Religious Authority and the Qibla Dispute: A Social Fiqh Analysis of the Mosque Conflict

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Abstract
Mosques normatively function as centers of worship, education, and community unification. However, in practice, mosques can also become spaces for internal conflict due to differences in religious views and organizational management. This research begins with a conflict phenomenon that occurred at the Al-Zainab Mosque, triggered by differences in interpretation regarding the delivery of religious commentary and differences of opinion regarding the placement of prayer rows. This study aims to analyze the dynamics of this conflict and reconstruct its resolution from the perspective of Islamic jurisprudence. The research used a qualitative case-study approach, employing observation, interviews, and documentation. The results show that the conflict was not solely caused by differences in Islamic jurisprudence of worship, but also by weak organizational communication, a low understanding of the principles of Islamic jurisprudence (ikhtilaf), and the absence of a participatory deliberation mechanism. From the perspective of Islamic jurisprudence, this conflict is categorized as ikhtilaf Tanawwu' (Tanawwu'), which should be managed with the principles of Tasamuh (tasamuh), deliberation, and an orientation towards the welfare of the community. This research contributes conceptually by designing a framework for mosque conflict fiqh based on the principle of Maqasid Al Syari'ah as a model for conflict resolution in contemporary religious institutions, thereby enriching social fiqh in the context of modern mosque management.

Keywords: *Qibla Dispute, Mosque Conflict, Religious Authority.*

Introduction

A mosque is a religious institution that holds a central place in the lives of Muslims. Etymologically, the word "mosque" comes from the root word "sajada," meaning prostration. A mosque is thus defined as a place of prostration, a place where humans submit themselves completely to Allah SWT. Technically, prostration means placing the forehead on the ground, while in terms of meaning, prostration to God means worship, and prostration to something other than God is a form of respect for something considered sublime. The term "sajadah" comes from the root word "sajadatun," meaning a place often used for prostration. It later evolved to mean a piece of cloth or carpet made specifically for prayer. Therefore, although mosque prayer rugs are very large and serve the same function as places of prostration, they are not called "sajadah" but rather part of the mosque building itself(Al-Zabidi, 2001). This definition emphasizes that a mosque is not simply a physical space, but a sacred space with theological, symbolic, and social dimensions.

Throughout Islamic history, mosques have served not only as places of ritual worship but also as centers for community gatherings, education, preaching, and the resolution of social issues. During the time of the Prophet Muhammad (peace be upon him), the Prophet's Mosque served as the center of government, education, and social consolidation for Muslims(Nata,

2021). This function has continued to develop in Muslim society, until mosques have become a vital instrument for Muslims to meet regularly and strengthen social ties among congregants. Thus, mosques ideally serve as a symbol of unity, harmony, and solidarity among Muslims.

However, in social reality, the ideal function of mosques does not always function as intended. A small minority of Muslims view mosques not merely as places of worship and community service, but also as a means of gaining economic benefits, status, honor, and social standing. This situation often gives rise to conflicts of interest, both among the congregation and among the mosque administrators themselves (Chawari, 2005). Mosque conflicts generally arise from differing views on mosque management, religious practices, and leadership authority, and, if not properly managed, can escalate into protracted conflict.

This phenomenon also occurs at the Al Zainab Mosque, located in Wiyung District, Surabaya City, East Java Province. The Al Zainab Mosque was built in 1979 and completed in 1981, funded by the mosque's chairman and founder, H. Moel Khuzaini. The mosque's construction fulfilled the will of his father, H. Al Zainab, who died in 1975 without leaving any inheritance. In his will, H. Al Zainab instructed his son to build a mosque and an Islamic Education Park if he had sufficient wealth, as a form of respect for his mother and as a continuation of the family's missionary endeavors (Suryono, komunikasi pribadi, 23 September 2017).

After the mosque's construction was completed in 1981, H. Moel Khuzaini formed the management of the Al Zainab Mosque in Wiyung, Surabaya. In the initial phase, the mosque's management ran relatively harmoniously. However, internal dynamics began to change in 1997 when H. Moel Khuzaini was re-elected as chairman of the mosque's management. During this period, he decided to change the position of the rows of prayer at the Al Zainab Mosque. Initially, the rows were aligned with the Qibla based on calculations and a compass pointing to the right corner of the mosque. This decision was later changed to adjust the building's orientation to face more south. This change sparked debate and disagreement between the management and the congregation, both supporting and opposing the decision (H. I. Sanusi, komunikasi pribadi, 21 September 2024).

