POLYTECHNIC MERLIMAU MELAKA

THE REVISED DIRECTION OF QIBLA
FOR MOSQUES AT AREA
SURROUNDING JASIN, MELAKA

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DIPLOMA IN LAND SURVEYING

DEPARTMENT OF CIVIL ENGINEERING
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1.1 INTRODUCTION OF THE QIBLA DIRECTION

Qibla direction for prayer according to Qur'an continuously is provided based on the direction of consensus (ijma') scholars. Ibn Qudamah rahimahullah said, facing the Qibla is the valid conditions of prayer, both in the compulsory prayer or prayers. Basis of is the word of Allah Ta'ala, Surah Al-Baqara verse 144:

Meanings: So We (often) to watch your overlooking the to the sky, then so we will keep you to the Qibla which you like. Look elsewhere toward the Grand Mosque. And where was you are, look elsewhere towards it. And those (the Jews and the Christians) who granted Al book (the Torah and the Gospel) really know, that turned to the Grand Mosque that was true of his Lord; and God never delay from what they do. (Translation by Abdullah Muhammad Basmeih)

According to D.A. King (1995), Islam very conscious respect qibla i.e. facing towards the Kaaba. Qibla has interests in one's daily life in either Muslim prayers or other matters. According to him, there are few things more to tradition in Islam that needs to be continuously such as reading the Qur'an and the grave to be continuously.

The direction can be construed as direction of Kaaba in Medina for Muslims in your worship. The concept of facing qibla there are several law relating there to which have been
defined by Islamic law. For Mazhab Syafie there are three methods in relation qibla to the conditions valid continuously:

a) Qibla confident:

   For people who are in the Masjidil Haram, is obliged to face the Kaaba with confidence (see) or touch (for the blind) or by other means that can be ascertained with confidence.

b) Qibla Zhonni:

   For those who are away from the Masjidil Haram shall be facing Kaaba in Zhonni through a query. For example ask residents of Mecca.

c) Qibla Ijtihad:

   For those who are outside the Holy Land Mecca should be facing toward the Holy Land of Mecca with a view towards the Kaaba.
1.2 PROBLEM STATEMENT

Reports from the media related there are some mosques which do not follow the *Qibla* direction for the Jasin district makes us interested to review the direction of the *Qibla* for the Jasin. Through a number of discussions with officials of (Majlis Agama Islam Melaka) MAIM, we agree to check *qibla* for mosques in a number of areas, namely, in the hamlet of Merlimau, Sungai Rambai and Bemban where the MAIM has agreed to help us by removing the letters we need to carry out the revised this *qibla*.
1.3 PROBLEM SOLUTIONS

If there is a different mosque Qibla direction of Qibla true, then must be informed immediately to the Majlis Agama Islam Melaka (MAIM) to take action next.

Mosque misdirected direction qibla also should be notified to the Committee members of the mosque, then the process of correcting qibla will be discussed by the authorities and also the MAIM.

1.4 WORK OBJECTIVE

i. Review the qibla masjid for the Jasin district involving village in Merlimau, Sungai Rambai and Bemban.

ii. Inform and send a full report to the relevant results of the MAIM study conducted.

1.5 WORK SCOPE

i. Involving spaces in Jasin district namely villages Merlimau, Sungai Rambai and Bemban
CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction to astronomy

Astronomy is a term derived from the English language, namely Astronomy, which is derived from the Greek word, which astro which means star or bintang and nomy from nomos word i.e. law/culture or regulation which means star. 'law of the stars'.

Astronomy is a branch of knowledge which involved objects in the heavens, such as stars, planet, comet or galactic phenomena and phenomena of nature which may arise outside the Earth's atmosphere. This knowledge is basically the study of the origin, movement, interactive and properties of celestial objects and the universe.

According to Albrecht, Bodo, Baschek, W.D. and Brewer, (2011), this in contrast to astrology astronomy where this knowledge is knowledge that attempts to predict the destiny of a person by following the movements of planets and stars. Astronomy is a branch of science to find and study the phenomenon of intermediation. Although the second star the same field, but they different in the use of the scientific method and basic sciences used.

