



Halal Tourism: The Issue of Qibla Direction at Several Tourist Attractions in West Sumatra Province

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Abstract: *This article aims to analyze the accuracy of the qibla direction in prayer rooms located in several tourist attractions in West Sumatra, where deviations in the qibla direction certainly raise doubts about the validity of prayers for visitors to these tourist attractions. Therefore, this article will explore three issues: the problem of qibla direction in prayer rooms in several tourist attractions in West Sumatra, how visitors respond to the problem of qibla direction at prayer sites in several tourist attractions in West Sumatra, and how accurate the qibla direction is at prayer sites in several tourist attractions in West Sumatra. The research method used is a mixed method with data sources obtained through observation, interviews, and documentation, as well as descriptive analysis. The findings in this article show that the problem of qibla direction in places of worship at several tourist attractions in West Sumatra can generally be divided into three categories. These categories are technical problems, non-technical problems, and fiqh problems. Visitors' responses to the problem of qibla direction can also be divided into proactive responses, adaptive responses, and passive responses. The accuracy of the qibla direction in places of worship in several tourist areas in West Sumatra shows that 10% of places of worship in several tourist areas have a qibla direction that is classified as very accurate. In addition, 42% fall into the accurate category, 32% into the fairly accurate category, and 16%.*

Keywords: Halal Tourism, Accuracy, Direction of the Qibla.

Abstrak: *Artikel ini bertujuan untuk menganalisis akurasi arah kiblat di tempat shalat yang terletak di beberapa objek wisata di Sumatera Barat, di mana terdapat deviasi (kelencengan) arah kiblat tentu menimbulkan keraguan terhadap sahnya ibadah shalat bagi pengunjung objek wisata. maka ada tiga yang akan digali dalam artikel ini yaitu bagaimana problematika arah kiblat pada tempat shalat di beberapa objek wisata Sumatera Barat, bagaimana respon pengunjung terhadap problematika arah kiblat pada tempat shalat di beberapa objek wisata Sumatera Barat dan bagaimana akurasi arah kiblat pada tempat shalat di beberapa objek wisata di Sumatera Barat hal yang Metode penelitian yang digunakan adalah metode campuran dengan sumber data diperoleh melalui observasi, wawancara, dan dokumentasi, serta analisis deskriptif. Temuan dalam artikel ini menunjukkan bahwa masalah arah kiblat di tempat-tempat ibadah di beberapa objek wisata di Sumatera Barat secara umum dapat dibagi menjadi tiga kategori. Kategori tersebut adalah masalah teknis, masalah non-teknis, dan masalah fiqh. Respons pengunjung terhadap masalah arah kiblat juga dapat dibagi menjadi respons proaktif, respons adaptif, dan respons pasif. Ketepatan arah kiblat di tempat ibadah di beberapa kawasan wisata di Sumatera Barat menunjukkan bahwa 10% tempat ibadah di beberapa kawasan wisata memiliki arah kiblat yang diklasifikasikan sebagai sangat akurat. Selain itu, 42% masuk ke dalam kategori akurat, 32% ke dalam kategori cukup akurat, dan 16% ke dalam kategori tidak akurat.*

Kata Kunci: Wisata Halal, Akurasi, Arah Kiblat.

A. Introduction

Indonesia has a Muslim majority, so public facilities such as places of worship are also provided, such as prayer rooms at tourist attractions, because the prayer rooms in tourist areas are not only for tourists but also for the owners of the attractions. When someone wants to pray, facing the qibla is one of the requirements for the prayer to be valid.¹ With the existence of prayer rooms in tourist

¹Khairul Anaam et al., "Accuracy Test of Qibla Direction of Qowiyuddin Mosque Jagir Wonokromo Surabaya," *AL - AFAQ : Jurnal Ilmu Falak Dan Astronomi* 6, no. 2 (2024): 163–82, <https://doi.org/10.20414/afaq.v6i2.10912>.



areas, we naturally doubt the accuracy of their qibla direction. When these prayer rooms were first established, the owners or managers of tourist attractions only built the rooms without paying attention to the accuracy of the qibla direction. Based on initial observations of several prayer rooms in tourist areas in West Sumatra province, it was found that the qibla direction varied from one prayer room to another.

Research on halal tourism and the direction of the qibla has been conducted extensively in the form of articles and research papers. In general, there are two categories of research on the direction of the qibla and halal tourism. An article about the concept of halal tourism written by andrian anwar², nurkhalis³, heni pridia & kurniawan gilang⁴, kasmaniar dkk⁵, Muhammad fadlan dkk⁶ dan purba pratistawiningrat⁷. further research on the direction of prayer, such as articles Khairul Anaam et.al⁸, Anisa Budiwati & Saiful Aziz⁹, Ahmadin Amri Roki¹⁰, Hendri& Zul Efendi¹¹, Naila dkk,¹², Elly Uzlifatul Jannah dkk¹³ These are some previous studies on the direction of the qibla and halal tourism.

²Andrian Anwar L Nata, “Kian Mendunia Tren Wisata Halal: Religiusitas Dan Efikasi Diri Berwisata,” *Jurnal Ekonomi Syariah Dan Pariwisata Halal* 1, no. 2 (2023): 7–12, <https://doi.org/10.70371/jsht.v1i2.55>.

³Nurkhalis, “AKSELERASI PENGEMBANGAN WISATA HALAL BERBASIS BUDAYA DAN POTENSI DAERAH ACEH DENGAN PRINSIP MODERASI DAN PENGEMBANGAN UMKM,” *Journal Education and Governmenst Wiyata* 2, no. 2 (2024): 251–72, <https://journal.wiyatapublisher.or.id/index.php/e-gov>.

⁴Heni Pridia and Kurniawan Gilang Widagdyo, “Identifikasi Faktor-Faktor Pendukung Manajemen Desa Wisata Halal (Studi Kasus Desa Wisata Wates Jaya, Cigombong, Bogor) Identification of Supporting Factors for Halal Tourism Village Management (Case Study of Wates Jaya Tourism Village , Cigombong ,” *Jhr 24/7®: Jurnal Bisnis Dan Manajemen* 1, no. 2 (2023): 41–49, <http://jhr247.org/index.php/JHR247BISMA/article/view/47>.