These differing views regarding the direction of the rows of prayer developed into a protracted conflict that lasted from 1997 to approximately 2020. This conflict concerned not only the technical aspects of Islamic jurisprudence regarding the direction of the Qibla but also issues of authority, legitimacy of leadership, and power relations within mosque management. This phenomenon demonstrates that mosque conflicts cannot be understood solely as matters of worship but rather as complex socio-religious issues.

From the perspective of Islamic jurisprudence, differences of opinion (ikhtilaf) are recognized and inseparable from the dynamics of the Muslim community. From the time of the Companions to the development of Islamic schools of thought, differences of opinion have been part of the Islamic intellectual tradition (Al-Zuhaili, 2019). However, these differences should be managed with the principles of tolerance, deliberation (shura), and consideration of the welfare of the community. When these principles are ignored, ikhtilaf can turn into destructive conflicts that undermine the mosque's function as a space for communal unity.

Numerous studies have examined religious conflict within Muslim communities, both from the perspective of the sociology of religion and the management of religious organizations. However, studies specifically analyzing internal mosque conflict using the fiqh

ikhtilaf approach, and integrating it with the maqasid al-shari'ah principle as a framework for conflict resolution, remain relatively limited. Most studies focus primarily on the social and structural factors of conflict, without developing a systematic normative analysis of fiqh as a conceptual solution.

Based on the above description, this article aims to analyze the conflict that occurred at the Al Zainab Mosque in Wiyung, Surabaya, using an Islamic jurisprudence perspective. This study is important for enriching the discourse on social jurisprudence and providing practical contributions to mosque management, so that religious conflicts can be resolved fairly, wisely, and in a way that fosters the unity of the community. Furthermore, this research is expected to reveal patterns of socio-religious power formation and the process of conflict escalation relevant to the religious context of urban communities. The findings of this study are also expected to serve as a conceptual reference for practitioners and policymakers in formulating participatory, transparent, and social jurisprudence-based mosque governance, so that mosques can function optimally as spaces for worship, education, and strengthening Islamic brotherhood.

Research Method

This research uses a qualitative case-study design to deeply understand the dynamics of the conflict that occurred at the Al Zainab Mosque in Wiyung, Surabaya, and its significance from an Islamic jurisprudence perspective. This research is an intrinsic study. The case studied is the internal conflict at the Al Zainab Mosque in Wiyung, Surabaya, which lasted from 1997 to 2020, particularly related to changes in the direction of the rows and the dynamics of the mosque's leadership. This research was conducted at the Al Zainab Mosque, Wiyung District, Surabaya City, East Java Province. Subjects were selected using purposive sampling to select informants deemed to have a deep understanding of the history, dynamics, and substance of the conflict (Sugiyono, 2019). Data collection techniques included in-depth interviews, observation, and documentation. Data analysis involved data reduction, presentation, and drawing conclusions. Data validity was verified using triangulation, which involved comparing the results of interviews, observations, and documentation (Meleong, 2018).

The intrinsic case study approach was chosen because this research is not intended to generalize the findings, but rather to understand the conflict at the Al Zainab Mosque as a unique phenomenon with its own social, historical, and religious characteristics. Through this approach, the researcher seeks to explore in depth the context of the conflict, the relationships among the actors involved, and the long-term process of conflict escalation and resolution. Therefore, the emerging social reality can be understood holistically, from both structural, cultural, and religious-normative perspectives.

During data collection, in-depth interviews were conducted using a semi-structured approach to allow researchers flexibility to explore emerging information throughout the study. The number of informants in this study was 10, consisting of:
1. 3 core mosque administrators (head of the mosque committee, secretary, treasurer)
2. 2 local religious leaders
3. 3 long-time congregants who have been following the dynamics of the conflict since its inception

4. 2 parties directly involved in the differing views regarding the direction of the rows and
   mosque management policies.