Astronomy is one of the world's oldest knowledge as known from astronomical artifacts from pre-Islamic era history. For example, monuments from Egypt, Nubia or Stonehenge from Britainia.

Figure 2.1 Stonehenge at Wiltshire, England.
2.2 Early history of astronomy

According to historian in ancient society believe that the Earth is flat and is still where the entire sky spinning it at least once a day. Sami Verdict from India believe that the Earth supported him on twelve pillars of General and current evening sun will go through under the slit between the given column without about it.

2.3 Astronomy or falak knowledge in Islam

Falak is derived from the Arabic word which means divine body circulation route. It is a field which is equal to the science of astronomy. The word falak also comes from the Arabic word which have in common the word Madar where if in English referred to orbit that can be construed as spiral sky or celestial.

The encyclopedia of Islam anyway that the meaning of astronomy knowledge was the knowledge review about things the sky, sun, moon, stars, and planets. For the encyclopedia of Islamic law in turn explained that knowledge of astronomy is the study of knowledge about things in the sky, heavens, physically and out of position and all related. Knowledge of astronomy is generally reviewed about four things which is :

i. Qibla direction
ii. Prayer times
iii. Early Hijriyyah
iv. Solar and Lunar Eclipse

2.4 THE IMPORTANCE OF KNOWLEDGE ASTRONOMY

Used for worship needs such as :

i. Solat prescribing which determine prayer times and Qibla direction.
ii. Fasting, namely to ensure Hijri calendar time fast.
iii. Zakat which is to determine the migratory calendar (period of zakat)
iv. Hajj which is to determine the calendar to Hijri.
2.5 METHOD OF DETERMINATION OF QIBLA DIRECTION

Determination of *Qibla* direction through traditional methods:

i. Crossing of the Sun shadow method

   The daily circulation of the Sun and the sky East to Western skies at every day, the Sun will cross a border lines with *Qibla* from a place.

   To calculate the angles of time the occurrence of this crossing, then *qibla* can be determined by observing the position of the shadow wood erected vertical at that time. Indication of time (clock) must be correct as determining the *Qibla* direction with this method.

   ![Figure 2.5 Method of Sun shadow crossing](image)

ii. Sun *istiwa* (transit) to the *Kaaba* method

   Sun *istiwa* is a phenomenon where the Sun is exactly top of the Zenit a place when crossing the Sun's Meridian place concerned. This means that *istiwa* occurred during which the Sun crosses the Meridian plane, namely the local Meridian readers Samawi.

   In this cases, the Sun is exactly top of the *Kaaba* or the Zenit that the occurrence of only two times during a year in which the value of the *sudutsiwa* the Sun equal to the latitude of the *Kaaba*. This allows Muslims part the world determine qiblat accurately.

   The sun top of the *Kaaba istiwa* occurs twice a year, on May 28, at 6.16 pm and July 16 at 6.28 pm (every year and in accordance with the Malaysian standard time)
iii. Constellation stars method

The constellation of stars is the cluster stars forming a form of reflection in the night sky each have a purpose and direction of its own. The word comes from the Arabic term constellation namely (burj) (single), (burūj) (plural). Ancient human named the Constellations according to certain forms of reference to the myths, legends and animals.

The constellation can be used as a reference for practising *ijtihād* qiblat is the constellation *al-Babadur* (orion). A row of three star i.e. *Mintaka*, *Alnitak*, and *Anilam* when extended towards the West will show for the people qibla di Malaysia and countries in the region.
iv. Sunset method

In General, refers to the position of the sunsets for the purpose of determination of Qibla direction is not accurate. This is due to the direction of the sunset in Malaysia were changing from Azimuth 235° to 295°.

The direction of the sunset can be used if the difference in angle between the direction of the sunset with direction qibla has known. The estimated difference between the angle of Qibla direction with the sunset for use in Malaysia disclosed on average.

