

Dialectics of Jurisprudence, Science, and Tradition Analysis of the Accuracy of the Qibla Direction of Sentot Ali Basya Cemetery

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Abstract: This research examines the direction of the old grave of Sentot Ali Basya, which tends to accurately align with the qibla compared to the new cemetery in the city of Bengkulu. The ironic condition where the qibla direction in the new cemetery cannot be as accurate as the old cemetery becomes the uniqueness of this study. Normative, scientific, and traditional factors certainly influence the accuracy of the qibla direction in the old cemetery. Data on the accuracy of the qibla direction in the cemetery were obtained through field observations, while social-religious data related to the development of fiqh schools, the level of knowledge, and Islamic traditions in the community of Bengkulu were explored through historical literature on Islam in Bengkulu. This research found that the people of Bengkulu in 1885, the year of Sentot Ali Basya's death, already had a high civilization in the fields of fiqh, science, and tradition. The people of Bengkulu in the 19th century adhered to the Shafi'i fiqh school. This school entered Bengkulu through preachers, including Sentot Ali Basya. In this school, rules regarding the qibla direction of the deceased were highly regarded, to the extent that a corpse not facing the qibla had to be reoriented towards the qibla, even if it required exhuming the grave. In terms of science, knowledge of navigation was still prevalent among the people of Bengkulu, partly because many residents worked as fishermen and also due to the indirect contribution of navigation methods, including the qibla direction, brought by traders sailing to Bengkulu. Furthermore, in terms of tradition, the religious life of the people of Bengkulu was influenced by their Islamic understanding of Shafi'i fiqh, including the practice that the deceased must face the qibla when buried.

Keywords: Qibla Direction, Old Grave, Fiqh, Science, Tradition

Abstrak: Penelitian ini mengkaji arah pemakaman lama sentot Ali Basya yang cenderung akurat arah kiblatnya di banding pemakaman baru di Kota Bengkulu. Kondisi yang ironi ketika arah kiblat pemakaman baru tidak bisa seakurat pemakaman lama menjadi keunikan penelitian ini. Faktor-faktor normatif, sains, dan tradisi tentunya sangat berpengaruh terhadap keakuratan arah kiblat pemakaman lama tersebut. Data akurasi arah kiblat pemakaman diperoleh melalui observasi lapangan, sedangkan data sosial keagamaan terkait perkembangan mazhab fikih, tingkat pengetahuan, dan tradisi keislaman masyarakat kota Bengkulu digali melalui literatur-literatur sejarah islam di Kota Bengkulu. Penelitian ini menemukan bahwa masyarakat kota Bengkulu pada tahun 1885, tahun wafatnya Sentot Ali Basya, sudah memiliki peradaban tinggi di bidang fikih, sains, dan tradisi. Masyarakat kota Bengkulu pada abad 19 bermazhab fikih Syafi'i. Mazhab ini masuk ke Kota Bengkulu melalui ulama-ulama yang berdakwah, termasuk Sentot Ali Basya. Dalam mazhab ini, aturan tentang arah kiblat jenazah sangat diperhatikan, hingga jenazah yang tidak menghadap kiblat harus diarahkan ke kiblat meskipun dengan menggali lagi makamnya. Pada aspek sains, pengetahuan tentang navigasi masih sangat dikenal oleh masyarakat kota Bengkulu, selain karena masih banyak penduduk yang berkerja sebagai nelayan, juga kegiatan pelayaran ke Bengkulu oleh para pedagang secara tidak langsung memberikan sumbangsih sains tentang metode penentuan arah, termasuk arah kiblat. Kemudian pada aspek tradisi, kehidupan keagamaan masyarakat kota Bengkulu dipengaruhi oleh pemahaman keislaman mereka terhadap fikih syafi'i, termasuk dalam hal pengamalan ketentuan jenazah harus dihadapkan ke kiblat pada saat dimakamkan.

Kata Kunci: Arah Kiblat, Makam Lama, Fikih, Sains, Tradisi.

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Introduction

The issue of funerals that do not face the Qibla has become a national problem in Indonesia, especially in Bengkulu City. Public cemeteries in the city show a lack of attention to Qibla direction, as seen from Google Earth satellite imagery. In 2010, the MUI of Bengkulu Province responded to this problem by measuring ¹ten cemeteries and building Qibla direction signs. The results showed that many tombs did not face the Qibla with precision, due to the community's lack of understanding of the correct position of the remains. Some team members noted that the community focused more on the direction of the qibla of mosques and mushallas rather than the accuracy of the direction of the qibla of funerals.²

Researchers have observed ten public burial places in the city of Bengkulu, and found variations in the direction of Qibla as follows:

Table 1. Qibla direction TPU Bengkulu Perspective of the concept of *Jibah al-Kaaba*