The informant criteria included:

a. Direct or indirect involvement in the conflict

b. Understanding the history and dynamics of mosque management

c. Willingness to provide information openly

d. Having been part of the congregation for at least five years

      Documentation was used to supplement meeting archives, decision letters, financial records, and other relevant documents. Data analysis was conducted continuously from the data collection stage through the writing of the research report. Data reduction was carried out by selecting and focusing on data relevant to the research objectives, and the results were presented in the form of analytical descriptive narratives for easy understanding. Meanwhile, conclusions were drawn inductively by considering patterns, themes, and relationships among data collected in the field. Furthermore, to ensure data validity, source and method triangulation techniques were applied consistently, so that research findings can be scientifically accounted for and reflect the actual conditions. Meanwhile, data analysis was carried out continuously from the data collection stage through the writing of the research report. Data reduction was carried out by selecting and focusing on data relevant to the research objectives, and then presented in the form of analytical descriptive narratives for easy understanding. Meanwhile, conclusions were drawn inductively by considering patterns, themes, and relationships among data collected in the field. Furthermore, to ensure data validity, source and method triangulation techniques were applied consistently, so that research findings can be scientifically accounted for and reflect the actual conditions.

Result and Discussion

Qibla Direction from an Islamic Jurisprudence Perspective

      In 1997, the head of the Al Zainab Mosque, Moel, changed the position of the mosque's rows. Previously, the rows faced the right corner of the mosque, in accordance with the Qibla direction, determined by calculations and a compass. However, this direction was later changed to adjust the orientation of the mosque building, which now faces more south. This change sparked debate, disagreement, and mutual blame between the management and congregation, who were divided into supporters and opponents of the policy. To defuse tensions, the mosque management held an open meeting to re-discuss the arguments regarding the Qibla direction(H. I. Sanusi, komunikasi pribadi, 21 September 2024).

      During the meeting, Moel steadfastly defended his decision to change the direction of the Qibla to the south, citing two main reasons. First, aligning the Qibla with the mosque's structure is considered to optimize space utilization, ensuring neater rows for worshippers and maximizing the mosque's capacity. Second, Moel argued that theologically, Allah commands Muslims to face Him from various directions, as understood in the concept of facing the Qibla for Muslims located far from the Kaaba. This view aligns with the opinion of some Islamic jurisprudence scholars who assert that for those unable to directly see the Kaaba, the obligation to face the Qibla is understood as facing the direction of the Kaaba (jihat al-kaaba), not the exact structure itself(Indayati, 2021).

However, differences in understanding of Islamic jurisprudence (fiqh) that are not accompanied by adequate mechanisms for deliberation can lead to social conflict within the mosque. Several studies have shown that changes to established worship practices often lead to resistance from the congregation if not fostered through communication and mutual agreement (Wiranata & Rifa'i, 2024). Theoretically, the conflict that occurred at the Al Zainab Mosque can be understood as a religious conflict that is not solely rooted in differences in Islamic jurisprudence, but also in issues of authority and legitimacy over the mosque's management. From the perspective of religious conflict theory, differences in the interpretation of religious teachings will tend to develop into social conflict if accompanied by claims of a single truth and exclusive decision-making (Umar dkk., 2024). This is evident in the attitude of the Chairman of the Takmir of the Al Zainab Mosque, H. Moel Khusaini, who emphasized family ownership of the mosque and rejected interference from other parties, thereby closing the space for deliberation and weakening the collective legitimacy of mosque management (H. I. Sanusi, komunikasi pribadi, 21 September 2024).

Within the framework of social jurisprudence, the issue of the direction of the Qibla falls within the realm of Islamic jurisprudence (ikhtilaf), which offers room for tolerance, especially for Muslims living far from the Kaaba. However, social jurisprudence emphasizes that the application of religious laws cannot be separated from their social impacts. When Islamic jurisprudence decisions are made without considering the welfare of the congregation and the principle of deliberation, technical legal issues have the potential to escalate into protracted social conflict (Rasyid, 2021).

Abd. Latif's testimony shows that the conflict was rooted in unequal power relations and communication before the change in the direction of the rows was implemented, namely since the failure of the implementation of the interpretation study and the emergence of personal offenses. From the perspective of social jurisprudence, this problem reflects the failure to manage differences in the worship space, where religious authority is practiced in a personalistic manner and not based on the consensus of the congregation (Abd. Latif, komunikasi pribadi, 2017). Furthermore, within the framework of social jurisprudence, the management of differences in the worship space should be oriented towards the principles of maslahah 'ammah (public benefit) and the prevention of harm (dar'u al mafasid). The practice of religious authority carried out in a personalistic manner, without considering the aspirations of the congregation as a whole, can lead to social exclusion and deepen internal fragmentation within society.

