

Contextulization of Hadith in Measuring Digital based Qibla Direction

M. Ridwan Hasbi¹ and Hasbullah¹

¹Universitas Islam Negeri Sultan Syarif Kasim Riau 28293 Pekanbaru, Riau, Indonesia

Keywords: Qibla, Digital, Hadith and Direction.

Abstract: Measuring digital based qibla direction as implementation in the development of a mosque new and checking the mosque re which have long standing. Qibla direction very important that Rasulullah said qibla for those who are outside Mecca is Harom`s land and between east and west were qibla. Contextulization of hadith for position as issues in the plate earth earthquakes and ease digitalization of qibla direction realize the qibla direction of tolerance threshold direction that way out of coordinate. Research methods in measuring digital based qibla direction is a descriptive-analytic with a qualitative approach. Contextulization of hadith related with areas far from Mecca sufficient to meet latitude between east and west north south. Threshold tolerance related with qibla ijthadi that are dzanny so 1-10 level still within the ease .The calculation on veered 1 level from point cordinat of Ka'ba about 140 miles to 1400 miles with the direction latitude front and ijthad in the west to Indonesia

1 INTRODUCTION

When Rasulullah Saw. is in mecca enforce prayer by combining between two direction Masjidil Aqsha and Ka`ba so its implementation enough standing future Ka`ba toward Yerussalem. Problems after *hijrah* that Madina position between mecca and Yerussalem, so the direction by departing from Ka`ba. This condition was quite touched the heart Rasulullah in silence asked Allah away direction to Ka`ba to walk 16 months and some say 17 months after *hijrah*, then moved qibla direction muslims to Ka`ba.

Time away from Masjidil Aqsha of to Ka`ba in popular on the eve of the middle ages sya`ban of two year *hijrah*, but these opinions different from Ibnu Hajar that moved in middle Rajab of two year *hijrah* and this opinion of *Jumhur ulama*. Displacement qibla direction is an event that essential in life of muslims at that time. Because of the direction is not limited only to inform the direction of prayer, grave and other but the direction of ijthad cordinate relating to the point.

The position of qibla direction pertaining to Ka'ba in Masjidil Harom be of importance in the prayer and has laid the bodies in a pit or lahat district. Is called qibla when direction on the basis of prayer and among them with a distinct quality nation of Islam is one direction of qibla. This direction based fell down before him as a thing cannot be separated from life of

muslims (Abduh, 2004). Qibla direction in Masjidil Harom is Ka'ba, Harom`s land is Masjidil Harom, outside Harom and Arabian peninsula is Harom`s land. Indonesia the part that is very far away in measuring qibla direction, so that the problem of the determination of cordinat toward which Ka`ba in Mecca in a direction toward Ka`ba (Marwadi, 2014).

In today measuring digital based qibla direction is easy, either individually or collectively using digital technology as GPS (*Global Positioning System*), google earth, qibla locator, qibla direction and muslim pro. In addition the sun position above Ka`ba twice a year, at on 27 May (years short) or 28 May (leap year/*Kabisat*) hours 11`57 LMT and 15 july (years short) or 16 july (leap year/*Kabisat*) hours 12`06` LMT, and converted into Indonesia by adding 4-5 hours. Measuring digital based GPS determined the Ka`ba is at latitude 21`24`14,7 and also on longitude 39`49`40``, so qibla direction can easily determined (Sarif, 2013).

Determine digital based qibla direction technology turned out to be the easy used where and anytime, as for beneficial to the new mosque or correcting qibla of mosque who have been long standing permanently, so that there are many who have sort of gone and arising in pro and contra over the results. The problems it was it rotates on contextulization of hadith about qibla position are first of all floating in

tolerance threshold direction within the limits of the direction of a solution smart in can address the development of digital technology.

2 MEASURING QIBLA DIRECTION

Among for qibla direction is the slab of the move so that estimated at 20 percent or 160.000 mosque of 800.000 mosque in Indonesia diverted qibla. While the research from University Sebelas Maret Solo for points 320.000 or as many as 40 percent mosque in Indonesia shifted qibla. According to Dr. H. Rohadi Abdul Fatah, MA, director of Islamic religious affairs and development Shari'a religious affairs ministry, this data will probably increase. Information into disastrous when an expert the tremor of Institute of Technology Sepuluh November Surabaya said that an earthquake hit the country suspected to be the cause qibla direction in Indonesia (Nafi, 2015).

For issues the earth moves caused the quake handed to MUI (*Indonesian Council of Ulama*) then out fatwa number 03-2010 about qibla of Indonesian Muslims were facing the west (Fatwa, 2010a). But this fatwa does not give a significant of qibla direction and developing thought demanding MUI to review fatwa. These demands bring new development of qibla at fatwa number 05-2010 that toward which needs to be calculation Indonesian (Fatwa, 2010b).