⁵Kasmaniar Kasmaniar et al., “Pengaruh Daya Tarik Wisata Halal Terhadap Kepuasan Wisatawan Berkunjung Ke Kota Sabang,” *JEMSI (Jurnal Ekonomi, Manajemen, Dan Akuntansi)* 9, no. 4 (2023): 1511–15, <https://doi.org/10.35870/jemsi.v9i4.1373>.

⁶Muhammad dan Ganjar Eka Subakti Fadhlán, “Perkembangan Industri Wisata Halal Di Indonesia Dan Dunia,” *Indonesian Journal of Halal* 5, no. 1 (2020): 76–80.

⁷Purba Pratistawiningrat and Mila Karmila, “Analisis Sarana Dan Prasarana Penunjang Pariwisata Halal,” *Jurnal Kajian Ruang* 4, no. 1 (2024): 33, <https://doi.org/10.30659/jkr.v4i1.36656>.

⁸Anaam et al., “Accuracy Test of Qibla Direction of Qowiyuddin Mosque Jagir Wonokromo Surabaya.”

⁹Anisah Budiwati, “Akurasi Arah Kiblat Masjid Di Ruang Publik,” *JSSH (Jurnal Sains Sosial Dan Humaniora)* 2, no. 1 (2018): 159, <https://doi.org/10.30595/jssh.v2i1.2275>.

¹⁰Ahmadin Amri Roki, Universitas Islam, and Sumatera Utara, “Realisasi Pelaksanaan Fatwa Mui No . 5 Tahun 2010 Tentang Arah Kiblat Di Masjid Kecamatan Medan Tembung Bahwa Orang Yang Artinya : Adalah Ka “ Bah Di Mekah. Ka “ Bah Adalah Kiblat Bagi Orang-Orang Yang Berada Di Masjidil Haram , Islam Di Muka Bumi . Sehi” 2, no. 4 (2024): 719–27.

¹¹Hendri Hendri and Zul Efendi, “Problematika Ilmu Falak Kontemporer : Studi Kiblat Di Rumah Makan Pinggir Jalan Lintas Kabupaten/Kota Se Sumatera Barat,” *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 7, no. 1 (2021): 1–13, <https://doi.org/10.30596/jam.v7i1.6494>.

¹²Naila Arifa Muhammad, Ahmad Izzuddin, and Iqbal Muhammad, “A Methodological Study of Qibla Direction Determination in Mar?Q?L Al-Ub?Diyah: The Perspectives of Astronomical Science (Falak) and Islamic Jurisprudence (Fiqh) of Syekh Nawawi Al-Bantani,” *AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi* 7, no. 1 (2025): 104–23, <https://doi.org/10.20414/afaq.v7i1.13394>.

¹³Elly Uzlifatul Jannah et al., “Verification of the Qibla Direction of Jami’ Nurul Huda Mosque, Cangakan Village, Kanor, Bojonegoro,” *AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi* 6, no. 1 (2024): 110–18, <https://doi.org/10.20414/afaq.v6i1.8475>.



This article has three main objectives. The first is to discuss the issue of qibla direction in prayer rooms located in several tourist areas in West Sumatra. The second is to examine visitors' responses to the issue of qibla direction in prayer rooms located in several areas in West Sumatra. The third is to examine the accuracy of the qibla direction in prayer rooms located in several tourist areas in West Sumatra. This is because West Sumatra province is one of three pilot provinces related to halal tourism in accordance with government regulations since 2016 and also West Sumatra Provincial Regulation No. 1 of 2020. In addition, based on the author's initial observation data, there are deviations or inaccuracies in the direction of the qibla ranging from 0 degrees to 4 degrees from 7 prayer rooms in tourist destinations in West Sumatra.

The direction of the qibla and halal tourism are two inseparable things. Even when traveling, people still need information about the direction of the qibla, as markers indicating the qibla remain important because the command to perform prayers in accordance with the pillars and requirements still applies to Muslims even when traveling.

B. Methods

The method used in this article is a mixed method, which combines qualitative and quantitative data. Qualitative data consists of interview data in the form of words about the direction of the qibla at tourist attractions, while quantitative data consists of figures from calculations of the direction of the qibla and data from checking the direction of the qibla. The data collection methods used were observation, interviews, and documentation, with a sample size and population of 115 people consisting of tourist attraction visitors, tourist attraction managers, prayer room providers, and heads of tourism agencies. The data was then analyzed using descriptive analysis techniques based on the Miles and Huberman¹⁴ approach, with stages of reduction, data presentation, and conclusions based on sources from the Qur'an and Hadith regarding the concept of the direction of the qibla.

C. Discussion and Result

1. Problems with the direction of prayer in several tourist areas in West Sumatra

West Sumatra is known as one of Indonesia's leading halal tourism destinations because the majority of its population is Muslim and its customs are based on the philosophy of “Adat Basandi Syarak, Syarak Basandi Kitabullah” (Customs are based on Sharia, Sharia is based on the Holy Book).¹⁵ West Sumatra has enormous potential for halal tourism, including nature, culture, and culinary tourism. However, to support its branding as a halal tourism destination, there needs to be

¹⁴Faisal Hakim Nasution, M Syahran Jailani, and Roni Junaidi, “Kombinasi (Mixed-Methods) Dalam Praktis Penelitian Ilmiah,” *Journal Genta Mulia* 15, no. 2 (2024): 251–56.

