

Ruling on Prayer That Is Not in Accordance With the Direction Of The Qibla: Case Study of Mosques in Sidamanik District

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Info Articles	Abstract
<p>Article History Received : 2017-09-03 Revised: 2017-09-10 Published: 2017-09-30</p> <p>Keywords: <i>Prayer, Qibla, Mosque, Batak</i></p>	<p>The main problem in this paper is the difference in the direction of the Qibla among society, especially in Indonesian society, triggered by the change in the direction of the Qibla in the Indonesian region, which initially faced west and then northwest. With the advancement of technology at that time This makes determining the direction of the Qibla easy, as facing the Qibla is a valid requirement for performing prayer; there is no difference of opinion among scholars on this matter. Imam Shafi'i is of the opinion that one must face the Qibla correctly. If one is wrong, one must repeat the prayer once and for all. Another opinion states that there is no need to repeat a prayer once it has already been performed, as long as it is not intentional and does not negate efforts to find the correct direction of the Qibla. This is the opinion of Imam Malik and Abu Hanifah. However, in this case, Imam Malik recommends repeating the prayer (with the wrong direction of the Qibla) at its proper time.</p>

I. INTRODUCTION

One of the pillars of Islam that is very important to implement is praying every day and night. Prayer is a pillar of religion that is obligatory for Muslims and cannot be abandoned under any circumstances. Prayer is a very fundamental element in Islamic teachings, without which the faith of someone who claims to be a Muslim cannot be justified.

The prayers we perform have pillars and conditions that must be fulfilled in order for the prayer to be accepted according to sharia. Before praying, the conditions for valid prayer must first be fulfilled. The valid condition for performing prayers is entering the prayer time; facing the Qibla; pure from impurity, both small and large hadas; covering the private parts; and a holy place. As explained by Taqi Al-Din in the following book *Kifayat Al-Akhyar*, "the articles, conditions for prayer before entering it are five: clean the body parts from hadas and uncleanness, cover the private parts with pure clothing, know when to enter, and face the Qibla." All the conditions above are things that must be fulfilled when performing prayers so that the prayers we perform are valid.

Thus, without fulfilling the five conditions set out above, prayer is not valid according to sharia.

In performing prayer, there are valid conditions for performing prayer, including facing the Qibla, there is no difference of opinion among scholars regarding the necessity of this. facing the Qibla. However, in daily prayer practice, many Muslims do not fully implement this sharia accurately. When praying, Muslims face the Qibla without knowing precisely whether the Qibla they are referring to is actually directed toward the Kaaba, the epicenter of prayer for every Muslim worldwide.

The distance between Indonesia and the Kaaba in Saudi Arabia is very far. Due to this great distance, even a slight shift from the precise direction causes a significant deviation. In fact, if one accidentally shifts a few degrees in the prayer place, it means that the direction has shifted far from the correct direction of the Qibla. (An unintentional shift of a few degrees in the prayer place may have deviated hundreds of kilometers from the Kaaba. However, it is realized that praying in a completely straight position is difficult. This is because the movements in prayer

allow a person to shift position several degrees. So the prayer is no longer performed facing the Kaaba but somewhere else. In the case of Indonesia, for example, a deviation of just 1 or 2 degrees can shift hundreds of kilometers from the Kaaba. Moreover, if the prayer is sufficient facing West (where the West should be oblique to North), the person concerned may be facing one of the countries in Central Africa.

This issue certainly has the potential to cause confusion and anxiety, as our prayers are not or are not in accordance with Sharia law. This is due to the inaccurate or imprecise direction of the Qibla. A slight deviation may still point towards the Kaaba, the Grand Mosque, or the city of Mecca. However, a significant deviation would certainly point in a completely different direction. Therefore, the perception that the Qibla should only be directed west is incorrect. This belief is widely held by some in our society.