The weak social cohesion of the congregation is indicated by the absence of healthy deliberation and communication mechanisms, which can sometimes undermine the ethical values of a Muslim man or woman, who always places unity (al-ittihad) as the main goal in religious life. What can be seen further is that the conflict that arose from the staff's change in direction indicates that the issue of worship often becomes an arena for symbolic contestation over religious legitimacy and authority. From a social jurisprudence perspective, such situations demand a conflict-resolution approach based on adab al-ikhtilaf (good manners), namely mutual respect for differing perspectives and opinions, and on strengthening collective authority through congregational consensus. Therefore, the management of worship spaces should not solely emphasize normative-fiqh aspects but also consider the social, psychological,

and cultural dimensions of the congregation to maintain harmony and the sustainability of religious life.

Furthermore, the spread of conflict into the legal realm and into mosque financial management indicates that religious conflicts not resolved through internal mechanisms tend to escalate structurally. Social jurisprudence views this condition as a form of mafsadat 'ammah (social damage), because it not only harms certain individuals but also weakens the function of the mosque as a center of worship, education, and community unity (Suryono, komunikasi pribadi, 23 September 2017). This situation reflects the failure to establish conflict-resolution mechanisms grounded in Islamic values, such as musyawah, islah (reconciliation), and taaruf (social introduction) among congregants. Relations between individuals and members within a mosque community tend to become increasingly hardened and lose their ethical-spiritual dimension when religious conflicts are brought into the realm of positive law and administration.

From a social jurisprudence perspective, resolving conflict through formal channels without prior internal reconciliation efforts can exacerbate its impact and obscure the primary purpose of worship: to bring peace, togetherness, and to strengthen Islamic brotherhood. Furthermore, the escalation of conflict to the point of affecting mosque financial management indicates a crisis of trust (trust deficit) between administrators and congregants. Whereas social jurisprudence places trust as a fundamental principle in the governance of religious institutions, when personal and ideological conflicts affect the management of congregational assets, the risk of institutional dysfunction increases. Therefore, it is necessary to strengthen transparent, participatory, and accountable mosque governance, grounded in congregational consensus, so that mosques can once again fulfill their role optimally as spaces for Muslim worship and centers for social and religious development.

The reconciliation efforts undertaken in 2016 through deliberation and re-measuring the direction of the Qibla demonstrated the application of social jurisprudence principles that prioritize the welfare of the congregation. The agreement emphasized that resolving religious conflicts cannot be achieved solely through normative jurisprudence claims, but must be accompanied by a dialogical, participatory approach oriented toward social harmony (Suryono, komunikasi pribadi, 23 September 2017). The deliberative approach adopted in the reconciliation process also demonstrated that social jurisprudence serves as an ethical framework for addressing complex socio-religious dynamics. The re-measuring of the direction of the Qibla was not only interpreted as a technical verification of the validity of worship, but also as a symbol of restoring trust and collective legitimacy among the congregation. By openly involving various parties, the process mitigated the potential for further conflict and shifted the debate from personal interests to broader shared interests. Furthermore, the success of this reconciliation underscored the importance of integrating the normative dimensions of Islamic jurisprudence (fiqh) with the social realities of the community in the management of worship spaces. Social fiqh demands that religious authority be exercised collectively and responsively to the social conditions of the congregation, rather than solely on the basis of individual authority or formal legitimacy. Thus, resolving religious conflict can serve as a social learning opportunity that strengthens brotherhood, raises awareness of the etiquette of mutual understanding, and affirms the mosque as an inclusive and sustainable community space.

The Role of Religious Leaders in Resolving the Al Zaenab Mosque Conflict

The role of religious leaders in resolving socio-religious conflict has become an important focus in the study of religion and the sociology of conflict, as religious leaders function not only as ritual guides but also as mediators in the dynamics of religious communities (Suprapto, S., 2022). Contemporary research shows that internal conflicts in mosques, such as those at the Al Zaenab Mosque, are often related to tensions between the formal authority of management and the congregation's interpretation of its beliefs. In this context, religious leaders, including imams, members of the mosque management committee, and local ulama, can play a strategic role in mitigating conflict through an approach of tolerance, compromise, and consensus-building based on religious values (Khan & Khan, 2022; Suprapto, S., 2022). Furthermore, studies focusing on the Indonesian context found that mosque managers who adopted inclusive and dialogical strategies were able to increase tolerance and achieve reconciliation between conflicting congregation groups, so that the mosque returned to functioning as a center of worship and a unifying force for the community (Suprapto, S., 2022). Thus, an analysis of the role of religious leaders in resolving the Al Zaenab Mosque conflict should position them as key actors in managing conflict through values and social relations, who can transform internal tensions into opportunities for reconciliation and community harmony.

