foundational framework of Sheikh Nawawi al-Bantani's Method.

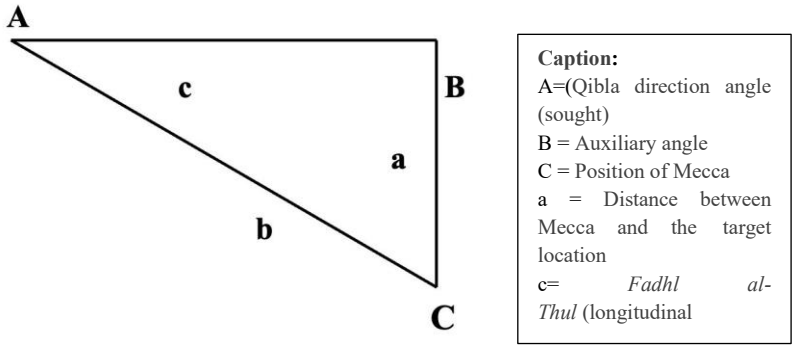

Figure 2 Theoretical Basis of Sheikh Nawawi al-Bantani's Method.

Based on the description in the figure above, the target angle to be determined is angle **A**, while the available data are sides **a** and **c**. To calculate angle **A**, trigonometric formulas are applied—specifically, the **Tangent** (*dhillun*) or **Cotangent** (*dhillu tamam*) functions. The step-by-step procedure for using these formulas is as follows:

Tan (a : c) = Qibla azimuth measured from west to north.

a. Variable a represents the sum of coins used for *a'radh Makkah* (Mecca's latitude) and *a'radh al-Balad* (local latitude), multiplied by the coin's diameter. In this study, the author used 500-rupiah bronze coins with a diameter of 2.3 cm. The calculation is: (21 + 6) × 2.3 = 62.1 cm.
b. Meanwhile, c represents the total number of coins placed along the equatorial line (east-west direction), known as *fadlu al-Thul*. This count is multiplied by the diameter of a single coin (2.3 cm), yielding the value: 64 × 2.3 = 147.2 cm.
c. Rumus yang digunakan adalah Tan (A : B) = Azimut kiblat B - U, sehingga Tan (62,1 ÷ 147,2) menghasilkan 22° 52' 25,19".
d. Conclusion: The qibla direction for the Banten region is 22°52'25.19" measured westward toward north(azimuth 292°52'25.19" from true North, if converted to standard navigation bearings).

The text explains that in the first method, the qibla direction is determined using the term *jihhah al-qiblah* (جهة القبلة), meaning generally facing toward the Ka'bah. Meanwhile, the second method employs the term *'ain al-ka'bah* (عين الكعبة), which refers to facing the exact physical location of the Ka'bah itself. The method proposed by Nawawi is considered practical and highly advanced for its time. The calculations are based on the theory that the Earth is assumed to be flat, like a spread-out mat, and thus use *dhilul mabshut* (tangent) based on the concept of planar triangles, rather than the spherical triangles commonly used today. The author

acknowledges that Sheikh Nawawi's scholarly work is highly valuable, but adopting newer traditions may be a better choice.[25]

6. Analysis of the Obligation to Face the Qibla from Imam Syafi'I Prespective in Maraqil al-Ubudiyah using a Double Movement Approach

a. Explanation of the Contents *Maraqil Ubudiyah*

In *Maraqil 'Ubudiyah*, Syekh Nawawi al-Bantani emphasizes that facing the qibla is one of the valid conditions for prayer, as taught in the Shafi'i school of thought. This explanation is found in the section discussing the prerequisites of prayer, particularly when he cites evidence from Surah Al-Baqarah verse 144 and the hadith of the Prophet (SAW): *"When you intend to pray, perfect your ablution, then face the qibla and say the takbir."*[26]

Syekh Nawawi also explains certain conditions in which a person may be excused from precisely facing the qibla, as long as there is a valid *'udhr shar'i* (legal excuse) or a lack of sufficient information. He states that if someone has made a sincere effort (*ijtihad*) to determine the direction of the qibla to the best of their ability, but it turns out to be incorrect, the prayer is still considered valid. This is based on the principle of *al-jāhil ma'dhūr* (an uninformed person is excused).