<table>
<thead>
<tr>
<th>BULAN</th>
<th>ANGGARAN ARAH KIBLAT DARI TEMPAT MATAHARI TERBENAM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Januari</td>
<td>ke kanan 45°</td>
</tr>
<tr>
<td>Februari</td>
<td>ke kanan 40°</td>
</tr>
<tr>
<td>Mac</td>
<td>ke kanan 25°</td>
</tr>
<tr>
<td>April</td>
<td>ke kanan 15°</td>
</tr>
<tr>
<td>Mei</td>
<td>ke kanan 5°</td>
</tr>
<tr>
<td>Jun</td>
<td>ke kiri 1°</td>
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<td>Julai</td>
<td>ke kanan 1°</td>
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<td>Ogos</td>
<td>ke kanan 5°</td>
</tr>
<tr>
<td>September</td>
<td>ke kanan 15°</td>
</tr>
<tr>
<td>Oktober</td>
<td>ke kanan 30°</td>
</tr>
<tr>
<td>November</td>
<td>ke kanan 40°</td>
</tr>
<tr>
<td>Disember</td>
<td>ke kanan 45°</td>
</tr>
</tbody>
</table>

Table 2.5 Estimated qibla from sunset
Determination of the direction of *Qibla* through modern methods:

i. The concept of a spherical triangle with calculation and formula trigonometry.

Calculation is based on the concept of direction along the great circle of Earth (*gedang bumi*). It involves the mathematical modeling of a sphere that contains the geographical coordinates local and geographical coordinates of reference (*Kaaba*).

\[
\tan K = \frac{\sin(\lambda_t - \lambda_K)}{\cos \phi_t \tan \phi_K - \sin \phi_t \cos(\lambda_t - \lambda_K)}
\]

- \( K \) = sudut Arah Kiblat dari Utara ke Barat
- \( \phi_K \) = lintang Ka'bah (21° 25' LU)
- \( \lambda_K \) = bujur Ka'bah (39° 50' BT)
- \( \phi_t \) = lintang Tempat / Kota
- \( \lambda_t \) = bujur Tempat / Kota

Figure 2.5.5 Trigonometry formula determination *qibla*
ii. Prismatic compass

*Qibla* marking based on compass most practiced by Muslim community nowadays. Most of the direction indicated by the compass shows direction is towards the North.

The direction of magnetic north did not necessarily equal to the true North. The difference in the North this is called as angle beveled magnet. Among the problems that can arise while using the compass is the local gravitational attraction which stems from the existence of metal materials or an electric current around the compass such as use a cell phone.

We also use this method to use for carry out revision *qibla* for mosques in the area of Merlimau, Sungai Rambai and Bemban.
iii. Teodolite or total station usage

Teodolite is one of the tools of its kind are used by most of the surveyors and parties do work determination *qibla*. This tool is used to measure the reading corner horizontally and also vertically. They provide high readings for precision and accurate.

![Teodolite](image)

Figure 2.5.7 Total station for determine the direction of *qibla*

2.6 WAQF LAND

Waqf is separating the property, in particular its use to certain parties with a view simply because Allah s.w.t. In terms of the term Waqf was holding property and give good results for the cause of Allah s.w.t. In addition, separating a portion of property wealth in the form of land title and handed it forever be a Waqf.

A Waqf property are Waqf can be stationary or moving objects such as land, houses or money. Most of the Waqf property to the Government as a waqf as the cemetery as well as the construction of the mosque for the Muslims.
CHAPTER THREE

METHODOLOGY OF THE STUDY

3.1 Introduction

Certainly something surprising when a regular congregation of visiting mosque congregation found one day, suddenly *Qibla* used already changed. This situation is not something foreign, especially involving the old mosque or *surau* built over 20 years ago. Mosque used should be adjusted according to actual i.e towards the *Kaabah, Makkah.*
3.2 Methodology of the Study

Identify the title and survey problems who want to do together with the supervisor and determine the objectives and scope of the study to be carried out.