No.	TPU	Qibla Direction	Difference with Azimuth Right Border <i>jibah al-Kaaba</i>	Difference with Azimuth Left limit of <i>jibah al-Kaaba</i>	Compatibility with <i>jibah al-Kaaba</i>
1	God's Fence	261,38°	34° 0' 11.9"	34° 12' 47.6"	Not
2		294,64°	0° 44' 35.9"	00° 57' 11.6"	Not
3		236,46°	58° 55' 23.9"	59° 07' 59.6"	Not
4		244,23°	51° 09' 11.9"	51° 21' 47.6"	Not
5		249,53°	45° 51' 11.9"	46° 03' 47.6"	Not
6		265,24°	30° 08' 35.9"	30° 21' 11.6"	Not
7		300,07°	-04° 41' 12.1"	-04° 28' 36.4"	Not
8	Love Hemp	270,02°	25° 21' 47.9"	25° 34' 23.6"	Not
9		295,60°	-0° 13' 0.1"	-0° 0' 24.4"	Appropriate
10		263,03°	32° 21' 11.9"	-32° 33' 47.6"	Not
11		284,15°	11° 13' 59.9"	11° 26' 35.6"	Not
12		297,24°	-01° 51' 24.1"	-01° 38' 48.4"	Not
13		264,97°	30° 24' 47.9"	30° 37' 23.6"	Not
14		284,16 °	11° 13' 23.9"	11° 25' 59.6"	Not
15	Betungan	256,27 °	39° 06' 47.9"	39° 19' 23.6"	Not
16		234,50°	60° 52' 59.9"	61° 05' 35.6"	Not
17		269,76 °	25° 37' 23.9"	25° 49' 59.6"	Not
18		265,50 °	29° 52' 59.9"	30° 05' 35.6"	Not
19		246,06 °	49° 19' 23.9"	25° 34' 23.6"	Not
20		266,64 °	28° 44' 35.9"	28° 57' 11.6"	Not
21		295,26°	00° 07' 23.9"	00° 13' 59.6"	Almost
22	Bumi Ayu	246,35°	49° 01' 59.9"	49° 14' 35.6"	Not
23		265°	30° 22' 59.9"	30° 35' 35.6"	Not
24		265,84°	29° 32' 35.9"	29° 45' 11.6"	Not
25		242,84°	52° 32' 35.9"	52° 45' 11.6"	Not
26		279,78°	15° 36' 11.9"	15° 48' 47.6"	Not
27		250,84	44° 32' 35.9"	44° 45' 11.6"	Not
28		276,94	18° 26' 35.9"	18° 39' 11.6"	Not
29	Sumber Jaya	239,24	56° 08' 35.9"	56° 21' 11.6"	Not

¹ Lukman Hakim, "Akurasi Arah Kiblat pada Pemakaman se-Kota Salatiga," *Al-Bayan; Jurnal Ilmu Al-Qur'an dan Hadist* 6, no. 1 (2023).

² Arwin Juli Rakhmadi dan Junaidi Junaidi, "QIBLA ACCURARY OF THE MAHLIGAI AND PAPAN TINGGI TOMB COMPLEXES AT CENTRAL TAPANULI," *Journal of Contemporary Islam and Muslim Societies* 6, no. 1 (2022), <https://doi.org/10.30821/jcims.v6i1.11077>.

No.	TPU	Qibla Direction	Difference with Azimuth Right Border <i>jibah al-Kaaba</i>	Difference with Azimuth Left limit of <i>jibah al-Kaaba</i>	Compatibility with <i>jibah al-Kaaba</i>
30		273,75	21° 37' 59.9"	21° 50' 35.6"	Not
31	Stable	297,55	-02° 10' 0.1"	-01° 57' 24.4"	Not
32		281,11	14° 16' 23.9"	14° 28' 59.6"	Not
33		260,77	34° 36' 47.9"	34° 49' 23.6"	Not
34		271,12	24° 15' 47.9"	24° 28' 23.6"	Not
35	Sidomulyo	317,92	-22° 32' 12.1"	-22° 19' 36.4"	Not
36		271,84	23° 32' 35.9"	23° 45' 11.6"	Not
37		292,17	03° 12' 47.9"	03° 25' 23.6"	Not
38		247,42	47° 57' 47.9"	48° 10' 23.6"	Not
39		267,35	28° 01' 59.9"	28° 14' 35.6"	Not
40	Merapi Edge	299,33	-3° 56' 48.1"	-3° 44' 12.4"	Not
41		295,75	-0° 22' 0.1"	-0° 09' 24.4"	Almost
42	Teak Field	310,16	-14° 46' 36.1"	14° 34' 0.4"	Not
43		311,54	-16° 09' 24.1"	-15° 56' 48.4"	Not
44		305,97	-10° 35' 12.1"	-10° 22' 36.4"	Not
45	Sentot Alibasya	295,20	0° 10' 59.9"	0° 23' 35.6"	Almost
46		295,57	-0° 11' 12.9"	0° 01' 23.6"	Corresponding (Tomb of Sentot Ali Basya)

In the table regarding the conformity of the direction of the funeral qibla with the concept of *jibah al-Kaaba* above, it can be seen that there are only 2 variations in the direction of the funeral qibla that meet the *jibah al-Kaaba*, namely with azimuth values of 295.57 ° and 295.60 °. Meanwhile, there are 3 variations in the direction of Qibla that almost meet the *jibah al-Kaaba*, namely with azimuth 295.26 °, 295.75 °, and 295.20 °. On the other hand, there are 41 variations in the direction of the funeral qibla that do not correspond to the *jibah al-Kaaba*, indicating that about 89 percent of the direction of the funeral qibla does not comply with the provisions of qibla jurisprudence.³

The table of obervasi shows that the tomb of Sheikh Sentot Ali Basya was precise in the direction of the Qibla. This is an important finding in this study. That the tomb of a religious figure in 1885 that was used as a reference for residents was precise in the direction of the Qibla. This is also a unique finding because 89 percent of burial places that do not match the Qibla direction are new cemeteries. While the old cemetery actually has an accurate direction of the tomb mecca.

