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Maqāṣid Syariah Jasser Auda and the Dynamics of Social Resistance to Changes in the Direction of the Qibla at the Agung Mosque of Sungai Penuh City, Kerinci Regency, Jambi

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ABSTRACT

The study explores community opposition to the qibla direction change at the Agung Mosque of Sungai Penuh, Kerinci Regency, Jambi, using Jasser Auda's Maqāṣid al-Sharī'ah framework. A qualitative approach was employed with 15 participants including religious leaders, traditional figures, and community members. Data were gathered through in-depth interviews, participatory observation, and document analysis, then analyzed using Auda's six systemic features. Results reveal that interrelated hierarchy and multidimensionality primarily influence community decision-making. In the hierarchical structure, ancestral spiritual authority and local cultural identity rank above astronomically-determined qibla direction. Community resistance stems not from irrationality but from multidimensional rationality grounded in theological legitimacy, local epistemology, and spiritual trust in ancestral heritage. Religious adherence is shaped by maslahah principles—collective well-being that preserves spiritual authenticity, social stability, and cultural continuity. The study demonstrates that community resistance represents strong epistemological commitment to local knowledge and ancestral spirituality as legitimate religious authority sources. These findings significantly contribute to Islamic law discourse from local perspectives, exemplifying how Maqāṣid framework can illuminate socio-religious logic of contemporary Muslim communities rooted in epistemological pluralism and local spirituality.

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PENDAHULUAN

The direction of the Qibla has become the object of interdisciplinary scientific study encompassing astronomy, geodesy, Islamic studies, and the sociology of religion. Determining the accurate direction of the Qibla involves significant technical complexity: from Jakarta to Mecca (approximately 7,900 km), a deviation of just one degree can result in a displacement of more than 100 kilometers from the actual position of the Kaaba (Priyatikanto et al., 2023). Modern astronomical technology including GNSS (Global Navigation Satellite System), spherical trigonometry, and GIS-based applications allows for precise calculations based on geographic coordinates with an accuracy of up to an arc-minute (Sabiq, 2019; Saksono et al., 2018).

However, technology does not automatically change people's religious practices. Deviations in the direction of the Qibla are common in historic mosques across Muslim countries, such as in Tunisia where most city mosques have an azimuth of around 147° (modeled after the Agung Mosque of Kairouan built in 670 AD), while astronomical calculations indicate the true direction is around 110° - 113° (King, 2019). In Indonesia, the country with the largest Muslim population in the world, the astronomically calculated direction of the Qibla ranges from 291° - 295° (21° - 25° north west) depending on the location of the particular archipelago, but many traditional mosques face west or towards the sunset (Izzuddin et al., 2021).

The Agung Mosque of Sungai Penuh in Jambi Province was originally known as the Pondok Tinggi Mosque. However, in 1953, Vice President Mohammad Hatta changed the name during a visit to Kerinci, which at the time was still part of the Pesisir Selatan and Kerinci regencies. During his visit to the mosque, Hatta performed prayers, congratulated the mosque and admired its unique building and architecture. He even requested that the top of the mosque be left uncovered so that future generations could study it. The mosque was built through mutual cooperation on June 1, 1874, with initial materials consisting of a palm fiber roof, bamboo walls, and a pelupah floor. After that, it was renovated several times, until a zinc roof was used in 1925. In 2016, it was renamed the Agung Mosque of Sungai Penuh. (Miranda Lestamega, 2025)

The Qibla direction debate is evident in the disagreements among Indonesian Muslim astronomers: Facing the Qibla during prayer is more of a "spiritual prerequisite" than exact physical accuracy, as building a mosque or standing for prayer requires extreme precision that is impossible to achieve (Saksono et al., 2018), from thousands of kilometers away. In contrast, Bashori (2015) states that "correcting the Qibla is indeed very urgent" and can be done using simple techniques such as looking at shadows (Bashori, 2015).

According to the scholars' perception of the law regarding facing the direction of the Qibla, there are two main concepts: *'ayn al-ka'bah* (facing directly

towards the Kaaba building) and *jihat al-ka'bah* (facing the general direction of the Kaaba). The majority of scholars from various schools of thought believe that *jihat al-ka'ba* hacceptable when *'ayn al-ka'bah* which is more precise cannot be determined (Mutrofin et al., 2025). In astronomy there are two tolerances for deviation of the qibla, namely mathematical tolerance and sociological tolerance. Mathematically, tolerance lies in the ability to face three directions: the direction of the Kaaba, the direction of the Grand Mosque, and the direction of the holy land. Sociologically, the tolerance for deviation of the qibla is an arc of 6° to the left or right of the Kaaba building (Hambali, 2013). The Agung Mosque of Sungai Penuh with a deviation of 20°-23° clearly exceeds this sociological tolerance threshold, although there is resistance to correction.

Previous studies on the direction of the Qibla can be categorized into three: (1) technical-astronomical studies that focus on measurement and calculation methods (Izzuddin et al., 2021; Raharto & Arifin, 2011), (2) empirical accuracy studies that measure the deviation of mosques in various regions of Indonesia such as in Kerinci Jambi (Zufriani, 2016) and (3) Sociological studies on resistance to correction are very few and often generalize the phenomenon as conservatism or traditionalism without conducting in-depth analysis (Hilma, 2025). In understanding resistance to Qibla direction correction, epistemological, theological, sociocultural, and psychological aspects are not integrated. This is a big mistake. Why is there resistance to Qibla direction correction despite awareness of deviation, which is an important question that has not been adequately answered? Is this simply a result of ignorance, emotional ties to ancestral heritage, or a manifestation of a more complex decision logic that goes beyond the rational irrational dichotomy.

This study uses Jasser Auda's Maqāṣid Syariah framework as an analytical instrument to fill this gap. Auda (2008) created an approach to understanding the objectives of Islamic law, namely *maqāṣid al-sharī'ah* (Auda, 2008). This approach goes beyond classification. *darūriyyāt*, *hājiyyāt*, *tahsīniyyāt* that already exists. In *Shariah Maqāṣid* Auda has six systemic features, namely *cognition* (epistemological dimension of knowledge), *wholeness* (integrity and interconnection of elements), *openness* (openness to change and context), *interrelated hierarchy* (hierarchy of interrelated values), *multidimensionality* (multiplicity of dimensions of consideration), and *purposefulness* (goal orientation or maqāṣid). *Shariah Maqāṣid* This approach was chosen because it allows for a more thorough and comprehensive analysis. Thus, differing views are not simply understood as a defense of old traditions or a lack of knowledge, but rather are seen as the result of the influence of various religious, social, economic, and psychological factors on the decision-making process. Furthermore, understanding the structure of values helps explain how societies in certain contexts tend to prioritize respect for ancestors and social harmony over values. Ultimately, this approach is oriented toward broader religious goals (*maslahah*), namely realizing the spiritual and social well-being of society as a whole, rather than simply emphasizing the formality or validity of religious rituals.