II. RESEARCH METHODS

This study employed a qualitative field research approach with a descriptive-analytical method. The research was conducted in Sidamanik District, Simalungun Regency, with the objective of examining the implementation of qibla direction determination in local mosques and analyzing its conformity with Islamic legal principles. Data were collected through direct observation of mosque qibla orientations, interviews with mosque management boards (BKM), officials of the Hisab and Rukyat Agency (BHR), religious leaders, and community members. In addition, the study utilized library research by examining relevant Islamic legal sources, including the Qur'an, Hadith, classical and contemporary fiqh literature, the Fatwa of the Indonesian Ulema Council (MUI) No. 5 of 2010 concerning Qibla Direction, and various scholarly works related to qibla determination. The collected data were analyzed qualitatively through descriptive and comparative analysis by

comparing the actual qibla orientations of mosques in Sidamanik District with the established methods of qibla calculation according to Islamic jurisprudence and astronomical science.

III. RESULTS AND DISCUSSION

A. Understanding and Legal Basis of Qibla

Qibla according to language is direction, whereas according to sharia what is meant is...The Qibla is the Kaaba or the Grand Mosque. Qibla is also defined as the direction toward the Kaaba in Mecca (during prayer). In Latin, it is called azimuth, so linguistically, Qibla means facing the Kaaba during prayer. Meanwhile, the direction itself is the shortest distance from a location to Mecca. (Jan van den Brink; 1993)

According to M. Ali Ash-Shabuni, in using the term "Masjidil Haram" as a substitute "Kaaba" is a sweet sign that what is required is to pay attention to the direction, not the building. (M. Ali Ash-Shabuni; 2002) As explained by imam Khatib Syarbaini in the book *Mugni Al-muhtaj* as follows "Qiblah according to language is direction, and what is meant in this case (shariah) is the Kaaba, if it is expressed in it then it is better because it (Kaaba) is what has been recommended."

Scholars provide different terminology regarding the meaning of qibla, including: Some definitions that have been given by scholars are as follows:

1. Slamet Hambali defines the direction of the Qibla as the direction to the Kaaba (Mecca) via the shortest route, toward which every Muslim must face when performing prayer. (Slamet Hambali; 2011)
2. Harun Nasution defines the qibla as the direction to face during prayer. (Harun Nasution; 1992)
3. Abdul Aziz Dahlan defined the qibla as the Kaaba or the direction Muslims face when performing prayers as an act of worship. (Abdul Aziz; 1996)

4. The Indonesian Encyclopedia defines qibla as (the direction of the Kaaba). Islam defines qibla as the direction towards Mecca, especially towards the Kaaba which Muslims take when performing prayers. Apart from the Kaaba, the Aqsa Mosque was also the Qibla for prayers for 16 months after moving to Medina, then it was turned back to the Kaaba in accordance with the Prophet's request.
5. According to Muhyiddin Khazin Qibla direction is the direction or closest distance along the great circle that passes the Kaaba (Makkah) to the city in question. (Muhyiddin Khazin; 2004)
6. According to the Encyclopedia of Hisab Rukyat, the meaning of the direction of the Qibla is the direction indicated by a large circle on the surface of the earth that connects the point where prayer is performed with the geographical location of the Kaaba. (Suskinan Azhari; 2005)

From the several definitions above regarding the meaning of the direction of the Qibla, it can be concluded that the understanding of the direction of the Qibla according to the majority is the direction towards the Kaaba which Muslims must face when performing prayers and carrying out other worship which is located in the middle of the Grand Mosque.

Regarding the obligation to face the Qibla, inspired by religious commandments, science seeks to reconcile Nash's desire with natural phenomena, in this case the relatively spherical state of the Earth. The implication is that wherever we face, we will also encounter the Kaaba. The question is, what is meant by "direction"? According to the Great Dictionary of the Indonesian Language, the word "direction" has two meanings: "toward" and "facing."

If The meaning of the direction used in this context, then it becomes relative to face the direction of the Kaaba because it can be done by

facing two opposite directions. Therefore, astronomers use direction in the sense of the shortest distance from a place to Mecca which can be measured through a great circle. Therefore, according to Hasby Ash-Shiddieqy, after interpreting "Qibla" in verse 144 of Surah al-Baqarah with "direction of Qibla". Muslims must know the position of the Kaaba by studying Earth Science and Astronomy. (Hasbi Ash-Shiddieqy; 1966) With the development of science and technology in the field of Astronomy, determining the direction of Qibla for a place on earth is not something difficult to do.