This ironic condition can be explained that technological developments related to determining the direction of Qibla have been many and easily accessible to the public. The expected condition is that with modern technological civilization, the direction of the Qibla of the burial place must of course also be easier to determine and the direction of the Qibla is more accurate than the traditional technology-determined cemetery.⁴⁵

The problem of Qibla direction is a problem that involves religious understanding, understanding of science, and religious traditions that live in the community. Religious understanding plays a role in one's choice of opinion and obedience in carrying out the provisions of the Qibla direction. The understanding of science is related to the accuracy or absence of determining the direction of Qibla

³ Fatimah dan Badrun Taman, *Arab kiblat pemakaman* (Bengkulu: Koperasi Konsumen Al Muawanah Syariah, 2022).

⁴ Andi Jusran Kasim, Supriadi Supriadi, dan Aswar Anas, "PERSPEKTIF MASYARAKAT TERHADAP AKURASI ARAH KIBLAT DENGAN PENGGUNAAN ALAT MODERN," *QISTHOSIA: Jurnal Syariah dan Hukum* 2, no. 1 (2021), <https://doi.org/10.46870/jhki.v2i1.122>.

⁵ Muhammad Fajri dan Rahma Amir, "Komparatif Software Accurate Times dan Hisab Rashdul Qiblah Harian dalam Penentuan Arah Kiblat," *Hisabuna: Jurnal Ilmu Falak* 2, no. 3 (2021).

carried out by the community. The religious tradition relates to the habits of the community in practicing religious guidance in the context of the time and space of the community.⁶⁷⁸⁹

If it is related to the problem of differences in the precision of Qibla direction between old and new cemeteries, then there are religious, scientific, and traditional factors in determining the direction of the Qibla cemetery. Differences in religious understanding, the level of knowledge about the science of determining the direction of Qibla, and the practice of religious traditions between two civilizations of different societies are factors in the precision or absence of the direction of the funeral mecca.¹⁰

Based on the dialogical explanation above, several research problems were found. The first is how the condition of religious understanding of the people of Bengkulu in the era of Sentot Ali Basya. This problem requires analysis of the historical apsepk and typology of Islamic understanding of the people of Bengkulu City at that time. Second, how science civilization determines the direction of the Qibla of the people of Bengkulu city in the era of Sentot Ali Basya. This problem requires an analysis of the history of the touch of navigation science of the people of Bengkulu City at that time. Third, how is the religious tradition of the Bengkulu community related to funerals in the era of Sentot Ali Basya. This problem was studied on the socio-historical and religio-sociological aspects of the people of Bengkulu at that time.

Research that examines the accuracy of the direction of ancient tomb qibla on normative aspects, science, and tradition has never been carried out by any researcher.¹¹ The existing research has just examined the problem of the direction of the Qibla of old tombs and new tombs in a cemetery complex conducted by Irkham Daroini. Then the munfiqotul aliyah research which examines the direction of the funeral qibla of raden fatah in Demak. Although there has been a lot of research on old tombs, no one has examined the dialectic between jurisprudence, science, and tradition that surrounds determining the direction of Qibla in the old tomb which is more precise in the direction of the Qibla compared to the new tomb.¹²

Method

Research data related to astronomical data on the direction of the tomb Qibla were obtained through direct observation at the Sentot Ali Basya cemetery. The historical-normative data of Islamic civilization of the people of Bengkulu City were studied from Islamic historical literature¹³ in Bengkulu. Historical-scientific data of scientific civilization related to the determination of navigation are traced from the history of navigation in Bengkulu City and the historiography of science (astronomy) in Sumatra. The socio-historical¹⁴ and religio-sociological¹⁵ data of the religious traditions of the people of Bengkulu are extracted from the socio-cultural literature¹⁶ of the people of Bengkulu and Islamic historiography¹⁷ in

⁶ Abdul Jalil dan Hosen Hosen, "QIBLA JURISPRUDENCE: Deviation of Mosques' Qibla in Pamekasan Madura," *Islamuna: Jurnal Studi Islam* 7, no. 2 (2020), <https://doi.org/10.19105/islamuna.v7i2.3381>.

⁷ Munawir Pasaribu, "Pembelajaran Ilmu Falak di Fakultas Agama Islam Universitas Muhammadiyah Sumatera Utara," *Al-Marshad: Jurnal Astronomi Islam dan Ilmu-Ilmu Berkaitan*, 2020, <https://doi.org/10.30596/jam.v6i2.5251>.