LITERATURE REVIEW

Research on qibla direction changes in Indonesia has identified complex dynamics of social conflict and community resistance (Am & Harun, 2023). found that qibla directions in Jambi Province, including Kerinci Regency, were measured using compasses with communities believing westward orientation, necessitating modern astronomical remeasurement. Akbar dan Asman (2020) identified generational conflict in Sejiram Village where younger generations desired qibla correction while elders rejected change. (Muhalling et al. 2021) demonstrated that Kendari mosque qibla determinations prioritized consensus, aesthetics, and spiritual tranquility over geographical accuracy. (Faiz et al. 2025) found the 22-degree deviation at Makale's Great Mosque represented social compromise and minority Muslim existential strategy analyzed through maqāsid al-sharī'ah framework.

Jasser Auda's maqāsid al-sharī'ah framework has significantly contributed to contemporary Islamic law discourse. (Zaprulkhan, 2018) explained Auda's systems approach comprising six features: cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness, enabling Islamic law as adaptive social construction responsive to context. (Musarrofa & Muttaqin, 2024) applied Auda's theory to digital era family law, demonstrating framework flexibility. However, Auda's framework has not been specifically applied to understand community resistance from local epistemology and ancestral spiritual authority perspectives in qibla change contexts.

Local epistemology and Islamic law indigenization in Indonesia have become important academic topics. (Lohlker 2021) explained that Indonesian Islamic law development relates to Southeast Asian indigenization processes, with pluralistic legal nature enabling dialogue between universal Islamic law and local practices. Research on Islam Nusantara demonstrates that 'urf (customary practice) provides methodological foundations for local knowledge recognition in classical ushul al-fiqh tradition. However, minimal research integrates local epistemology with systemic maqāsid framework in religious practice change resistance contexts.

This research addresses significant gaps by employing Auda's six systemic features, particularly interrelated hierarchy and multidimensionality, to analyze epistemological dimensions beyond previous studies. Unlike (Faiz et al., 2025) who examined minority Muslim strategy, this research reveals Sungai Penuh resistance stems from epistemological hierarchy placing ancestral spiritual authority above astronomical calculations, representing profound commitment to local knowledge as legitimate religious authority. This research demonstrates resistance as multidimensional rationality rooted in local theological legitimacy, contrasting with previous interpretations as generational conflict or adaptation

issues, and explores epistemological pluralism showing *maslaḥah* encompasses spiritual authenticity, social stability, and cultural continuity within contextual *maqāṣid* framework.

METHODOLOGY

This study adopted a qualitative approach with an interpretivist constructivist paradigm (Creswell & Hirose, 2019) to analyze social resistance to the correction of the direction of the Qibla at the Agung Mosque of Sungai Penuh, Jambi Province. There were 15 respondents. The data were analyzed using reflexive thematic analysis with a combined deductive-inductive approach (Braun & Clarke, 2022), di mana kerangka *Maqāṣid al-Syarī'ah* Jasser Auda (6 fitur sistemik: *cognition, wholeness, openness, interrelated hierarchy, multidimensionality, dan purposefulness*,) where the framework *Maqāṣid al-Syarī'ah* Jasser Auda (6 systemic features: *cognition, wholeness, openness, interrelated hierarchy, multidimensionality, dan purposefulness*,) serves as a sensitizing concept that guides the analysis, while emerging themes are allowed to arise inductively from the data.

Result and Discussion

Thematic Analysis of Resistance to the Qibla Direction of the Agung Mosque of Sungai Penuh Through Six Features *Objectives* Sharia Jasser Auda

This article involved 15 respondents consisting of mosque administrators, religious instructors in KUA KEC Sungai Penuh, chairman of the management of the Agung Mosque of Sungai Penuh, compiler of mosque development materials from the Ministry of Religion, community leaders, sharia officers and religious scholars of Sungai Penuh city. All respondents showed awareness of the possibility of deviation in the direction of the Qibla at the Agung Mosque of Sungai Penuh, which was obtained through: (1) researcher socialization and initial measurements; (2) comparison with new prayer rooms built in different directions; (3) information from the Ministry of Religion; (4) personal experience in conducting measurements.

The results of this article are as follows, where 12 respondents (80%) rejected structural changes to the mosque despite acknowledging the possibility of deviation, with theological arguments (*jihat al-ka'bah*), cultural (ancestral heritage), and social (avoiding community conflict). Two respondents (13.3%) supported correction as a sharia obligation. One respondent (6.7%) acknowledged astronomical deviations (30%) and made personal adjustments by tilting his own prayer mat when leading the prayer but adjusting to the congregation's direction when leading the prayer.

Interestingly, the mosque management had held a meeting with four prominent Islamic scholars before the researchers conducted the measurements, resulting in a collective decision to maintain the existing Qibla direction. This

suggests that the resistance was not spontaneous but resulted from deliberations involving Islamic scholars and community leaders.

The following presentation analyzes the dynamics of social resistance to changes in the direction of the Qibla at the Agung Mosque of Sungai Penuh City, Kerinci Regency, Jambi. To understand how society builds contextual dynamics of social resistance between the authority of modern knowledge and traditional heritage, this analysis is compiled by linking field findings with the theoretical framework of the Islamic system of thought according to Auda. Each theme is described through patterns of reasoning, value orientations, and social dynamics that influence community decisions about the direction of the Qibla, following the first analysis in the following description:

Theme 1: Cognition Approach, Ancestral Heritage Authority and Temporal Relativity

According to Auda (2008), the features *cognition* emphasizes that human knowledge is contextual and continues to develop (Auda, 2008). The community at the Agung Mosque of Sungai Penuh demonstrates that respecting and upholding the heritage of their ancestors is not an absolute rejection of contemporary scientific knowledge about the accuracy of the direction of the Qibla.

Dpt.H.Herman Putra articulates the most elaborate position on Ancestral Heritage:

"In my opinion, the Grand Mosque is an ancient mosque, and the technology of the ancient times was not the same as today's technology. Perhaps our ancestors' measurements were accurate back then. This is because the declination of the Qibla changes daily, as the Earth rotates."

This statement reveals the difference between the measurements of the Qibla by our ancestors and modern ones not as an error of our ancestors, but as a result of changing astronomical conditions, such as Earth's rotation and declination. This is an attempt to maintain the validity of our ancestors' heritage while acknowledging modern astronomical knowledge. The argument of changing declination, although not entirely astronomically accurate in this case, demonstrates the community's attempt to integrate the two systems of knowledge rather than favoring one over the other.