A shift of a plate of the earth were phenomenal as early issues, yet his food turns into awareness of both individually or collectively Indonesian Muslims measuring qibla direction. It is several factors that very urgent change to do measuring qibla direction, of them: 1) In determining qibla when founded the first time cloak with reference to the positions of a mosque who it is nearest to the first, so that it traded equal to a mosque long standing, while the old mosque a goal to qibla it is also wrong so that another have also; 2) In determining qibla based compass which is simple direction use so that less than accurate limited only to inform the adjustment of the sunset and not to determine cordinat; 3) In determining qibla there are also his way only a believer in someone who is believed to able to see the vectors qibla so that his error may be that arising from roughly or through supernatural power; 4) In determining qibla of a mosque there are a disparaging accuracy qibla, on consideration of the value of aesthetics buildings and an infusion of, who built a mosque as parallel to the highway, orderly and beautiful buildings so that, and has also built by

comparing the form of a measure of land so that building appropriated with a measure of land that neatly organized, but not see qibla right; 5) The phenomenon of the occurrence of incorrect qibla a piece of caused by factors other than qibla is western direction, so that when measuring qibla direction only mosque led him to the west, for if i wanted to prayer from generation to generation only ask which the direction of west, is not qibla.

Faculty of navigation direction returned to measure of distance a very short period of the great circle that passing over the city of mecca from the regions or city that concerned. Then must not happen or not justified there are people who pray toward the east by reason of heading to a circle if direction will allow got to the point, namely Mecca. In this context the consensus qibla into one man and he was not a very essential is a direction which unites all the congregation of the observance in qibla of prayers, but the position of the direction which was appointed for direction is not become the object of that is in worship or prayers that in. Who are the objects of in a position in the worship of prayers intended as are in Allah, so the fundamental believe to Allah and not worship to Ka`ba.

3 RESEARCH METHODS

This is a descriptive-analytic research, and is designed with a qualitative approach. Besides descriptive-qualitative, of the approach of others that is used is contextulization of hadith in qibla position in dimension tolerance threshold limit out of qibla in Indonesian with the distance of Mecca until 9000 miles.

A method of descriptive-analytic this serve as a platform in describing measuring digital based qibla direction on a mosque that will be built over the mosque who have been long standing and contextulization of hadith in qibla, and problems it was factual and organize a solution that is normative as a threshold tolerance.

4 HADITH NABAWI IN QIBLA DIRECTION

4.1 Hadith in Qibla inside and outside of Masjidil Harom and Harom`S Land

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُوسُفَ إِمْلَاءً، أَخْبَرَنِي أَبُو سَعِيدٍ بْنُ الْأَعْرَابِيِّ، ثنا جَعْفَرُ بْنُ عَنبَسَةَ أَبُو مُحَمَّدٍ (ح) وَأَخْبَرَنَا أَبُو بَكْرٍ بْنُ الْحَسَنِ الْقَاضِي، وَأَبُو نَصْرٍ أَحْمَدُ بْنُ عَلِيٍّ قَالَا: ثنا أَبُو الْعَبَّاسِ بْنُ يَعْقُوبَ، ثنا أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ عَنبَسَةَ بْنِ عَمْرٍو بْنِ يَعْقُوبَ الْبَيْهَقِيُّ فِي نُحَيْلَةٍ، ثنا عُمَرُ بْنُ حَفْصِ الْمَكِّيِّ، مِنْ وَلَدِ عَبْدِ الدَّارِ، ثنا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْبَيْتُ قِبْلَةٌ لِأَهْلِ الْمَسْجِدِ، وَالْمَسْجِدُ قِبْلَةٌ لِأَهْلِ الْحَرَمِ، وَالْحَرَمُ قِبْلَةٌ لِأَهْلِ الْأَرْضِ فِي مَشَارِقِهَا وَمَغَارِبِهَا مِنْ أُمَّتِي

Has narrated to us Abu Muhammad Abdullah Ibn Yusuf in dictation, has reportedly me Abu Sa' id Ibn al-A'rabi, narrated by us Ja'far Ibn 'Anbasah Abu Muhammad and announced on us Abu Bakar Ibn Al-Hasan Al-Qadhi and Abu Nashr Ahmad Ibn Ali said: have narrated to us Abu al-Abbas Ibn Ya'qub, narrated by us Abu Muhammad Ja'far Ibn 'Anbasah Ibn Amru Ibn Ya'qub al-Yasykuri in Nuhaillah, has narrated to us Umar Ibn Hafsh al-Makky of the Abdudhar, has narrated to us Ibnu Juraih of `Atha of Abbas that Rasulallah said: "*Baitullah/ Ka`ba is direction for who in Masjidil Harom, Masjidil Harom is direction for who in Harom`s land, and Harom`s land is direction for ummah at the earth from east to west*" [7][8](al-Asqalani, 1989).