⁸ Ahmad Ainul Yaqin, "KONFLIK SOSIAL TERHADAP PERUBAHAN ARAH KIBLAT MASJID NURUL IMAN BALANG KARANG KLATEN SELATAN," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 4, no. 1 (2018), <https://doi.org/10.18784/smart.v4i1.587>.

⁹ Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indoensia," *Jurnal Diklat Keagamaan*, 2019.

¹⁰ Ahmad Nizam, "PERBEDAAN PENDAPAT DALAM PENENTUAN ARAH DAN WAKTU IBADAH (Perbandingan Metodologi Syar'i dan Sains)," *Muqaranah* 5, no. 1 (2021), <https://doi.org/10.19109/muqaranah.v5i1.9206>.

¹¹ M. Irkham Daroini, "Problematika arah kiblat makam lama dan makam baru : studi kasus komplek Makam Bergota Kota Semarang," *Undergraduate (S1) thesis, Universitas Islam Negeri Walisongo Semarang*, 33, no. 1 (2022).

¹² Munfiqotul Aliyah, "Arah Kiblat Pemakaman Raden Fattah di Demak," *Skripsi UIN Walisongo Semarang* (2021).

¹³ Sarno Hanipudin, Nur Alizatul Nasihah, dan Taqiyudin Subki, "Analysis of the Impact of Instilling Religious Moderation on Students' Social Attitudes," *Nusantara Education* 2, no. 1 (27 Juli 2023): 19–24.

¹⁴ Yasin Syafii Azami, Abid Nurhuda, dan Murjazin Murjazin, "Reactualizing The Meaning Of Tasawuf: An Introduction To Education," *Nusantara Education* 2, no. 2 (23 Desember 2023): 46–52.

¹⁵ Dwi Astuti Wahyu Nurhayati dan Novi Tri Oktavia, "Relevance Of Al Mawardi's Reflection In The Development Of Islamic Economic Activities," *Journal of Nusantara Economy* 1, no. 1 (10 Desember 2022): 48–58.

¹⁶ Nurlinda, "Al-Ghazali's Views On The Economy And Development Of The Ummah," *Journal of Nusantara Economy* 1, no. 1 (28 Desember 2023): 25–35.

¹⁷ Suparno Suparno, "Dismissal Of Civil Servants Those Who Commit Office Crimes Based On The Court Ruling Which Has Permanent Legal Force," *NUSANTARA: Journal Of Law Studies* 2, no. 2 (26 Desember 2023): 127–36.

Bengkulu City. Historical data¹⁸ will be more focused on the 18th and 19th centuries AD, because Sentot Ali Basya was buried in 1885 AD which entered the 19th century AD.

Data on How the Understanding of Islam (Jurisprudence) of the people of Bengkulu City in the 19th century AD will be dialogued with data on the understanding of science in the direction of Qibla and Islamic traditions of the people of Bengkulu City. Aspects of understanding jurisprudence will be analyzed with a normative-historical approach, aspects of science knowledge in the direction of Qibla will be studied with a historical-scientific approach, and parts of Islamic tradition will be studied with a socio-historical approach.

Result and Discussion

Islamic Civilization in Bengkulu

1. The Beginning of the Spread of Islam:

The beginning of the spread of Islam in Bengkulu in the 16th and 17th centuries involved a number of key figures who had a significant impact on this process. One of the important figures was Muslim traders who established trade relations with Bengkulu. Arab, Persian, and Indian traders brought with them the teachings of Islam on their travels, using maritime trade routes as a means to spread Islamic religious values. They not only function as economic actors, but also as ambassadors of Islam who play a role in introducing the religion to the local community.¹⁹

The scholars also played an important role in the spread of Islam in Bengkulu. They, as religious and intellectual figures, are active in providing religious education to the local community. These scholars not only act as spiritual leaders, but also as guardians and incarnations of religious values in daily life. They played a key role in shaping religious understanding and supporting the process of religious conversion among the people of Bengkulu.

In addition, Muslim explorers who explored maritime trade routes also played a role in introducing Islam to Bengkulu. They are brave and adventurous individuals, exploring the ocean to explore new territories. Their contribution in spreading Islam not only covers religious aspects, but also brings social and cultural changes in Bengkulu. With the introduction of Islam, there was an adaptation of new values that became part of the daily life of the local people. Thus, these figures together created a strong foundation for the development of Islamic civilization in Bengkulu.²⁰

2. Influence of Merchants and Oceans:

Like other regions in Indonesia, maritime trade played a key role in the spread of Islam in Bengkulu. Trade relations with Arab, Persian, and Indian traders became the main route for the spread of Islamic teachings. Muslim traders sailing on the Nusantara sea trade routes also acted as ambassadors of Islam.²¹

In the historical context of Islamic civilization in Bengkulu, the influence of maritime traders and trade played a central role in the process of spreading Islam. In that era, the existence of Bengkulu as a strategic port made it a crucial point in the archipelago's trade routes, where various cultures, goods, and knowledge interacted. Traders from various parts of the world, especially from the Arab, Persian, and Indian regions, became the main intermediaries in bringing the teachings of Islam to this region.²²

Maritime trade in those days included not only the exchange of commodities, but also the exchange of religious values. Muslim merchants played a major role as ambassadors of Islam who took their religion with them on every journey. They not only spread the teachings of Islam orally but also engaged sophisticated navigation technology to sail across the ocean. The use of compasses, astrolabes, and nautical charts became the key technologies that supported their navigation. An understanding of cardinal directions with a compass, measurement of star positions using astrolabes, and the use of nautical charts

¹⁸ Hawa Hidayatul Hikmiyah, "Efforts to Form Sakinah Families for User Clients Drug Rehabilitation Houses in East Java," *NUSANTARA: Journal Of Law Studies* 2, no. 2 (26 Desember 2023): 137–46.