Dpt. H. Umar Abbas strengthens the dimension of this thinking structure by emphasizing the process of togetherness in the establishment of the mosque:

"As far as I know, the construction of this Grand Mosque was carried out by ninety families or ninety men. It seems that it was right because no one protested

¹ Dpt.H.Herman Putra, Ketua Pembangunan Masjid , "Wawancara" (Sungai Penuh, 2025).

*because our parents understood better than us, so we face the direction of the Qibla."*²

The figure of 90 heads of families or 90 men represents a form of collective cooperation; it is impossible for 90 people building a mosque together to make a mistake in determining the direction of the qibla. This reflects the understanding that truth in a societal context is not only a matter of individual precision but also of collective consensus (*ijma' local*). The absence of evidence of protest from the public is considered valid.

Rio Bendri Putra adds a spiritual epistemological dimension:

*"The Kaaba itself has two qibla directions, namely the outward qibla direction that unites the people towards the Kaaba and the inward qibla which is in accordance with our conscience. If the Kaaba is not visible then it is called the inner qibla, in essence our mind still points towards the Kaaba."*³

The concepts of "outward qibla" and "inner qibla" reflect a dualistic understanding of the direction of worship, encompassing both physical and spiritual dimensions. In the geographical context of the Agung Mosque of Sungai Penuh, when the Kaaba is not directly visible, the "inner qibla" becomes more dominant. This demonstrates a contextual system of knowledge, where spiritual orientation is seen as more essential than astronomical accuracy.

Dpt. Saiful Anwar provides a different perspective that acknowledges astronomical deviations but understands social complexities:

*"In my opinion, astronomically speaking, it has changed by 30%. In my opinion, the direction of the Qibla set by our ancestors in ancient times was correct, but as time goes by and the position of the earth changes, the direction of the Qibla also changes."*⁴

Dr. Saiful Anwar was the only respondent to explicitly mention the deviation (30%), indicating his more technical astronomical knowledge. However, he maintained the truth of his ancestors by attributing the change to external factors (the position of the Earth). Most interesting is his personal practice:

"I myself change the direction of the prayer rug when praying there. When I am the imam there, I tilt the direction of the qibla, but when I am a follower, I straighten it."(Dpt. Saiful Anwar, 2025)

This practice demonstrates the negotiation of individual knowledge within the framework of collective religious life. Personally, he believes in the accuracy

² Dpt. H. Umar Abbas, Imam Masjid Agung Sungai Penuh, "Wawancara" (Sungai Penuh, 2025).

³ Rio Bendri Putra, Ketua Masjid Agung Sungai Penuh, "Wawancara" (Sungai Penuh, 2025).

⁴ Dpt. Saiful Anwar, Imam Masjid, "Wawancara" (Sungai Penuh, 2025).

of direction based on astronomical calculations, reflected in his habit of tilting his prayer mat when serving as imam. However, he still conforms to the community consensus when acting as a follower, following the direction of the majority. This attitude is not a form of inconsistency, but rather a rational and spiritual adaptability in harmonizing personal beliefs with socio-religious order without prioritizing claims of a single truth.

From the analysis above, it can be explained that the Sungai Penuh community does not reject the progress of modern scientific knowledge, but rather places it within a more comprehensive framework of understanding. This framework includes several main views: (1) awareness that truth can change along with the context and developments of the times (2) the authority of collective knowledge, where the agreement of the founders serves as the basis for the legitimacy of knowledge (3) spiritual-physical dualism, namely the belief that the direction of the inner qibla reflects a dimension of knowledge that goes beyond physical accuracy and (4) balance between personal beliefs and social agreements, which allows the expression of individual faith without abandoning harmony in communal life. This view is in line with the concept of cognition according to Auda city, that human knowledge is perspective, contextual, and not absolute.

Theme 2: Approach Wholeness The Mosque as an Integrated System: Identity, Heritage, and Social Cohesion

In Features *wholeness* According to Auda (2008), he emphasized that every element in a system must be understood comprehensively, not as a separate part.alone(Auda, 2008). In this context, the direction of the qibla of the Agung Mosque of Sungai Penuh is not seen merely as a technical matter or an astronomical calculation, but as an interconnected component encompassing community identity, historical heritage, social cohesion, and local economic activity. Thus, the direction of the qibla serves as a symbol that unites various dimensions of community life, not simply a means of determining the direction of worship.

Rio Mauledy Ahmad, as chairman of the mosque management, explained that:

*"Previously, we from the Sungai Penuh Grand Mosque management had held a meeting with four important clerics in our opinion from the Sungai Penuh community, and the decision was that the Sungai Penuh Grand Mosque does not need to change the direction of the Qibla and will continue to follow the current direction of the Qibla."*⁵

A meeting with four Islamic scholars before the researchers conducted the measurements demonstrated that the decision regarding the direction of prayer (qibla) was not an individual decision, but rather a collective decision involving

⁵ Rio Mauledy Ahmad, Imam Masjid Agung Pondok Tinggi, "Wawancara" (Sungai Penuh, 2025).

many parties. The mosque management did not make the decision unilaterally but instead involved religious scholars and community leaders, demonstrating that the change in direction of prayer (qibla) was understood as an issue affecting the entire community, not just individual aspects.

Dpt. Jumaidi expressed his concern that the changes could cause division or disruption to the established order.

"If you want to change the direction of the Qibla, even if it's just a prayer mat, it will seem difficult because there will definitely be people who reject it. If I tilt the prayer mat and the congregation is straight, then this is against the rules." (Dpt. Jumaidi, 2025)

There's concern that tilting the prayer rug while the congregation stands straight would violate the rules. When the imam and the congregation face different directions, it's not just a technical issue but also a symbol of social difference. Alignment in the direction of the Qibla represents social harmony; we all face one direction together.

The mosque as a symbol of community identity, as stated by Hendrizal, S.Ag that

*"The Agung Mosque of Sungai Penuh is also a tourist attraction or one of the tourist assets of Sungai Penuh City because it has a unique history of construction, even the painting on the Agung Mosque of Sungai Penuh depicts the Logo of Sungai Penuh City."*⁶

The mosque is not only a place of worship but also a symbol of civic identity. The mural depicting the city logo makes the mosque a representation of Sungai Penuh's collective identity. Changing the mosque's orientation is not simply a technical adjustment but also has the potential to alter a cultural landmark that has become part of the city's identity. An economic dimension also emerges: the mosque, as a tourist asset, contributes to the local economy, and structural changes could impact this historic-tourism value.

The researcher's findings also show that there is concern among community leader Dpt Ahmad Umar. *"If the Sungai Penuh Grand Mosque is changed or the direction of the Qibla is changed, it will result in complaints from the community or could result in the congregation wanting to build a new mosque."*⁷

The threat to build a new mosque is not merely an emotional expression, but rather reflects a real concern that changing the direction of the Qibla could trigger divisions within the religious community. The community, once united around the Grand Mosque, risks splitting into two groups: one maintaining the old Qibla, and the other following the revised Qibla. This situation has the potential to disrupt the social unity that has been maintained for decades.