The resolution of the protracted conflict between the congregation of the Al-Zaenab Mosque from 1998 to 2020 cannot be separated from the efforts of community and religious leaders, especially those affiliated with the Nahdatul Ulama (NU) community organization. This is in accordance with the statement of an NU leader and chairman of the Fatwa Council of the Indonesian Ulema Council (MUI) in Surabaya, KH. Nasir Abadi. Gus Nasiri, KH. Nasir Abadi's nickname is one of the religious leaders who understands the origins of this integration conflict. He stated that in this conflict, many efforts were made by religious and community leaders. From community leaders, for example, the Head of Karah Village, the Head of Jambangan District, the Chief of Police, and so on. Meanwhile, from the religious leaders, in resolving this conflict, many efforts were also made by leaders from NU, Muhammadiyah, the Indonesian Ulema Council (MUI), and the Grand Mosque Council (GMI)(Nasiri, komunikasi pribadi, 2022).

Echoing Gus Nasiri, Haji Imam Fitroni, a community leader in the Jambangan area, emphasized his involvement in resolving the conflict. As the administrator of the local DMI (Indonesian Muslim Student Association), he consistently urged all parties involved, both at the leadership and grassroots levels, to lower their egos to foster harmony among the congregation of the Al-Zaenab Mosque. However, these efforts failed to yield results. It wasn't until 2016, after receiving input from all parties, that each group began to recognize the negative impact of the prolonged conflict. According to the Imam, the conflict finally ended in early 2020 after many of the involved parties died from Covid-19 (I. Fitroni, komunikasi pribadi, 2022).

Meanwhile, according to Ustaz Zamakhsyari, the current imam of the Al-Zaenab mosque, the conflict was triggered by a trivial issue: the lack of transparency regarding financial matters by Latif et al. and the inflexibility of Moel et al. in resolving the conflict. Zamakhsyari said that religious leaders from 1998 to 2020 often approached the families

involved in the conflict to encourage them to forgive each other and start working together to improve the mosque, which is a place of worship for the local community (Zamakhsyari, komunikasi pribadi, 2022).

Based on the interviews above, the conflict lasted about 23 years, from 1998 to 2020. The end of the conflict was not only due to the efforts of religious leaders to unite all parties involved, but also to natural factors, namely the COVID-19 pandemic, which caused many parties to die of the coronavirus in 2020. From 2021 to the present, in August 2025 when researchers looked for additional data at the research location, the congregation of this mosque had been harmonious and working together to advance the mosque.

After the conflict between the Al-Zainab congregation subsided, all parties gradually sought to rebuild social cohesion and to reconstruct the mosque's function as both a place of worship and an inclusive social space. These reconciliation efforts began with strengthening collective religious activities, such as the routine Yasinan recitation every Thursday and Friday nights, which later developed into a monthly Qur'an reading program as a medium for the congregation's spiritual and social consolidation. This strategy is in line with recent research findings that confirm that strengthening religious practices based on collective participation plays a significant role in reducing residual conflict and restoring trust between congregation groups(Hilman & Ummi Kultsum, 2025; Suprapto, S., 2022).

 Over time, the Al-Zaenab Mosque has not only recovered but also developed into a productive center of religious and educational activities, marked by a range of daily activities, from congregational prayers to Quranic education programs for children and adults. Every morning, kindergarten and preschool education are held, while in the afternoon, Quranic learning programs are held for adult congregants. This transformation reflects the function of the mosque from a social fiqh perspective, namely as an institution that not only regulates ritual aspects but also plays an active role in the reconstruction of post-conflict social relations and the sustainable strengthening of the community's welfare (Arif Widianto & Fitria Lutfiana, 2021; Ilyasa dkk., 2024).