- **Introduction**
- **Literature Study**
- **Result and Analysis**
- **Conclusion and Suggestion**
### 3.3 Planning Work

<table>
<thead>
<tr>
<th>WEEK</th>
<th>ACTIVITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Week 1 - Week 2</td>
<td>Preliminary discussion on research to be performed with supervisor</td>
</tr>
<tr>
<td>Week 3 - Week 4</td>
<td>The selection of title, problems, objectives and scope of work</td>
</tr>
<tr>
<td>Week 5 - Week 6</td>
<td>Obtain a letter of support and mosque address application from <em>Majlis Agama Islam Melaka</em> (MAIM)</td>
</tr>
<tr>
<td>Week 7 - Week 8</td>
<td>Complete the report work by 30%</td>
</tr>
<tr>
<td>Week 9 - Week 11</td>
<td>Complete the fieldwork</td>
</tr>
<tr>
<td>Week 12 – Week 14</td>
<td>Complete the report by 80%</td>
</tr>
<tr>
<td>Week 15</td>
<td>Prepare the final report and presentation work</td>
</tr>
</tbody>
</table>

Table 3.3 Prepare work plan
### 3.4 Work Activity

<table>
<thead>
<tr>
<th>WEEK</th>
<th>ACTIVITY</th>
</tr>
</thead>
</table>
| W1   | - Topical Study classes taught by Miss Zuraini for explanations for this subject.  
     | - Form a group and choose a supervisor.  
     | - Think of the title of the relevant study to be done. |
| W2   | - Initial discussion about carrying out research to be performed with supervisor. |
| W3   | **LEAVE SPECIAL FESTIVAL** |
| W4   | - Do the selection of topics was proposed. |
| W5   | - Sent a letter of support to the *Mufti Melaka* for a survey to be conducted  
<pre><code> | - Sent a letter of support to get the addresses of mosques for *DUN Merlimau, Bemban* and *Sungai Rambai*. |
</code></pre>
<table>
<thead>
<tr>
<th>Week</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>W6</td>
<td>01.08.2016 - 05.08.2016</td>
</tr>
<tr>
<td>W7 – W9</td>
<td>08.08.2016 - 28.08.2016</td>
</tr>
<tr>
<td>W10 – W11</td>
<td>29.08.2016 - 09.09.2016</td>
</tr>
<tr>
<td>W12</td>
<td>12.09.2016 - 16.09.2016</td>
</tr>
<tr>
<td>W13</td>
<td>26.09.2016 - 30.09.2016</td>
</tr>
<tr>
<td>W14</td>
<td>03.10.2016 - 07.10.2016</td>
</tr>
</tbody>
</table>

Table 3.4 Activity that is run during 1 semester
3.5 Support Letter for Research by Polytechnic Merlimau Students

Get a letter of support relevant survey check by foreign Qibla mosque of MAIM (refer to appendix 1)

3.6 List of State Mosque Melaka for DUN Merlimau, Sungai Rambai and Bemban

List name of the mosque has been issued by the view to MAIM as author to ensure the works checks by foreign Qiblat mosque smoothly (refer to appendix 2)

3.7 Form to Borrow Equipment Survey

Form to apply for permission to borrow equipment surveys, a prismatic compass and leg three on the appointed date for the purpose of the survey (refer to appendix 3)

3.8 A Letter of Support from the MAIM

A letter from the MAIM were received in support of conducting a survey (refer to appendix 4)
3.9 Equipment that has been used

<table>
<thead>
<tr>
<th>Equipment</th>
<th>Diagram</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tripod</td>
<td><img src="image1.jpg" alt="Tripod" /></td>
</tr>
<tr>
<td>Prismatic Compass</td>
<td><img src="image2.jpg" alt="Prismatic Compass" /></td>
</tr>
</tbody>
</table>

Table 3.5 Equipment has used

3.10 Work Procedures in the Field

1. The survey area is done upon arrival at the area of the mosque to determine suitable to run measurement.

2. Once the appropriate spaces are identified, put the tripod and turn on prismatic compass on mosque.

3. Adjust the bubble on the prismatic are placed on the horizontal compass.

4. The observations begin towards real *Qibla* position, then compare their bearing *qibla* observed with their real bearings.
### 3.11 Table Scale