In addition, he provides practical methods for determining the qibla direction, such as *Qā'idah Muthallathah* and *'Ayn al-Qiblah*, aimed at facilitating Muslims in the Archipelago in fulfilling this obligation, especially in situations where access to modern astronomical knowledge is limited.

b. Analysis Using the Double Movement Approach

1) First Movement: Historical Study of the Text

In the 19th-century context, Muslims in Indonesia faced significant challenges in determining the qibla direction with precision. The absence of modern astronomical instruments, accurate compasses, or reliable geographic maps led the Muslim community to rely heavily on observations of the sun and stars. In such circumstances, the methods offered by Shaykh Nawawi were both practical and adaptive. His book *Maraqil 'Ubudiyah* represents an effort to contextualize classical legal rulings while remaining grounded in the Shafi'i school, yet adapting them practically through simple astronomical tools. Guidelines such as allowing directional tolerance after *ijtihad* and the use of planar geometric methods demonstrate how Nawawi bridged the firmness of *fiqh* with the social realities and limitations of the common people.[27]

2) Second Movement: Contemporary Context

In the modern era, the accuracy of the qibla direction can be achieved through:

a) Smartphone applications (Qibla Finder, Muslim Pro, etc.),

[25]Abu Abdul Mu'thi Muhammad Nawawi bin 'Umar bin 'Arabi al-Bantani al-Jawi, "Kitab Maraqil Ubudiyah."

[26]Abu Abdul Mu'thi Muhammad Nawawi bin 'Umar bin 'Arabi al-Bantani al-Jawi.

[27]Fazlur Rahman, Islam and Modernity: Transformation of an Intellectual Traditio (chicago: University of Chicago Press, 1982).

b) GPS systems and digital mapping (Google Earth, Stellarium),
c) Precise astronomical and *falak* software.

However, the traditional methods found in *Maraqil 'Ubudiyah* remain relevant, including:[28]

a) As educational tools for teaching *ilm al-falak* in pesantren and madrasah,
b) Applicable in remote areas without internet access or advanced technology,
c) Training communities in technical *ijtihad* to understand the qibla direction geometrically and empirically.

For example, in Indonesia, the qibla direction from several major cities falls within the following azimuth ranges:[29]

a) **Jakarta**: 295,14°
b) **Bandung**: 294,61°
c) **Surabaya**: 294,65°
d) **Makassar**: 291,25°

Meanwhile, the *Qā'idah Muthallathah* method yields an azimuth range between 254° and 301°, which still encompasses the general qibla direction in Indonesia. This indicates that although it is not as precise as GPS, the method remains valid from a *fiqh* perspective, especially under conditions of limitation.

c. Scriptural Basis for the Obligation to Face the Qibla oin Maraqil Ubudiyah

1) Al-Qur'an Evidence

The verse from Surah Al-Baqarah (2:144), which commands facing the qibla, serves as the primary textual basis for this obligation.[30]

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

In *Maraqil 'Ubudiyah*, it is explained that this verse, which mandates facing al-Masjid al-Haram—understood as the Ka'bah—constitutes a clear and obligatory command. It indicates that all prayers must be directed toward the Ka'bah, both for those within Makkah and those outside it. In today's context, where technology enables precise determination of the qibla direction—through applications or GPS—facing the qibla has become more accessible. Nonetheless, the obligation to face the qibla remains unchanged; only the means of determining it have become more sophisticated.[31]

2) Hadith Evidence

The hadith of the Prophet Muhammad (peace be upon him), narrated by Bukhari and Muslim, also serves as an important basis for the obligation

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ

[28]Ahmad Izzudin, *Ilmu Falak Praktis* (Semarang: PT. Pustaka Rizki Putra, 2017).
[29]Izzudin.
[30]Lajnah Pentashihan Mushaf Al- Qur'an and Badan Litbang dan Diklat Kementrian Agama RI, "Al Qur'an dan Terjemahannya ."
[31]Abu Abdul Mu'thi Muhammad Nawawi bin 'Umar bin 'Arabi al-Bantani al-Jawi, "Kitab Maraqil Ubudiyah."