The contents of hadith on the location of qibla direction, first; *Ka`ba is direction for who in Masjidil Harom*, Masjidil Harom direct to Ka`ba with the provisions of qibla appeared in front of him is Ka`ba. Second; *Masjidil Harom is direction for who in Harom`s land*, the ancient Harom`s land with the provisions of qibla facing is Masjidil Harom. Third; *الْحَرَمُ قِبْلَةٌ لِأَهْلِ الْأَرْضِ فِي مَشَارِقِهَا وَمَغَارِبِهَا* (*Harom`s land is direction for ummah at the earth from east to west*), land the category is quite wide every corner of the world is ancient to holy land Mecca.

The realization of qibla to two locations; Ka`ba and Masjidil Harom there are an agreement ulama, for being at a distance that is close. The location with the outside the Harom`s land to be direction is Harom of their land if there were problems in the context of the scope of it or the special for the general peninsula just Arabia. Interpretation *الْحَرَمُ قِبْلَةٌ لِأَهْلِ الْأَرْضِ فِي مَشَارِقِهَا وَمَغَارِبِهَا* (*Harom`s land is direction for ummah at the earth from east to west*); 1) al-Iraqy said that the comment does not have a common to all countries and he is merely Medina in the same area, is equal to al-Baihaqi opinion. 2) Ahmad Ibn Khalawiyah said the comment to the countries widely includes as the north

and south, so is Ibnu Abdul Bar and Imam Ahmad Ibn Hanbal (al-Yamani, 1993).

Phrase: *الْحَرَمُ قِبْلَةٌ* (*Harom`s land is qibla*) is idiom about holy Mecca with term "Harom" is qibla as land of Harom as the area is consecrated and made holy by Allah. Long the holy land area Mecca is 127 miles and the breadth of more or less 550 miles². In the area we have set up the resort as a safe place (Ghani, 2004). A large area of Harom`s land being toward the eastern west of corners of the world, and to northern south over long distances that varies.

The prayer specifically for muslims in which would be established it must be facing qibla as center the direction. The qibla direction on a calculation proper and accurate allowing reached mean expected optimal. For the majority of Ulama agreed that facing qibla be part of the validity of prayer .

The principle of the need to facing qibla direction in worship prayer be dogma pertaining to whether or not it was valid prayer, except in three trouble; 1) When in a weakened state physically as sicker unable to facing qibla direction, the land will be facing qibla direction for him would have been cut off. 2) Only if the city was so scared as if running away from an enemy, run of a wild beast or fires and so forth all that matters are in a state of so alarmed him that he should be allowed to prayer facing qibla wherever. 3) When prayer in cars, plane or camel, where are the prayer do not have to facing qibla direction but prayer where direction only in accordance with their condition cars.

The other in be facing qibla it is safe and have the capacity to do it. So not compulsory to caused the situation not safe and does not have ability, as in opinion Malikiyah and Hanafiyah.

4.2 Hadith at Qibla between East and West

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأُرْدِيُّ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ، قَالَ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، قَالَا: حَدَّثَنَا أَبُو مَعْنَرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

Is more to us Muhammad Ibn Yahya al-Azdi said narrated to us Hasyim Ibn al-Qasim and narrated to us Muhammad Ibn yahya al-Naisaburi said: be far away to us 'Ashim Ibn Ali said: be far away to us Abu Ma'syar of Muhammad Ibn 'Amru of Abu Salamah of Abu Hurairah said: Rasulallah said: "*Among the east and the west is qibla*" (al-Tirmizi,)(al-Hasan, 2002)(Muhammad, 1997).

Islam has a precept pertaining to a direction and it be syariah demands in facing her. The Qibla direction related bury bodies. Besides this there are facing a recommendation to change the law sunnah categories,

as *Azan, Doa, Dzikir*, reading al-Quran, slaughters animals and so on.

In the practice of qibla direction for that is Baitullah and the harom's land is not it was quite difficult, while that is at the area that is far he will it was quite difficult. It is, returned to Rasulallah when it came to Madina is quite far from mecca, that so informed us that even though there is between the east and the west.

Hadith related to Medina position, in practice the people of Medina in the qibla put before the west the right and the east on the left. While the people Yemen put the east on the right and the west on the left (Shalah, 2011). Interpretation between east and west in practice only on position right and left. The context of east and west there are problems in the east and west of Mecca, like Iraq where right left they are north and south.

Ibnu Umar says: *"If you putting west in your right hand and eastern on your left, so between the two were qibla"*. While Ibnu Mubarak of the opinion that Ka'ba situated between the east and the west, will the inhabitants of that are in the eastern part of so a goal to the west and the inhabitants of who was in the area and a goal to the east west. So interpretation المَشْرِقِ وَالْمَغْرِبِ (*The east and the west*) is towns that its position in the east and west, like Iraq, that is meaning of hadith (al-Yamani, 1993).