⁶ Hendrizal, S.Ag, Kasi Bimas Islam Kota Sungai Penuh, "Wawancara" (2025).

⁷ Dpt Ahmad Umar, Tokoh Masyarakat Sungai penuh, "Wawancara" (Sungai Penuh, 2025).

Analytical Interpretation (Features Wholeness): The direction of the qibla of the Agung Mosque of Sungai Penuh is embedded in a system that includes: (1) cultural identity (city symbol, tourism asset) (2) social cohesion (ritual harmony as a metaphor for community unity) (3) local economy (religious tourism) (4) community stability (avoiding fragmentation). Changing one element (qibla) has the potential to disrupt the entire system. This is in line with the features wholeness Auda that the parts must be understood in a systemic context, not in isolation.

Theme 3: Approach Openness

According to AudacityA community's ability to adapt to environmental changes without losing its identity is crucial. The Sungai Penuh community embraces change, but they are also selective. They carefully consider what changes are appropriate and how to implement them while remaining in line with established principles and customs.

Dpt.H.Herman Putra shows limited openness:

"Even if you want to straighten things out, you can only change the prayer mats, there's no need to change the mosque."

Rio Bendri Putra also agreed with the same approach:

"If there are figures who say they want to change it, then only the prayer rugs are enough and it is impossible to change the mosque because the mosque itself is a culture."

Dpt. Yuni Lizar expressed similar openness:

"If we don't agree with the direction of the mosque, we just need to move the prayer mat."

A consistent pattern that emerges is a strategy of compromise regarding the direction of the qibla: structural changes to the mosque are unacceptable, but individual adjustments to prayer rugs are tolerated. This reveals a hierarchy of change: Unchangeable: The physical structure of the mosque (mihrab, building orientation) Acceptable: Individual adjustments (position of prayer rugs) Personal Sphere: Personal beliefs and practices.

This phenomenon is not a rejection of change, but rather an affirmation of the distinction between collective and personal change. Change that impacts shared life demands stronger social legitimacy than limited individual adjustment.

Mr. Roma from the Ministry of Religion articulated the importance of process in openness:

"Regarding the direction of the Qibla, there are steps we must take. We cannot simply inform the public about the error in the direction of the Qibla in the mosque. We must first communicate with the ulama and the public. We cannot simply inform them, but there must be an intermediary so that they are accepted."

Roma identifies a hierarchy of authority in the process of change:

1. Scientific Authorities (Ministry of Religion, astronomers): Measure and identify deviations
2. Sungai Penuh Ulama Authority: Validating the findings theologically and conveying them to the community
3. Community Authority: The community as the final decision maker through consensus

Roma emphasized that scientific authorities cannot directly inform the public; an intermediary, namely the Sungai Penuh cleric, is required. This demonstrates that the legitimacy of the process is as important as the accuracy of the content: scientific information will not be readily accepted without passing through channels recognized by local culture.

Dpt. Yuni Lizar identified the main challenges:

"The challenge now is how to socialize to the public about the change in the direction of the Qibla."

Dpt. Saiful Anwar also stated:

"Socializing the change in the direction of the Qibla to the public is quite difficult, so the change itself is enough for each individual to believe in."

The challenge in this socialization process is not simply a matter of communication, but rather shows that openness has prerequisites: any changes need to be communicated with respect for local authority structures, through deliberations involving various parties, and by considering broader social consequences.

Analytical Interpretation (Openness Feature): Society demonstrates selective openness with the following criteria: (1) hierarchy of change: structural vs. individual (2) hierarchy of authority: scientific → ulama → society; (3) legitimacy of the process: change must go through culturally legitimate channels (socialization through ulama, not directly from external authorities) (4) pragmatic compromise: prayer mats as a "buffer zone" between maintaining tradition and accommodating new knowledge. This is in line with the features *openness* Auda that the system is open to change but with mechanisms that ensure that changes do not damage the integrity of the system.

Theme 4: Approach Interrelated Hierarchy

Feature *interrelated hierarchy* Auda emphasized that values within the Islamic system are not fixed but dynamic and context-dependent. The findings show that the Sungai Penuh community navigates a complex hierarchy of values where various theological, social, cultural, and economic considerations interact, and priorities shift depending on the context.

Afdal from KUA represents the priority of technical-theological accuracy:

"Facing the Qibla is a valid requirement for prayer, not only in my opinion, but also according to the Quran. If the direction of the Qibla is incorrect in the mosque, and we already know the degree of error, it means our prayer is incomplete. In my opinion, if the direction of the Qibla is not correct, we must change it and move it to the correct direction."

According to Afdal, precision in the direction of the Qibla is the highest priority: if any errors are discovered, they must be corrected because this affects the perfection of worship. Afdal's hierarchy of values is: the validity of worship is highest, followed by technical accuracy, and finally, adherence to Qur'anic commands.

However, the majority of other respondents indicated a different hierarchy of values. Dpt. H. Herman Putra prioritized jurisprudential flexibility:

"But legally it is valid, because we do not see the Kaaba, unless we see the Kaaba then we are obliged to pray facing the Kaaba, according to the law it is valid because we do not see the Kaaba."

Herman Putra uses the doctrine *jihat al-ka'bah* as a theological justification: when the Kaaba is not visible (long distance condition), then the obligation is to face the general direction (*jihad*), not the exact direction (*'ayn*). Herman Putra's hierarchy of values is firstly the Validity of Jurisprudence (doctrine *jihad*), second Avoiding Difficulties (*Maslahah*) and thirdly Technical Accuracy (subordinate in long distance conditions).

Rio Bendri Putra added the dimension of the unity of the people:

"The concept of the Kaaba itself is to unite the people, the mosque itself is a culture."

For Rio Bendri, the hierarchy of values is:

1. Unity of the Ummah (direction of the Qiblah)
2. Cultural Preservation (mosques as heritage)
3. Geometric Accuracy (not a top priority)

His argument that "the concept of the Kaaba to unite the people" reveals a theological-purposive understanding: the purpose of the qibla is symbolic unity, not geometric precision. If correcting the qibla actually leads to societal disunity, then the true purpose of the qibla (unity) is violated even if geometric precision is achieved.

Dpt. Saiful Anwar shows a contextual hierarchy:

"When I was the imam there, I tilted the direction of the qibla, but when I was the follower, I straightened it."