Facing The Qibla is related to the ritual of worship, namely prayer, it is only obligatory to carry it out after there is a decree or evidence that shows that facing the Qibla is obligatory.

In the rules of fiqihyah it is explained:

"The basic law In the field of worship it is invalid until there is evidence that commands it."

(Asjmuni A. Rahman; 1976)

This means that in the field of worship, essentially all actions must wait for orders. There are several texts that instruct us to face the direction of the Qibla in prayer both in the Al-qur'an and in the hadith. The command to face the Qibla is contained in the Al-Qur'an, Surah Al-Baqarah, verse 144:

"Indeed, We (often) see your face turned towards the sky, so We will surely turn you away ou go to the mecca that you like. Turn your face towards the Grand Mosque. and wherever you are, turn your face towards him. and indeed those people (Jews and Christians) who were given the Book (Torah and Gospel) do know that turning to the Grand Mosque is right from their Lord; and Allah is never heedless of what they do."

In the letter al-Baqarah verse 144 it is explained that the direction of prayer has changed from the Al-Aqsa Mosque (Baitul Maqdis) in Palestine to the Grand Mosque in Mecca. In the early days of the development of Islam, Rasulullah SAW received the order to perform the five daily

prayers. The first Qibla is facing the Al Aqsa Mosque (Bait al-Maqdis) in Palestine.

The Prophet faced the al-Aqsa Mosque for eighteen months, sixteen months while in Mecca and two months after emigrating to Medina. As stated in the hadith narrated by Imam Bukhari as follows:

Has told us Muhammad bin Al Mutsanna Has told us Yahya from Sufyan Has told me Abu Ishaq he said; I heard Al Barra ra. say; "We prayed with Rasulullah sallallahu 'alaihi wasallam facing Baitul Maqdis for sixteen or seventeen months. Then he changed it by facing the Qibla."

Although the Prophet Muhammad (peace be upon him) faced the direction of the Al-Aqsa Mosque for eighteen months, several commentaries, such as the Tafsir al-Qurtubi, narrate from Ikrimah, Abi 'Aliyah, and Hasan Basri, explain that the Prophet Muhammad (peace be upon him) also faced the House of Allah at the same time. This was based on the Prophet Muhammad's own ijihad, as he preferred to face the direction of the Prophet Ibrahim (peace be upon him). In his commentary, al-Qurtubi explains that the Prophet Muhammad longed to face his birthplace (the Kaaba). Therefore, the Prophet Muhammad (peace be upon him) often looked up to the sky, praying that the direction of the Qibla be changed to the Grand Mosque.

Then Allah SWT granted the Prophet's request. After Rasulullah Saw moved to the city of Medina for two months and he was at the BaniSalamah mosque, Surah Al-Baqarah verse 144 came down which explains the Qibla from Bait al-Maqdis in Palestine to the al-Haram Mosque in Mecca.

A hadith narrated by Imam Bukhari and Imam Muslim from al-Barra' bin 'Azib;

"From Barra' that the Prophet SAW prayed facing Baitul Maqdis for 16 or 17 months. The Prophet was eager for the Qibla to be changed to Baitullah; then Allah changed the Qibla from Baitul Maqdis to Baitullah. The first prayer he

performed facing Baitullah was the Asr prayer with a group of people (congregation). (After completing the prayer) then one of the Prophet's congregation went out and passed by a group of people who were bowing. Then (at that time) the person said "I bear witness by Allah, indeed I have prayed with the Prophet SAW, facing towards Mecca." Then the congregation of the mosque prayer turned towards Baitullah (Mecca)."

From According to the above narration, the first prayer the Prophet performed while facing the House of Allah was the Asr prayer. However, according to An-Nasa'i, it was the Dhuhr prayer, while according to Imam Malik, it was the Fajr prayer.