Syaikh Ahmad Muhammad Syakir explained that hadith in the facts beg affliction of the same: إِذَا أَتَيْتُمُ الْعَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِعَائِطٍ وَلَا بَوْلٍ، وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرَّفُوا الْعَائِطَ (If any of you defecate, do not turn qibla when shitting nor urination, and do not overshadow but facing east and west), reality of Medina to Mecca different from the east and west, but he between north and south. Standing before Mecca southward and Syria in northern their backs, and also when facing Syria in northern and of course their backs to Mecca in southern. Meaning of phrase "between east and west is qibla" for the is between in great distances from Mecca (Muhammad, 1984).

Al-Iraqy argue that if that is not universal but only Medina and the regions in line with her course. Al-Atsram said that he asked Imam Ahmad ibn Hanbal about the meaning of hadith and he said that if it is universal to the countries, but Mecca, then east and west showed the areas of central before any of this direction may in prayer (Muhammad, 1984).

The form of qibla for the provisions of people living in Mecca are currently in the Masjidil Harom and outside is tight direction facing Ka'ba, but nearby residents some what simple in holy land only. Are in general areas very far from Mecca, qibla for so they are between the east and the west with the provisions

of very broad and in leading with enough facing between east and west.

5 PROBLEMS AND CONTEXTULIZATION OF HADITH

During in Mecca, Rasulallah prayer to Baitul Maqdis as one qibla to Ka'ba, it came to give more to those who stand facing as by uniting Ka'ba in front of him, and took a location in south of Ka'ba (Sudibyo, 2011). To compromise between Baitul Maqdis and Ka'ba in Medina not be performed, because Medina position between them, what has been revealed to the command of Allah about qibla is Ka'ba.

In the middle ages through an apparition the direction of the emergence of a star canopus rises in the part of the hemisphere south, in another place, through the direction of the rising of the sun on the summer solstice, besides four a pattern the movement of the wind that is. Two this direction are, more a lack of perpendicularly on a line of latitude of Mecca. By this means, over a thousand years more power in deciding qibla direction. This is further strengthened with the information from meteorology and geophysics agency (Marzuki, 2014). Turn your faculty of navigation to flourish again by using the shadow of the sun when it is on coordinate above Mecca (Raharto and Surya, 2011).

There are eight the possibility of qibla on the ground as direction in prayer:

- 1) A being in the north Ka'ba but longitude be the one hence qibla facing south east;
- 2) A being in the south Ka'ba but longitude be the one hence qibla facing north east;
- 3) A being in the north Ka'ba but longitude are the two qibla and facing south of;
- 4) A being in the south Ka'ba but longitude are the two qibla and facing north west;
- 5) A being in the north Ka'ba but longitude be in the three then qibla facing south east;
- 6) A being in the south Ka'ba but longitude be in the three then qibla facing north east;
- 7) A being in the north Ka'ba but longitude are the two qibla and facing south of;
- 8) A being in the south Ka'ba but longitude be in the two then qibla facing north west (Solikun, 2015).

Eight the possibility of qibla on the ground by referring to the discipline, namely astronomy. This scientific using means the best of measurement that qibla direction can be determined coordinate from

somewhere on the surface of the earth. Then technological development make work navigate direction it is not difficult because it could be studied with various methods and a sophisticated the direction that can be determined her clearly and accurate allowing Islamic community in worship prayer could face is right qibla direction.

The science of astronomy has three a decisive manner of qibla direction, in very simple terms in the following: 1) The first step in do it need to know the position of the latitude and longitude of geographical Ka'ba and the position of observer place are. 2) The second phase is describing the earth in determining the qibla which we live is rounded out with a ball. 3) Spherical triangle next knowledge to know qibla direction or direction as azimuth levels degrees from the cardinal directions winds of the heavens (north, west, southern and eastern). And determining the position of the north and south of the place the measurement of qibla direction, as compass or shadow the sun. If there is a difference in the difference between 5-1 level in the measurement of so the threshold tolerance to veer toward the land.

Science in today progressed so that gives for the muslims to determine the proper position leading to Ka'ba. When compass into use in Indonesia to navigate the winds, then used also in the measurement of qibla direction. Then, global positioning system or GPS device that may indicate coordinates in the earth surface accurately and theodolite as the gauge the can also be used to navigate direction accurately. Several software the determination of the direction as google earth, qibla locator, qibla direction also be used to navigate direction.

Eight the possibility of qibla direction incorporated with digitalization makes measuring qibla direction is easy and can be done individually. Which is in qibla at mosques in a goal to drift apart has created problems the pros and cons of Masjidil Harom coordinate figure out points. It becomes a faculty of navigation problems it was the truth is not complicated, if it is undertaken calculation and measurement of having the character of ijtihad so qibla direction.