Saiful Anwar's practice reveals that the hierarchy of values shifts depending on the role:

1. As Imam (responsibility to lead): Astronomical accuracy is prioritized
2. As a Makmum (part of the congregation): Community cohesion is prioritized

Analytical Interpretation of Features *Interrelated Hierarchy* is that there is no single hierarchy of values held by all members of society. Afdal (formal authority of KUA) prioritizes ritual-theological accuracy, while the majority of local figures prioritize social cohesion, jurisprudential flexibility (*jihad*), and heritage preservation. What is most interesting is the dynamic and contextual hierarchy (the case of Saiful Anwar), the prioritized values change depending on the role and context. This is in line with the feature *sinter related hierarchy* Auda believes that the hierarchy of values in Islam is dynamic and contextual, not fixed and absolute.

Theme 5: Approach Multidimensionality Multidimensional Considerations in Decision Making

Feature *multidimensionality* Auda emphasized that decisions within the Islamic system must simultaneously consider various dimensions—individual, family, community, and ummah—as well as material, social, intellectual, moral, and spiritual dimensions. Findings indicate that the Sungai Penuh community integrates at least six dimensions in decision-making regarding the direction of the qibla:

Theological-Jurisprudential Dimension:

Dpt.H.Herman Putra and Rio Mauledy Ahmad use the geographical distance argument:

"We are far from the Kaaba and do not see the Kaaba"(Ahmad)

"Legally it is valid, because we don't see the Kaaba"(Herman Putra)

This argument is rooted in classical jurisprudence which distinguishes between conditions *ru'yat al-ka'ba h*(seeing the Kaaba) where *'ayn al-ka'bah*(exact direction) mandatory, versus condition *ghaib 'an al-ka'bah* (not seeing the Kaaba) where *jihat al-ka'bah*(general direction) is sufficient. The use of this doctrine demonstrates sophisticated theological considerations, not mere conservatism.

Psychological Dimension:

Dpt. Saiful Anwar reveals the psychological dimension in his practice:

"I myself changed the direction of my prayer mat when praying there, but it was difficult to persuade the local community to change because the majority of the people objected to the change... as for the change itself, it's enough for each individual to believe in it."

The phrases "objection to change" and "sufficiently convinced by each individual" reveal dimensions of psychological comfort and personal trust. People who have prayed for decades with a certain orientation will experience cognitive and emotional discomfort if suddenly told they've been wrong. This isn't simply

rational resistance but an emotional attachment to a practice that's become ingrained in their bodies and habits.

Dpt. Yuni Lizar also touched on this psychological dimension:

"The majority of people still want to hold on to what their ancestors did."

"Holding on to the ancestors" is not just an argument but also a psychological need for identity and a feeling that the world is stable and predictable because it follows the same patterns as previous generations.

Spiritual-Purposive Dimension (*Objectives*):

Rio Bendri Putra articulates the purposive dimension clearly:

"The concept of the Kaaba itself is to unite the people."

The direction of the Qibla (*goal*) is the unity of the people, not geometric precision per se. If the qibla correction achieves precision but sacrifices unity, the goal is violated. This is a sophisticated theological-purposive reasoning: the means (physical direction) are subordinated to the end (spiritual and social unity).

Dpt.H.Herman Putra also emphasized purposive:

"But legally it is valid, because we don't see the Kaaba."

The "valid" theory is based on the understanding that the purpose of the law of the qibla is to direct the people precisely towards the Kaaba, without requiring millimeter-level accuracy, which is impossible to achieve from a distance.

Analytical Interpretation of Multidimensionality Features: The decision-making process of the Sungai Penuh community reflects the integration of six dimensions simultaneously: (1) theological-jurisprudential (*jihat al-ka'bah*, the outer and inner qibla) (2) epistemological (consideration between traditional knowledge and modern science) (3) socio-community (maintaining congregational cohesion and preventing division) (4) cultural-historical (preservation of the mosque as a legacy and continuity with ancestors) (5) psychological (sense of comfort, trust, and inner peace) and (6) spiritual-purposive (the meaning of the qibla as a symbol of the unity of the community). Each dimension does not stand alone, but interacts with each other within a comprehensive framework of consideration. This is in line with the multidimensionality feature according to Auda, which emphasizes that decision-making in the Islamic system must encompass various layers and aspects of life.

Theme 6: Approach Purposefulness

Auda's purposefulness emphasizes that the Islamic system should be oriented toward sharia objectives (*maqasid*), rather than trapped in a rigid textual approach to methods or means (*wasā'il*). The findings indicate that the Sungai Penuh community applies profound purpose-based reasoning, clearly distinguishing between ultimate goals such as community unity, collective

spiritual well-being, and heritage preservation, and technical means, namely the geometric accuracy of the direction of the qibla.

Dpt.H.Herman Putra articulates purposive priorities clearly:

"But legally it is valid, because we do not see the Kaaba, unless we see the Kaaba then we are obliged to pray facing the Kaaba. So if the direction of the qibla of the Agung Mosque of Sungai Penuh changes by a few degrees, so we do not need to rebuild or make any more changes because according to the law, our prayer is already valid."

The argument "it is legally valid" is a purposive argument. *hearing*: The legal purpose of facing the Qibla is to ensure spiritual orientation towards the Kaaba, and in the condition of not seeing the Kaaba (thousands of kilometers away), general orientation already fulfills this purpose. Accuracy of a few degrees is not the main purpose (*ghayah*), but a means (*wasilah*). If the means cause too Agung social or material costs, then it can be set aside in favor of achieving a higher goal.

Rio Bendri Putra expresses the most explicit purposive reasoning:

"The concept of the Kaaba itself is to unite the people, in essence our hearts are still directed towards the Kaaba, so in my opinion, if it is directed towards Yemen, there is no problem."

The statement "the concept of the Kaaba to unite the people" is a statement about goal. The essential goal of the Qibla is the unity of the Ummah, where all face one direction. When Rio Bendri said, "If it points toward Yemen, it doesn't matter," he wasn't saying that accuracy wasn't important, but that under certain conditions, such as after an earthquake that shifts structures, community unity and belief are more important than geometric precision.

The argument that "our hearts remain directed towards the Kaaba" reveals the understanding that the true purpose of worship is an internal-spiritual orientation, not merely external-physical obedience. This parallels the understanding *hearing* classically, sharia laws have an external dimension called formal-legal and an internal dimension called spiritual-purposive, and the internal dimension is more fundamental.

Rio Mauledy Ahmad as the chairman of the board formulated the community's decision based on purposive considerations:

"The direction of the Qibla of Sungai Penuh Grand Mosque does not need to be changed. It will continue to follow the current direction of the Qibla, because we are far from the Kaaba and cannot see the Kaaba." (Rio Mauledy Ahmad, 2025)

The decision not to change is not based on the argument that the current direction is perfect and accurate, but on the basis of *Maslahah* where in conditions of long distances that do not see the Kaaba, the cost of renovation, the potential for fragmentation of society, the psychology of society, namely anxiety about the

validity of past worship, as well as changing ancestral heritage that outweighs the benefits of the astronomical accuracy of the direction of the Qibla itself.