¹⁵Nora Zulvianti, Hasdi Aimon, and Abror Abror, “Perceived Environmental Value, Destination Image, and Tourist Loyalty: The Role of Tourist Satisfaction and Religiosity,” *Sustainability (Switzerland)* 15, no. 10 (2023): 1–13, <https://doi.org/10.3390/su15108038>.



standards for worship facilities, including the accuracy of the qibla direction at tourist attractions.¹⁶ With the wealth of tourist destinations in West Sumatra, it is only fitting that the cities and regencies in West Sumatra are able to compete with other cities as tourist destinations both nationally and internationally, rather than merely being transit cities. Another advantage is the creation of new job opportunities for the community, the growth of the tourism industry, and the resulting increase in income.¹⁷

In addition, halal tourism, which is also beginning to emerge in West Sumatra, further supports the development of cities in West Sumatra as halal tourist destinations. The predominantly Muslim population in West Sumatra also creates a unique atmosphere for tourists. This is often cited by the community as a reason why they are not overly concerned about the food sold, as the majority of the population is Muslim, making the halal status of food a reference point for most people. In addition to the halal tourism destinations mentioned above, Semarang also has other tourist attractions that can be developed into halal tourism destinations.¹⁸

There are several research locations that are the subject of this article, including Padang City, the Pariaman tourist area, and the South Coast tourist area, with findings on the problem of the direction of the qibla in several tourist areas in West Sumatra, as shown in the table below:

The Problem of The Direction of The Qibla in Tourist Areas in West Sumatra

| No. | The Problem of The Direction of The Qibla in Tourist Areas in West Sumatra | Influence on The Direction of The Qibla |
|------------|---|---|
| 1 | Lack of Qibla direction markers | Doubts arise regarding the direction of the qibla |
| 2 | Differences in building design and qibla | Doubts and confusion arise when performing the prayer |
| 3 | the existence of a tendency for the direction of the qibla to be in accordance with the design conditions of the building | Doubts and confusion arise when performing the prayer |
| 4 | Differences in methods for determining the direction of the qibla | There are variations in the direction of the qibla in some prayer rooms (especially those managed by ordinary communities). |
| 5 | Lack of knowledge about the direction of the qibla | When renovations or relocations of |

¹⁶Iswan Noor et al., “Sosialisasi Wisata Halal Di Desa Kemiri, Kecamatan Kepanjen, Kabupaten Malang,” *Jurnal Pengabdian Kepada Masyarakat Nusantara* 6, no. 1.1 SE- (2024): 593–99, <https://ejournal.sisfokomtek.org/index.php/jpkm/article/view/4737>.

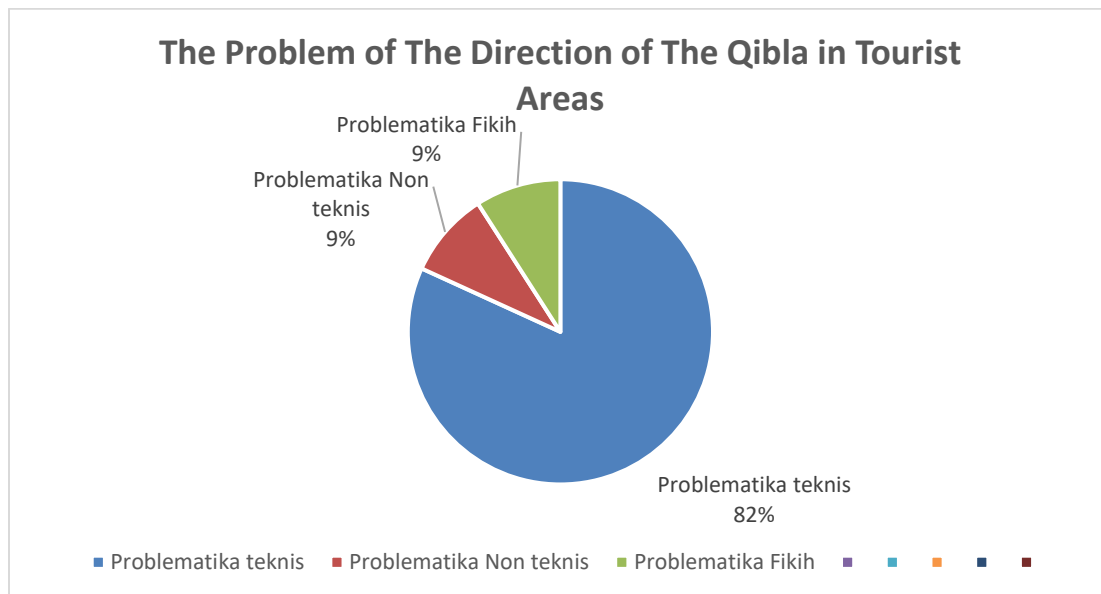
¹⁷Peter Jones, “Tourism and Hospitality Research: Editorial,” *Tourism and Hospitality Research* 11, no. 2 (2011): 160, <https://doi.org/10.1057/thr.2011.2>.

¹⁸Jurnal Ilmiah and Ekonomi Islam, “10558-36101-1-Pb” 9, no. 03 (2023): 4223–30.



| | | |
|---|---|--|
| | among tourist attraction managers | prayer areas occur, experts or specialists in determining the direction of the qibla are sometimes not involved. |
| 6 | The difference between the results of checking the direction of the qibla and the results of checking the direction of the qibla with the application | The existing qibla direction is rarely updated or re-measured. |
| 7 | Geographical conditions (location of tourist attractions) | Difficulties in measuring the direction of the qibla |
| 8 | Lack of understanding about fiqh facing the qibla | must face the qibla |
| 9 | Lack of understanding about tolerance towards the direction of the qibla | The obligation to face the qibla |

Based on the table above, there are several issues regarding the direction of the qibla in prayer rooms located in several tourist attractions in West Sumatra, as reported by tourist attraction managers, visitors, and prayer room providers in tourist attractions.¹⁹ In general, almost everyone knows the direction of the qibla for prayer, which must be faced when praying. Basically, it is not only prayer that must face the qibla, but there are many other religious activities that are closely related to the direction of the qibla.



¹⁹Hendri et al., “Grounding Falak Science: Assistance in Measuring Qibla Direction in Mosques in Agam Regency,” *Jurnal Pengabdian Kepada Masyarakat* 4, no. 3 (2024): 207–16, <https://doi.org/10.37567/pkm.v4i3.3424>.