Qibla in the realities there are on three form(al-Zuhaili, 1996); 1) Qibla *Yaqini* in connection with position someone sees Ka'ba in sacred mosque, so that law for him is must have set himself to a direction of sure. This also called the *'Ainul Ka'ba*. This requirement could be sure first with see or touch it for the blind or by other means that can be used for example hearing. While for someone who within a building Ka'ba flood that own so direction is a wall Ka'ba.

2) Qibla *Dzanni* that is, associated with position someone who do not see Ka'ba for is outside Masjidil Harom or around land of Harom, so in the qibla

direction is Masjidil Harom as mean facing toward the qibla in *dzanni* or called as *Jihadul Ka'ba*.

3) Qibla *Ijtihadi* namely position a person is outside land Harom or even outside Saudi Arabia. Those who do not know the way and would not think direction *dzanni*, he can then facing wherever he believed as a qibla direction. But for that can be think so he is *ijtihad* to Qibla direction. *Ijtihad* can be used to determine qibla direction from somewhere that is far from Masjidil Harom, good with the methods symptoms nature or technology.

Qibla of mosque who permanent rejected some community members with reason; First, Verse 115 of al-Baqarah: **وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ** (And Allah make the east and the west, so whichever way you turn there is the face of Allah. Allah is omnipresent and omniscient. And to the east and the west, so whichever way you turn there is the face of Allah. Allah is omnipresent and omniscient). Allah than that all directions is belongs to Allah in prayer allowed to have one. So with qibla of which there is no need to be repaired, for we have been steadfast in prayer in the mosque years. Second, Hadith of among the east and the west is qibla **مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ**. Rasulullah stated that even though there is between the east and the west which is an idiom simple show during the way it was to the east or west, then allowed to prayer. Third, Fiqh rules of Ijtihad irrevocable with *ijtihada* **لا يقض بالاجتهاد لا يقض بالاجتهاد** (Shaleh, 2003). The mosque measurement which has been carried out by former somebody old this must be regarded as the turmoil in ijtihad them. Ijtihad their ability to determine which direction reward, either true or false, so it is not for we change it Hasbi, 2009).

To target of paradigm for the lead 0 miles from Ka'ba up to 100 miles there were differences in highly significant over the people of Islam who lives it is until 9000 miles. We can see that the problem is located on the reality the direction being; First, Qibla *Yaqini* for those who climb the 0 miles front Ka'ba and can be to directly see Ka'ba in the Masjidil Harom, so that law is obliged to have turned itself its to for him is with full of sure. This is what are also called *'Ainul Ka'ba*. This requirement could be sure first with see or touch it for the blind or by other means that could be used for example hearing. Second, the position of a person on 2 miles to 22 miles outside their Masjidil Harom or around the Harom's land, and *dzanni* direction that qibla is Masjidil Harom as mean facing toward direction in *dzanni* or known as *Jihadul Ka'ba*. To know that can be done by ask them know as population mecca or view evidence qibla or shaff already made in place of the

spot. Third, position of a person at a distance of more than 100 miles away land, so with the direction of a goal to called the *ijtihadi* with qibla. Those who do not know the way and he can not think *dzanni* direction he can then facing wherever he believed as a qibla direction. But for that can be think it is obligatory on *ijihad* over the qibla of a goal to. *Ijtihad* can be used to determine the direction of a place that is far from the Masjidil Harom.

In addition holds to looseness of which is given by law shari'a confirming enough to use rule qibla in dzani. As a result from textual sura al-Baqarah:144: *قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ* (so turn your face toward Masjidil Harom. And wherever you are, turn your faces towards it).

Perspective to direction of argument for the pro re-measurement direction said that understanding verse 115 of al-Baqarah so that *asbab al-nuzul* on (al-Tirmizi, 1998): *Shahaba* (Nasution and Hasbi, 2018) on a road trip with Rasulullah out those who are the darkness, so that they do not know qibla direction. And built the prayer in direction from the results of *ijihad*. The next day they make such dogmatic assertions it to Rasulullah, then down the verse. In the history of remarks were made that Rasulullah sent by sending a mission of war, dark and at a time, of them do not know qibla direction. Said some of them: "We know qibla, that is direction (toward the north)". They prayer and a line makes conforming to direction of prayer they. The next day after sunrise, it lines does not exhibit qibla direction actually. And came to Medina, so they asked Rasulullah when it came to them about it. He was silent, and there was a verse as the answer to the problem.