¹⁹ Ahmad Abas Musofa, "SEJARAH ISLAM DI BENGKULU ABAD KE XX M (Melacak Tokoh Agama, Masjid dan Lembaga [organisasi] Islam)," *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam* 1, no. 2 (2016).

²⁰ Lukmanul Hakim, "HISTORIOGRAFI ISLAM MELAYU-NUSANTARA: Dari Sejarah Konvensional Menuju Sejarah Total," *Turāt: Jurnal Penelitian & Pengabdian* 5, no. 2 (2017).

²¹ Azis, "Islamisasi Nusantara Perspektif Naskah Sejarah Melayu," *THAQAFIYYAT: Jurnal Bahasa, Peradaban dan Informasi Islam* 16, no. 1 (2016).

²² Yulia Rimapradesi dan Sidik Jatmika, "Tabut: Ekspresi Kebudayaan Imigran Muslim India (Benggala) di Bengkulu," *Sosial Budaya* 18, no. 1 (2021), <https://doi.org/10.24014/sb.v18i1.12124>.

as navigational guides provided excellence in maritime exploration, making it easier for Muslim traders to explore and spread Islamic teachings to new territories.

Based on close trade relations, Bengkulu is also part of the complex of trading systems in Southeast Asia. The trading centers of the region became not only places of commodity exchange but also centers of cultural and religious diffusion. Intercultural interactions that occur in ports and trade centers create a multicultural environment in Bengkulu. The development of Islam in the region was not only influenced by religious aspects but also by the social and economic dynamics that developed through intense maritime trade. Advanced navigation technology became one of the keys to the success of spreading Islam in the midst of Bengkulu society at that time.

3. Traces of Banten Sultanate:

In the 17th century, the role of the Banten Sultanate became crucial in the development of Islam in Bengkulu. The Sultanate of Banten, which was one of the Islamic powerhouses in western Indonesia, had a significant impact on the spread of Islam in a number of regions, including Bengkulu. The involvement of Bengkulu as part of the Banten Sultanate had major consequences for cultural and social development in the region.²³

The Sultanate of Banten was known as an important trading center, playing a major role in organizing and expanding trade routes connecting different regions. With this sultanate, Bengkulu became one of the strategic trading posts, which not only facilitated the exchange of goods, but also acted as a route for spreading Islamic teachings. The presence of the sultanate provided a strong foundation for the entry of Islamic values in the lives of people in Bengkulu, and traces of this influence can be found in various aspects of daily life.

In addition to the role of economy and trade, the sultanate also brought a great impact in the spread of science and religion. Scholars from the Banten Sultanate who had religious and scientific knowledge supported the spread of Islam in areas under the influence of the Banten Sultanate, including Bengkulu. Thus, the role of the Banten Sultanate became key in shaping the characteristics and identity of Islam in Bengkulu at that time.

During the Banten Sultanate in the 17th century, navigation technology used in maritime trade in the archipelago generally involved traditional methods that utilized astronomical knowledge and natural observations. One of the main devices used by sailors of that time was the compass. The compass is a navigation tool that utilizes the earth's magnetic field to show the cardinal directions, making it easier for sailors to determine their direction of travel at sea.

During the time of the Banten Sultanate, sailors and traders used the compass as one of the main tools for navigation. In addition to compasses, the use of stars as directions is also common. Sea navigators of that time understood star constellations and used them to determine cardinal directions, especially at night when the stars could be clearly seen in the sky.

When sailing across maritime trade routes, the sailors of the Banten Sultanate also relied on local experience and knowledge passed down through generations. They understand ocean currents, seasonal wind patterns, and other natural signs to guide their journey. The combination of astronomical knowledge, simple navigation equipment such as a compass, and rich sea experience became the foundation of maritime navigation in those days.

Science-Navigation Civilization in Bengkulu

During the 17th century, Bengkulu emerged as an important center of cultural and scientific exchange in the maritime region of the archipelago, especially through the very busy maritime trade routes. This city became the main destination for traders and sailors who sailed across the Indian Ocean. These sailors not only brought merchandise commodities, but also brought with them advanced shipping technology, turning Bengkulu into a meeting place for various maritime knowledge and expertise.

In the 17th century, the Sultanate of Banten played a key role as the center of Islamic power in the western region of Indonesia. His wealth and influence were mainly gained through rapid maritime trade,

²³ Musofa, "SEJARAH ISLAM DI BENGKULU ABAD KE XX M (Melacak Tokoh Agama, Masjid dan Lembaga [organisasi] Islam)."

making him a major source of maritime knowledge and expertise. In this period, intense interaction with foreign traders facilitated the flow of new knowledge about navigation, marine science, and other maritime skills into the Bengkulu region.