2. Response to The Issue of Qibla Direction in Several Tourist Areas in West Sumatra

Based on the results obtained from interviews, several responses were obtained from tourists regarding the issue of qibla direction in several tourist areas in West Sumatra, such as doubts and discomfort when performing prayers in prayer rooms in tourist areas due to the lack of qibla direction markers and the existence of different qibla markers between prayer rooms in one tourist area.²⁰ Furthermore, there are also those who respond to the feeling of not being solemn when performing prayers in prayer rooms located in tourist areas because the direction of the qibla is exactly the same as the design of the prayer room and there are prayer mats with different directions in the prayer rooms in tourist areas.²¹ Then there are also those who delay their prayers until they find a suitable and permanent place to pray, such as a mosque or prayer room, even though the time for prayer is almost over or has already passed. This is shown in the table below.

Table of Visitor Responses Regarding The Direction of The Qibla at Tourist Attractions

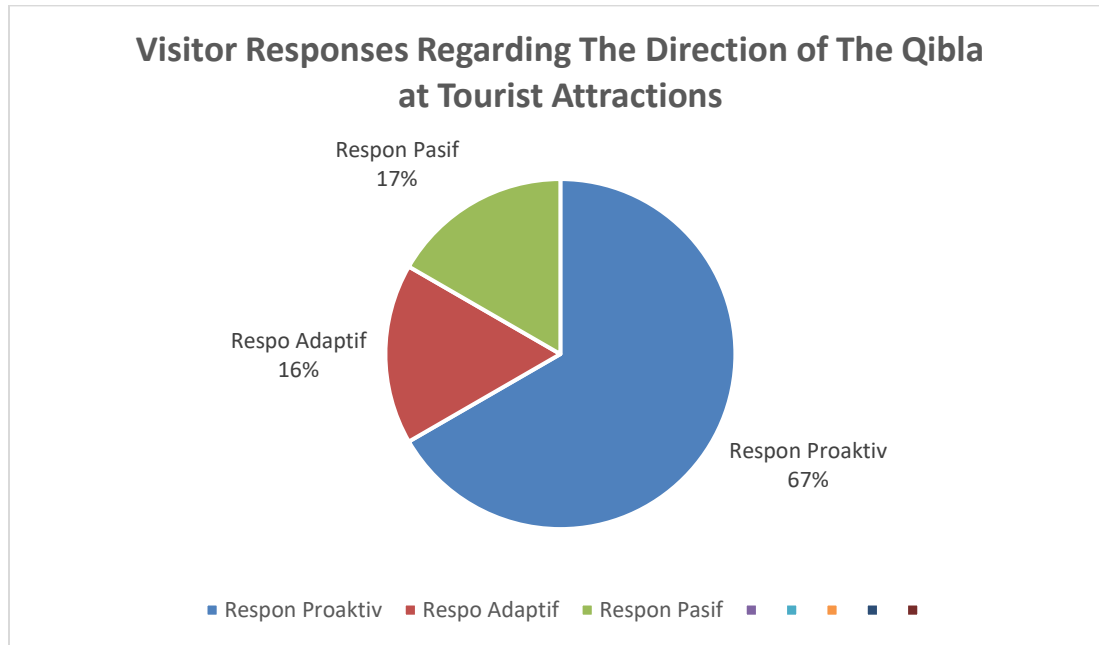
| No | Form of response to the problem of qibla direction in tourist attractions in West Sumatra | Visitor response |
|----|---|--|
| 1 | Lack of qibla direction markers | The emergence of doubts and discomfort regarding prayer |
| 2 | The existence of different qibla direction markers between one place of prayer and another in a tourist area | The emergence of doubts and discomfort regarding prayer |
| 3 | Differences in building design and qibla | The absence of devotion when performing prayer |
| 4 | the existence of a tendency for the direction of the qibla to be in accordance with the design conditions of the building | Doubts arise about the quality of prayer |
| 5 | the existence of a tendency for the direction of the qibla to be in accordance with the design conditions of the building | Declining trust in tourism site managers |
| 6 | The influence of the vast coastal terrain | Postpone performing prayers, and instead choose to pray at places of worship such as mosques and prayer rooms that hold five daily prayers, even if they are located far from tourist attractions. |

²⁰ Jon Putra “ inisial J” wawancara dengan pengunjung pantai kata, Pariaman, “Wawancara Dengan Pengunjung Pantai Kata Pariaman,” 2025.

²¹ Putri” inisial “P” wawancara dengan pengunjung pantai Gondorih, Pariaman, “Wawancara Dengan Pengunjung Pantai Gondorih,” 2025.



The direction of the qibla at prayer sites in several tourist attractions in West Sumatra Province is determined using several instruments such as a qibla compass, Rashdul qibla (qibla shadow), and Google Maps.



In this study, the author used three instruments to measure the direction of the qibla: first, using the shadow of the sun; second, using a qibla compass; and third, using Google Maps. This yielded data on the deviation of the direction of the qibla at several places of prayer in tourist areas, as shown in the data below.

Tabel Deviation in the direction of the qibla in several tourist areas in West Sumatra

| No | Research location | Deviation from the direction of the qibla |
|----|---|---|
| 1 | Prayer area in Padang beach tourist area | 0 ⁰ 0'01" |
| 2 | Prayer area in the Air Manis beach tourist area, Padang 1 | 1 ⁰ 0'7" |
| 3 | Prayer area in the Air Manis Padang 2 beach tourist area | 3 ⁰ 16" |
| 4 | Prayer area in the Air Manis Padang 3 beach tourist area | 8 ⁰ 36'16" |
| 5 | Prayer area in Padang Beach Tourist Area | 1 ⁰ 5'01" |
| 6 | Prayer area in the Tiram Pariaman beach tourist area | 4 ⁰ 1'01" |
| 7 | Prayer area in the Taluak Pariaman beach tourist area | 8 ⁰ 0'01" |