As for the deceased people who used to pray facing the Qibla before turning towards Baitullah, they (the Companions) did not know what to say about these people. Then the letter al Baqarah verse 143 came down:

"And so (also) We have made you (Muslims), a just and chosen people so that you are witnesses to human (deeds) and so that the Messenger (Muhammad) is a witness to your (deeds). And We did not determine the Qibla to be your Qibla (now) but so that We know (so that it is clear) who follows the Messenger and who deserts. And indeed (moving the Qibla) is very difficult, except for those who have been guided by Allah; and Allah will not waste your faith. Indeed, Allah is Most Gracious, Most Merciful to humans." (QS. Al-Baqarah: 143)

Namely, that Allah will not waste their faith, the prayers they perform facing the Al-Aqsa Mosque remain valid. If we look at the verse above, the transfer. The direction of the Qibla was a test for Muslims, to determine who truly followed the Prophet Muhammad and who disbelieved. This was because at that time there were many hypocrites.

After the revelation of Surah al-Baqarah, verse 143, it was followed by Surah al-Baqarah, verse 142, which recounts the Jews of Medina who

mocked Muslims for the shift in direction of prayer (qibla). They questioned the reason why Muslims shifted their direction of prayer from the Al-Aqsa Mosque to the Grand Mosque.

"Those who lack understanding among humans will say: "What turned them (Muslims) away from the direction (Baitul Maqdis) to which they had previously turned their attention?" Say: "To Allah belongs the east and the west; He guides whom He wills to the straight path." (QS. Al-Baqarah: 142)

Narrated by Ibn Jarir from the Sadiy line with his sanads, he said that, "When the qibla of the Prophet SAW was turned towards the Kaaba after previously facing Baitul Maqdis, the polytheists in Mecca said, 'His religion has confused Muhammad, so now he is orientated towards you (the Jews) and realizes that your steps are more guided than his steps, in fact he has almost enter into your religion.' In response to that, Allah revealed the following verse, namely Surah al-Baqarah verse 150.

"And wherever you come out from, turn your face towards the Grand Mosque. And wherever you (all) are, turn your face towards it, so that there is no blasphemy for humans against you, except those who are wrongdoers among them. So do not be afraid of them and fear Me. And so that I may complete My blessings on you, and so that you may be guided." (QS. Al-Baqarah: 150)

Meanwhile, Surah Al-Baqarah, verse 149, emphasizes that the change in the direction of the Qibla is truly a command from Allah SWT. This is because some Muslims do not truly believe that the change in the direction of the Qibla is a command from Allah SWT.

"And wherever you come from, turn your face towards the Sacred Mosque; indeed This decree is truly a truth from your Lord. And Allah is not unaware of what you do." (QS. Al-Baqarah: 149)

And we can also find the argument for facing the Qibla in the hadith of the Prophet Muhammad, narrated by Bukhari and Muslim as follows:

"From Abu Hurairah ra the Prophet SAW said: when you want to pray then complete the ablution, then face the Qibla then take the takbir."

The arguments above show that there is an obligation for a Muslim who is praying to face the Qibla, whether the prayer is fardlu or sunnah. So automatically if someone is praying while he is not facing the Qibla then his prayer is invalid. If possible, you should face the body of the Ka'bah (ainul ka'bah), but if not, the direction of the Ka'bah (jihatul ka'bah) is sufficient.

B. Implementation of Prayers in Mosques in Sidamanik District

Basically, the implementation of prayers in mosques in Sidamanik District in the context of the pillars of prayer has been fulfilled, however, the problem in the implementation of prayers in Sidamanik District arose after the emergence of the fatwa of the Indonesian Ulema Council (MUI), namely by issuing fatwa No. 5 of 2010 which stipulates:

1. The Qibla for people who pray and can see the Kaaba is facing the Kaaba revival ('ain al-Ka'bah)
2. The Qibla for people who pray and cannot see the Kaaba is the direction of the Kaaba (jihad al-Kaaba)
3. The Qibla of Indonesian Muslims faces northwest, with the position varying according to the location of each region. (Ma'aruf Amin; 2011)