Meaning: "When you stand for prayer, perfect your ablution, then face the qibla and say the takbir."[32]

This hadith emphasizes that facing the qibla is an integral part of the prayer procedure that must be observed by every Muslim. In *Maraqil 'Ubudiyah*, it is explained that this hadith indicates a clear obligation that prayer must be performed facing the qibla. At that time, this served as a simple and practical guide for Muslims, relying on natural signs such as the sun or stars to determine the qibla direction. Today, although the command remains valid, technological advancements—such as digital compasses or qibla direction apps—make it easier for Muslims to determine the accurate direction of the qibla, leaving little excuse for error in prayer orientation.

3) Ijma' of the Scholars

The consensus (*ijma'*) of scholars also serves as strong evidence for the obligation to face the qibla. Scholars agree that facing the qibla is a condition for the validity of prayer, except in particular situations permitted by Islamic law, such as during travel or emergencies.[33]

In *Maraqil 'Ubudiyah*, this consensus is explained as an agreement among early scholars, giving strong legal standing to the obligation to face the qibla and fostering stability in the religious practice of Muslims. In today's more diverse and open society, while this *ijma'* still holds, there is flexibility in its application—particularly regarding exceptions in certain conditions, such as for travelers or in emergencies—allowing Muslims to adapt their worship in accordance with their circumstances and capabilities.

d. Conditions for Facing Qibla

1) For Those Who Can See the Ka'bah

For those in Makkah or those who can see the Ka'bah directly, it is obligatory to face the physical structure itself.[34] According to *Maraqil 'Ubudiyah*, people living in or near Makkah are required to face the Ka'bah precisely, as its location is clearly known. Meanwhile, for Muslims outside Makkah—even though the direction of the Ka'bah can now be determined using GPS or qibla direction apps—it is sufficient to face the general direction of the qibla without having to face the exact physical structure.

2) For Those Who Cannot See the Ka'bah

For individuals located outside of Makkah, the obligation to face the qibla is fulfilled by orienting oneself toward the general direction of the Ka'bah, not necessarily its exact location.[35] In *Maraqil 'Ubudiyah*, the classical understanding emphasizes the importance of awareness and intention (*niyyah*) in prayer, not merely precision in direction. Muslims are expected to face the general direction encompassing the Ka'bah, reflecting the flexibility in the practice of worship. Today, the use of tools such as compasses or qibla applications makes it easier for Muslims to

[32]Ahmad Izzudin, *Saat Praktis Mengecek Kiblat Masjid* (Jakarta: Artikel di Wawasan, 2009).

[33]Fauzan Azima, "Pemikiran Nawawi Al-Bantani Dalam Bidang Fikih Ibadah Dan Relevansinya Saat Ini," *Jurnal Studi Ilmu-Ilmu Keislaman*, 2020.

[34]Slamet Hambali, *Ilmu Falak Arah Kiblat Setiap Saat* (Yogyakarta: Pustaka Ilmu, 2013).

[35]Jamil Ahmad, *Ilmu Falak (Teori Dan Aplikasi): Arah Kiblat, Awal Waktu, Dan Awal Tahun (Hisab Kontemporer)* (Jakarta: Amzah, 2016).

determine the correct direction, thereby helping them fulfill this obligation without neglecting the spiritual focus and mindfulness that remain at the heart of prayer.[36]

e. Methods for determining the Qibla Direction

1) Ijtihad and Maximum Effort

Anyone unsure of the qibla direction is obliged to make their best effort to determine it, using methods such as inquiry or available tools.[37] In *Maraqil 'Ubudiyah*, *ijtihad* or maximum effort refers to an individual's sincere attempt to face the qibla, even without modern tools—reflecting the principle of leniency in Islamic law that takes into account a person's capabilities. In the modern era, technologies such as compasses and GPS applications enable Muslims to determine the qibla direction with great precision. Thus, *ijtihad* now focuses more on ensuring that Muslims use the best available means to fulfill this obligation accurately.[38]