| | | |
|----|--|------------------------|
| 8 | Prayer area in the Kata Pariaman beach tourist area | 2 ⁰⁰ 01'' |
| 9 | Prayer area in the Sunian Pariaman beach tourist area | 5 ⁰⁰ 01'' |
| 10 | Prayer area in the Harau 1 tourist area | 0 ⁰⁴ 018'' |
| 11 | Prayer area in the Harau 2 tourist area (inaccurate) | 8 ⁰¹⁴ 018'' |
| 12 | Prayer area in the Singkarak Lake tourist area 1 (accurate) | 2 ⁰²⁴ 025'' |
| 13 | Prayer area in the Singkarak Lake tourist area 2 (inaccurate) | 8 ⁰⁵⁶ 027'' |
| 14 | Prayer area in the Mandeh Island tourist area 1 (very accurate) | 0 ⁰⁰² 056'' |
| 15 | Prayer area in the Mandeh 2 tourist area (accurate) | 1 ⁰⁴⁵ 029'' |
| 16 | Prayer area in the Pagaruyung tourist area (fairly accurate) | 3 ⁰¹⁶ 059'' |
| 17 | Prayer area in the tourist area on Tiku Agam Beach 1 (accurate) | 1 ⁰⁵² 019'' |
| 18 | Prayer area in the tourist area on Tiku Agam 2 Beach (fairly accurate) | 3 ⁰²⁴ 015'' |
| 19 | Prayer area in the tourist area on Gondorah Beach 1 (accurate) | 0 ⁰⁰¹ 038'' |

3. Analysis of The Problem of Qibla Direction in Places of Worship at Several Tourist Attractions in West Sumatra

Prayer facilities in tourist areas are an important amenity for Muslim tourists. However, their availability varies greatly depending on the type and location of the tourist destination. The problem of the direction of the qibla in prayer rooms in tourist areas, based on the findings, is the lack of qibla markers in tourist areas. According to the author's analysis, this is a problem of administration and standardization. The qibla markers that should be present in prayer rooms in tourist areas are related to weak regulations, verification, or technical supervision by the authorities.

The problem of the absence of qibla markers in prayer areas in tourist areas will result in irregularities and inconsistencies in the direction of the qibla between facilities because there are no standard norms and official regulations. Each tourist site manager determines the direction of the qibla in their own way, resulting in differences in the direction of the qibla between facilities such as hotels, restaurants, or prayer rooms in the same tourist area. Visitors then become confused and unsure about which direction is correct, and the image of "halal tourism" destinations is weakened because they are considered unprofessional in providing worship facilities.

Furthermore, in prayer areas located in tourist areas, there are differences in building design and qibla direction. In many tourist areas, such as hotels, villas, restaurants, and public prayer



rooms, the orientation of the building is often not in line with the direction of the qibla. This causes a discrepancy between the physical layout of the space and the direction that should be faced when praying. This problem arises because architects and contractors prioritize aesthetics, road directions, views, or land conditions, without considering the direction of the Kaaba from the planning stage, such as the mihrab not facing directly towards the qibla.

Tourist areas are generally not designed as places of worship from the outset. However, the need for worship in tourist areas is also necessary, so that problems with existing prayer areas in tourist areas cannot be avoided, such as in prayer rooms, emergency prayer rooms, and permanent prayer areas. Based on the researchers' findings, the most common problem is the incorrect determination of the direction of the qibla by managers, such as the qibla being determined only based on estimates. The qibla direction follows the direction of the building or the position of the setting sun and does not use scientific methods such as compasses, theodolites, or appropriate digital applications. As a result, these errors cause the qibla to shift far from its intended direction, and worshippers pray facing the wrong direction.

4. Analysis of Community Response to The Direction of The Qibla at Prayer Sites in Several Tourist Areas in West Sumatra

Based on interviews with visitors to tourist attractions, especially at Air Manis Beach in Padang, there are different qibla direction markers between prayer areas in one tourist area. Some visitors admitted to being confused about the correct direction of the qibla because the prayer room or place of worship in the parking area faces directly west, while the prayer room near the lodging area faces slightly northwest. Several lodgings or food stalls that provide small prayer rooms mark the qibla in a southwest direction. Therefore, efforts are needed to prevent further differences in the direction of the qibla between places of worship in a tourist area. According to the author's analysis of tourist responses based on interview and observation results (hypothetical or empirical according to the research), three main patterns of response were found among Muslim tourists:

First, Proactive Response (high religious awareness) Tourists who maintain their prayers even at tourist sites. They make an effort to find the direction of the qibla using a compass, digital applications, or by asking local residents. For this group, the direction of the qibla is an important part of the perfection of worship. This attitude demonstrates an understanding of the Prophet's hadith that prayer remains valid if performed with correct *ijtihad*. “If there are no signs of the qibla, I use an app or look at the position of the sun. The important thing is to continue praying, because Allah judges our efforts.”

Then there is the adaptive response (worship based on estimation), such as tourists who pray in the estimated direction without using any aids. They argue that tourist conditions are often not conducive (open, crowded, or no suitable sacred place). This attitude is in line with the spirit of the hadith of Jabir r.a.: “We did not know the direction of the qibla, so we prayed in different



directions.” “If the prayer room is small and there are no signs indicating the qibla, I just estimate. What matters is the intention.”

Passive Response (lack of concern for the direction of prayer and prayer) includes some tourists who do not pray at tourist sites because they do not know the direction of prayer or there is no clean place to pray. There are also those who delay prayer until they return to their hotel or look for a mosque outside the tourist area. This indicates a lack of practical religious understanding and insufficient facilities to support worship. For example, “I don't know the direction of the qibla, so I'll just pray at home or at the hotel later.” From a socio-religious analysis, this response from tourists shows that: The religious awareness of Muslim tourists varies, depending on their level of understanding of fiqh and the availability of facilities. The lack of qibla direction indicators is often the main reason for not praying at tourist sites. Regarding the understanding of the hadith on ijtihad regarding the qibla direction, it is still alive among conscious tourists, but it is not yet widespread.²²