Face up the pros and cons in a very easily know qibla with digital technology is set limits tolerance threshold deviated direction. It presented Abidin et al. with tolerance threshold which direction is 37 miles of Ka'ba once equivalent to the displacement of 20 minute of arc (1 minute of arc=1/60 level). Meanwhile Sudiby based on the study to direction of turn to mosque Quba deviated as far as 70 38' from coordinate of qibla obtained through calculation spherical trigonometry suggest value slightly larger, namely 45 miles. An analysis of two opinions on set limits teloransi qibla direction as circle based in building Ka'ba. Tolerance limit this has on comprehension hadith in the form of the essence direction, not the point of destination. In Indonesia extending from 60 North latitude-110 South latitude and 950 east latitude-1410 NT, which limits the northernmost occupy coordinate 210 31' 24" North latitude dan 390 55' 29" East latitude. While the limits qibla most southern direction are in coordinate

210 17' 4" North latitude and 390 4' 10" East latitude. The size of the area Indonesian has led to the value of the azimuth direction between 2900 - 2960 from point true north. This context influential to a criterion tolerance limit of qibla direction was successful to avoid an increase in area areas as a result of holy Mecca of a circle with a certain radius, as is the case when using Sudiby definition. Although with a radius of a circle 40 miles who is based in Ka'ba, the use of expanded that ring the area of a holy city be more than 10 times of the truth. In other words, tolerance limit of qibla direction covering an area that are not included in the category of the holy city (Utama and Turmudi, 2012).

But faculty of navigation qibla in the contextualization of hadith and tolerance threshold Harom's land. Understanding qibla they needed direction based on consideration of the direction of 9000 miles in the life of the Harom's land is a goal to *ijtihadi* direction if the righteous could two their reward and reward but if one could still where one (al-Bukhari, 1996). Connotation is in line with area Harom's land 550 miles² in its size does not have a coiled round around Ka'ba, but its shape extended about 127 miles. Wide Harom's land from Tan'im 7.5 miles, from Ji'ranah 24 miles, from Nakhlah 13 miles, from Adlat 16 miles and from Hudaibiyah 22 miles (Ghani, 2004). The implementation of the form of Harom's land are not circular around Ka'ba open context interpretation hadith about it Thawaf and see round earth to Ka'ba into the center of a circle.

Reconstruction a central point coordinate of Ka'ba, most remote the 24 miles of Ji'ranah so as to make municipalities Mecca increased broad in a round. It is expressed by Sudiby (Sudiby, 2011) in the reconstruction of a circle region holy city of 45 miles its central point Ka'ba, so as to make the boundaries of holy city is growing area more than 10 times before. That is definition of tolerance threshold which direction covering an area which excludes ancient Harom's land.

Thought Sudiby make an addition with 45 miles a circle holy land is a form of rationality hadith for limit tolerance threshold direction in the slope of direction of the lands that comes out of an azimuth around 1-3 level; so qibla direction is not be cut down. Still in the context of rational thought Sudiby 45 mil, but the size of qibla direction out of an azimuth in 1 level cause to come out from the point coordinate Ka'ba until 140 mil either north or south. If tolerance threshold limits agreed the majority of clergy 1-3 level, sure 3 level x 140 mil namely 420 mil out from the point coordinate Ka'ba. This limit could actually implementation in the proliferation to 10 level and

move out of a point coordinate Ka'ba around 1400 mil in logic law ijthad dzanny still can be used as against tolerance threshold of a mosque who temporary structures and do not need to be tilted shaf.

Contextualization of hadith: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ (Among the east and the west is qibla), which shows that qibla of latitude position of a person with prayer right next to the west and to the left hand east (Abdullah, 1997). And so is qibla direction for which are behind Medina, include: Syiria, Iraq, Turkey and eastern Europe (Uwaidhah, 2003). Meanwhile south of Mecca include: Yemen, the lower part of Africa, so qibla is transverse position of a person prayer east to west with his right in the sight of east and north side the west. While the residents in eastern as Nejd, Iran southern, towns direction of India, so the direction of them to the west with lines of latitude between north and south, where is the prayer his right in the sight of the north and south the north side. By contrast to the region of Africa to the middle part of and parts of direction, so be direction east with latitude north the line between the south with prayer position of a person, right hand the south and north left hand. As for the direction of a direction for which are on side an angle like Egypt, Amman, road to Turkistan, the middle part of Sudan and other, so direction to be adjusted to the angular qibla direction. Connotations of his direction is and widespread and flexible so that eases the direction in its intended qibla, for practice is the direction is not *'ainul qiblah*.

Which position for all moslms as reminders of uniting qibla and unity moslms the world wherever they were. Point cordinate the direction of implementing the prayer point is facing just direction, is not an object worshipped by moslim community in prayers only Allah. Facing toward Ka'ba in activities of worship and urgen is the prayer not serve Ka'ba, but Ka'ba only became the unity a qibla in prayer and as a symbol of moslim globally.

Unity direction to all the congregation of the islam in the in three place; to be in Masjidil Harom and the direction of a goal to directly to Ka'ba accurate cordinate as a center, to be around outside the Masjidil Harom and a goal to facing to Masjidil Harom directly with very accurate calculation, if located outside the Harom's land facing qibla to Harom's land .