The issuance of this fatwa from the Indonesian Ulema Council (MUI) has resulted in the non-fulfillment of the conditions for valid prayer, which, according to the majority of scholars, requires facing the Qibla as one of the conditions for valid prayer. Based on this fatwa, The author examined the accuracy of the direction of the Qibla in mosques in Sidamanik sub-district. And in this research, The author found a fatwa in the field that out of 11 mosques whose Qibla direction accuracy was checked, only one mosque had the Qibla direction

correctly after calculations. In the Sidamanik sub-district, the average Qibla direction is around 23 degrees, and the following table shows the results of the calculations, which the author calculated using the north azimuth formula and GPS and compass:

From the research that the author has conducted with BKM-BKM in Sidamanik sub-district, the author can conclude several obstacles or factors that cause errors in the direction of the Qibla in determining the direction of the Qibla for mosques in Sidamanik sub-district, including:

1. The Qibla direction of a mosque is determined only by roughly referring to the Qibla direction of existing mosques. However, the mosque used as a reference is not necessarily accurate. When constructing a new mosque, the Qibla direction is simply based on the direction of the adjacent, previously built mosque.
2. Some mosques use inaccurate or inadequate tools to determine the Qibla direction. For example, using a compass to determine the direction of the Qibla requires correction for the influence of Earth's magnetic field. Information on the magnitude of the compass's magnetic declination can be obtained from the Meteorology, Climatology, and Geophysics Agency (BMKG). Furthermore, it's important to note that there are many different brands of compasses on the market; it's important to first check their accuracy.
3. Sometimes, the direction of the Qibla for a mosque or prayer room is determined by a prominent figure in the community. However, this figure may not be able to determine the Qibla direction correctly and accurately. Therefore, they may simply estimate the direction by pointing west, which may be off-base.
4. Prior to construction, the mosque's Qibla direction had been accurately measured by experts. However, during the construction phase, the builders made some adjustments.
5. Even There are also mosques built with artistic value and beauty in mind rather than precise calculations and measurements of the Qibla direction. For example, mosques are aligned with the road in front of them, even though the Qibla direction is ignored.
6. A mistaken understanding among some people is that the Qibla is the west. Those are some of the factors This has the potential to cause the Qibla direction of a mosque in Sidamanik sub-district to be inaccurate or imprecise. From the explanation above, it can be emphasized that the factor causing the Qibla direction to deviate from the mosque's direction is the factor of not measuring it correctly before or during the construction process.

From the interviews that the author conducted, several problems were found regarding Qibla direction as expressed by Mr. Sunaryo BKM Ar-rahman mosque Birong Ulu Manriah village, BKM has indeed known about the change in Qibla direction because there has been socialization from the Hisab Rukyat Agency of Simalungun Regency and the Head of KUA who distributed CDs about the change in Qibla direction and how to measure the Qibla direction, but BKM members do not understand how to measure it because there is no training from the Regency BHR to measure the Qibla direction. And this problem is a common problem in every village in Sidamanik sub-district. And many BKM are reluctant to change the direction of their Qibla because they are afraid of making people confused and reluctant to pray in congregation at the mosque because their shaffu is changed. And when the author researched there were also many questions about the prayers they have performed so far

which they have performed facing the wrong Qibla and which they have believed in for a long time. On this basis, BKM is also reluctant to change the direction of their Qibla.

However, it was different with Mr. Siman, BKM of the Al-Mukmin mosque in Mekar Sidamanik village, he said that he already knew about the change in the direction of the Qibla, but the BKM was indeed reluctant to change the mosque's shaff for the reason that they did not want the hassle and were afraid that the shaff would look ugly, and the mosque congregation also did not protest or complain about this situation even though they knew about the change in the direction of the Qibla.

The author also asked for an explanation regarding the direction of the Qibla from the Rukyat Hisab Agency. Simalungun Regency, namely Mr. H. Abdul Halim Lubis, Lc, as the head of the Simalungun Regency BHR (Religious Affairs Agency). He stated that there has indeed been a change in the direction of the Qibla in Sidamanik District, not only in Sidamanik District but also in all mosques in Simalungun Regency. The average inclination of the Qibla in Simalungun Regency is 23 degrees from the west.