Mr. Roma from the Ministry of Religion acknowledged this purposive complexity:

"Regarding the prayer in the direction of the Qibla, one of the conditions for its validity is that if the reason is the distance from the Kaaba, then because of that, the existence of sophisticated measuring instruments is now available."

Roma acknowledged two potentially conflicting goals: (1) fulfilling the requirements for valid prayer (accuracy of the Qibla) and (2) maintaining social harmony in a context where interviews are difficult to provide understanding to the community. The solution he offered was a gradual process through intermediaries of religious scholars and community leaders, demonstrating an understanding that achieving the goal of accuracy must be done in a way that does not sacrifice the other goal, namely social cohesion.

Dpt. Yuni Lizar articulates the Islamic purposive principle explicitly:

"Islam is a broad religion, it is not burdensome or difficult."

This statement refers to the principle *raf'u al-haraj* for the elimination of difficulties in ushul fiqh one of the goals Sharia is about ease, not hardship. If correcting the Qibla causes excessive social, psychological, or material hardship, then the principle *raf'u al-haraj* can be invoked to preserve ancestral heritage or seek compromise solutions such as individual prayer rug customization.

Researchers see how the community maintains the direction of the Qibla based on the guidance of their ancestors in the most rational way for the Agung Mosque of Sungai Penuh.

The phrase "the most rational way" shows that, for society, maintaining the direction of ancestral heritage is not an irrational act, but rather a form of goal-oriented rationality, namely an effort to maximize overall welfare which includes:

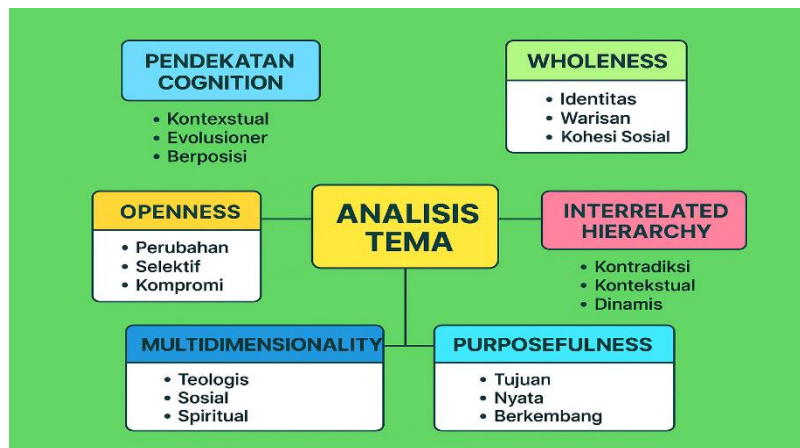
1. *Maslahah* Spiritual: Inner orientation to the Kaaba, peace of mind in worship
2. *Maslahah* Social: Unity of the congregation, avoiding fragmentation of society
3. *Maslahah* Cultural: Preservation of heritage, continuity with ancestors
4. *Maslahah* Psychological: Ontological security, avoiding anxiety about the validity of past worship
5. *Maslahah* Economics: Maintaining the historical-tourist value of the mosque, avoiding major renovation costs

People calculate that *benefit* the total of maintaining the current direction is Agunger than *benefit* from technical precision corrections that can cause harm, both social, psychological and cultural.

Analytical Interpretation (Purposefulness Feature): The Sungai Penuh community displays mature and reflective teleological reasoning—*maqasid*. They

are not trapped in a narrow technical approach, such as an emphasis on the geometric precision of the direction of the qibla, but rather place the objectives of sharia as their primary orientation. These objectives include the unity of the community (maqṣad al-qiblah), ease of religious practice (raf' al-ḥaraj), internal spiritual deepening (qiblat batin), and comprehensive welfare encompassing spiritual, social, psychological, and cultural dimensions. When technical means conflict with these objectives, the community consciously prioritizes maqṣid as the highest principle in decision-making. This attitude is fully in line with Auda's concept of purposefulness, which emphasizes that the Islamic system must be oriented towards achieving the objectives of sharia, rather than being tied to a textual and procedural approach (wasāil).

To integrate the six themes above, the resistance of the Sungai Penuh community to the correction of the direction of the qibla is not a manifestation of irrationality, ignorance, or rigid conservatism, but an expression of multidimensional logic based on *hearing* which can be visualized as follows:



Gambar 1. Mindmap Analisis Tema 6 Maqṣid Auda

This article makes an important contribution to the study of Maqṣid al-Syarī'ah by demonstrating the practical and data-based application of an integrated systems-based approach (Auda, 2008). This article makes an important contribution to the study of Maqṣid al-Syarī'ah by demonstrating the practical and data-based application of an integrated systems-based approach (H. Ahmed & Abozaid, 2022; Al-Raysuni, 2005; Kamali, 2011), this article utilizes six components or integral parts in a system that interacts with each other as a descriptive analytical tool to examine the mindset of Muslim communities in making decisions amidst the knowledge conflict between contemporary astronomy and traditional cultural heritage.

The finding that the Sungai Penuh community integrates ancestral and scientific knowledge through a strategy of temporal relativity (a feature of cognition) enriches the discourse of contemporary Islamic epistemology. In contrast to the “tradition versus modernization” narrative that dominates the literature on Islam and modernization (Hefner, 1998; Ricklefs, 2012), the

community demonstrates dual epistemologies that do not exclude each other: Dpt.H.Herman Putra's argument about changes in the Earth's declination, although astronomically not entirely accurate, to explain the permanent deviation of the Qibla is an attempt at epistemic reconciliation that acknowledges the validity of modern instruments while maintaining the epistemic honor of the ancestors.

In the astronomical literature, Marpaung and Rakhmadi et al. emphasize that the calculation of the direction of the Qibla using spherical trigonometry formulas is constant for certain geographic coordinates and does not change due to the Earth's daily rotation (Marpaung, 2015; Rakhmadi et al., 2021). However, the argument *public* about "changing declination" reveals indigenous theorizing efforts create coherent explanations within their knowledge framework to reconcile differences without discrediting ancestors. This is in line with the concept of "co-production of knowledge" in Science and Technology Studies (Jasanoff, 2004) where scientific facts and social order are produced together, rather than science as a contextual truth imposed on society (Bandola-Gill et al., 2023; Djenontin & Meadow, 2018; Ligtermoet, 2025; Wang, 2025).