From the Perspective of Conflict Theory

As developed by Ralph Dahrendorf, conflict is understood as a logical consequence of the unequal distribution of authority within the social structure. Dahrendorf emphasized that conflict does not always stem from economic ownership, as Karl Marx argued, but rather from the power relations inherent in certain social positions(Reva Della Ananta Supriadi dkk., 2025). In the context of the Al Zainab Mosque, the change in the direction of the rows, as decided by the mosque leader, can be understood as a form of use of structural authority that triggered resistance from some congregants who felt they had different religious legitimacy and traditions. Recent studies show that religious conflicts at the local level often arise not solely due to doctrinal differences, but due to tensions between the formal authority of house of worship managers and the symbolic authority of the congregation based on tradition and established understanding of fiqh (Saputra & Fadhli, 2020).

Thus, the conflict at the Al Zainab Mosque can be interpreted as a conflict of religious authority, in which each party seeks to maintain its definition of truth and the legitimacy of religious practices within the same social space. Consistent with Dahrendorf's view, such

conflicts are not always destructive but can serve as mechanisms for social change and the restructuring of power relations within religious communities, provided they are managed through inclusive dialogue and institutionalization (Driessen, 2025; Mulyanti & Muhajarah, 2025).

This study examines the conflict that occurred at the Al Zainab Mosque in Wiyung District, Surabaya City, which resulted in one of its imams being imprisoned. In other words, several relevant disciplines are used to review and analyze the problem. The core of this approach is a specific discipline that utilizes the results of other studies. These disciplinary theories are functional conflict theory, a combination of Lewis Coser's structural functional theory and conflict theory, both of which are within the framework of the factual and fiqh paradigms of ihktilaf (Nadilla Aleyda Maqhfira Agustin dkk., 2023). With these two approaches, the root causes of the conflict that occurred at the Al Zainab Mosque from 1996 to 2016 can be identified. Power struggles are normal. But when the conflict concerns the mosque, it is truly extraordinary.

That is what happened at the Al Zainab Wiyung Mosque in Surabaya from 1996 to 2016. Conflict is something that cannot be avoided, such as differences of opinion, competition, conflicts between individuals and groups, and individuals and groups with the government(Ningrum dkk., 2025). In contrast to this statement, conflict is part of social life, conflict as a difference of interests, opinions, ideas, or understanding in the form of violence or without violence at all (Alfrid Sentosa & Lestariono, 2022).

In this study, the conflict referred to is a difference of opinion and conflict among individuals, between individuals and groups, and among groups within groups, and does not involve violence but is accompanied by threats from one of the parties involved in the conflict. Maswadi Rauf emphasized that individual conflict occurs between two people without involving either group. This type of conflict is caused by personal problems, so only individuals are involved. Meanwhile, group conflict can arise from personal conflict because the individuals involved bring their respective groups into the conflict. Conflicts relate to the rights of many people, and even if only two people are in conflict, the conflict is still called a group conflict because the issue at issue relates to public rights (Gaba & Joseph, 2023).

Similar to the conflict at the Al Zainab Wiyung Mosque in Surabaya, this mosque experienced two types of conflict: inter-group and inter-individual. The inter-group conflict occurred between the supporters of H. Moel Husaini and those of Mr. Abd. Latif, while the inter-individual conflict was between H. Moel Husaini and Mr. Abd. Latif. The conflict between supporters of H. Moel Husaini and supporters of Mr. Abd. Latif began with differences in principles regarding the determination of the position of the rows, namely the direction of the Qibla. Supporters of H. Moel Husaini agreed to adjust the rows according to the position of the mosque building, while the group supporting Mr. Abd. Latif remained steadfast in maintaining the old row position, which pointed to the corner of the mosque. From these differences in principles, a prolonged conflict occurred between the two different camps. Finally, between the two warring camps, each party did not reprimand the other (violating silaturrahmi), isolated each other, injured the other, and so on. This happened since 1996 and ended in 2020. (There were two brothers who were fighting, namely: Mr. Saiful (younger brother) as a supporter of Mr. Abd. Latif, and Masduki (older brother) as a loyal supporter of Mr. H. Moel Husaini.

The personal conflict between Mr. H. Moel Husaini and Mr. Abd. Latif began with a misunderstanding. Especially when Mr. H. Moel Husaini wanted to give an interpretation at the Al Zainab Mosque, he did not fill in the Quran reading upon arrival at the mosque. This was because the congregation was not there; they had been invited by Mr. Abd. Latif to join a pilgrimage to one of the congregation's houses affected by the tragedy. This problem offended and angered Mr. H. Moel Husaini. Latif. He felt that the congregation of the mosque was more obedient and happier to follow Abd. Latif's invitation. Therefore, according to him, Abd. Latif must be removed, and several months later, Abd. Latif was successfully expelled from the Al Zainab Mosque.