The exchange of culture and knowledge that took place during interaction with foreign traders opened a new window of insight for the people of Bengkulu. The knowledge brought by these foreign traders not only enriched aspects of navigation and marine science, but also provided a foundation for intellectual progress in various fields. The Sultanate of Banten, as the main agent in this process, contributed significantly to the development of Bengkulu as a center of maritime science in the archipelago.

Through this exchange, Bengkulu is not only a trading destination but also a center of learning and development of science. The Sultanate of Banten, with its role as the main source of maritime knowledge, has helped shape the intellectual identity of Bengkulu in those days, creating the foundation for further progress in the field of science-navigation.

The presence of the Dutch in the 17th century had a significant impact on the science-navigation civilization in Bengkulu. Although the main goal of the Dutch was political and economic mastery, they also brought with them more modern European shipping technology knowledge. The technology includes the use of navigational instruments such as compasses and maps, which provide a strategic advantage in maritime exploration and trade. With the interaction between local knowledge, merchant influence, and European contributions, Bengkulu became a growing center of navigational knowledge.

In the 18th to 19th centuries, research found that the birth of trading cities on the West Coast of Sumatra was divided into two stages, namely first; Hindu-Buddhist period until the emergence of the Islamic Sultanate, which was marked by crowded ports such as Lamuri, Barus, Tiku, and Pariaman. The second stage involved the arrival of Dutch and British colonials, who played a role in trade, shipping, and political hegemony. At this stage, port cities such as Meulaboh, Sibolga, Padang, Bengkulu, and Panjang grew and developed. The shipping network was formed due to sea trade, with stopover cities along the coast of Bengkulu, covering Banten, Bengkulu, Padang, Sibolga, to Aceh.

The main cities that developed in the Bengkulu area in the 17th century include Muko-muko, Bantal, Ipuh, Lais, Muara Sungai Bengkulu, Teluk Segara, Teluk Selebar, Manna, and Krue. In addition, there are local kingdoms such as Serut River Kingdom, Lemau River Kingdom, Itam River Kingdom, Depati Tiang Empat Kingdom, Mukomuko Kingdom, and Kaur Kingdom. Trade commodities involve livestock and garden/forest products, with pepper, nutmeg, and cloves as the leading commodities. In addition to the British and Dutch, the port of Bengkulu was also visited by merchant ships from the Portuguese, French, and Americans, with previously the Aceh Sultanate and Banten Sultanate monopolizing trade. The British, who ruled in Bengkulu from 1685-1824, had about 55 representatives, while the Dutch period from 1825-1942 involved about 27 representatives.

Until the early 19th century, the port of Bengkulu continued to be visited by merchant ships from various regions. However, after the land road opened, traders switched to land transportation, causing a decrease in the number of ships docked at the port of Bengkulu. More ships pass to other ports, especially to Padang. This condition continued so that the port of Bengkulu became less important since the beginning of the 20th century.²⁴

The confluence of local knowledge, foreign merchant knowledge, and European knowledge created a dynamic and fertile intellectual environment in Bengkulu. Dutch sailors and explorers brought with them more advanced European shipping technology, which they then mixed with local wisdom and knowledge gained from merchants. This creates an atmosphere where ideas and technologies from different cultures blend together, resulting in the development of science and navigation that is beneficial to the people of Bengkulu.

The history of science-navigation civilization in Bengkulu in this period reflects the complexity of intercultural interaction and knowledge exchange. With contributions from various sources, Bengkulu became an area enriched with knowledge and navigation skills, contributing greatly to the maritime development of the archipelago.

²⁴ A Abas Musofa, "Bengkulu dalam Jaringan Pelayaran Pantai Barat Sumatra Abad XVIII-XIX M.," *LAIN Bengkulu*, 2018.

Understanding of Islamic (Jurisprudence) of the Bengkulu Community.

In the 19th century, the people of Bengkulu experienced significant influence from Islamic traditions, and their understanding of Islam (fiqh) was influenced by several key factors.

First of all, the influence of the Banten Sultanate plays a central role in shaping the Islamic understanding of the people of Bengkulu. The Sultanate of Banten, as the center of Islamic power at that time, became the source of the spread of Islamic teachings in the archipelago, including Bengkulu. Scholars from the Sultanate of Banten provided direction and guidance related to the understanding of jurisprudence that prevailed in the region. Fatwas issued by local clerics also serve as important guidelines for people in regulating their religious life.²⁵

Second, the people of Bengkulu in the 19th century highly respected the role of scholars. Local scholars played a key role in the spread and understanding of Islam. They not only function as spiritual leaders but also as guardians and explanators of Islamic teachings. The understanding of local jurisprudence is closely linked to the interpretations and views of local scholars, who guide the community in daily religious practice. Among these scholars was Sheikh Muhammad Arsyad Al-Banjari. He was a great scholar from Banjar who had lived in Bengkulu in 1805-1812 A.D. He is known as the author of the book *Sabilal Muhtadin*, a famous fiqh book in the archipelago. Then Shaykh Muhammad Nawawi Al-Bantani. He was a great scholar from Banten who had lived in Bengkulu in 1849-1866 A.D. He is known as the author of various books such as *Nihayatuz Zain*, *Syarhul Hikam*, and others.