Regarding checking the direction of the Qibla, the chairman of the BHR Simalungun district said the BHR cannot change the direction of mosques in each sub-district without a request from the respective BKM (Citizens' Community Empowerment Agency). The BHR will check the direction of the Qibla if a letter is received from the mosque's BKM requesting a Qibla direction check. The BHR stated that they do not want to work without permission from the host mosque, for fear of disturbing the community's comfort. Not all residents can accept the change in direction of the Qibla. This is why the BHR works passively, waiting for a request from the mosque's BKM.

However, when the author inquired about why they hadn't written to the BHR, it turned out that most mosque BKMs in Sidamanik sub-district were unaware of the BHR's procedures and were waiting for a letter from the BKM. They had been hoping for someone to check and verify the direction of the Qibla in mosques in the villages, as no one knew how to calculate or measure the Qibla, as there had been no training in this area.

C. Position of the Qibla in Prayer

Facing the Qibla is one of the valid conditions for performing prayer, where without it, our prayers are invalid. As explained in the previous chapter, facing the Qibla during prayer is one of the requirements for valid prayer. Taqi Aldiin explains this in his book *Kifayat Al-Ahyar*:

"Know that the conditions and pillars of prayer cannot be omitted for the validity of prayer."

Then in the book *Al-Muhazzab*, Sheikh Abu Ishaq Ibrahim explains about facing the Qibla as follows:

"Facing the Qibla is a requirement for performing prayers, except in two cases, namely in a state of extreme fear (*syiddah al-khouf*) and in sunnah prayers when driving (*musafir*)"

In the book *Al-Bayan* Abu Husain Yahya bin Abi Khair explained as follows: "Imam Syafi'i said, may Allah be pleased with him: it is not permissible for a person to pray fardhu or sunnah prayers, prostrate recitations (*Qur'an*) and also not pray the funeral except towards the Al-Haram temple"

From all the explanations above, it can be understood that conditions are mandatory in carrying out something, in this case facing the Qibla is a condition in carrying out prayer, so it can be concluded that facing the Qibla is one of the conditions that must be fulfilled in carrying out prayer so that the prayer is valid and accepted by Allah SWT.

Scholars agree that facing the Qibla is a valid condition for the Qibla prayer as the center of support for Muslims in carrying out worship. In the concept of direction, there are several related laws that have been determined by sharia, namely:

1. Mandatory Law
 - a. When performing obligatory prayers or voluntary prayers, facing the Qibla is a condition for the validity of the prayer except in urgent circumstances (the truth of the truth) and sunnah prayers on the way. (Wahbah al-Zuhaili, 1985)
 - b. When performing tawaf in Baitullah.
 - c. When burying a body, it must be placed with the right shoulder touching the grave and the face facing the Qibla.
2. Circumcision Law. For those who want to read the Koran, pray, do dhikr, sleep (right shoulder down) and other related things.
3. Haram law. When defecating or urinating in open ground without a barrier.
4. Makruh Law. Turning your back to the direction of the Qibla in every action such as defecating or urinating while standing against your back, sleeping on your back with your feet facing the Qibla and so on.

The Ulama agree that people who see the Kaaba must face 'ain Kaaba with full confidence. Meanwhile, for those who cannot see the Kaaba, the Ulama have different opinions. Firstly, Jumhur Ulama other than Syafi'iyah are of the opinion that facing the jihah of the Kaaba is sufficient. Second, the Shafi'iyah argue that it is obligatory for those who are far from Mecca to see the 'ain Kaaba, that is, they must face the Kaaba as is required of people who witness the 'ain Kaaba. (Wahbah al-Zuhaili; 1985)

All four schools of thought, namely Hanafi, Maliki, Shafi'i, and Hambali, have agreed that facing the Qibla is one of the conditions for valid prayer. Furthermore, scholars also agree that facing the Qibla means facing 'ayn al-Ka'bah, when

one can see the Ka'bah. However, when someone is far from the Ka'bah, such as in Indonesia, differences of opinion arise among scholars. (Wahbah al-Zuhaili; 1985)

The differences between these scholars include:

- a. Shafi'i school of thought

Facing the Qibla according to the Al-Shafi'i school of thought is facing 'ain al-ka'bah with sure, if the prayer room is in a place that can see the Kaaba and with zhanni (ijtihadi) if the prayer room is in a place that cannot see the Kaaba.