6 CONCLUSION

The measurement of qibla to the days it is very easy with use digital technology to where a place may indicate the direction of, so also of measurement for the mosque construction that is new and checking

mosque repeated qibla which has been long time standing. The issue of the movement of the earth plates because of earthquake is not is used to of the measurement of qibla it is now a public awareness so easily digital access.

Contextualization of hadith about qibla done in the landscape tolerance threshold set out of coordinate. It is got very far with reference to direction with latitude future, for the in northern Mecca the direction and latitude east and west, for those who are on east side and direction Mecca the latitude north and south. Threshold tolerance formulation with qibla ijthadi that are dzanny so 1-10 level still within the ease. The calculation on veered 1 level from point coordinate Ka'ba about 140 miles to 1400 miles with the direction latitude front and ijthad in the west to Indonesia.

REFERENCES

- Abu Abdur Rahman Muhammad al-Said Abduh, *Tahwil al-Qiblah min al-Quds ila al-Ka'bah*. Bairut: Dar al-Ridwan, 2004, pp.4.
- Marwadi, Aplikasi Teori Geodesi Dalam Perhitungan Arah Kiblat: Studi Untuk Kota Banjarnegara, Purbalingga, Banyumas, Cilacap, Kebumen, Journal: IAIN Purwokwrto, 2014.
- Sarif M, Peningkatan Pemahaman Takmir Masjid Di Wilayah Malang Terhadap Penentuan Akurasi Arah Kiblat, Journal: DEDIKASI, vol. 10, May 2013, pp.41.
- Agus Yusrun Nafi', *Verifikasi Fatwa Mui Nomor 03 Tahun 2010 Tentang Arah Kiblat*, Journal: Mahkamah vol. 9 No. 1 January-June 2015, pp.51.
- The womb of Fatwa of MUI in order no.3- 2010 :1. A direction for the prayer and can see Ka'ba is facing building Ka'ba (*'ainul Ka'bah*). 2. One who prayer a direction for and we ca not see Ka'ba is the direction of Ka'ba (*Jihadul Ka'bah*). 3. To its geographic location that are around east Ka'ba/ Mecca, so Indonesian muslims direction is facing toward the west. And the second part are recommended, namely; mosque building/ little mosque in Indonesia along a goal to facing toward the west, not must be changed, be demolished, and so on
- The contents of Fatwa on the revision of with license plate number 5 - 2010, first: rule of law (1) a qibla for the prayer and can see Ka'ba is facing building Ka'ba (*'ainul Ka'bah*). (2) a qibla for the prayer who can not see Ka'bah is the direction of Ka'ba (*jihatul Ka'bah*). (3) a qibla for Indonesian muslims is facing toward the northwest to the position of being varied to suit the area are about the location of each. Second: recommendations: mosque building that is not a right the direction of a goal to, shaf without migrated to tear down the building.