The dominant school of jurisprudence in the people of Bengkulu at that time, as in many regions in Indonesia, was the Shafi'i school. The selection of this school is generally based on traditions and customs that develop in the local community. The Shafi'i School provides a framework of Islamic law that is followed by the community in carrying out worship, family law, and other aspects of life. The principles of the Shafi'i school became a guide in shaping the understanding of local jurisprudence in Bengkulu.²⁶

The understanding of jurisprudence in Bengkulu society also reflects local dynamics and the local cultural context. Traditions and customs also influence the way people implement Islamic teachings in daily life. The interaction between Islamic values, ulama fatwas, and local wisdom created a unique understanding of Islam and in accordance with the needs of the Bengkulu community in the 19th century.²⁷

The period of Sentot Ali Basya, a central figure known as a fighter against Dutch colonialism and a cleric who played a role in the spread of Islam in Bengkulu in the 19th century, made an important contribution to the understanding of Islam (jurisprudence) of the people in the region.

Sentot Ali Basya, apart from being a warrior, also held the role of a cleric. The understanding of Islam that he brought was closely related to Islamic values pioneered by scholars of his time. As a scholar, Sentot Ali Basya had a strong authority and influence in shaping the religious views of the community. The understanding of local jurisprudence in Bengkulu at that time was not only influenced by the traditions of the Banten Sultanate but also by the teachings passed on by figures such as Sentot Ali Basya.

The choice of the people of Bengkulu to follow the Shafi'i school, which is the principle of jurisprudence adopted by Sentot Ali Basya, also reflects the influence of this figure in shaping religious identity in the region. The Shafi'i School became the foundation of Islamic law applied in various aspects of life, and the understanding of jurisprudence inherited by Sentot Ali Basya created stability and continuity in the religious practice of the community.

In addition, Sentot Ali Basya is also active in religious education activities and leads religious activities in the community. His role as a scholar was not only limited to formal understanding of jurisprudence but also included an emphasis on Islamic moral and ethical values. Religious education provided by

²⁵ Japarudin, "Sejarah Dakwah di Bengkulu," *Jurnal Adab dan Dakwah LAIN Bengkulu* 1, no. 2 (2016).

²⁶ Muhammad Adil dan Muhamad Harun, "Penyebaran Fikih Mazhab Syafi'i di Nusantara: Studi Sosio-Historis Masa Kesultanan Palembang Darussalam," *Al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 2 (2020), <https://doi.org/10.24090/mnh.v14i2.3263>.

²⁷ Muhammad Adil, "Fikih Melayu Nusantara masa Kesultanan Palembang Darussalam," *AHKAM: Jurnal Ilmu Syariah* 18, no. 2 (2018), <https://doi.org/10.15408/ajis.v18i2.9649>.

figures such as Sentot Ali Basya has a long-term impact in shaping the religious understanding of the people of Bengkulu.

Thus, the period of Sentot Ali Basya was not only a period of resistance against Dutch colonialism but also became an important phase in the formation of religious identity and understanding of jurisprudence in Bengkulu. The thoughts and teachings of these scholars provided a solid foundation for the development of Islam in the region in the 19th century.

The Dialectic of Jurisprudence, Science, and Tradition in the Direction of Qibla of the 19th Century

In the 19th century, the people of Bengkulu experienced a complex dialectic between jurisprudence, science, and tradition in determining the direction of Qibla. Various factors, including the influence of Islamic civilization, navigational knowledge, and understanding of jurisprudence, interact dynamically to shape the way local people best determine the direction of Qibla.

1. **The Role of Jurisprudence:** Jurisprudence or Islamic law plays a central role in determining the direction of Qibla. Islamic law provides guidance on how Muslims should pray, including determining the direction of Qibla. Fatwas or guidelines from local clerics become the basis for the community to ensure the correct implementation of prayers.²⁸
2. **Local Traditions and Hereditary Knowledge:** Local traditions and hereditary knowledge also play a role in determining the direction of Qibla. This knowledge probably developed from long-standing experience in understanding the geographical conditions and orientation of places of worship. Society may have received this knowledge from previous generations, and it became a tradition that was passed on.
3. **Influence of Navigation and Maritime Knowledge:** Navigational knowledge, especially acquired through maritime trade and relations with the Sultanate of Banten, helped shape the way the people of Bengkulu determined the direction of Qibla. Knowledge of the stars, sun and other navigational elements can be used as a tool to determine the direction of Qibla with high accuracy.²⁹
4. **Cultural and Scientific Exchange:** The exchange of culture and science through maritime trade routes results in synergies between local and international knowledge. An understanding of navigation and Qibla direction can be a meeting point between local wisdom and new knowledge gained from traders, explorers, and scholars.
5. **Adaptation to the Development of Science:** The people of Bengkulu at that time were able to adapt new knowledge, including navigation and astronomy, into their understanding of the direction of Qibla. This reflects society's ability to combine elements of traditional jurisprudence with new science to improve accuracy in determining the direction of Qibla.