According to the researcher, the two types of conflict mentioned above should not have occurred if each conflicting party had been willing to sit down together to discuss and resolve the problem. In other words, the conflict would not have occurred if they had been willing to discuss the problems at the Al Zainab Mosque, both related to the position of the rows and the issue of interpretation studies. This is proven, when the conflict had been going on for a long time, and many people had forgotten the root of the problem, especially when entering mid-2020, they gathered and held a joint meeting, it turned out they agreed to change the position of the rows in the mosque according to the general direction of the Qibla. And finally, they both accepted, and no one opposed, so that the Al Zainab Mosque is again as busy as it was before the conflict.

This phenomenon demonstrates that religious conflict is primarily triggered by communication failures and a lack of dialogue rather than substantial differences in religious understanding. Essentially, all issues can be managed collaboratively when each party is willing to set aside egos and engage in open discussion. Differences in opinion, considered fundamental, can be resolved through mutual agreement. In this regard, the conflict at the Al Zainab Mosque demonstrates that dialogue serves as a crucial instrument for reducing tension, rebuilding trust, and reorienting worship toward its primary purpose: drawing closer to Allah SWT and strengthening Islamic brotherhood. Therefore, the reconciliation achieved in 2000 confirms that deliberation-based conflict resolution has a long-term impact on the socio-religious stability of mosque communities. The primary prerequisite for the mosque's continued function as a center of worship, education, and social interaction is the resumption of worship activities and increased congregational participation. Therefore, the experience of conflict and reconciliation at the Al Zainab Mosque serves as an important lesson that managing differences within the worship space requires mutual respect, openness, and a shared commitment to upholding the well-being of the community above personal or group interests.

The Al Zainab Mosque Conflict from the Perspective of the Philosophy of Jurisprudence

Humans are created differently. These differences encourage us to question, analyze, and think hard to understand one another. Furthermore, these differences also require us to realize harmony and cooperation. Therefore, the creation of humans with various forms of diversity is not a source of division or societal polarization, but rather a natural and sunnah (traditional law) means of maintaining balance for the continuation of life and existence in this world. The Prophet Muhammad (peace be upon him) emphasized in his hadith that differences of opinion are a blessing (ikhtilafu ummati rahmat) (Jakobsen, 2021). Al-Qasim, the grandson of Abu Bakr, also stated that Allah favors the advice given by the Prophet's companions in their

differences of opinion. Everyone is free to choose their course of action. Caliph Umar also emphasized that he disliked the Prophet's companions who did not differ in their opinions, because if there were only one opinion, society would be trapped in a narrow situation. This means that the Companions had opened the door to ijtihad and permitted differences of opinion within it. Had this not been done, Al Zainab would have encountered difficulties because there was no common ground between ijtihad and other areas of thought. History records that the tension and conflict that accompanied fiqh in the early period, namely the beginning of the second century Hijri, khilafiyah (differences of opinion), not only enriched the legal treasury in Islam but also succeeded in ushering fiqh into a period of acceleration marked by the emergence of the imam's school of thought with its impressive legacy of Islamic law.

Thus, differences of opinion have made an important contribution in the development of religious thought in the early period. In fact, history shows that Islam during the time of the Prophet Muhammad SAW did not experience differences in understanding that caused divisions among his followers, because all existing problems could be resolved by the Prophet himself, so that there was harmony between the two groups of the Prophet's companions (Muhajirin and Ansar) and between Muslims and non-Muslims (Jews, Christians, and others). After the Prophet Muhammad SAW died and after Islam spread widely, Islam entered an era where the situation, culture, and social conditions were very different from the original situation, so that divisions occurred among his followers (internal Muslims) because their understanding of Islamic teachings was different, so that they were known in history as Khawarij, Murji'ah, Mu'tazilah, and others. Likewise, the interaction between Muslims and non-Muslims, especially Jews and Christians, after the death of the Prophet Muhammad SAW (Azzahra, 2020).

Religion essentially teaches peace, brotherhood, and harmony between individuals and groups. Therefore, religion does not require division, hostility, or other conflicts. However, in reality, religion's influence on society often leads to conflict. Historians and philosophers have argued that religion often negatively impacts human well-being. Religious issues often trigger war, belief in a particular religion often leads to intolerance, and religious loyalty can only unite a small group of people while dividing the majority.