The concept of "inner and outer qibla" articulated by Rio Bendri Putra reveals the dimension of incorporated knowledge (*embodied knowledge*) in Islamic practice that is less explored in the literature *Objectives* Al-Ghazali in *Ihya 'Ulum al-Din* distinguish between external knowledge, namely *'ilm al-zāhir* and the inner knowledge called *'ilm al-Bateen*, where the latter is related to *ihsan* and spiritual awareness. The concept of the inner and outer qibla *public* Sungai Penuh reflects this traditional understanding which places a spiritual-internal orientation as a dimension that is equal to or even more fundamental than external-geometric precision (Al-Gazzali, 1982). Merleau-Ponty argues that incorporated knowledge has epistemic priority because it is pre-reflective and forms identity (Merleau-Ponty, 1962). In the context of the qibla, the physical orientation practiced for decades creates *habitus* (Bourdieu et al., 1977) which is difficult to change through cognitive knowledge alone.

Feature *wholeness* Auda is manifested in the understanding of the mosque not as a separate physical structure but as a node in a web of meaning that encompasses civic identity (city logo), local economy (tourism assets), and social cohesion. This resonates with the concept (Asad, 2009) of Islam as a "discursive tradition" in which practice is inseparable from *public* historical interpretation. Al-Syatibi in *Al-Muwafaqat* emphasized that Islamic law must be understood in context *totality* not universally *juz' iyyāt*. In particular, changing the direction of the Qibla as a partial element must be understood in its impact on the overall system of social life (Al-Raysuni, 2005). Whittington suggests that in high modernity, individuals experience "ontological insecurity" due to rapid change (Whittington, 1992); maintaining the orientation of the ancestral mosque functions as an anchor of ontological security that provides continuity of identity in a changing world.

Dialectics of Usul Fiqh: Between 'Ayn al-Ka'bah and Jihatul-Ka'bah in the Era of Technological Precision

Resistance *public* Sungai Penuh brings back the classic debate on ushul fiqh about '*ayn al-ka'bah*' (facing directly towards the Kaaba building) versus *jihat al-ka'bah* (facing the general direction of the Kaaba). Al-Nawawi (1995) in *Al-Majmu' Sharh al-Muhadhdhab* stated that for those who can see the Kaaba directly *mushāhid*, must face '*ayn-nya*', while for those who are far away or unknown, just facing *aspect* (Aminuddin, 2011). Ibn Qudamah (1968) in *Al-Mughni* explains that *jihad* covers a large enough area that someone in the Sham (Syria) region can simply face the general south direction without having to be precise about the Kaaba (bin Muhammad & Al, n.d.).

The argument of the majority of Sungai Penuh figures who stated "we are far from the Kaaba and do not see the Kaaba" substantially uses the doctrine *ghā'ib 'an al-ka'bah* to justify that a few degrees of precision is not crucial. Saksono et al. argue from an astronomical-spiritual perspective that facing the qibla is a "spiritual prerequisite" rather than exact physical precision, considering that from the distance of Jakarta-Mecca (7,900 km), a shift in body position of a few centimeters already changes the direction of several arc-seconds making it impossible to achieve absolute precision (Saksono et al., 2018). In contrast, Bashori emphasizes the urgency of correction by arguing that "correcting the qibla is indeed a very urgent matter" because modern technology allows precision that was not available in the past, so that classical tolerances are no longer relevant (Bashori, 2015).

Al-Qaradawi (2007) in *Fiqh al-Awlawiyya* proposed the principle of priority in Islamic law where obligations must be ranked based on impact *Maslahah-nya*. The finding that *public* prioritizing social cohesion and the unity of the people over geometric precision can be read as an application of the principle *Fiqh al-Awlawiyat*: when two obligations conflict (*ta'arud al-wājibāt*) the obligation to precisely point the Qibla versus the obligation to maintain the unity of the congregation (*hifz al-jamā'ah*) then the priority is the impact *Maslahah*-its bigger for *public* (Sahidin et al., 2025).

Ibn Taymiyyah (1995) in *Majmu' al-Fatawa* develop principles *sadd al-dharā'i'* that is, closing the path to destruction and *dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ* to avoid harm is prioritized over gaining benefits. Decision *public* Sungai Penuh not to change the structure of the mosque even though there are deviations can be analyzed through this principle: *Maslahah* increased precision by several degrees (*jalb al-Maslahah*) sacrificed to avoid corruption fragmentation *public*, spiritual anxiety about the validity of past worship, and the potential for congregational division (*dar' al-mafāsīd*) (S. Ahmed, 1998).

Al-Shatibi (1997) developed the theory *maqasid al-mukallaf* in the sense of the mukallaf's goal which emphasizes that compliance with Islamic law must be accompanied by an understanding of the purpose behind the law. The finding that Rio Bendri Putra articulated "the concept of the Kaaba to unite the people" shows

an understanding *hearing* that the purpose of the qibla is a symbolic unity called *symbolic unity*, not geometric precision. When technical precision threatens the goal of unity, then the goal must be prioritized. This is an application of the Syatibi principle that *al-wasā'il ta'arudh judgment al-maqasid* namely, the methods of taking laws must be in accordance with their objectives (Al-Raysuni, 2005).

Islamic Astronomy and Tolerance of Deviation: Historical and Contemporary Perspectives

In the history of Islamic astronomy, astronomer scholars such as Al-Biruni (973-1048) and Ibn al-Shatir (1304-1375) developed sophisticated methods for determining the direction of the Qibla using spherical trigonometry and stellar observations (King, 2019). However, they also acknowledged that the limitations of their instruments and observational errors resulted in a margin of error that had to be tolerated. (King, 2019) documented that across different periods and regions, there was significant variation in the direction of the Qibla in mosques, even those built by renowned astronomers, suggesting that tolerance for deviation is not a modern phenomenon but a historical reality in Islamic practice.

According to Raharto and Arifin (2011), they use the gnomon shadow method and trigonometric calculations to determine the direction of the Qibla with high precision, but they also admit that "field measurements always contain an element of uncertainty" due to local magnetic field factors, surface unevenness, and human error (Raharto & Arifin, 2011). According to Bashori (2015) in *Astronomy* mathematically explains the concept of qibla deviation tolerance: from the perspective of the Kaaba as the center, there is a tolerance of 6° of arc to the left or right which is still considered to be facing the Kaaba. For the distance of Sungai Penuh-Mecca which is about 6,800 km, a tolerance of 6° is equivalent to an area of about 700 km wide, much larger than the 20-23° deviation of the Agung Mosque of Sungai Penuh (Bashori, 2015).

However, Siegel (2000) revealed in his study of the qibla in Southeast Asia that he proposed the concept of psychological qibla versus physical qibla (Siegel, 2000): even though physically-geometrically a mosque is off by a few degrees, psychologically-spiritually the congregation is already "facing Mecca" in their consciousness, and this has value in the context of worship that emphasizes intention. This argument is in line with the concept of "inner qibla" articulated by the Sungai Penuh community and is supported by the Sufi tradition that emphasizes *heart-felt* orientation of the heart as the essence of worship (Sidani & Al Ariss, 2015).