A critical analysis based on the responses of tourists shows that the problem is not only a lack of facilities, but also a lack of practical religious education for tourists. The attitude of “delaying prayer because they do not know the direction of the qibla” shows an inaccurate understanding of the principles of rukhsah syariat. Therefore, collaboration between local governments, tourism managers, and religious institutions is needed to provide: directional indicators for the qibla in every prayer room or place of worship, both permanent and non-permanent. There is a need for education through information boards or sharia tourism guides, as well as training for tourism managers on tourist-friendly worship facilities. Therefore, it is recommended that.²³

First, simultaneous verification of the direction of the qibla by the Ministry of Religious Affairs of Padang City, together with the Indonesian Ulema Council (MUI) and the tourism office, can conduct collective measurements of the direction of the qibla in all prayer rooms and lodgings on Air Manis Beach. Second, standardization of qibla markers by means of verification, after which all prayer rooms are given official and uniform qibla markers, such as stickers or plaques bearing the mark of the verifying institution. Next, create a qibla direction map for the area by having the tourism office create a digital qibla direction map for all worship facilities in the tourist area (accessible via QR Code). Fourth, conduct education and outreach by training managers of food stalls, homestays, and prayer rooms to understand the importance of accurate qibla direction.²⁴

²²Kurniawan Kurniawan, “Respon Masyarakat Terhadap Metode Pengukuran Arah Kiblat Menggunakan Keyakinan (Studi Kasus Desa Wora Kec. Wera Kab. Bima),” *Astroislamika: Journal of Islamic Astronomy* 4, no. 1 (2025): 122–41, <https://doi.org/10.47766/astroislamika.v4i1.3440>.

²³Nur Amalia, Muh. Rasywan Syarif, and Subehan Khalik, “Toleransi Kemelencengan Arah Kiblat,” *HISABUNA: Jurnal Ilmu Falak* 4, no. 1 (2023): 109–22, <https://doi.org/10.24252/hisabuna.v4i1.35802>.

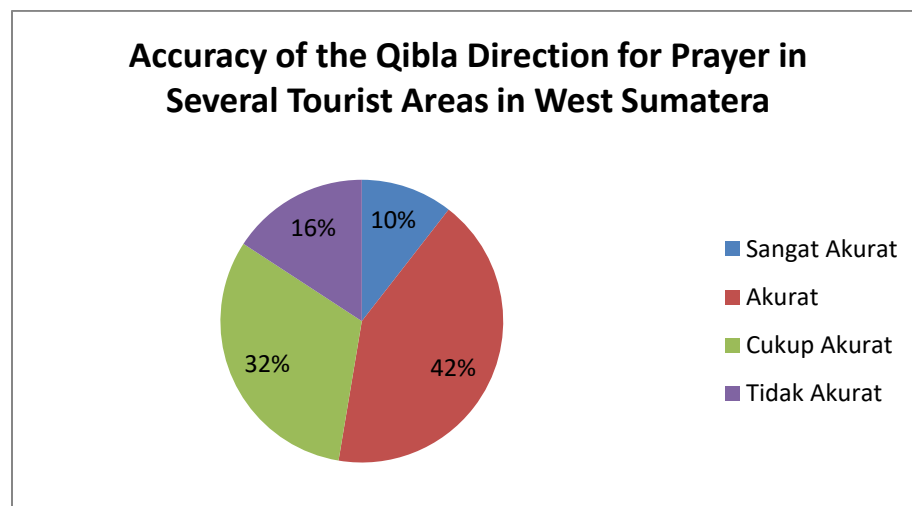
²⁴Khairul Anwar, “Revitalisasi Serta Batasan Toleransi Skewness Arah Kiblat Dalam Ibadah Menurut Syafi'iyah,” *Jurnal Elfalaky: Jurnal Ilmu Falak* 1, no. 2 (2021): 167–86.



5. Analysis of The Direction of The Qibla in Several Places of Worship in Tourist Areas in West Sumatra

West Sumatra is a province with a Muslim majority population and has many natural and religious tourist attractions, such as Air Manis Beach, Harau Valley, Puncak Lawang, Jam Gadang Bukittinggi, and the coastal tourist area in Pesisir Selatan. However, the increase in Muslim tourist visits has created a need for worship facilities, especially accurate qibla directions in prayer rooms, mosques, and lodgings. In reality, various inaccuracies in the direction of the qibla have been found in tourist prayer rooms, lodgings, and small mosques in remote locations. Field observations show that some prayer rooms in tourist locations do not point directly towards the Kaaba (Mecca). The errors vary between 0° and 10° north or south of the actual direction. The causes include: the determination of the qibla direction was carried out without astronomical measuring instruments (only by estimation or following old buildings). Tourism managers lack an understanding of astronomy or modern qibla determination techniques. Geographical factors (mountains or coastlines) cause the orientation of buildings to be not parallel to the qibla direction.²⁵

If analyzed according to the theory of qibla direction accuracy, it can be categorized that qibla direction accuracy can be categorized into five categories, namely very accurate, accurate, fairly accurate, less accurate, and inaccurate. Based on the data from observations of the qibla direction at prayer sites in several tourist areas in West Sumatra and the deviation (deviation from the qibla direction), there are 2 prayer sites that fall into the very accurate category, 8 prayer sites that fall into the accurate category, 6 prayer sites that fall into the fairly accurate category, and 3 prayer sites that fall into the less accurate category. Here is the diagram:



²⁵Ismail Ismail, "Arah Kiblat Dalam Perspektif Fikih Dan Geometri," *Mahkamah : Jurnal Kajian Hukum Islam* 7, no. 1 (2022): 54, <https://doi.org/10.24235/mahkamah.v7i1.10127>.



From the data on qibla deviation obtained at the research location, the qibla deviation measured using Thomas Djamaluddin's theory of qibla deviation can be categorized as follows.²⁶ Based on the analysis, if expressed as a percentage, 10% of prayer rooms in several tourist areas have a qibla direction that is classified as very accurate. Then, 42% are classified as accurate, 32% are classified as fairly accurate, and 16% are classified as inaccurate. If we analyze the prayer rooms in several tourist areas whose qibla direction is classified as inaccurate, they are managed by the community, where the community sells goods in tourist areas and then provides prayer rooms to attract visitors to shop at their stalls or food stalls. The community also manages public toilet facilities and adds prayer rooms in the toilet building area, so sometimes the prayer rooms provided are permanent, and sometimes there are also non-permanent ones whose functions can change.