<table>
<thead>
<tr>
<th>No</th>
<th>Date</th>
<th>Time</th>
<th>Location</th>
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<tbody>
<tr>
<td>1</td>
<td>13/08/2016</td>
<td>09.00 a.m</td>
<td>Masjid Al Abrar, Chenderah</td>
</tr>
<tr>
<td>2</td>
<td>13/08/2016</td>
<td>10.30 a.m</td>
<td>Masjid Jamek Ar Rahim</td>
</tr>
<tr>
<td>3</td>
<td>13/08/2016</td>
<td>12.00 p.m</td>
<td>Masjid Al Junid, Chinchin</td>
</tr>
<tr>
<td>4</td>
<td>14/08/2016</td>
<td>09.00 a.m</td>
<td>Masjid Al Ghafur, Merlimau Pasir</td>
</tr>
<tr>
<td>5</td>
<td>14/08/2016</td>
<td>10.00 a.m</td>
<td>Masjid Al Abidin, Air Tawar</td>
</tr>
<tr>
<td>6</td>
<td>14/08/2016</td>
<td>12.00 p.m</td>
<td>Masjid As Solihin, Sebatu</td>
</tr>
<tr>
<td>7</td>
<td>20/08/2016</td>
<td>10.00 a.m</td>
<td>Masjid Al Mukminun, Seri Mendapat</td>
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<td>8</td>
<td>20/08/2016</td>
<td>11.30 a.m</td>
<td>Masjid Al Abidin, Air TAWar</td>
</tr>
<tr>
<td>9</td>
<td>20/08/2016</td>
<td>02.00 p.m</td>
<td>Masjid Ar Riduan, Parit Penghulu</td>
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<td>Masjid Ar Rahman, Parit Gantong</td>
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<td>11</td>
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<td>Masjid Ubaidullah, Jasin</td>
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<td>12</td>
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<td>12.30 p.m</td>
<td>Masjid Al Hakem, Tehel</td>
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<tr>
<td>13</td>
<td>27/08/2016</td>
<td>10.00 a.m</td>
<td>Masjid Nurul Iman, Kg Ayer Panas</td>
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<tr>
<td>14</td>
<td>27/08/2016</td>
<td>12.00 p.m</td>
<td>Masjid Al Barakah, Kesang Luar</td>
</tr>
</tbody>
</table>

Table 3.6 Work Scale
CHAPTER FOUR

ANALYSIS AND RESULT

4.1 Introduction
Of a measurement that are author to do, the author found that there are multiple people to an area mosque in accurate and betraying area of Qibla. Data in the form of oral observations construed to facilitate understanding.
4.2 Observation Data
DUN MERLIMAU

1) Mosque name: Masjid Jamek Ar Rahim

Coordinate location
Latitude: N 2°08’23’’
Longitude: E 102°25’26’’
Actual qibla value: 292°49’55’’

Difference azimuth location
The azimuth of the building: 294°
Actual value of the azimuth direction: 292°
Difference: +2° (more 2 degree from actual value)
2) Mosque name: Masjid Al Ghaffur, Merlimau Pasir

**Coordinate location**

Latitude: N 2°08’52”

Longitude: E 102°26’27”

Actual qibla value: 292°49’55”

**Difference azimuth location**

The azimuth of the building: 288°

Actual value of the azimuth direction: 292°

Difference: - 4° (less 4 degree from actual value)
3) Mosque name: Masjid Al Abrar, Chenderah

**Coordinate location**

Latitude: N 2°17'53"

Longitude: E 102°28'25"

Actual qibla value: 292°49'55"

**Difference azimuth location**

The azimuth of the building: 292°

Actual value of the azimuth direction: 292°

Difference: 0° (0 degree from actual value)
4) Mousque name : Masjid Al Junid, Chinchin

**Coordinate location**

Latitude : N 2°17’29”