Therefore, differences of opinion, disagreements, contradictions, or whatever they are called are absolute. This is because the sources of Islamic law themselves allow for differences, and it is also due to human nature and life itself. The tradition of mutual respect for differences of opinion among jurists is also common. For example, Imam Shafi'i deeply respected his teacher, Imam Malik, even though they differed on several issues. Abu Hanifah, known as a rationalist, could respect Imam Malik, a hadith expert, with courtesy.

From the explanation above, the disputing parties at the Al Zainab Mosque, if they had mutually respected and valued others' differing opinions (accepting differences), would certainly have prevented conflict in the mosque. Because when conflict occurs, each party believes that their opinion is correct and that others' opinions differ. With this self-righteous attitude and high levels of selfishness, conflict erupts in the mosque. For example, in determining the direction of the Qibla (row), according to H. Moel Husaini,

Prayer is simply directed towards the Qibla and does not have to refer to the Qibla ('ain al-Ka'bah). Meanwhile, Abd. Latif's group insisted on establishing rows according to the actual direction of the Qibla or 'ain al-Ka'bah. This kind of difference of opinion will actually cause

conflict, if they want to understand fiqh as a whole, because in fiqh books there are often differences of opinion among scholars from the four schools of thought. For example, in the case of istiqbal al-qibla (facing the Qibla) when praying; some scholars state that facing the Qibla must be with absolute certainty of 'ain al-Ka'bah, not just an estimate and also cannot face the direction of the Qibla. This opinion was expressed by Imam Shafi'i and other Islamic jurisprudence scholars affiliated with the Shafi'i school of thought. On the other hand, some scholars argue that simply facing the Qibla is sufficient to direct the Qibla (jihat al-qiblah). This opinion was expressed by Abu Hanifa and other Islamic jurisprudence scholars affiliated with the Hanafi school of thought.

By understanding the differences of opinion among these jurists, it can be ascertained that the congregation of the Al Zainab Mosque would not have conflicted if it were only a matter of differing rows. In other words, differences of opinion among the congregation of the Al Zainab Mosque are not new; they are already found in Islamic jurisprudence and tafsir books. Therefore, according to researchers, if the understanding of differences of opinion among the congregation of the Al Zainab Mosque were normal, the conflict at the mosque would not have occurred, let alone lasted for approximately eighteen years (1996-2020).

Conclusion

From the description of the problems focused on in this research, as previously mentioned, it can be concluded that: The chronology of the conflict at the Al Zainab Mosque in Wiyung, Surabaya, began with H. Moel Husaini's (Moel) desire to provide a commentary on the mosque, which was not realized because the congregation was with Mr. Abd. Latif (Latif) on a pilgrimage to one of the congregation's houses at the Al Zainab Mosque. As a result, Moel felt offended and angry with Latif. Furthermore, Moel's policy of changing the position of the rows in the mosque to align with the building's location was opposed by Latif and his supporters. Thus, a protracted conflict ensued between Moel and Latif, as well as between Moel's supporters and Latif's supporters.

The conflict at the Al Zainab mosque was triggered by two things, namely: first, a misunderstanding between Moel and Latif regarding Moel's desire to provide comments on the interpretation at the Al Zainab mosque. Second, a difference of opinion regarding the position of the Saff, Moel and his supporters wanted to change the Saff to match the position of the mosque building, while Latif and his supporters still wanted to maintain the position of the Saff so that it remained facing the right corner of the mosque, because that position was in accordance with the direction of the Qibla.

The conflict at the Al Zainab Mosque, according to Ralph Dahrendorf's theory of conflict and jurisprudence of ikhtilaf, was inevitable, because in every human gathering, there is bound to be friction and differences of opinion. These differences are a gift from God. Through these differences, equality and peace will be created. After a prolonged conflict from 1998 to 2025, with coordination and awareness from each conflicting party, the conflict finally ended and transformed into a beautiful peace.

Academically, this study has several strengths. First, it provides an integrative analysis of social conflict theory and the jurisprudence of ikhtilaf (Islamic jurisprudence) in understanding religious institutional conflict. Second, it presents long-term empirical data that demonstrates the dynamics of conflict and the contextual reconciliation process. Third, it offers

a conceptual framework of the jurisprudence of mosque conflict as a normative approach to managing differences in religious spaces.

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