From interviews and observations, there are several main factors causing problems with the direction of the qibla at tourist sites in West Sumatra:

| Factors | Explanation |
|---|--|
| Lack of socialization of astronomy | The general public and tourism managers do not understand how to accurately determine the direction of the qibla.. |
| Technical aspects of buildings | The construction of the prayer room follows the direction of the road, the shape of the land, or the natural scenery without considering the direction of the qibla. |
| Lack of collaboration with the Ministry of Religious Affairs or Islamic organizations | There is no routine supervision from official agencies in determining the direction of the qibla at tourist sites.. |
| Cultural factors and old habits | Some people still believe that west is definitely the direction of the qibla, even though the geographical position of West Sumatra is around 294° from UTBS. |

²⁶Shovan Arsyah, Putra Syahriyatul, and Magfiroh Syarif, “Analisis Pertimbangan Kemaslahatan Dalam Penentuan Arah Kiblat Pada Musholla Al-Qadar Surabaya,” *Al-Qānūn: Jurnal Pemikiran Dan Pembaharuan Hukum Islam* Vol. 27, no. 2 (2024): 2.



In Islam, facing the qibla is a pillar of prayer that must be fulfilled. Allah says in Surah al-Baqarah verse 144:²⁷

Indeed, we (often) see you turning your face toward the sky, so We will surely turn you toward a qiblah that pleases you. Turn your face toward the Sacred Mosque. And wherever you are, turn your face toward it. And indeed, those who have been given the Scripture (the Torah and the Gospel) know that it is true from their Lord; and Allah is not unaware of what they do.

This obligation shows the importance of the accuracy of the direction of the qibla. Therefore, even unintentional errors in the direction of the qibla need to be corrected so that people do not pray in the wrong direction. From the perspective of modern astronomy, the direction of the qibla in West Sumatra (for example, in Padang) has an azimuth of approximately 294° from true north. This means that the direction of the qibla is not exactly west, but slightly north-northwest. An error of several degrees can occur if measurements are taken only with a magnetic compass without magnetic declination correction.²⁸

If someone does not know the direction of the qibla, then they must make an effort to determine the direction of the qibla based on their abilities and knowledge. For example, by: first, observing the position of the sun, stars, or the direction of sunrise and sunset. Second, using a compass, qibla app, or the shadow of the sun. And asking someone who is considered to know the direction of the qibla. As long as a person has made an effort, their prayer is valid, even if the direction they chose turns out to be incorrect. In terms of meaning and fiqh implications, the hadith about facing the qibla serves as the basis that: If someone does not know the direction of the qibla and has made the best effort to determine it, their prayer is valid even if the direction turns out to be incorrect. The Prophet SAW did not instruct them to repeat the prayer, indicating that Allah evaluates effort and intention, not just the outcome. Additionally, this aligns with the principle that:.²⁹

Whoever makes an effort and is correct will receive two rewards; and if he is wrong, he will still receive one reward.” (HR. Bukhari dan Muslim)

In addition, based on the applicable legal values and principles regarding the obligation to exercise ijtihad, Muslims who do not know the direction of the qibla are required to make an effort to find out, for example, by using a digital qibla compass application or asking local residents. Then, there is a Sharia concession (rukhsah) that if they have made an effort but are still in the wrong direction due to limited information, the prayer is still valid. This shows the mercy and

²⁷Syukron Kamal and Muslich Shabir, “Application Of Effective Azimuth Different,” *Al-Hilal: Journal of Islamic Astronomy* 4, no. 2 (2022): 115–32, <https://doi.org/10.21580/al-hilal.2022.4.2.12069>.

²⁸Abd Karim Faiz, “Fiqh Moderation on Qibla Direction Determination: Flexible Accuracy,” *Journal of Islamic Law* 1, no. 1 (2020): 83–99, <https://doi.org/10.24260/jil.v1i1.23>.

²⁹Mugni Muhit et al., “Ijtihad Sebagai Problem Solving Polemik Sistem Ekonomi Islam Kontemporer,” *Ad-Deenar: Jurnal Ekonomi Dan Bisnis Islam* 7, no. 1 (2023): 17–36, <https://doi.org/10.30868/ad.v7i01.4000>.



flexibility of Islam in the practice of worship. and the responsibility of tourism managers. This hadith also contains an important social message about the necessity of providing qibla direction indicators in public places. Tourism managers or mosque administrators should conduct accurate remeasurements of the qibla direction to ensure that the public can worship with confidence.

From a socio-religious perspective based on living hadith, the people of West Sumatra, who are known to be religious and strongly adhere to the custom of *basandi syarak*, *syarak basandi Kitabullah* (custom based on sharia, sharia based on the Book of Allah), still uphold the values of this hadith in their daily practices: When they do not know the direction of the qibla at tourist sites, some people make *ijtihad* based on natural signs (the sun, shadows, mountains). However, others lack an understanding of the principles of *ijtihad* regarding the qibla, leading to inaccuracies in the direction of prayer. This hadith serves as a practical *fiqh* guideline for tourists, ensuring they do not neglect prayer due to uncertainty about the direction of the qibla. In terms of the accuracy of the direction of the qibla discussed in this article, the author uses the method of measuring the direction of the qibla, namely the Daily Qibla Direction, where measuring the direction of the qibla using this method can be done at any time according to the results of the time calculations as described above. The qibla direction is a measurement method that utilizes the sunlight that is directly above the Kaaba at that time. *Rasdul Kiblat* is also interpreted as the path to the qibla, because at that time, the shadow of an object falling on a certain place indicates the direction of the qibla. The shadow in question is when the shadow is perpendicular to a flat surface.³⁰

When conducting observations and before conducting field observations, the author noticed that the buildings or prayer areas provided by the management and the community appeared neat and straight, showing no inclination, but some appeared to be facing a different direction when the congregation was performing prayers. Based on this, the author took the initiative to conduct measurements in order to observe the direction of prayer in several tourist areas. The results showed that after measuring the direction using a compass, the direction of the qibla varied in several prayer areas in tourist areas in West Sumatra. Each prayer room or permanent prayer area, such as a *musala*, faced west.