Longitude : E 102°29’01”

Actual qibla value : 292°49’55”

**Difference azimuth location**

The azimuth of the building : 293°

Actual value of the azimuth direction : 292°

Difference : +1° (more 1 degree from actual value)
5) Mosque name : Masjid Jamek As Solihin, Sebatu

**Coordinate location**

Latitude :N 2°07’25”

Longitude: E  102°28’07”

Actual qibla value: 292°49’55”

**Difference azimuth location**

The azimuth of the building: 289°

Actual value of the azimuth direction :292°

Difference : -3° (less 3 degree from actual value)
6) Mosque name: Masjid Al Abidin, Ayer Tawar

**Coordinate location**

Latitude: N 2°07’49”

Longitude: E 102°26’55”

Actual qibla value: 292°49’55”

**Difference azimuth location**

The azimuth of the building: 293°

Actual value of the azimuth direction: 292°

Difference: +1° (more 1 degree from actual value)
7) Mosque name: Masjid Al Yaqin, Batu Gajah

**Coordinate location**

Latitude: N 2°08’50”

Longitude: E 102°27’39”

Actual qibla value: 292°49’55”

**Difference azimuth location**

The azimuth of the building: 292°

Actual value of the azimuth direction: 292°

Difference: 0° (0 degree from actual value)
8) Mosque name: Masjid Al Mukminun, Seri Mendapat

**Coordinate location**

Latitude :N 2°13’16’’

Longitude: E 102°27’24’’

Actual qibla value: 292°49’55’’

**Difference azimuth location**

The azimuth of the building: 287°

Actual value of the azimuth direction: 292°

Difference: -5° (less 5 degree from actual value)
9) Mousque name: Masjid Ar Rahman, Parit Gantung

**Coordinate location**

Latitude: N 2°08’46”

Longitude: E 102°30’50”

Actual qibla value: 292°49’55”

**Difference azimuth location**

The azimuth of the building: 292°

Actual value of the azimuth direction: 292°

Difference: 0° (0 degree from actual value)
10) Mosque name: Masjid Ar Riduan, Parit Penghulu

**Coordinate location**

Latitude: N 2°09'36”
Longitude: E 102°30’16”
Actual qibla value: 292°49’55”

**Difference azimuth location**

The azimuth of the building: 294°
Actual value of the azimuth direction: 292°
Difference: +2° (0 degree from actual value)
11) Mosque name: Masjid Nurul Iman, Ayer Panas

**Coordinate location**

Latitude: N 2°16’22”

Longitude: E 102°22’00”

Actual qibla value: 292°49’55”

**Difference azimuth location**

The azimuth of the building: 290°

Actual value of the azimuth direction: 292°

Difference: -2° (less 2 degree from actual value)
12) Mousque name: Masjid Jamek Ubaidullah, Jasin

**Coordinate location**

Latitude :N  2°18’32’’

Longitude: E  102°25’47’’

Actual qibla value: 292°49’55’’

**Difference azimuth location**

The azimuth of the building: 294°

Actual value of the azimuth direction :292°

Difference : +2° ( more 2 degree from actual value)
13) Mousque name: Masjid Al Hakem, Tehel

**Coordinate location**

Latitude :N 2°14’29”

Longitude: E 102°20’33”

Actual qibla value: 292°49’55”

**Difference azimuth location**

The azimuth of the building: 292°

Actual value of the azimuth direction :292°

Difference : 0° (0 degree from actual value)
Coordinate location

Latitude : N 2°19’06’’
Longitude: E 102°24’10’’
Actual qibla value: 292°49’55’’

Difference azimuth location

The azimuth of the building: 290°
Actual value of the azimuth direction: 292°
Difference: -2° (less 2 degree from actual value)
## 4.3 Data analysis