The Dialectic of Jurisprudence, Science, and Tradition in the Qibla Direction of Sentot Ali Basya's Tomb

The fact that the tomb of Sentot Ali Basya in Bengkulu still has a very accurate Qibla direction even though it has been around for a long time is interesting to explore. This can be explained through several factors mentioned earlier, reflecting the close relationship between jurisprudence, science, and tradition in determining the direction of Qibla at that time.

1. **Influence of Local Traditions and Hereditary Knowledge:** Local traditions and hereditary knowledge played an important role in determining the direction of Qibla in the past. This knowledge can be passed on orally from generation to generation, allowing society to maintain accuracy in determining the direction of Qibla. The tomb of Sentot Ali Basya, as a revered and important place, may have maintained the precise direction of Qibla thanks to the understanding passed on over time.
2. **Adaptation to the Development of Science:** Although the time of Sentot Ali Basya is a largely pre-modern period, maritime knowledge and navigation have become an integral part of the culture and

²⁸ Musofa, "SEJARAH ISLAM DI BENGKULU ABAD KE XX M (Melacak Tokoh Agama, Masjid dan Lembaga [organisasi] Islam)."

²⁹ Musofa, "Bengkulu dalam Jaringan Pelayaran Pantai Barat Sumatra Abad XVIII-XIX M."

society in Bengkulu. An understanding of the importance of maintaining accurate Qibla direction can lead to active efforts to update knowledge and ensure conformity to geographic or environmental changes.

3. **Steadfastness to Religious Values:** The tomb of Sentot Ali Basya as a respected religious figure may reflect the community's commitment to religious values. The maintenance of the accuracy of Qibla direction around his tomb can be considered a form of respect for correct religious practice, and local people may unite in an effort to maintain this accuracy.
4. **Sources of Religious Knowledge and Leadership:** As a scholar, Sentot Ali Basya may have a role in providing guidance on religious practices to the public. The source of knowledge derived from scholars, both in classical and local forms, can be a reference to determine the direction of Qibla and maintain its accuracy.
5. analysis table related to the maintenance of Qibla direction accuracy at the tomb of Sentot Ali Basya in Bengkulu:

Table 1. Dialectics of Jurisprudence, Science, and Tradition in the Qibla Direction of Sentot Ali Basya's Tomb

Factors of Dialectical Analysis	Explanation
The Influence of Local Traditions and Hereditary Knowledge	<i>The legacy of religious knowledge and local traditions passed down from generation to generation: Maintaining the accuracy of Qibla direction through experience and practice from generation to generation.</i>
Adaptation to the Development of Science	<i>Awareness of the importance of maintaining accurate Qibla direction in the context of maritime and navigational knowledge: Efforts to update knowledge to keep it in line with geographical changes.</i>
Steadfastness to Religious Values	<i>Maintenance of accurate Qibla direction as a form of respect for religious values: Community commitment to correct and valid religious practices.</i>
Sources of Knowledge and Religious Leadership	<i>The role of scholars, including Sentot Ali Basya, in providing guidance on religious practice: The source of knowledge from scholars as the main reference for determining the direction of Qibla.</i>

The above table includes an analysis of factors that contributed to the maintenance of the accuracy of the Qibla direction at the tomb of Sentot Ali Basya. The combination of local traditions, adaptation to science, constancy to religious values, and religious leadership provides a more comprehensive understanding of how the people of Bengkulu maintain the accuracy of Qibla direction in their historical and religious context.

Through a combination of these factors, Sentot Ali Basya's tomb still maintains the accuracy of its Qibla direction to this day. The continuity of religious traditions, hereditary knowledge, and adaptation to local and international science all contribute to the maintenance of the accuracy of Qibla direction, reflecting the wisdom and wisdom of the people of Bengkulu in maintaining their religious heritage.

Conclusion

In the 19th century in Bengkulu, the community was strongly influenced by Islamic teachings introduced by the Banten Sultanate. Scholars from the sultanate played a major role in spreading and understanding the teachings of Islam, including in determining the direction of Qibla. The maritime and trade lifestyle inherent in the region also influenced navigational knowledge and marine science, with the use of shipping technology such as the compass making an important contribution in the accuracy of Qibla direction. The people of Bengkulu at that time succeeded in combining scientific knowledge with local traditions, maintaining a balance between jurisprudence, religious and maritime knowledge values.

In the dialectic context between jurisprudence, science, and tradition in determining the direction of Qibla in Bengkulu in the 19th century, it can be concluded that the complex interaction between Islamic teachings, local knowledge, and the science of navigation gave astonishing results. The influence of the Banten Sultanate and local scholars formed the basis of religious understanding and jurisprudence, while

navigational and marine knowledge from maritime trade involved elements of science. Local and religious traditions are maintained, creating harmony between Islamic values and practical knowledge.

The tomb of Sentot Ali Basya, which is accurate in the direction of Qibla, is a symbol of the sustainability and adaptability of the people of Bengkulu. In this container, religious values and traditions not only survive in the midst of changing times, but also continue to be enriched by the development of science and technology. This conclusion shows that the people of Bengkulu are able to combine different elements to create relevant and sustainable knowledge diversity practices in the local and global order.

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