2) Leniency in Case of Error

If, after making the best effort, one's chosen qibla direction turns out to be incorrect, the prayer remains valid. In *Maraqil 'Ubudiyah*, the principle of *al-jāhil ma'dhūr* (the ignorant is excused) emphasizes that if someone does not know the qibla but has made a sincere effort, they are granted leniency. This offers flexibility to Muslims in the face of potential errors. **Second Movement (Modern Context):** Today, although technology allows for easy and accurate qibla determination, this principle remains relevant—if an error occurs despite maximum effort, the prayer is still valid. This reflects the adaptive nature of Islamic law that continues to be applicable in contemporary times.[39]

f. Exceptions Allowing Leniency

1) Prayer During Travel (Musafir)

A traveler who cannot determine the exact qibla direction may pray based on estimation. In *Maraqil 'Ubudiyah*, it is explained that in earlier times, travelers might have faced difficulty in identifying the qibla precisely, so estimation was an acceptable alternative—a form of leniency in Islamic law. In today's context, with advancements such as qibla applications and GPS, travelers are generally expected to determine the qibla more accurately. However, Islamic law still provides concessions for cases where it is genuinely difficult, highlighting its flexibility and consideration of diverse situations faced by Muslims.[40]

2) Prayer in Emergency Situations

In emergency situations—such as during war or fear—it is permissible to pray without facing the qibla. In *Maraqil 'Ubudiyah*, it is stated that in times of danger or urgent necessity, prayer without facing the qibla is considered valid. This reflects the ability of Islamic law to adapt to

[36]Suryadi, "Integrasi Ilmu Falak Dan Fikih Dalam Penentuan Arah Kiblat: Studi Analisis Terhadap Kitab Klasik."

[37]Ahmad, *Ilmu Falak (Teori Dan Aplikasi): Arah Kiblat, Awal Waktu, Dan Awal Tahun (Hisab Kontemporer)*.

[38]Jaelani et al., "Hisab Rukyat Menghadap Kiblat."

[39]Fakultas Ushuluddin IAIN Raden Intan Lampung Jalan Letnan Kolonel Endro Suratmin, "Mengurai Konflik Koreksi Arah Kiblat Di Tengah-Tengah Masarakat Jayusman," *Jurnal Hukum Islam (JHI)* 10, no. 1 (2012): 53–70, http:e-journal.stain-pekalongan.ac.id/index.php/jhi.

[40]Ushuluddin IAIN Raden Intan Lampung Jalan Letnan Kolonel Endro Suratmin.

coercive circumstances. Even in the modern era—despite the availability of GPS or qibla direction apps—this concession remains valid in situations such as natural disasters, warfare, or other life-threatening conditions, underscoring the responsiveness of Islamic law to the challenges of every age.[41]

D. Conclusion

This study reveals that the method of determining the qibla direction in *Maraqil 'Ubudiyah* by Shaykh Nawawi al-Bantani holds a distinctive value, as it integrates fiqh principles with simple astronomical observations. The *'Ain al-Qiblah* and *Qā'idah Muthallathah* methods outlined in the book offer practical guidance for Muslims, particularly those in regions with limited access to modern technology. These findings affirm the importance of the relationship between religious knowledge and astronomy (*'ilm al-falak*) in ensuring qibla orientation in accordance with Islamic law. The use of these traditional methods serves as a valuable alternative, especially in areas where technological resources are scarce, while also enriching the Muslim community's understanding of manually determining the qibla as inherited from classical scholars.

This research is expected to encourage further studies on *Maraqil 'Ubudiyah* and other traditional qibla determination methods. The results can serve as a reference for academics and practitioners of Islamic astronomy, and benefit the wider Muslim community interested in accurate and Sharia-compliant methods for determining the qibla direction.

Furthermore, the study demonstrates that while modern technology has greatly facilitated this practice, the principle of *ijtihād* in qibla determination remains relevant, particularly in situations where access to modern tools is not feasible. Using the Double Movement approach, this study connects the classical understanding in *Maraqil 'Ubudiyah* with contemporary developments, illustrating that Islamic law is flexible and adaptive, without compromising the essence of worship. Thus, the obligation to face the qibla remains a binding aspect of Islamic practice, yet one that accommodates the diverse circumstances of the Muslim community.

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