As is well known, the true direction of the qibla in Indonesia is westward, tending toward the north, or more precisely, northwest. Therefore, the author conducted research on the issue of the direction of the qibla for prayer in several tourist areas in West Sumatra. After conducting field observations in different locations from July to early November 2025, it was found that calibration here aims to remeasure the direction of the qibla using the *rashdul qibla* method, which utilizes the shadow of a perpendicular object at a certain time.

From the observations made by the author, it appears that the direction of the qibla in several tourist attractions is not accurate. as seen in several prayer areas in tourist attractions that show

³⁰Muhammad Yunus, “Hadis Tentang Arah Kiblat : Kritik Pemikiran Ali Mustafa Yaqub,” *Jurnal Al-Irfani STAI Darul Kamal* VI, no. 1 (2020): 8–17, <https://journal.staidk.ac.id/index.php/irfani/article/view/3>.



variations ranging from 0° to 7° during the observation. This can be seen through documentation and data records of qibla direction checks in prayer areas in several tourist attractions. This significant difference is due to the measurement method, the tools used, and the influence of understanding of fiqh qibla direction. In addition to using a compass and the Rashudul Qibla method (Qibla shadow), the author also drew a line aligned with the Qibla direction to measure several prayer areas or spaces in tourist areas in West Sumatra and its surroundings.

In addition, the author believes that the prayer areas at tourist attractions do indeed show varying directions of the qibla, even within the same tourist attraction. This is because the direction of the qibla is not simply facing west, but requires precise calculations to determine the accuracy of the actual direction of the qibla. It is also known that the qibla of Indonesia itself is based on the northwest direction. As stated in MUI Fatwa No. 5 of 2010, calculations are necessary when determining the direction of the qibla.

To provide a solution to the problem of qibla direction in prayer areas in several tourist attractions in West Sumatra, which is considered to be quite low and lacking in attention, it is necessary to have a program to measure or calibrate the qibla direction of prayer areas in tourist attractions in West Sumatra, whether they are provided or managed by tourist attraction managers or communities that provide prayer areas. This is, of course, aimed at ensuring the direction of the qibla of existing prayer rooms, in order to reduce problems related to the deviation of the direction of the qibla in prayer rooms in tourist areas in West Sumatra, which are considered to have received insufficient attention. This can be done occasionally to determine whether the direction of the qibla in these places is correct or has deviated significantly. This is because, basically, there are many factors that affect the deviation of each place. To anticipate this, qibla direction calibration is an activity that can be carried out to match the qibla direction and increase attention to the qibla direction in prayer rooms at several tourist attractions in West Sumatra Province or all existing tourist attractions, considering that facing the qibla is one of the requirements for valid prayer.

In addition, the general level of awareness among people who are directly or indirectly involved in the accuracy of the qibla direction in several tourist areas in West Sumatra is classified as moderate. If measured using awareness theory, awareness in language comes from the word “aware,” which means to feel, know, and understand. Awareness is often used as a term that encompasses a person's perception, thoughts, feelings, and memories that are active at a certain time. In this sense, awareness is synonymous with self-awareness. However, awareness also includes perceptions and thoughts that are vaguely recognized by individuals until their attention is finally focused.

D. Conclusion

This article presents three conclusions. First, the problem of qibla direction in prayer rooms at several tourist attractions in West Sumatra can be broadly divided into three categories. The first is the technical category, which includes technical problems such as the lack of qibla markers,



differences between the qibla direction and the building design, the incompatibility of the existing qibla direction with the qibla direction application, the lack of knowledge about the qibla direction, and the existence of different qibla indicators between one prayer room and another in the same tourist area. Then there are non-technical problems that may arise from tourist congregations, such as differences in beliefs, reluctance to correct any doubts that exist, and prejudices about local wisdom, such as the belief in attributing modern tools and fiqh problems, the congregation's assumption that there is a lack of knowledge about fiqh regarding facing the qibla. fanaticism about facing the qibla even though there is tolerance regarding the direction of the qibla. Therefore, to overcome the problem of the direction of the qibla in prayer areas in tourist areas, especially in West Sumatra, it is necessary to disseminate information related to knowledge about fiqh regarding the direction of the qibla, methods for determining the direction of the qibla, tolerance regarding the direction of the qibla, and standardization of the direction of the qibla in tourist areas.

The responses of visitors to tourist attractions regarding the direction of the qibla at several tourist attractions in West Sumatra can also be categorized into three categories: Proactive (high religious awareness) Tourists who maintain their prayers even at tourist sites. They make an effort to find the direction of the qibla using a compass, digital applications, or by asking local residents. Then there are adaptive responses (worship based on estimation), such as tourists who pray in the estimated direction without using any tools. And passive responses (less concern for the direction of prayer and prayer), including some tourists who do not pray at tourist sites because they do not know the direction of prayer or there is no clean place, and there are also those who delay prayer.

Furthermore, the accuracy of the qibla direction in prayer rooms located in several tourist areas in West Sumatra shows that there are 2 prayer rooms with a qibla direction that is classified as very accurate, 8 prayer rooms with a qibla direction that is classified as accurate, 6 prayer rooms with a qibla direction that is classified as fairly accurate, and 3 prayer rooms with a qibla direction that is classified as less accurate. In percentage terms, 10% of prayer rooms in several tourist areas have a qibla direction that is classified as very accurate. Then, 42% have an accurate qibla direction, 32% have a fairly accurate qibla direction, and 16% are classified as inaccurate. This inaccuracy in the direction of the qibla is due to the management status of the prayer rooms, which are managed by the community. The community sells goods in tourist areas and provides prayer rooms to attract visitors to shop at their stalls or food stalls. The community also manages public toilet facilities and adds prayer rooms to the toilet buildings, so sometimes the prayer rooms provided are permanent, while sometimes they are non-permanent and can change in function.

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