Ulum (2018) in the *Encyclopedia of Hisab Rukyat* emphasized that improving the direction of the Qibla in historic mosques that have high cultural value must be done in stages or in other words *al-tadarruj fi al-iṣlāḥ* (Ulum, 2018). According to him, the original building structure should be maintained, while the corrected direction of the Qibla can be marked in other ways, such as drawing a line on the

floor or installing a Qibla indicator (Ulum, 2018). Thus, the congregation can choose for themselves based on their respective beliefs without having to change the physical form of the mosque. This approach is in line with the results of this article which show that most religious leaders in Sungai Penuh agree with individual adjustments to the direction of the Qibla, for example through the use of prayer rugs, but reject changes to the structure of the mosque building.

Reframing Resistance: From Epistemic Justice to Rationality Objectives

The theory of knowledge justice proposed by Fricker et al. (2007) distinguishes two forms of injustice, namely testimonial injustice, the rejection of a person's credibility due to identity prejudice, and hermeneutical injustice, the lack of a conceptual framework for understanding and expressing certain experiences (Fricker et al., 2007). In the context of Sungai Penuh City, the rejection of the correction of the direction of the Qibla can be understood as a form of knowledge resistance against both types of injustice. When scientific authorities (such as the Ministry of Religious Affairs or astronomers) reject the knowledge inherited by the 90 mosque founders on the grounds of inaccuracy, in fact, testimonial injustice occurs because the local knowledge system based on community consensus and intergenerational inheritance has been ignored and discredited.

In *Al-Muqaddimah*, Ibn Khaldun introduces the idea *prophet* (Maslan & Shamsudin, 2016), which means group solidarity, as the basis of social cohesion that enables a community to survive various challenges coming from outside. The rejection of the correction of the direction of the Qibla in the Sungai Penuh community can be understood as a form of solidarity *prophet*, which is rooted in ancestral heritage and serves as a mechanism to protect collective identity from the threat of cultural destruction. As stated by Ibn Khaldun, "a strong *aşabiyyah* allows a society to maintain its principles and customs despite external pressures. This pressure comes from contemporary knowledge authorities who question the credibility of the intellectual heritage of the ancestors in this case (Alatas, 2006).

Al-Shatibi developed the concept *al-'ur f* (custom) as one of the sources of Islamic law that must be considered in *ijtihad*. The practice of facing a certain direction for more than 150 years has become *tradition* embedded in the collective consciousness *public* Sungai Penuh. Principles of *Usul Fiqhal-'ādah muḥakkamah* (established customs have legal force) and *lā yunkaru taghyir al-aḥkām bi taghayyur al-azmān* (it cannot be denied that legal changes due to changing times) show that Islamic law is flexible and responsive to socio-cultural contexts. However, this flexibility requires a deliberative process involving local authorities, not the unilateral imposition of external authority, exactly as emphasized by Mr. Roma from the Ministry of Religion regarding the need for "intermediaries" of Sungai Penuh scholars (Al-Raysuni, 2005).

The practice of Dpt. Saiful Anwar who tilts his prayer mat when he is the imam but follows the congregation when he is in prayer demonstrates what Ramadan calls contextual *ijtihad*., the ability to adapt practices based on context without

neglecting principles. Al-Qardhawi in *Al-Ijtihad al-Mu'asir* (Qardawi, 1994) emphasizes that contemporary ijihad must take into account *wāqi' hal-nās* that is the reality of human life is not only *nuṣūṣ al-sharī'ah* sharia text. Saiful Anwar practices contextual ijihad by balancing personal beliefs about astronomical accuracy with social realities *public*. What rejects this change is prudential reasoning which integrates epistemic truth with practical wisdom (Imron & Hidayat, 2023).

The findings in this article are crucial for managing the dynamics of change in religious life. The Ministry of Religious Affairs' approach, which focuses on astronomical accuracy without considering the social, cultural, psychological, and value dimensions of objectives, reflects what Funtowicz and Ravetz call "normal science," the view that problems can be resolved solely through scientific authority. In fact, the issue of Qibla direction is better understood as a post-normal science problem, where the uncertainty of knowledge, the sensitivity of religious values, and social interests demand a more dialogical and participatory approach.

Al-Raysundee *Theoryal-Maqasid* propose that the application *Objectives* in the contemporary context requires *fiqh al-muwāzanāt* namely the jurisprudence of balance, the ability to balance various *Maslahah* and conflicting mafsadah (Al-Raysuni, 2005). In the case of the Sungai Penuh qibla, a balance is needed between: (1) *Maslahah* ritual precision, namely about the correction of the qibla; (2) *Maslahah* social cohesion to maintain the unity of the congregation (3) *Maslahah* preservation of heritage to honor ancestors (4) *Maslahah* psychological for the purpose of avoiding spiritual anxiety. The decision of society to prioritize (2), (3), and (4) over (1) is an application *fiqh al-muwāzanāt* who considers *cumulative benefits* from *Maslahah* partial (Ghazali, 2014).

Ashur (2006) in *Hearingal-Syari'ah al-Islamiyyah* add dimension *sal-Hurriyyah goal* namely the goal of freedom as one of *goals* individual freedom to perform ijihad and choose in matters that are not *qat'i* (Ashur, 2006). The "prayer mat as a buffer zone" approach that is consistently articulated by Sungai Penuh figures is in line with *al-Hurriyyah goal*: provides space for individuals to adjust their personal orientation based on their beliefs without forcing uniformity. This is an application of the principle *day ikrāha fī al-dīn* that is, there is no compulsion in religion in community practice.

CONCLUSION

The dynamics of resistance within the Sungai Penuh Agung Mosque community to changes in the direction of the Qibla is a complex phenomenon that cannot be understood as a rejection of modern science. Based on an analysis of six features of Jasser Auda's system, this resistance is rooted in a contextual and temporary epistemological understanding. The wholeness feature indicates that the direction of the Qibla is understood as part of an overall social system that encompasses cultural identity, social cohesion, psychological stability, and the

mosque's economic value. Meanwhile, the community's openness is selective and hierarchical, where the legitimacy of change must go through the authority of Sungai Penuh scholars. The most dominant features are interrelated hierarchy and multidimensionality, which show that the community places ancestral values, cultural identity, and social unity above the technical accuracy of the Qibla direction. This attitude reflects the maqāṣidī reasoning that emphasizes essential goals such as community unity, public welfare, and ease of worship over mere geometric accuracy. The collective decision of the community integrates six dimensions of welfare spiritual, social, cultural, psychological, epistemological, and economic so that resistance to changes in the direction of the Qibla can be understood as a rational and theologically mature adaptive strategy in balancing the advancement of science and the preservation of the community's traditional values.

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