<table>
<thead>
<tr>
<th>No.</th>
<th>Mosque name</th>
<th>Mosque bearing</th>
<th>Actual Qibla bearing</th>
<th>Bearing differences</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Masjid Al Abrar, Chenderah</td>
<td>292°</td>
<td>292°49’55”</td>
<td>0°</td>
</tr>
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<td>2</td>
<td>Masjid Al Junid, Chinchin</td>
<td>293°</td>
<td>292°49’55”</td>
<td>+1°</td>
</tr>
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<td>3</td>
<td>Masjid Jamek Ar Rahim, Merlimau</td>
<td>294°</td>
<td>292°49’55”</td>
<td>+2°</td>
</tr>
<tr>
<td>4</td>
<td>Masjid Al Ghafur, Merlimau Pasir</td>
<td>288°</td>
<td>292°49’55”</td>
<td>-4°</td>
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<tr>
<td></td>
<td><strong>DUN SUNGAI RAMBAI</strong></td>
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<tr>
<td>1</td>
<td>Masjid As Solihin, Sebatu</td>
<td>289°</td>
<td>292°49’55”</td>
<td>-3°</td>
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<td>2</td>
<td>Masjid Al Abidin, Air TAwar</td>
<td>293°</td>
<td>292°49’55”</td>
<td>+1°</td>
</tr>
<tr>
<td>3</td>
<td>Masjid Al Yaqin, Batu Gajah</td>
<td>292°</td>
<td>292°49’55”</td>
<td>0°</td>
</tr>
<tr>
<td>4</td>
<td>Masjid Al Mukminun, Seri Mendapar</td>
<td>287°</td>
<td>292°49’55”</td>
<td>-5°</td>
</tr>
<tr>
<td>5</td>
<td>Masjid Ar Rahman, Parit Gantung</td>
<td>292°</td>
<td>292°49’55”</td>
<td>0°</td>
</tr>
<tr>
<td>6</td>
<td>Masjid Ar Riduan, Parit Penghulu</td>
<td>294°</td>
<td>292°49’55”</td>
<td>+2°</td>
</tr>
<tr>
<td></td>
<td><strong>DUN BEMBAN</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Masjid Nurul Iman, Kg Ayer Panas</td>
<td>290°</td>
<td>292°49’55”</td>
<td>-2°</td>
</tr>
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<td>2</td>
<td>Masjid Jamek Ubaidullah, Jasin</td>
<td>294°</td>
<td>292°49’55”</td>
<td>+2°</td>
</tr>
<tr>
<td>3</td>
<td>Masjid Al Hakem, Tehel</td>
<td>292°</td>
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</tr>
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<td>4</td>
<td>Masjid Al Barakah, Kesang Luar</td>
<td>290°</td>
<td>292°49’55”</td>
<td>-2°</td>
</tr>
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</table>

Table 4.1 Data Analysis
CHAPTER FIVE

CONCLUSIONS AND SUGGESTIONS

5.1 CONCLUSION

In conclusion, the main objective of this survey has been achieved at 15 mosques in the area surrounding the district of Jasin such as at Merlimau, Sungai Rambai and Bemban has reviewed all qibla. Next, we found that there are some mosques appointed is not quite right in the direction the direction of the real qibla. This is very much ails because it involves religious and legal practices prescribed by Islamic law. As a solution, we have inform the Majlis Agama Islam Melaka (MAIM) and the management of the mosque in respect of this matter. We cannot take any action such as making new qibla marks because the matter is under the jurisdiction of MAIM. The work of making a sign new qibla requires long periods of time and involve many parties.

5.2 SUGGESTIONS

Throughout the survey we conducted for final year project, CG606 Topical Studies, challenges we need to endure but we are grateful for the challenges coming we can solve with the assistance and guidance given by Sr. Razali bin Johari, namely as the supervisor of the subject of Topical Studies on this. In addition, we would like to give a few suggestions this survey. Among them are :

i. Hoped that this survey project could continue with the cooperation between the students and the MAIM for making measurements exactly to build the qibla marks identified not by actual qibla.

ii. Practical work for revision qibla masjid fit in the curriculum for the course of Astronomy. It is aimed at students skills in checking qibla at the mosque and also of the personality and spirituality Geomatics students.