- Al-Baihaqi narrated subjects of prayer chapter whoever finds qibla with *ijtihad*, explained that Umar Ibn Hafsh al-Makki stand alone in narrating it while he she *dhaif* and does not postulate, and in line with the other *dhaif* on Abdullah Ibn Haisy, also convicted *marfu'* and not potulate. Al-Tirmizi on 2 /171 in subjects of prayer, Ibnu Majah on 1/323 in subjects *iqamah al-shalah* chapter *al-qiblah* from *sanad* Abu Ma'syar of Muhammad Ibn Amru of Abu Salamah. On the path *sanad* there is a problem in Abu Ma' syar, where there are inclined as response al-Bukhari: i have no one was narrated him from al-Bukhari. The other side says this al-Tirmizi if level *Hasan Shahih*. Al-Hakim on 1/196 in subjects *Shalah* and level *shahih*.
- Ahmad ibn al-Husain ibn Ali ibn Musa al-Baihaqi, *al-Sunan al-Kubra Lilbaihaqi*. Bairut: vol.II. Dar al-Kutub al-Ilmiyah 2003, pp.52.
- Abu al-Fadhl Ahmad ibn Ali ibn Hajar al-Asqalani, *al-Talkhis al-Hubair Fi takhrij Ahadis al-Rafi`i al-Kabir*. Vol.I. Bairut: Dar al-kutub al-Ilmiyah 1989, pp.536.
- Muhammad ibn Ali ibn Muhammad al-Syaukani al-Yamani, *Nail al-Authar*. Mesir: Dar al-Hadits, 1993, pp.197.
- Muhammad Ilyas Abdul Ghani, *Sejarah Mekah Dulu Dan Kini*. Madinah: Maktabah al-Malik, 2004, pp.30.
- This hadith narrated by al-Tirmizi with stated that their level *shahih*, on the other hand he had this hadith is *hasan shahih*. Ibnu Majah in chapter from Ibnu Umar stated *marfu'*. Darulquthni and al-Hakim said they are living on level *shahih* of *shaikhani* on the basis of the requirements, who also agreed on by al-Zahabi. Al-Tirmizi said this hadith of *sanad* from some *shahabah* of them: Umar, Ali and Ibnu Abbas. The *sanad a' la* of they are living in Abu Hurairah there are in the history of al-Tirmizi in the 2/173 no. 344 with two categories *hasan shahih* and also Ibnu Majah on 1/323 no. 1011. The *sanad a' la* on Ibnu Umar as categories *marfu'*. al-Naihaqi on 9/2 no. 2062, also al-Hakim on 1/323 no. 741 with degrees they are living *shahih* based on the terms of *shaikhani*, his own also al-Daruquthni on 1/271. The *sanad a' la* on Umar by categories *mauquf*, in Abd al-Razaq 9/2 no. 3633, Imam Malik on 1/196 no. 461, Ibnu Abu Syaibah on 2/140 no. 743, and al-Baihaqi on 2/9 no. 2064..
- Abu al-Fath Taqiyuddin Muhammad ibn Abu al-Hasan, *al-Ilmam Biahadis al-Ahkam*. Bairut: Dar Ibnu Hazam, 2002.
- Majd al-Din Abu al-Sa`adat al-Mubarak ibn Muhammad, *Jami` al-Ushul Fi Ahadis al-Rasul*. Bairut: Dar al-Fikr, 1997.
- Muhammad ibn Ismail ibn Shalah, *al-Tanwir Syarah al-Jami` al-Shagir*. Riyad: Maktabah Dar al-Salam 2011, pp.368.
- Abu al-Hasan Ubaidillah ibn Muhammad, *Mir`ah al-Mafatih Syarh Misykah al-Mashabih*. India: Idarah al-Buhuts al-Ilmiyah wa al-Da`wah wa al-Ifta, 1984, pp.422.
- Muh. Ma`rufin Sudibyoy, Sang Nabipun Berputar: Arah Kiblat dan Tatacara Pengukurannya. Solo: Tinta Media, 2011, pp.53-54.
- Marzuki, Arah Kiblat Hotel (Study Tentang Ketersediaan Pelayanan Arah Kiblat Di Hotel, Wisma Dan Peningapan Di Kota Pekanbaru), Menara Riau: Journal Kewirausahaan , vol. 13, No.2, July - December 2014, pp.165.
- Moedji Raharto and Dede Jaenal Arifin Surya, *Telaah Penentuan Arah Kiblat dengan Perhitungan Trigonometri Bola dan Bayang-Bayang Gnomon oleh Matahari*, Journal Fisika Himpunan Fisika Indonesia June vol. 11, 2011, pp.25.
- Agus Solikun, *Aplikasi Sistem Koordinat Dalam Penentuan Arah Salat Umat Islam*, Journal: AdMathEdu | vol.5 No.2 | December 2015, pp.109-110.
- Wahbah al-Zuhaili, *al-Fiqh al-Islami wa Adillatuhu*, vol. I. Damaskus: Dar al-Fikr, 1996, pp 598.
- Abdur Rahman Ibn Shaleh, *al-Qawaid Wa al-Dhawabith al-Fiqhiyah al-Mitadhamminah Littaisir*. Madinah: Maktabah al-Madinaah al-Raqmiyah, 2003, pp.55.
- M. Ridwan Hasbi, *Fenomena Muftahid Takhrij Hadits*, Journal: Ushuluddin, vol. XIV No.1, January 2009, pp.114
- Muhammad ibn Isa al-Tirmizi, *al-Jami` al-Kabir-Sunan al-Tirmizi*. Bairut: Dar al-Gharb al-Islami, 1998, pp.56.
- Ismail Nasution and M. Ridwan Hasbi, *Hadits "Khair al-Qurun" Dan Perubahan Sosial Dalam Dinamika Hukum*, Journal: Ushuluddin, vol. 26 No.1, January-June 2018, pp.74
- Judhistira Aria Utama and Turmudi, *Menyoal Batas Toleransi Arah Kiblat*, Prosiding Seminar Nasional Penelitian, Pendidikan dan Penerapan MIPA, Fakultas MIPA, Universitas Negeri Yogyakarta, 2 June 2012.
- Abu Abdullah Muhammad Ibn Isma`il Ibn Ibrahim Ibn Mughirah al-Bukhari, *Shahih al-Bukhari*. Kairo: Mauqi` Wizarah al-Auqaf, 1996, pp.108.
- Ibnu Majah abu abdullah, *Sunan Ibnu majah*. Damaskus: dar ihya al-kutub al-arabiyah, 1997.
- Mahmud Abdul Lathif `Uwaidhah, *al-Jami` Liahkam al-Shalah*. Amman: Dar al-Waddhah Linnasyar wa al-Tauzi`, 2003, pp.152.