(Al-Syafi'i ra said): "Facing the Qibla there are two ways. So for anyone who can see the Kaaba like a person who is in Mecca whether in his mosque, his house, a flat place or a hill, then his prayer is not enough until he is truly facing the Qibla. Because he can find the direction of the Qibla in reality, to the point of saying; (As-Syafi'i said): "And whoever is in a place in Mecca from where he cannot see the Qibla or is outside Mecca, then it is not permissible for him to perform the Maktubah prayer without ijtihad (trying with all his might) to find the direction of the Qibla by using signs such as the stars, the sun, the moon, mountains, the direction of the wind and anything that he thinks can be used as a guide to the direction of the Qibla.

- b. The school of thought of Malik bin Anas

According to Imam Malik bin Anas, facing the Qibla has three categories. First, the Qibla for people who are inside the mosque al-haram is the Kaaba, secondly, the qibla for people who are in the area of the haram land is the mosque al-haram and thirdly, the qibla for people who are outside the haram land is the haram land.

It is narrated from Malik that he said, the Kaaba is the direction of prayer for the people of the mosque al-haram, al-haram mosque qibla for Makkah experts, makkah qibla for haram experts and land haram is the direction of the world's population.

The person who first laid down the boundaries of haram land was the prophet Ibrahim AS. He installed the boundaries guided by the angel Gabriel. This boundary was never changed or disturbed until the time of the Prophet Muhammad. During the Fathu of Mecca, the Prophet SAW sent Tamim bin Asad Al-Khuza'i to renew the boundaries. Until finally, during the caliphate of Umar bin Khattab ra, he ordered four Quraysh to renew the boundaries. Currently, the boundaries are installed in the form of large gates on the main roads leading to the city of Mecca.

The following are the current boundaries of the forbidden land:

- 1) West direction: Jeddah-Mecca road, in Asy-Syumaisi (Hudaibiyah), which is 22km from the Kaaba.
- 2) South direction: at Idha'ah Libeh (Idha'ah: land; Liben: name of a hill), the Yemen-Mecca road from the direction of Tihamah; 12km from the Kaaba.
- 3) East direction: on the edge of the western 'Uranah Valley, 15km from the Kaaba.
- 4) Northeast direction: road to Ji'ranah, close to the Syara'i Al-Mujahidin area, 16km from the Kaaba.
- 5) North direction: the boundary is Tan'im; 7km from the Kaaba

c. Madzhab Abu Hanifah and Ahmad bin Hanbal
According to the schools of Abu Hanifah, Malik and Ahmad, for people who can see the Ka'bah, they must (ishabah 'ain al-ka'bah), that is, face 'ain al-ka'bah, and for people who are far from the Ka'bah, they must face (ishabah jihah al-ka'bah), namely facing the direction of the Ka'bah, if it is not possible to face 'ain al-ka'bah.

Abu Hanifah Ra said (for those other than facing the jihah of al-ka'bah) that other than people who live in Mecca, it is their obligation to face the jihah of al-ka'bah, and this is the opinion of many scholars and this opinion is valid.

The position of sufficiency is to face the jihah according to the permissible opinion, if one

cannot know the instructions of 'ain Kaaba, because the person who has the authority to face 'ain if this can be achieved through ijthad, then facing the jihah is not sufficient.

Based on The author's research in mosques in Sidamanik sub-district revealed inaccuracies in the direction of the Qibla in the mosques examined. After checking with a compass and using trigonometric calculations, the Qibla of mosques in Sidamanik sub-district was found to be on average 23° from the west, heading northwest.

This has impacted prayer activities performed by the community in the Sidamanik sub-district. As the author explained above, facing the Qibla is a prerequisite for valid prayer. As stated by Doctor Wahbah Zuhaili, the conditions for valid prayer, agreed upon by Islamic jurists, are as follows:

"The conditions for valid prayer are Islam, mumayyiz, and being sensible as indicated in the obligation to pray. So prayer is valid for people who have mumayyiz but it is not obligatory for them. As for the conditions "Other things that have been agreed upon by the fuqaha' are: entering prayer time, being pure from the two types of hadats, pure from being unclean, covering the private parts, facing the Qibla, intention, being orderly in carrying out the pillars of prayer, sequencing the actions (rukunnya), not speaking except with the words in prayer or which are in accordance with them, not moving with many movements that are not prayer movements, and not eating and drinking."

So according to the author, prayers are carried out in mosques in Sidamanik sub-district invalid, because it does not meet the requirements for valid prayer, namely not facing the Qibla. This is because finding the direction of the Qibla is now not difficult, as there are many institutions and tools available to find the correct direction. Finding the correct direction of the Qibla requires ijthad, as the mosques in Sidamanik district are

very far from Mecca. Furthermore, the ijihad conducted by the mosque's BKMs has not been optimal in its efforts to find the correct direction of the Qibla.

This is unfortunate because mosques serve as a model for the direction of prayer for Muslims in the surrounding area. If people wish to pray at home, the mosque serves as a reference point. By observing the location of the mosque, those praying at home can determine the correct direction of prayer.

In the case of whether people have to repeat the previous prayer, the author Taking the opinion of the majority, namely that one does not have to repeat the prayer, but is advised to repeat the previous prayer.

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

According to the majority, the direction of the Qibla is the direction towards the Kaaba, which Muslims must face when performing prayers and other acts of worship, which is located in the middle of the Grand Mosque.

From the opinions of the imams above, it is clear that for prayer rooms that are far from the city of Mecca It is still obligatory to face the Qibla in prayer, even if facing the city of Mecca. And for the mosques in the Sidamanik district, after being examined, it was found that the Qibla of these mosques was deviated and incorrect, and deviated by up to 23°, and from this fact, considering that facing the Qibla is a requirement for valid prayer, then the prayers performed in the mosques in the Sidamanik district are invalid.

From the data above, we can see that the direction of the Qibla in the Sidamanik District area is on average around 23 degrees from the west point, this proves that the direction of the Qibla Muslims in Sidamanik District do not purely face the west and the direction of the Qibla in the mosques in Sidamanik District is not correct.

B. Suggestions

Based on the findings of this study, several recommendations can be proposed. First, mosque management boards (BKM) should proactively coordinate with the Hisab and Rukyat Agency (BHR), the Office of Religious Affairs (KUA), and other relevant institutions to verify and correct mosque qibla directions whenever inaccuracies are identified. Accurate qibla orientation is an essential requirement for the validity of prayer and therefore deserves serious attention from mosque administrators.

Second, the Hisab and Rukyat Agency and the Ministry of Religious Affairs should conduct regular training programs and workshops for mosque administrators and community leaders regarding the methods of determining and measuring qibla direction. Such educational programs would improve public understanding and reduce dependence on estimations or traditional assumptions that may lead to inaccuracies.

Third, public awareness regarding the importance of accurate qibla determination should be strengthened through continuous socialization and educational activities. Many inaccuracies found in the study were caused by limited knowledge, misconceptions that qibla simply means facing west, and reliance on previous mosque orientations without proper verification.

Furthermore, mosque construction committees should ensure that qibla measurements are carried out by qualified experts before and during the construction process. Considerations of architectural design, road alignment, or aesthetic preferences should not override the requirement of accurately determining the qibla direction.

Finally, future researchers are encouraged to conduct broader studies on qibla accuracy in other regions and to explore the effectiveness of modern astronomical technologies in improving qibla determination. Such research would contribute to enhancing the quality of religious practice and increasing public confidence in the accuracy of mosque qibla orientations throughout Indonesia.

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